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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

THE pamphlet issued by the Bible Index Association, of which a more extended notice will be found in another column, can be procured at Messrs. Hart & Rawlinson's, Messrs. Willing & Williamson's, or the Tract Society's Repository.

WE are requested to state that copies of the annual calendar of the Presbyterian College, Montreal, with full information as to the work of the ensuing session, can be obtained on application personally or by letter to Rev. Principal McVicar, LL.D., Montreal.

IT has been decided to hold a Sabbath School Convention of the County of Peterborough, in Keene, on Tuesday and Wednesday, the 17th and 18th of September next, at 2 p.m. Messrs. Fotheringham, Andrews, McCulloch, and Mr. Geo. Read were appointed a committee to draw up a programme of proceedings.

AFTER long delays and many discussions and trials in lower courts, the Supreme Court of the United States has at length fully decided that the Legislature of any State has a right to enact laws prohibiting the sale of intoxicating liquors. This is now the law of the land. May every State Legislature speedily have such laws passed and thoroughly enforced.

PREVIOUS to the Rev. W. Donald's departure for his new sphere of labor his late congregation in Port Hope presented him with a beautiful silver service consisting of eight pieces, one of which bears the inscription, "Presented by the congregation of the First Presbyterian Church, Port Hope, to the Rev. W. Donald and wife, as a token of affectionate remembrance, July, 1878." An address warmly expressive of attachment accompanied the present, to which Mr. Donald made an appropriate reply.

A VERY interesting entertainment was given in Roseau village, Muskoka, on the evening of Tuesday, Aug. 6th, by Mr. James Campbell and other summer residents of Lake Joseph. The programme consisted of choice music by the choir, and an excellent lecture by Mr. Campbell on "The Life of General Havelock." The whole entertainment was very much appreciated, and the proceeds—amounting to \$16—were kindly placed in the hands of the Building Committee, in aid of the Building Fund.—COM.

THE Board of French Evangelization remind all congregations and mission stations of the annual collection for this scheme appointed by the General Assembly to be made in July. Where it has not yet

been made attention is called to the fact that the treasury is at present largely in debt, and it is earnestly hoped the collection will be taken and forwarded without delay. It will be most calamitous if in the present encouraging state of the mission the Board feel it necessary to contract the work and reduce the staff from lack of funds.

THE "Christian Union" says of Dr. Chas. Hodge: "The peculiar tenets of his theology were reserved for the class-room and for philosophical writings. In the pulpit he preached a simple and unsectarian gospel." In reply to this the "Herald and Presbyterian" says: "Those who knew Dr. Hodge best regarded him as able and honest, both in teaching and preaching the gospel. Of course his methods of teaching varied according to the character of those before him, but that he taught a sectarian gospel in the class-room, and something unsectarian and different in the pulpit, is neither complimentary nor just."

THE Rev. John Griffith, rector of Merthyr, in a sermon preached after a recent visit to Ireland, said he found that old churches had been restored; handsome new ones had sprung up. The congregations, too, seemed to be better; and in the interest taken in church matters there was no comparison. Even Roman Catholics admitted this. Before the Disestablishment no one but the parson seemed to care about the church. "What," he asked, "has brought about this change—this vigor, this life—where everything was so dead before? Little as you may be inclined to admit it, it is impossible for a moment to doubt that it is Disestablishment."

ON the night of the 1st inst. a Roman Catholic mob made a most wanton and unprovoked attack upon several Presbyterian Churches in Belfast, Ireland. The crowd assembled around St. Mary's Hall where a National Band was practising, and when the members of the band left at half-past seven, the mob left also but kept together and marched through several streets, always increasing and evidently bent on mischief. After breaking the windows of the Newington Church the rioters reached the Spamount Evangelical Union Church, where divine service was going on. Here they yelled and threw stones until the service had to be stopped. Ekenhead Church was next attacked and several panes broken. Along with the churches some other obnoxious edifices shared the attention of the mob, such as the North Queen Street Police Barracks and the office of the "News Letter." Ultimately the police mustered sufficient force to put down the riot.

SPEAKING of Presbyterian Union in England the London "Weekly Review" says: "The idea of a union with the Presbyterian Church of England on the part of the Scottish Synod south of the Tweed has alarmed the representatives of the modern school at Edinburgh. The utter collapse of the Scottish Establishment in the metropolis and the London district is certainly not owing to the inefficiency of the pastorate, but to some other cause. From data now before us (the accuracy of which cannot be impugned), the entire membership of the Established Church of Scotland in London—or more precisely, the names on its communion roll—does not exceed 360. Those who actually communicate probably do not exceed 200. On the other hand, the members in the metropolis of the Presbyterian Church of England were

lately reported to the Synod as only a little under 10,000.

SPEAKING of Mr. Moody's adventism, President Porter of Yale College says: "It don't follow because he is successful that his expositions and interpretations of Scripture are true; and if we conceal this fact we are untrue to our trust. I am not called upon to believe in his second coming of Christ. This belief tends to bring back the spirit of Judaism. I feel bound, as a minister of Christ, to pronounce this conception of the kingdom of Christ to be most dishonorable to that kingdom and injurious to its interests. We are not bound to accept these beliefs, although we stand shoulder to shoulder with Mr. Moody and are honored to labor with him. The study of the Scriptures is not to be abandoned because of the success of these movements; but all should be warned that unless the earnest study of the Scriptures accompanies this work of zeal and ardor, there may come a serious reaction of fanaticism, charlatanism, and folly." Our readers will find in another column a timely article on the same subject from the pen of our correspondent "L."

THE Presbyterian Synod in China met in the city of Hangchow on May 13. The Rev. C. R. Mills, senior missionary, was elected Moderator. There were present twenty-one ministers and eight elders. Of the ordained ministers eleven are foreigners and ten natives. A very interesting feature of the meeting was the Presbyterian reports. The Presbytery of Canton reported 15 baptisms; an adult membership of 271; two Sabbath schools, with 115 pupils; and contributions of 108 dollars for missionary work; 13 male and 7 female helpers; a training school for men and another for women; a boarding school for girls; and 14 day schools. Reports were given of the success of the Gospel in other places, as Foochow, Amoy, Formosa, and parts of Chikniang province, and especially at present in Shantung. In the reports from Shantung were touching descriptions of the wretchedness and misery to which the people had been reduced by the famine. The benevolence of foreigners in sending relief was mentioned with the warmest expressions of gratitude.

WHILE on his Home Mission tour in Muskoka, Rev. Dr. Cochrane delivered a lecture at Bracebridge. The subject was "George Whitfield," and the manner in which it was handled is described by the "Muskoka Herald" as follows: "Those present, we venture to assert, enjoyed a rich treat. The lecturer, after in a few sentences portraying the religious condition of England at that period, went on to speak of the early life of Whitfield, his visiting Oxford, and his ordination to the ministry. His great life work, however, in preaching the gospel, both in England and America, came in for the large share of his attention. It would trespass too far on the space at our disposal to attempt even a synopsis of the lecture. We may say, however, that one, while listening to the impassioned sentences of the lecturer as he portrayed the lofty eloquence and burning zeal of Whitfield, felt as though the mantle of the great preacher had fallen for the time being upon his shoulders. Dr. Cochrane, as a lecturer, has hitherto been a stranger to Bracebridge. We hope, however, that soon we may enjoy another treat from him. We feel assured that his next appearance will be greeted with even a larger audience than at the present occasion."

## PASTOR AND PEOPLE.

### THE REASON FOR FOUR GOSPELS.

Four portraits of himself this is the whole of the legacy left by Jesus to His family on earth. But they are sufficient for its needs, because by the contemplation of these the Church receives into herself, through the communication of the Spirit, the life of him whose characteristic features they set forth.

These four pictures originated spontaneously, and the three first, at all events, independently of each other. They arose accidentally, in a manner, from the four principal regions of the earth comprehended by the church in the first century. Palestine, Asia Minor, Greece, Italy.

The characteristics of these four regions have not failed to exercise a certain influence upon the manner in which Christ has been presented in the pictures intended for the use of each. In Palestine, Matthew proclaimed Jesus as him who put the finishing stroke to the establishment of that holy kingdom of God which had been fore-announced by the prophets, and of which the foundation had been laid in Israel. In Rome, Mark presented him as the irresistible conqueror, who founded his divine right to the possession of the world upon his miraculous power.

Amongst the generous and affable Hellenic races, Luke described him as the divine philanthropist, commissioned to carry out the work of divine grace and compassion towards the worst of sinners. In Asia Minor, that ancient cradle of theosophy, John pictured him as the Word made flesh, the eternal life and light, who had descended into the world of time. Thus it was, under the influence of a profound sympathy with those about him, that each evangelist brought into relief that aspect of Christ which answered most nearly to the ideal of his readers.

But on the other hand, each of the evangelists has also, by means of the picture which he has drawn, pronounced a judgment upon whatever was impure in the aspirations with which, in some respects, he sympathized. The spiritual and inspired Messianic idea, presented by Matthew, condemned that political and carnal view of the church which is the very soul of false Judaism. The sanctified and divine Romanism of Mark condemned the Cæsarism of mere brute force. The heavenly Atticism of Luke took the place of the frivolous and corrupt Hellenism encountered by Paul at Athens. Lastly, humanitarianism—the divine humanitarianism of John—stands as an eternal witness against the humanitarianism, profane and anti-divine in its nature, of a world dazzled with its own greatness, and lost in evil.

Our Gospels are at once magnets to draw to themselves whatever is left of divine in the depths of human nature, and, as it were, winnowing machines to sift from it whatever is sinful. Hence the power both of attraction and repulsion which they exert upon the natural heart of man.

It has been sometimes asked why, instead of the four Gospels, God did not cause a single one to be written, in which all the events should have been arranged in their chronological order, and the history of Jesus portrayed with the accuracy of a legal document. If the drawing up of the Gospels had been the work of human skill, it would no doubt have taken this form; but it is just here we seem able to lay a finger upon the altogether divine nature of the impulse which originated the work.

Just as a gifted painter, who wished to immortalize for a family the complete likeness of the father who had been its glory, would avoid any attempt at combining in a single portrait the insignia of all the various offices he had filled—at representing him in the same picture as general and as magistrate, as man of science and as father of a family, but would prefer to paint four distinct portraits, each of which should represent him in one of these characters,—so has the Holy Spirit, in order to preserve for mankind the perfect likeness of him who was its chosen representative,—God in man—used means to impress upon the minds of the writers whom He has made His organs, four different images—the king of Israel (Matthew); the Saviour of the world (Luke); the Son, who, as a man, mounts the steps of the divine throne (Mark); and the Son who descends into humanity to sanctify the world (John).

The single object which is represented by these four aspects of the glory of Jesus Christ could not be

presented to the minds of men in a single book; it could only be so in the form under which it was originally embodied—that of a life; first, in the church—that body of Christ which was destined to contain and to display all the fullness which had dwelt in its Head; and then again in the person of individual believer, if that is true what Jesus said: "Ye in me, and I in you;" and we are each of us called to make the personality of Jesus live again in ourselves in all the harmony of his perfection.

In the church, then,—in you, in me,—we behold the living syntheses which were to be the result of that wonderful analysis of the person of Jesus Christ which produced our several gospel narratives. The harmony of the four Gospels is something better than the best written book; it is the new man to be formed in each believer. From the earliest times, the canonical Gospels have been compared to the four figures of the cherubim which support the throne of God. This comparison has given rise to many arbitrary and puerile exegetical fancies. We would rather compare them to the four wings, continually growing, with which the cherubim more and more cover the whole extent of earth, and upon which rests the throne of the majesty of Jesus.

Let criticism beware: to destroy one of these wings is to mutilate the holiest thing on this earth.—From Godel's "Studies on the New Testament."

### DISTURBERS OF WORSHIP.

Give a preacher a good "send off" when he begins his sermon, and then listen attentively, and in nine cases out of ten you will be rewarded with an interesting and instructive discourse. Many things done by thoughtless and indiscreet hearers perplex and annoy the sensitive preacher, and where there is little sensitiveness there is little sense. I will point out briefly some of the individuals who trouble the minister and disturb the devotion of the well-behaved and devout hearer.

1. *Those who are late.*—They are not all alike, for some have been detained by sickness and unforeseen accidents, but the habitual late comer is sure to stalk up the aisle during the service, and his squeaking boots proclaim his arrival, and call the attention of the auditors to his Sabbath suit and the fine figure it covers. The noise he makes adds discord to music, introduces a vein of thought not in unison with sacred worship, and provokes criticism not complimentary to his taste and judgment. Business men say in the silent speech of reflection, "He is not on time here, and cannot be depended upon when he makes a contract in trade." In that way his name and presence become associated with broken engagements, unpaid bills and protested notes.

2. *Those who cough needlessly.*—Those whose bodily afflictions and infirmities make coughing a necessity are not included in these strictures. A large number of persons have a habit of yielding to the slightest irritation of the throat. The juice of the mouth, the saliva, would if used, moisten the membrane of the throat, and the exercise of the will would completely conquer the inclination to cough; but one begins to bark, the habit becomes contagious, and those who are never heard in any other way in public attract attention by making an unpleasant sound, which is neither a sob nor a shout. A sermon punctuated with coughs is almost as unintelligible as the speech of a drunken man, which contains as many hic-cups as syllables. The minister makes a fine point which is lost in a cough. He is eloquent, but his rhetoric is spoiled and the climax is crowned with a cough. He touches the heart with his pathos, and moves the intellect with his passionate logic, but the effect has been irretrievably impaired by a needless cough.

3. *Inattentive hearers.*—Men and women who claim the advantage of education and culture, will do in church what they would not do in their parlors. They will shut their eyes and put down their heads when a friend, and that friend their pastor, is talking to them. They would not insult a stranger in their drawing-rooms by going to sleep when he was conversing with them, and yet they will indulge the habit of sleeping in church when the minister is delivering to them a message which cost him a week of hard work. Such bad manners come close to the border-line of bad morals, save in those instances in which sleep is a disease which the vigilance of the afflicted fails to cure. Men who never sleep at their desks, who are wide awake on the street and at places of amusement, need

not seek to conceal themselves behind an excuse for sleeping in church. It often signifies too much eating and too little appreciation.

4. *Those who leave during service.*—Sickness and positive engagements may make it necessary for a hearer to leave church before the conclusion of the services. I have no reproof for them. I refer to the little vessels that soon fill up and run over and run out—to the unquiet hearers who go to church to see and be seen, and who make themselves conspicuous by their impatience and noise. Perhaps they are offended because the preacher has uttered an unpopular sentiment, and they seek to advertise their anger and parade their opposition to his views by leaving the church abruptly. There are men of narrow minds who endeavour to control the minister by their down-sitting and up-rising, their incoming and their outgoing, but they only make themselves prominently ridiculous and conspicuously foolish.

5. *Those who are critical.*—Some hearers are nothing unless they are critical. Slips of the tongue are nuts for them to crack. Mistakes of any kind are sure to be noticed by them, and they are sure to let the minister know how sharp they are at discovering the mishaps and accidents that may overtake a man that is in the pulpit. "To err is human." The other part of the quotation is not known to them. These maudlin critics are not all qualified for the task they assume. In the words of Miss Emily Faithful they have been dipped in a thin solution of useless accomplishments, and know just enough to annoy those whose mission is to teach the lesson of eternal truth. Nothing pleases them so much as a misquotation or the literary blunder of a minister unless it might be an act of immorality. I might add to this list those who whisper in church loud enough to attract notice; those who bang their books into the pew boxes, those who scrape the footstools upon the church floor, and those who spit tobacco juice where there is no receptacle for it.—*Christian Intelligencer.*

### CONCERNING PERSONAL RELIGION.

1. Somewhat of the reason why people in the midst of Christian congregations are unsaved, may be in the pews. Christian life has not been as cogently inviting as it should have been. Let this be freely granted, and let the Church lament it. Yet let us not be deceived into fallacious reasoning. The devil sometimes formulates bad arguments for us thus:

"Many professing Christians are bad; therefore do not be a Christian;" an argument which assumes two things that are not true. *First.* That imperfect Christians are worse than out and out sinners, and therefore it were better to remain impenitent; which is no more true than it is true that one had better be a rebel against father and mother, than an imperfect and often undutiful son.

And, *second,* it assumes that the fact that there are bad church members, will somewhat justify the impenitent for remaining so! which is not true, because the one has nothing to do with the other. Every man must give an account of himself.

The arguments were better put in some such shape as this. It is possible we have become uncharitable. Perhaps we have judged Christians too harshly. We know the lives of Christians but imperfectly. We know nothing of their inner struggles. And anyway, if religion is true, we have no responsibility for others, but a great one for ourselves.

2. Sometimes people are restrained from Christian decision by lack of sympathy with the Church with which they have become associated. They are held by social and other ties, but they make the difference between their convictions and those the Church holds a reason for postponing the great question of salvation.

But at this point it should be considered a very narrow range of truth is essential to salvation, on which you and your Church are probably agreed. A Presbyterian Church, for instance, does not insist that you shall adopt the Westminster Confession before you become a Christian. The Session will ask you no questions about decrees, and election, and church government. Your Church agrees with you that the prime thing is to get your heart right with God, and enter on his service. And on this platform the doors of the Church are flung wide for your entering.

But if any still feel that they are so far out of sympathy with their Church that they cannot work at all under that flag, then they should march from under it. No Church should for a moment stand between the

soul and salvation. But even in that case, while lack of doctrinal sympathy would be a reason for seeking Church fellowship elsewhere, it would not postpone for a moment the duty that rises above all Church relations—of an immediate surrender to Christ.

But the chief reasons why people are not Christians are within. "Out of the heart are the issues of life" If at first we do not think so, let us remember how difficult it is to measure ourselves. It is always the landscape that to the passenger in the express train seems flying past. The heart is deceitful, and communicates somewhat of its own unsteadiness to the things that alone are fixed.

It is difficult to judge ourselves severely. But on that account we should do it. The Delphic oracles guarded their emptiness with awful secrecy, and under penalties. Our hearts play on us the trick of Delphic impostors. But let us confront them, and dare to pull the curtain down.

Of possible spiritual hindrances within us may be

1. The need of profounder views of the importance of the subject of religion. If it does not seem as vivid and important as once it did, if the iron shutters are sliding over the windows that give the outlook toward heaven, and more and more the narrow drudgery of the world takes up the thoughts, there are two things necessary to get back again that vanishing sense of need: First, that we resolutely face our moral nature. However we have muffled it, there are ringing wires there that bind it to the throne. Let us insist the soul shall answer truly of the things it knows; for it has looked on God. And secondly, that we bring the Bible, and hold its truths against that moral consciousness. When the soul thus hears the indictment, it can make but one answer.

2. But possibly, when thus somewhat awakened, we may be held back from decision by lack of intelligence as to gospel truth. God makes the terms of salvation very plain, but they must be read. They are our chart. Many church members, who thought they were Christians, get into fog banks where they dare not hoist a sail, because they have laid aside their chart. The truth alone makes free. We will be all the steadier and happier Christians if we get clear views of the plan of salvation.

3. Perhaps, however, we are intelligent and still unsaved. Then let us ask if there be not some condition of mind or heart which stands in the way. For religion, easy enough as to its terms, has hard places in it. Perhaps pride, or self-righteousness, or some darling sin blocks the path. Perhaps submission to Christ halts us. Perhaps the thought of giving up an evil course.

Perhaps also we have tried to cast these hindering sins behind us and have failed. What then? We should easily reach this conclusion, we will not and cannot save ourselves. There are real Himalayas between us and paradise.

When we know and feel this, we will be ever at the foot of the cross. Osman Pasha pressed by starvation tried to break through the cordon of Russian artillery, but vainly. Bravery was of no account. The circumvallation was complete.

So we reach hope only when we perceive we are hopeless. Through submission we will attain peace and an entrance to Christian service.—*Interior.*

#### SABBATH KEEPING.

The keeping holy one day out of seven, the observance of one of rest after six of toil, is a law as old as the race. It is vain to call it a Jewish institution. Coeval with marriage, it rests on a similar basis—the needs of man—and will continue, like marriage, till the end of time. It is idle to contend about the first or seventh day, although the New Testament is clear enough as to the Christian Sabbath, but the main idea is the giving to holy refreshment one-seventh of our time. Those who sail the seas in opposite directions may find the need of dropping or adding a day.

The sacredness of the Lord's Day, like that of marriage, is a foundation stone of social virtue and national prosperity; where the former is ignored the latter also falls. We are a Christian nation. While we may not decide how any man may keep the Lord's Day, we have a right to insist that those who believe in its Divine authority shall be undisturbed by others. Needless servile occupations and noisy festivities are properly forbidden. While having no sympathy with the rigid austerities and gloom of asceticism, we also reject the more dangerous extreme toward which

society now seems tending—that of making Sunday a holiday instead of a holy day. We believe that the command to abstain from needless toil and from worldly amusements is just as binding as that which forbids murder or adultery. One is no more Jewish than the other.

Furthermore, it requires but little observation to see the demoralizing influence of Sabbath-breaking at the present time, particularly in our large cities. Travelling, visiting, revelry, sports of all sorts, and drunkenness, mark the return of that day which God sets apart for worship and spiritual refreshment. This is not only wicked but mean. Dr. T. J. J. compared it to the meanness of a beggar who has received six dollars, a gift from one who has but seven in all, and then returns and robs the generous donor of the last dollar.

The most careless observer sees how social order, purity, and happiness, are linked with the observance of the Lord's Day, and how vice and violence abound in proportion to its desecration. It is almost a waste of time to repeat these statements, and we only do it lest any may misinterpret our position on a question which stands vitally connected with the welfare of society as well as the honor of our Redeemer.

#### MAN NEEDS THE SABBATH.

"The Sabbath was made for man—not man for the Sabbath!" said the Divine Redeemer. Man needs it! He needs it to recuperate the waste which six days' labor has brought to his physical system. He needs it to rest his mind, which the worry and care of business has more or less depressed. He needs its sacred time to meditate on his relations to God, his fellow-men and eternity; and to enable him to join with his fellows in acts of devotion to his Creator and Preserver. He needs it that he may have time to cultivate that self-respect and those social endearments which the busy toil of six days forbids.

The church also needs it that she may observe the ordinances committed to her by her Divine Head, and to afford her opportunity to teach those truths which are essential to her existence, and the welfare of men, both in time and eternity. The State also needs it that her citizens may learn their duties to one another, their obligations to society, and their duty for conscience' sake to obey the laws of the land. And it may be that even the iron on our railroads and in our work-shops needs it, to regain that solidity and strength which constant use tends to destroy. The voice of Nature may, therefore, well mingle with the voices of men, and both in unison with our Divine Creator, proclaim, "Remember the Sabbath day, to keep it holy!" Yes, we need its hallowing influences to prepare us for the labors and duties of time and for the enjoyment of eternity. And that we may incite you to use your influence to maintain it in our own community, to our country, and the world, we ask you to meditate on some of the results which would inevitably follow its abrogation as a day of rest, as a sacred day, and a non-legal day in our land.

1. Ignorance, crime and barbarism would be promoted by its abrogation.
2. Demoralization as respects morals would ensue.
3. Political demoralization would result from it.
4. Civil and religious liberty would be destroyed.
5. Infidelity and communism would be promoted.
6. The wages of the laborer would be lessened.
7. Disease would be increased.
8. The judgments of God would be brought down upon the nation.

#### M'CHEYNE'S HOUSEHOLD.

In his own house everything was fitted to make you feel that the service of God was a cheerful service, while he sought that every arrangement of the family should bear upon eternity. His morning hours were set apart for the nourishment of his own soul, not, however, with a view of laying up a stock of grace for the rest of the day,—for manna will corrupt if laid by,—but rather with the view of "giving the eye the habit of looking upward all day, and drawing down gleams from the reconciled countenance." He was sparing in the hours devoted to sleep, and resolutely secured time for devotion before breakfast, although often wearied and exhausted when he laid himself to rest. "A soldier of the cross," was his remark, "must endure hardness." Often he sang a psalm of praise, as soon as he awoke, to stir up his soul. Three chap-

ters of the Word was his usual morning portion. This he thought little enough, for he delighted exceedingly in the Scriptures, they were better to him than thousands of gold or silver. In expressing his value for the Word, he said, "One gem from that ocean is worth all the pebbles of earthly streams."

His chief season of relaxation seemed to be breakfast time. He would come down with a happy countenance and a full soul, and after the sweet season of family prayer forthwith commence forming plans for the day. When he was well nothing seemed to afford him such true delight as to have his hands full of work. Indeed, it was often remarked, that in him you found what you rarely meet with—a man of high poetic imagination and deep devotion, who nevertheless, was engaged unceasingly in the busiest and most laborious activities of his office.

His friends could observe how much his soul was engrossed during his times of study and devotion. If interrupted on such occasions, though he never seemed ruffled, yet there was a kind of gravity and silence that implied "I wish to be alone." But he further aimed at enjoying God all the day. And referring on one occasion to those blank hours which so often are a believer's burden,—hours during which the soul is dry and barren,—he observed, "They are proofs of how little we are filled with the presence of God, how little we are branch-like in our faith."

#### PRESCRIPTION FOR FITS.

*For a fit of Passion.*—Walk out in the open air. You may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpleton. "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools."

*For a Fit of Idleness.*—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next and work like a man. "Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger."

*For a Fit of Extravagance and Folly.*—Go to the workhouse, or speak with the ragged and wretched inmates of a jail, and you will be convinced

"Who makes his bed of briar and thorn  
Must be content to lie forlorn."

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

*For a Fit of Ambition.*—Go to the church-yard and read the gravestones. They will tell you the end of man at his best estate. "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." "Pride goeth before destruction and a haughty spirit before a fall."

*For a Fit of Repining.*—Look about for the halt and the blind, and visit the bed-ridden, the afflicted, and the deranged; and they will make you ashamed of complaining of your light afflictions. "Wherefore doth a living man complain?"

*For a Fit of Envy.*—Go and see how many who keep their carriages are afflicted with rheumatism, gout, and dropsy; how many walk abroad on crutches or stay at home wrapped up in flannel; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh, Envy is the rottenness of the bones."

#### WHAT CAN I DO FOR THE CHURCH?

1. I can give my whole heart to God by faith in Jesus Christ, and thus secure a special blessing for myself and for the church of which I am a member.
2. I can set my brethren a good example, and so help them to grow in grace, and that will be a blessing to the church.
3. I can, through faith, be courageous and cheerful, and thereby strengthen and encourage the church in its herculean work.
4. I can pray for the prosperity of the church, and God hears the prayer of faith.
5. I can, by a godly life, illustrate to the world the saving power of the gospel, and thereby lead souls to Christ.
6. I can induce others to attend the divine services with me.
7. I can give part of my earnings for the support of the church.—*Trinity Church Record.*

Of all earthly music that which reaches the farthest into heaven is the beating of a loving heart.

WHEN we sin we are not going against a cold unfeeling law, but are striking against the living, loving heart of God.

## OUR CONTRIBUTORS.

### HOME MISSION NOTES.—II.

BY THE EDITOR OF COURAGE.

#### BRACEBRIDGE AND HUNTSVILLE.

My last letter brought me to Bracebridge, where our indefatigable missionary, the Rev. Mr. Findlay, has been stationed for the last three years. Bracebridge has sprung up into prominence since the Muskoka territory began to attract emigrants, and now numbers a population of 1,400. It is needless to say that almost every denomination is represented, and that the Roman Catholic Bishop (formerly Rev. Father Jamot of Toronto,) makes this the headquarters of his diocese. It is a busy growing place, attracting many merchants from the older places in Ontario, and doing a considerable business with the farmers in the neighbourhood and emigrants, who are daily pushing further north into the Free Grant districts.

Our Presbyterian cause in Bracebridge from various adverse circumstances, has not acquired that strength which might be expected, considering the length of time it has been occupied by us as a Church. Indeed until Mr. Findlay came it had nothing more than an existence. Even yet it must be largely helped by our general fund, but the prospects are much more encouraging, and give hope that it may soon become self-sustaining, or at least be able to relieve the fund of some portion of the grant it now receives. Mr. Findlay has been of great service to us as a Church, not only in his own pastorate, but in taking a general superintendence of the mission field in the widely extended Muskoka district. It needs one to travel the immense distances between stations and experience the jolting of corduroy and rocks, which as yet form the road bed in many parts of this district, to understand the labour our missionaries have to endure. Our merchants who come with their families to rusticate in the summer months at Lakes Rosseau and St. Joseph, carried in pleasure boats or palace cars from point to point, - see only the light side of the picture, and know nothing of the perils undergone in spring and winter in supplying ordinances to the handfuls of Presbyterians that are scattered over this region.

There are we believe including the Parry Sound district some forty mission stations under the charge of the Presbytery of Barrie, nearly as many as in the Province of Manitoba, and supplied, I venture to say, at a cost to the Church incredibly small. For four months in the year Mr. Findlay leaves his own charge and visits each in turn, dispensing ordinances where there are no ordained ministers. This year in his absence his pulpit is supplied with great acceptance by the Rev. Mr. Herald formerly of Dundas. At the last meeting of the Home Mission Committee the sum of \$200 was voted Mr. Findlay to enable him to procure a horse, and his people at Bracebridge have generously donated him a vehicle, thus completing his travelling outfit. The absolute necessity of both, to enable him to do the work demanded with any degree of satisfaction or comfort, must be admitted by all who have travelled over the field to any extent.

At Bracebridge we lectured to a goodly audience for the benefit of the building fund of the church. The debt amounts to \$1,000, a sum which presses heavily upon the members, but which could nevertheless be greatly reduced if all were alike generous and loyal to our cause. It is here, I fear, as elsewhere, there are many who give little or nothing for the support of ordinances, and who keep aloof when money is mentioned. Our good friends at Bracebridge cannot too soon understand that they never had a better chance than at present to reduce their debt, and gradually reach the self-sustaining point. The Home Mission Committee have for a long term of years dealt liberally with them, and cannot always be expected to continue the same large supplement. We hope Mr. Findlay may long be spared to the Church, in this most important but laborious field.

A church has also been erected at Gravenhurst, and a call has been given to the Rev. Mr. Dawson formerly of Beamsville. It is to be hoped that Mr. Dawson will accept, and thus aid Mr. Findlay to some extent in the supervision of this important field.

From Bracebridge we next proceeded to

HUNTSVILLE,

twenty-five miles further north. Here Mr. Andrews,

our missionary, has laboured for sixteen months with great zeal and success. In addition to the congregation in Huntsville he supplies several stations within a radius of twenty miles. This is comparatively new ground, but is rapidly filling up with emigrants. Mr. Andrews has a genius for building churches as well as preaching, and here and elsewhere has initiated steps for the erection of neat edifices where our people may worship. During our visit to Huntsville the new church just completed was opened, Mr. Findlay taking part with us in the services. The day was all that could be desired, and the attendance encouraging, more especially when we take into account that the Methodist Church and the Church of England had services in the forenoon at the same hour. As if still further to reduce the attendance, the quarterly meeting of the Methodist Church was appointed for the same day and hour as our opening services.

Mr. Andrews tells us that during eleven months he walked over 2,000 miles between his stations, besides the ordinary pastoral work of the week. This we presume is but a specimen of the physical labour our missionaries have to endure in this sparsely settled district.

The entire field has been exceedingly well supplied during the summer months by the students of Knox College. It was impossible for us to visit Mr. Grant or Mr. Bryden, and others stationed at Port Sidney, Doe Lake, the Magallowan and elsewhere. From all, however, there are encouraging tidings as to attendance upon ordinances and interest in our Presbyterian cause. New churches are being erected at almost every point, and the work becoming thoroughly systematised.

Looking at this great field—and it is only one of many we have been privileged as a Church to enter—the question arises, what of the future of these stations? Is our work to be abridged? Are these points to be abandoned for lack of men and means? Are our people prepared to enforce measures of retrenchment upon the Committee, by withholding the funds necessary for the vigorous prosecution of our work? These questions are pertinent at the present time, when a debt of \$6,000 rests upon us. We cannot stand still in the work of Home Missions. We must either go backward or advance. If the membership of the Church withhold the means, then there is nothing for the Committee but suspension of effort with all the sad consequences that must inevitably follow. If not prepared to hold what we have gained, and follow it up from year to year, it were better for us in some respects that we had not done so much.

A lecture on behalf of the building fund of the Huntsville Church, and a day spent at the Sabbath school pic-nic, closed our visit to this interesting field.

#### NOTES FROM OTTAWA.

Ottawa, which was originally known as "Bytown," is the capital of the Dominion, and has a population of about 30,000. It is situated on the Ottawa River, and for grand and romantic scenery is not surpassed by any city in Canada. There are many places of interest and attraction, many costly and ornamental buildings, but the Parliament buildings and grounds and the Chaudiere Falls are the chief attractions of the city. The churches, schools, and banks are well worthy the attention of sight-seers, and will be found to equal the best of similar buildings in other cities. The population is largely French, a large number of whom speak only their mother tongue. The principal business of the city arises from the lumbering interest, and from the government having its seat here. During the last ten or fifteen years Ottawa has enjoyed a large measure of prosperity, and large fortunes have been made, out of which palatial residences have been built, some of which will rival if not outdo any in Toronto; but just at present business is not what it has been, and gloomy forebodings are being indulged in regarding the approaching winter.

#### PRESBYTERIANISM

is strong here. We have four good churches and a mission station all in active operation and all doing good work in the Master's cause

#### KNOX CHURCH,

which occupies a nice situation in City Hall Square, is a new building, of cut stone, and is not only a credit to Presbyterianism but an ornament to the city. The pastor of this Church is the Rev. W. F. Faries, who during his short pastorate has endeared himself to

his congregation and proved a worthy successor to such men as Dr. Wardrope and Professor McLaren. At present Mr. Faries is absent from the city on his holidays, but his pulpit yesterday was acceptably filled by the Rev. Dr. Mutchmore of Philadelphia, who preached two eloquent sermons. At the morning service Dr. Mutchmore preached from Mark x. 14: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." At the outset the preacher stated that his discourse was occasioned by the death of an only child, two years old, of a brother minister. The child referred to had attended a Sabbath School once, and had learned the words which formed the text, and in a very short time died. The words of the text were the last words the child uttered, and the first seed deposited in its soul. The learned Doctor considered the text under four heads. first, "Child Nature;" second, "Child Nurture;" third, "Child Culture;" fourth, "Child Comfort." The sermon, which was a very able one, was couched in chaste and eloquent language, and although it occupied an hour in the delivery the closest attention was manifested to the close. The name and appearance of Dr. Mutchmore will be familiar to many of our Canadian ministers, as he was lately a delegate to our Assembly.

#### ST. ANDREW'S CHURCH,

which is situated on the corner of Sparks and Kent Streets is one of the leading and most important churches in the city. The church has been lately built at a cost of over \$80,000. The new church stands on the site of the old building, which was among the oldest churches in the city. The pastor is the Rev. D. M. Gordon, who about ten years ago was called to succeed the Rev. Dr. Spence, who is still alive and who draws a retiring allowance from the congregation, which is in a most flourishing condition and which comprises a number of the most respectable merchants and professional men in the city. Mr. Gordon, who is a Nova Scotian by birth, has taken a high position in the Church in Ontario. He is regarded as one of our foremost preachers, whilst at the same time he attends most assiduously to the wants of a large and increasing congregation. He preached at the evening service, taking for his text the last clause of the 16th verse of the 22nd chapter of Revelation: "I am the root and the offspring of David and the bright and morning star." The preacher stated that on former occasions he had been considering the "I am" of Scripture, and that he would now discourse upon the last "I am" to be found in the Bible. The sermon was clear, concise, and eloquent, and was listened to attentively.

#### BANK ST. CHURCH

is a branch off Knox Church, and was organized about ten years ago by the Rev. Mr. Moore, who still continues his labors in that congregation, which is in a flourishing condition, and which will long remain as a proof of Mr. Moore's ministry and an illustration of his ability, energy and faithfulness.

#### DALY ST. CHURCH

is also a branch off Knox Church, worships in the old Knox Church building, and is largely composed of such members as were unfavorable to undertake the building of the present new edifice. Since its organization, Daly Street congregation has continued to prosper, and under the pastorate of the Rev. William Armstrong, who was a distinguished student of Knox College, and is an able preacher, we hope ere long to see it take its place as one of the foremost churches in the city. With such churches and such preachers the cause of Presbyterianism has nothing to fear in the capital of the Dominion, and it is gratifying to note that for prestige, position, and substantial evangelical work it is not second to any other denomination.

Windsor Hotel, 5th Aug.

#### MR. MOODY ON THE SECOND COMING OF CHRIST.

MR. EDITOR, In the August number of the "Presbyterian Record" is given an extract from a sermon preached by the great modern evangelist in Boston. No note of any kind accompanies the extract, and it appears as if it met with the entire approval of the editor of the organ of this Church. The "Record" is not intended for the discussion of controverted questions, nor can I ask the privilege of noting my decided dissent from some things in that extract, so that I re-

gret the more that it has found its way unchallenged into one-half the families of the Church with the quasi-approbation of her organ. Will you therefore allow me to call the attention of your readers to one or two points, concerning which Mr. Moody, whether right or wrong, is not in accord with the generally accepted views of this Church. At the present time no department of our old Theology is more challenged than its Eschatology, and a degree of novelty and popular interest attaches to all questions regarding the future and unfulfilled prophecy, which makes many serious, earnest people who are not familiar with such themes ready to fall in with opinions far from accordant with truth as held by the Reformed Churches.

First, then, Mr. Moody says regarding the millennium and its relations to the second coming as hitherto held: "That is just the way I used to talk. . . . But, my friends, since I got a *little better acquainted* with the Word of God, I find that is not God's plan, that is not what is taught there." Now, it may be true that Mr. Moody has changed his views; and it may be that he is now better acquainted with the Word of God than he was; and he may believe in a pre-millennial advent. But it does not follow from this that he is *right* in these views and that the commonly accepted post-millennial view is wrong. Far less does it imply, as is plainly insinuated, that ignorance of Scripture is the cause of others holding the latter view, and that if "a little better acquainted with the Word of God," they would see things differently. Mr. Moody should know that men whose acquaintance with the Word of God was more thorough, intimate and comprehensive before he was converted than his is now, differ from him. The real cause of difference of opinion is that they have different principles of interpretation. Until men agree on the principles according to which they are to deal with prophecy they must disagree as to what they are to expect. And it ill becomes a Christian Evangelist to insinuate that the cause for ministers having the first place among the students of God's word being, as he thinks, in error, is that they are imperfectly acquainted with the Word of God.

A second point is: "Do not flatter yourselves that the world is going to be the better and better. That is not what the Word teaches." Now, the world as God's enemy can never become better, but notwithstanding that, the grand hope which sustains missionaries among the heathen (though evidently Evangelists in Christian lands find no comfort in the hope) is that God has a purpose of love for the perishing millions, and that the gospel is to prove "the power of God unto salvation" unto the ends of the earth. Also that through the truth applied by the Spirit, King Jesus shall gain the victory and reign till the kingdoms of this world "become the kingdoms of the Lord's Christ." This, as I look at it, is inconsistent with Mr. Moody's view; and without dwelling further upon it, I unhesitatingly declare that the extract here runs counter to our received faith and hope, and tends to discourage all missionary effort. We hope to preach the gospel to every creature, and trust to the promise, "Lo I am with you to the end of the age."

A third point is the way in which he speaks of the Lord's supper. He tells us of a great change in his views regarding its observance. Instead of dreading it, as he used to do, and going there thinking of his sins, which was "*most unpleasant*," he now goes to remember Him, and "now it is a place of rejoicing."

There is not any place in the Scripture where you are told to examine yourselves when you go there, but you are to go there to remember the Lord and that He is coming back again, that is what we are to think about. We are to think of His death until He comes."

Mr. Moody may be right in all this, and he may be justified in administering the ordinance of the Supper without being regularly ordained (as he is reported to have done), or he may not. I am not going to argue this point. But surely this doctrine is new to Presbyterian Churches, and does not accord with the practice of the Reformed Churches. I do not judge Mr. Moody, but he evidently differs very widely from our received views, and this extract appearing in our Church organ unchallenged is, to say the least, startling. I can say that in the course of a ministry of twenty-four years I have never celebrated the Lord's Supper without reference to the second coming, and rejoicing in hope of it. I have felt the highest measure of holy joy just when lying lowest under a sense of sin, and experiencing the efficacy of the blood shed for the remission of sins—eating the passover joyfully

with bitter herbs, and any dread I have experienced has been that of filial reverence, not of servile fear. But I have always believed, and I believe now, that that blessed ordinance is more than a rite of *mere commemoration*, and I feel that Mr. Moody's view comes far short of the Saviour's design in instituting it. Further, notwithstanding Mr. Moody's statement to the contrary, I believe 1 Cor. xi. 28 does require self-examination in connection with the observance of the Lord's Supper.

I shall go no further, but again express regret that an extract, backed with all the weight that Mr. Moody's devoted and much appreciated services in evangelistic work give it, which contains so much that is objectionable, should have appeared in the organ of the Presbyterian Church without note or comment. The evil effects of circulating such crude and defective views of Divine truth cannot be estimated. L.

#### "THE LAST ENEMY"—DEATH.

Death comes to all—no man can stay his hand;  
If he but calls, the proudest in the land  
His summons must obey, and then be led,  
By his cold icy hand, 'mong silent dead,  
There to remain till Death himself shall die,  
And He who conquered Death shall reign on high.  
"O Death, where is thy sting" if Jesus save?  
Where then thy victory, oh cruel Grave?  
Thou hast no power, 'er him whom God defends;  
For him "all things" subserve most glorious ends—  
Death but relieves from earthly care and woe—  
A friend, though in the guise of mortal foe;  
Then let the grave to me be but a door,  
To that bright land where Death shall reign no more!

Toronto.

—J. IMRIE.

#### THE METIS GRANT.

MR. EDITOR, - It may perhaps seem ungrateful in me to find fault with Mr. Fenwick for endeavoring in your issue of the 26th ult. to free me from any suspicion of untruthfulness that might possibly have been born of his unguarded language in a former article. All I shall say is, that not realizing the need of a certificate of veracity from such a quarter, I should have been content with the much more full and satisfactory apology which he had previously sent me in a private letter. Had he been a little more liberal in his extract from my note, it would have appeared that my object in writing to him was mainly to point out that whoever was responsible for the obnoxious report, it was nevertheless strictly and absolutely correct. His official correspondence with me shows that the wonderful "Sabbath day's journey" was regularly accomplished by prominent Montreal Presbyterians whom he names, and whose conduct he reflects on. The substitution of *preaching station* for *church* explains the mystery, takes away all chance of playing on words, and makes the pedestrian feat exceedingly simple. I find no fault with Mr. Fenwick for quoting from my letters only what suited his purpose, as he was no doubt restrained, as he says, "for the sake of shortness." Indeed, your readers have affecting illustration almost every week as to how sensitive Mr. Fenwick's conscience is in the matter of economizing your space.

Montreal, Aug. 1, 1878.

P. WRIGHT.

[Our columns are now closed to this discussion, as it has assumed a character void of general interest.—Ed. C. P.]

PRESBYTERY OF STRATFORD. This Court met for ordinary business on the 6th inst. Mr. McAlpine obtained leave of absence for three months on account of his health. Messrs. Coull and Harkness were invited to correspond. The call from Mornington to Rev. John Kay was again taken up. Since last meeting the names of thirty-three members and forty-five adherents had been appended. Presbytery not seeing its way to sustaining the call appointed a deputation to advise with the congregations as to the best course of action. Mr. Hislop was appointed to moderate in a call in the second congregation, St. Mary's, when ready. Presbytery agreed to pay each year the expenses of Commissioners to General Assembly, retaining the power to say how much these were to be, and payment to be made after report given in. The committee appointed to represent Presbytery before Commission of General Assembly in the Brooksdale matter reported that the Commission had placed that station under the jurisdiction of this Presbytery. It was moved by Mr. Hamilton, seconded by Mr. McLeod, and agreed, that in the meantime supplies of sermons be given to Brooksdale in connection with Burns' Church, East Zorra. Owing to the non-ap-

pearance of parties the matter of Mr. Cameron's services at New Hamburg was postponed to next meeting. It was agreed to hold a public conference on the state of religion at next meeting in the evening, the subjects of discussion to be, First: The number of our communicants in proportion to our adherents; how to increase the number of communicants; and how to deal with those applying for admission to the Lord's table. Second: Evangelistic services, their place and value; how to conduct evangelistic meetings. It was also agreed to discuss at a preceding sederunt, "Pastoral oversight and discipline: the work of the elders." Presbytery adjourned to meet for ordinary business at 9.30 a.m., September 24th, in Knox Church, Stratford.

PRESBYTERY OF MANITOBA.—The Presbytery of Manitoba met in Knox Church, Winnipeg, on the 17th ult. The following members of the Court were present: The Moderator, Rev. Mr. Matheson, Rev. Dr. Black, Prof. Hart, Prof. Bryce, Rev. Messrs. W. R. Ross, Douglas, J. S. Stewart, McKellar, Bell, Campbell, and Messrs. G. McMicken and Robert Sutherland, elders. The Rev. Dr. Patterson, of Nova Scotia, lately appointed agent by the General Assembly to raise \$100,000 for the endowment of Manitoba College, was present, and also the Rev. Mr. Ross, of Lancaster, Ont., lately appointed by the General Assembly's Home Mission Committee as missionary to Prince Albert. On motion, duly seconded, both gentlemen were cordially invited to sit as corresponding members of Presbytery. The Rev. Mr. A. H. Cameron, who arrived in the Province a short time ago, and who is stationed on section 15, C.P.R., was received as a member of Presbytery and his name added to its roll. The Rev. J. Scott was unanimously elected Moderator for the next six months. The usual committees were appointed for the year. Documents were read from the Clerk of the General Assembly, stating the action taken in reference to Presbytery business before that court. The Rev. Prof. Bryce and Mr. McMicken, Commissioners to the General Assembly, were heard in reference to their discharge of duty, and at the close of their addresses received the thanks of the Presbytery for diligence in the work entrusted to them. Rev. Messrs. Bell, Stewart and McKellar were appointed a deputation to visit the districts west of Palestine and consult missionaries stationed in those fields in reference to the establishment of stations, etc., and Prof. Hart and Rev. Mr. Robertson were appointed to visit Fort Francis and Rainy River district and report at the next meeting of Presbytery. The Home Mission Committee were instructed to send ministers, as far as practicable, to Springfield and Sunnyside, according to request, with the view of these stations giving a call to a minister. The Rev. Mr. Ross was appointed to continue at the Boyne and Pembina Mountain; Mr. Duncan to supply Springfield and Sunnyside; and Mr. Polson, Woodlands, etc., till the return of the Rev. Mr. Donaldson and the Rev. Mr. McGregor, Pointe du Chene district. Rev. Dr. Patterson had a conference with the Presbytery in reference to his mission to Scotland. The Presbytery on motion cordially approved of the object, expressed thanks for the action of the General Assembly, and appointed Dr. Black, Prof. Bryce, Prof. Hart, Mr. Robertson, Mr. Bell, Mr. Campbell, Mr. McMicken and Mr. Sutherland a committee to confer with Dr. Patterson and give any information likely to aid in the mission undertaken for the endowment of Manitoba College. Rev. Mr. Scott consulted with the Presbytery about the building of a church at Pembina, when the following motion was unanimously passed: The Rev. J. Scott having brought before the Presbytery the expediency of erecting a church at Pembina, Dakota Territory, the Presbytery cordially recommend the scheme and record their satisfaction at the measure of success that has attended the efforts of Mr. Scott at Pembina. The Session records of Little Britain and Kildonan were examined and found to be carefully and correctly kept and attested accordingly. The Presbytery deliberated in reference to the present supply of Prince Albert, and appointed the Home Mission Committee to take immediate steps towards the appointment of a missionary to that important field as soon as possible. Owing to the rapid increase of settlement in the country this summer the Presbytery unanimously agreed to ask the Home Mission Committee of the General Assembly to appoint two additional missionaries without delay. It was agreed to hold the next meeting of Presbytery in the Presbyterian Church at Portage la Prairie, on the 18th day of September next, at the hour of 9 a.m.

## BOOKS AND MAGAZINES.

*Bible Index Association: Circular of Information.*

The purposes and plans set forth in this pamphlet will, if properly carried out, lead to the production and publication of one of the most exhaustive works of Biblical exposition ever published. The full title of the pamphlet is "Bible Index Association Draft of Circular of Information as to the plan of work, names of members; an Outline Treatment of Col. i. 20; 1 Tim. iv. 3, second clause; together with Illustrations of Methods in Bible Marking." The members of the association, the greater number of whom are ministers, and the rest, though not ministers, more or less directly engaged in teaching the truth, are in constant correspondence, each one indexing and placing under proper headings or appropriate scripture verses, the historical, biographical, and scientific facts which seem most pertinent for the illustration of spiritual truth. These notes will be afterwards collected; and, out of them all, a "Bible Index" will be formed "which shall be a key to the choicest expressions, sublimest thoughts, most notable opinions, and aptest illustrations in the whole range of our standard English Literature." The following is proposed by the association as a prospectus of what they think the contents of the work ought to be. (1) "Proposed new translations or criticisms of the text, made by any competent scholar, provided such translations or criticisms be not already available in the commentaries in general use. With these new translations should be given full references to the authors who introduce and defend them." (2) "Doctrinal and ethical theories from all schools of Christian thought; referred by volume and page to their sources, where one may study them and the systems of which they form a part in full." (3) "Brief, suggestive, pungent sayings marked in the course of our various readings, given in full; with names of authors and the titles of the works in which they are to be found." (4) "Illustrations of Scripture truth, from the widest possible range of reading, historical, biographical, poetic, and so on, *ad libitum*; gathering from every quarter what ever can assist to illustrate or enforce the word of God." (5) "Homiletical outlines from all schools and ages of the Church, with references to volume and page where each discourse may be found complete." The following are the names of those who are already members of the association: Revs. W. H. Bates, Waverly, N.Y.; A. H. Bradford, Montclair, N.J.; F. B. Cobb, Auburn, N.Y.; J. G. Cowden, Clinton, Iowa; J. A. Ferguson, Hanover, N.J.; Chas. C. Hemenway, Auburn, N.Y.; John C. Hill, Adrian, Mich.; M. W. Hunt, Centralia, Kas.; R. W. Horsefield, Grantville, Kas.; W. H. Illsley, Hopkins, Mo.; H. D. Jenkins, Freeport, Ill.; F. D. Kelsey, Attleboro Falls, Mass.; Alfred E. Myers, Owasco, N.Y.; Robt. Mackenzie, Lafayette, Ind.; J. Howard Nixon, Wilmington, Del.; E. B. Parsons, Baldwinville, N.Y.; Joseph Fullman, Brooklyn, N.Y.; Walter Rice, Lunenburg, Mass.; Orin Root, jr., Glasgow, Mo.; Revere F. Weidner, Phillipsburg, N.J.; and W. W. Walton, Esq., Cleveland, O. The secretary is the Rev. H. D. Jenkins, Freeport, Ill. They invite others of similar tastes and habits to join them. We do not doubt that many, especially ministers, would find it both pleasant and profitable to do so. Such literary commerce carried on between many minds will elicit truth and possibly prevent error. The communistic principle is wrong when applied to property, but we do not see anything objectionable in a commune of authors. The character of the projected book will, however, depend very much upon the revising and selecting committee which will probably be appointed if it has not been appointed already. The specimen given in the pamphlet of the proposed mode of treating passages of Scripture gives promise of considerable thoroughness. In treating of the "nature of the atonement" in connection with Col. i. 20, the different views—the Agnostic, the Federal, the Governmental, the Philosophico-Realistic, the Mystico-Realistic, the Sympathetic-Realistic, the martyr theory, the necessitarian theory, the cost theory, etc., are plainly stated, with quotations from, or references to, authors who have defended or opposed them.

THE excursions for the Boston poor children began July 13th, when about 1,300 had a merry day at Highland Lake Grove.

## CURRENT OPINIONS.

If a man's religion is worth anything, that fact will be evident in mid summer away from home, quite as surely as in winter at home.—*Sunday School Times.*

FROM Cyprus Christianity found its way into Asia Minor and Europe. Shall the history of the first century have any parallel in that of the nineteenth?—*Unit. Presbyterian.*

THE recent war has accomplished results so positive and so tremendous as to mark it as one of the greatest events of the last hundred years—to make it a landmark and turning-point in history.—*N. Y. Evangelist.*

No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of St. Paul, "I am not ashamed of the gospel of Christ."—*Max Muller.*

WE have been in prayer-meetings that would have been absolutely delightful had there been a few flashes of silence. A few moments' meditation after some fruitful thought has been let drop will often edify more than anything else.—*Examiner and Chronicle.*

If one would really know the joys of the Christian life and realize the blessings which impart a constant buoyancy to the soul, if he would be a cheerful, sunshiny Christian, let him dive deeply into the Word of God, making the law of the Lord his delight.—*Congregationalist.*

IN these days Christianity is set aside and the being of a God ignored in the name and at the behest of theories, which, if destined to live, are still on trial for their lives, and are not unlikely to follow the long line of their predecessors into an unhonored oblivion.—*Rev. Dr. A. P. Peabody.*

THE Puritan middle class, with all its faults, is still the best stuff of the nation. Some have hated and persecuted it, many have flattered and derided it—flattered it that, while they deride it, they may use it. I have believed in it. It is the best stuff in this nation, and in its success is our best hope for the future.—*Matthew Arnold.*

THERE is a vast body of truth and a great proportion of Christian life in the Roman Catholic Church. But it is more a political than a religious institution, and where it falls under the dominance of the Jesuits and Ultramontanes, it becomes the enemy of every exalted human interest and a curse to the race of man.—*Interior.*

REMARKABLE as this century has been in its every phase, none of its developments are more worthy of notice than those which come out of the decay of old, effete civilizations. Mohammedanism sinks, Romanism is weakening in its capital, Brahminism retreats, and the historic mythologies of the Orient are throwing their gods away in contempt.—*N. Y. Christian Intelligencer.*

ACCORDING to a cable despatch, the Vatican contemplates removing the Roman Catholic churches in England, Ireland and Scotland from the control of Propaganda Fide, and placing them under the immediate authority of the Pope. This measure, continues the despatch, is attributed in clerical circles to a desire to induce the British Government to establish relations with the Vatican.

IT seems to me that our home missionaries and our foreign missionaries are restoring an almost lost ideal of heroism to the Christian Church. They have shown us how noble it is to suffer and be strong; how Christ-like it is to forget self for the benefit of others; and their names are worthy of a place beside those of the muster roll of the peerage of faith which Paul has given us in the eleventh chapter of Hebrews.—*Rev. Dr. W. M. Taylor.*

IT is generally believed that the abolition of compulsory clerical celibacy by the late German Old Catholic Synod will create a serious division among the Old Catholics. It is certain that a number of the foremost leaders of the movement disapprove entirely of the recent action, Professor Michaelis having announced that he would sever his connection with the Old Catholic movement should that step be taken, and Professor Reusch having left the Synod after the action was completed. It is also feared that Dr. Von Dollinger will now separate himself from the Old Catholics.—*N. Y. Churchman.*

CHRISTIANITY bears fruit that never grew upon any other stock. Some religions have more centuries behind them by far than Christianity has; have had all the advantages that come from staple forms of government; all that, genius, art, eloquence, and land and sky and sea could do for them has been done. All that power and arms could do for them has been bestowed. And yet what one can compare results with the religion of Christ? What civilization that has preceded ours could stand by its side? What religion has ever produced men of such nobility and women of such purity? What one ever produced such beneficial changes in society? What one ever had wrapped in it such promise for the future? If it were to perish from off the earth during the lifetime of the present generation, what a legacy would it leave to its heir!—*Pittsburgh Christian Advocate.*

THE prolonged pressure of the hard times is directing earnest and profound attention to the causes of their origin and continuance. It is a hopeful sign that here and in Great Britain so many thoughtful persons are considering the waste caused by the increasing use of intoxicating liquors. The power of the economic argument against ardent spirits is overwhelming and unanswerable. The Bishop of Manchester, England, recently preached on the causes of the depressed state of trade, and in plain words told his hearers that when they prayed for a return of prosperity they should try in some measure to deserve it, or not to be wholly unworthy of it; and then referred to the gross inconsistency of the English people complaining of the depression of trade, when they last year spent £142,000,000 (\$710,000,000) on intoxicating drink. If these are hard times for some, it is not for the public-houses. The curse of drunkenness, he said, was spreading like a leprosy everywhere, and days of prosperity would not come back to England till it had become a sober and industrious land.—*Christian Weekly.*

## SCIENTIFIC AND USEFUL.

**POOR MAN'S CAKE.**—One cup of sugar, one teaspoonful cream tartar, the same of soda, two eggs, one cup sweet milk, half cup shortening, three cups and a half sifted flour.

**TO DRESS TOMATOES.**—Plunge ripe, raw tomato into hot water so as to make the skin come off easily; put the plump skinned fruit on ice; do not cut it until the sauce is on, and you will not wonder why, years ago, tomato was called the "love apple."

**POP-CORN BALLS.**—For six quarts of pop-corn boil one pint of molasses about fifteen minutes, then put the corn into a larger pan and pour the molasses over it, stirring briskly until thoroughly mixed; then, with clean hands, make into balls of the desired size.

**COCONUT CANDY.**—I use the same as for chocolate creams. Two cups of white sugar, one-fourth cup of water; boil five minutes; put the pan into a larger pan of water and stir until cool; when it begins to get stiff stir in the grated coconut, and when cold cut into cakes. We consider it good.

**REFRESHING DRINK.**—Oatmeal in water, in the proportion of a quarter of a pound of oatmeal to three quarts of water, is recommended as a refreshing drink. The meal should be well boiled, the mixture cooled, and water added to keep up the proportion. With a bit of ice this is said not only to quench the thirst, but to keep up strength. Without ice, when ice cannot be had, it is still palatable, if entirely cool. It is said that it is used in many iron foundries and manufactories in England. The meal should be well shaken through the water before drinking.

**ALCOHOL AS A MENTAL STIMULANT.**—A writer in the *Lancet* says: The brain must be fed and nourished by special design. An adequate supply of oxygen is the preliminary requirement. Then comes the question of food; and, whatever else may feed the brain, workers with this organ should be assured that alcohol will not sustain it. Alcoholization and oxygenation are directly antagonistic processes; and even if alcohol be food for the brain, the organ cannot feel when the nutrient fluid circulating in its vessels is disabled from the task of conveying oxygen, which happens whenever spirit is present in more than very moderate proportions in the blood. The relief afforded by alcohol from the sense of depression produced by a lack of oxygen, is, therefore, illusory. It is procured by over-stimulating an organ which is both exhausted and impaired.

**HUMBOLDT'S DESCRIPTION OF AN EARTHQUAKE.**—This great traveller gives an interesting account of the first earthquake he witnessed. It was at Cumena, in South America. The first shock came after a strange stillness. It caused an earthquake in his mind, for it overthrew in a moment all his lifelong notions about the safety of the earth. He could no longer trust the soil which up to that day had felt so firm under his feet. He had only one thought—universal boundless destruction. Even the crocodiles ran from the river Oronoco howling into the woods; the dogs and pigs were powerless with fear. The whole city seemed "the hearth of destruction." The houses could not shelter, for they were falling in ruins. He turned to the trees, but they were overthrown. His next thought was to run to the mountains, but they were reeling like drunken men. He then looked towards the sea. Lo! it had fled; and the ships, which a few minutes before were in deep water, were rocking on the bare sand. He tells us that, being then at his wife's end, he looked up, and observed that heaven alone was perfectly calm and unshaken.

**INSTINCT IN A CRAB.** Mr. Darwin, in his "Naturalist's Voyage," thus describes a crab which makes its diet of cocoanuts, and which he found on Kneeling Island, in the South Seas. "It is common on all parts of this dry land and grows to a monstrous size. It has a front pair of legs, terminated by strong and heavy pincers, and the least pair by others which are narrow and weak. It would at first be thought quite impossible for a crab to open a strong coconut covered with the husk; but Mr. Liesk assures me he has repeatedly seen the operation effected. The crab begins by tearing the husk, fibre by fibre, and always from that end under which the three eye-holes are situated. When this is completed the crab commences hammering with its heavy claws on one of these eye-holes till an opening is made, then turning round its body by the aid of its posterior and narrow pair of pincers, it extracts the white albuminous substance. I think this is as curious a case of instinct as ever I heard of, and likewise of adaptation in structure between two objects apparently so remote from each other in the scheme of Nature as a crab and a coconut."—*From the World of Wonders.*

**CONSUMPTIVES IN CALIFORNIA.**—A very interesting statement in relation to the adaptation of the climate of California to consumptive visitors or residents is made by Dr. Hatch, of Sacramento, Secretary of the State Board of Health. Among the more important points made by him is this, namely, that, for the majority of invalids seeking a change of climate in consumption, the mountains—preferably the coast range—offer advantages, during the Summer and Fall months, superior to those of any other part of the State; that a certain proportion may find the eastern slope of the coast range agreeable and beneficial even during the Winter season; and that, for a large proportion of consumptives, some point on the southern coast seems eminently suitable as a Winter residence. Dr. Hatch also lays it down as a rule that the premonitory stage of phthisis, or the first stage of its actual development, are the only ones in which climate may be safely relied upon; that some cases in the second stage may be greatly benefited, especially when the nutritive processes are not seriously impaired; and that a few may secure an apparently permanent arrest of disease, and enjoy good health for many years; but that the climate of California, while it may for a time seem to inspire hope, offers, in reality, no very strong inducement to those lapsing, or who must be considered as having already passed into the third stage of disease.

## PRACTICAL PAPERS.

## POPULAR STRAWBERRIES.

## VARIETIES FOR PROFIT AND PLEASURE.

Those who are engaged in the growing of fruit for market, soon find that their success greatly depends on a proper selection of varieties. Strawberries that are among the very best for home use, are often almost worthless for market purposes—sometimes on account of the want of firmness to stand shipment, and at other times the varieties may not be sufficiently productive to grow profitably. Then again, though some kinds may combine both of these qualities of firmness of berries and productiveness of plants, yet unless they have size or color of berries to recommend them, they will still be lacking a necessary element for obtaining success. In these times of over-crowded markets, it is very important to have some qualities to distinguish berries from the common run of fruit, if paying prices are desired. Perhaps a short description of some of the market varieties will at this time prove of interest.

*Captain Jack.*—Though this variety has nothing in the way of remarkable size to distinguish it, yet it has other qualities that make it a favorite in many localities. In some places it seems to succeed even better than it does with me. Here upon my grounds this variety resembles somewhat the "Wilson's" in size and habits of growth, but in other portions of the country, and especially at the south, it proves decidedly superior.

One of my correspondents in Texas writes me:—"The 'Captain Jack' with me is larger and more showy than either 'Charles Downing' or 'Col. Cheney.' They are uniformly large, and more productive than the 'Wilson's'." Another correspondent in Southern Mississippi says of it: "I do not know of a variety that stands up so well in the box, and keeps its color so long as does the 'Captain Jack.'" The plants seem to thrive here upon the hottest soils and prove very productive.

*Forest Rose.*—This beautiful berry is rapidly rising in public favor, and it could hardly be otherwise, as a variety that combines large size, brilliance of color and fine flavor of fruit, with productiveness of plant, can hardly help but prove a favorite. The largest specimen berry up to this time measured eight inches in circumference. Possibly further experiments may show even greater results. The plants are the most thrifty of any of the fifty or sixty varieties upon my grounds, and make quite a contrast to some of the other kinds growing near at hand.

*Duncan* is a moderate sized berry of considerable merit. The fruit is usually about the size of the "Wilson's," but ripening earlier and having a less acid flavor, and brighter color, renders it well worthy of attention. It seems to be specially suited to heavy clay and rich gravelly soils.

*Great American, President Lincoln, Sharpless, and Pioneer* deservedly continue to attract a large share of attention, as berries measuring from five to fourteen and a quarter inches in circumference are certainly well worthy of notice.

*Monarch of the West, Seneca Queen, Crescent Seedling, and Cumberland Triumph* continue to merit attention, but are so different in their respective qualities as to require separate descriptions. These cannot, however, be given at present, but must be deferred until some other time.

There are two seasons of the year that are especially selected for setting out strawberry plants—either spring or early fall. Formerly the spring was the favorite time, but now that the new method has arisen of starting the plants in small flower-pots, many are selecting the latter time, as by this method, if the ground is rich, nearly a full crop of berries may be obtained in less than ten months. These potted plants also prove very desirable for transporting from one section of the country to another. In my next I can perhaps describe the unusual success obtained with these pot-grown plants, and the different systems that are used in growing them successfully.

*Saugerties-on-Hudson, N.Y.* R. H. HAINES.

## COOKING POULTRY.

When properly cooked, few articles of food are more desirable than "broilers," or young chickens; but, unfortunately, they are seldom prepared in such style as

to develop their best qualities or yield half the gratification they might. Like most kinds of meat they are cooked so injudiciously that the juices are lost and the flesh becomes hard and stringy. This is too much the case with fried or baked chickens, as well as with the young "broilers."

"Broilers" are usually sent to market too young, and if they are ordered by proxy, and the selection left to the judgment of the butcher or poultry merchant, they are apt to be little more than "skin and bones."

Every lady should have been educated to understand perfectly how to make a judicious choice of every article of food before she assumes the care and responsibility of a household. If she has not had this most desirable and much needed training in her girlhood, then a course of earnest self-education should be entered upon and perfected as rapidly as possible to enable her to judge correctly of the quantity and quality of every article needed for the comfort of her family. The mistress of every house, as far as lies in her power, would do well to attend to her own marketing. If she does this, let her, in the selection of chickens for broiling, be sure that they have been long enough out of the shell to furnish a sufficient amount of nourishment to pay for the trouble of cooking.

For broiling, split a chicken down the back; clean and wash thoroughly; twist the tip of the wing over the second joint; wipe the body dry, inside and out, with a clean meat cloth (never with a wiping-towel); spread it out, and with a rolling-pin or potato-masher break the projecting breast bone, so that the chicken may lie flat on the gridiron when ready to broil. Set it in the ice-chest for several hours after cleaning; still better if it is left there all night, and thus be sure it is well aired.

About an hour before time to cook the chicken put the giblets into a small skillet with a little pepper; pour in a cup and a half of boiling water and set it where they will boil gently till quite tender. Then salt them; take up and chop very fine, sifting over a little flour. When sufficiently fine, return them to the water in which they were boiled, stirring occasionally as it thickens. Beat to a smooth paste three tablespoonfuls of butter and one of flour, ready for use when the chicken is cooked. Put the gridiron over a clear but not fierce fire. When hot rub the bars with a clean cloth dipped in nicely clarified drippings or butter, and place the chicken over. Sprinkle on a little black pepper. Turn over to prevent scorching. When of a delicate brown both sides, but not more than half cooked, sprinkle on both sides what salt is needed and a little more pepper. Leave it over the fire a moment for the seasoning to penetrate, then put it into a steamer or farina kettle (a steamer is much the best) large enough at the bottom to keep the chicken in good shape. Spread over it the butter and flour that has been made ready, and then cover or "smother" it in rich cream, if plenty, or add more butter and cover with milk. Cover very close, if a farina kettle is used, so no steam may escape, and set it into the receiver or lower kettle, in which there should be enough boiling water just to touch the bottom of the upper kettle. Let it simmer or "smother" in the cream and seasoning from fifteen to twenty-five minutes according to the size of the chicken.

When about ready to take up, pour the gravy in which the giblets are simmering over it; then take the upper kettle out of the receiver; set it over the stove; let it boil up briskly two or three minutes, stirring the liquid gently, without disturbing the chicken, till it all thickens; then lift it carefully to a platter on which are slices of nicely toasted bread, and pour the gravy about it.

These directions are long on account of the minute specifications, but the whole work can be done in thirty-five minutes; and if on a faithful trial this is not conceded to be vastly superior to the common specimens of dried-up, tough broiled chicken we shall be disappointed. For those who like highly seasoned food a very small sprinkling of savory herbs or a little tomato ketchup may be thought an improvement.

Fried chicken should be prepared in a similar manner. Fry carefully in hot butter or lard till delicately brown on both sides, then treat as broiled chicken.

Until chickens are full fleshed and suitable for baking this double cooking is the only way we are acquainted with to secure a wholesome and palatable article.

When old and tough, baking chickens may be pre-

pared in a similar way, only reversing the order; "smothering" first, an hour, if very tough, in water instead of cream, and bake till well browned.

Pigeons, quails, partridges, etc., are delicious if half baked, then "smothered" till very tender; and all such dry meats as these birds are greatly improved by being larded all over the breasts with nice salt pork before baking.—*Mrs. Henry Ward Beecher, in N.Y. Christian Union.*

## WHAT SALARY DOES A FARMER RECEIVE?

He receives the equivalent of a larger salary than ninety-nine out of a hundred of them are willing to admit. They underestimate their own profits, and overestimate the profits of men living on a salary.

There is a great difference among those who live by farming. A great many work the soil because they do not know what else to do, or because they cannot live by anything else. Many of this class hardly deserve to be classed as farmers. They lower the standing of farming as a business. I believe there is no business by which a man can live so well with so much neglect, as agriculture. Still, nothing better repays good care and ability. It is rather slow to yield brilliant returns at the outset; so is any business. The farmer's profits are concealed in the rise of land—in improvements by ditching, clearing, new buildings, more tools, or better stock. Most farmers have no idea how much it costs them to live. They forget to figure in the pork, poultry, mutton, butter, flour, vegetables, etc., etc. The salary man lives entirely by his individual efforts. In estimating a salary, we must do so by looking at the privileges enjoyed, the hard work of brain and muscles, and the gain in property and improvements.—*Rural New Yorker.*

## THE SHEEP'S SENSE OF HEARING.

It is said that so acute is the sheep's sense of hearing, that she can distinguish the cry of her own lamb among as many as a thousand others all bleating at the same time, and the lamb, too, is able to recognize its mother's voice, even though it be in the midst of a large flock. James Hogg, who was a shepherd as well as a poet, tells us that it was very amusing to watch the sheep and lambs during the shearing season. While the sheep were being shorn, the lambs would be put into a fold by themselves, and the former would be sent to join their little ones as soon as the operation of shearing was over. The moment a lamb heard its mother's voice, it would hasten from the crowd to meet her, but instead of finding the "rough, well-clad mamma" which it had left a short time before, it would meet a strange and most deplorable-looking creature. At the sight of this, it would wheel about, uttering a most piteous cry of despair. Soon, however, the sheep's voice was heard again; the lamb would thereupon return, then once more bound away, and sometimes repeat this conduct for ten or a dozen times before it fully understood that the shorn ewe was in reality its mother.—*Wood.*

## CINDERS IN THE EYE.

Persons travelling by railway are subject to continued annoyance from the flying cinders. On getting into the eyes they are not only painful for the moment, but are often the cause of long suffering, that ends in a total loss of sight. A very simple and effective cure is within the reach of every one, and would prevent much suffering and expense were it more generally known. It is simply one or two grains of flaxseed. They may be placed in the eye without injury or pain to that delicate organ, and shortly they begin to swell and dissolve a glutinous substance that covers the ball of the eye, enveloping any foreign substance that may be in it. The irritation or cutting of the membrane is thus prevented and the annoyance may soon be washed out. A dozen of these grains stowed away in the vest pocket may prove, in an emergency, worth their number in gold dollars.

PERSUASION by logic may shut up the mouth of gainsaying, but persuasion by love brings the heart into holy captivity.

WOMEN should understand that no beauty has any charms but the inward one of the mind, and that a gracefulness in the manners is much more engaging than that of their persons; that meekness and modesty are the true and lasting ornaments. These only are the charms that render wives amiable, and give them the best title to our respect.



## THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, *Editor and Proprietor.*  
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TORONTO, FRIDAY, AUGUST 16, 1878.

## OLD SERMONS AND NEW.

THE "Interior" in this period of ecclesiastical lull, has succeeded in stirring up a little breeze upon the subject of old sermons. One can almost see the editor sitting in his sanctum, at Chicago, listlessly looking over the exchanges, sweating at every pore, and wondering what to do to get up a sensation. Suddenly a thought occurs to him. It is not a great thought, as the editor in question does not believe in great thoughts at this time of the year. It is however a useful thought. He feels that there is a great deal in it, that it is just of the kind to be seized upon by every editor from the Atlantic to the Pacific, and he goes for it with the dash and vim that have made the "Interior" the bright and sparkling paper that it is.

Everybody takes an interest in sermons whether new or old. This is one of the things without which we cannot get along. It has to be classed with bread and clothing. It is amongst the indispensables. And somehow or other whether we occupy our minds much with the matter with which sermons deal or not, we have an interest in sermons themselves which we cannot shake off. To be respectable we have to go to church, and who ever heard of church without a sermon? The Prince of Wales once tried the plan of walking out of church at the end of the prayers, and just before the sermon. But it would not do. It was a dangerous innovation. John Bull felt that the sermon was needed to do full justice to the culinary operations at home, and so he proclaimed to all and sundry through the press that he must have the sermon, and that he would not tolerate such conduct even in the heir-apparent. When John Bull is in earnest he lets the people know it, and so the prince wisely did not repeat the experiment. But to a large class the sermon is more than food and clothing. They feel it to be more than *indispensable* in the sense in which we have been considering it. It is their literature. It is their mental pabulum. They would sooner part with their clothing than their weekly instruction. At all events,

if the minister from pure disinterestedness, proposed to leave the sermon out of the service in these hot days, he would be the first to hear of it. It would never do to let the parson off so cheaply. But again there is the important section of the community who love the sermon because they love the Bible, and who esteem the one as an aid to the understanding of the other. They joy when it is said to them, "Let us go up to the house of God." The sermon is a means of grace to their souls. It will be seen then that the "Interior" has made a happy hit in getting up this discussion upon sermons. It is attractive to all. It is even interesting to those who never go to hear them.

The question arises, is a sermon that has once done service, never to be repeated? Are old sermons of no use? Are they to be treated like so much waste paper? A Scotchwoman, when asked what General Assemblies were meant for, replied they were meetings for ministers to "swap" sermons. Horrified as moderators and stated clerks may be at such an answer, it is founded upon a great truth, viz., that there is such an amount of good writing and thinking in old discourses, as to give them some special value, and to demand for them some use beyond that of their first delivery. In our view they are so valuable as to make it desirable that every preacher should carefully preserve his stock. The earlier sermons of a minister are generally more elaborate, and florid than those of his mature years. They are crammed full of matter. There is a certain enthusiasm about them arising from youthful spirits. They glow with rhetorical colourings. They sparkle with illustration and allegory. They are full of poetical imagery. Let such discourses be repeated in after years, when the reasoning faculty has become more severe, and the mind no longer revels amidst the wealth and rank luxuriance of its imaginings, some of the hearers will prick up their ears and be heard exclaiming, "that reminds us of our pastor's younger days," while others will say, "we wish our minister could be like that all the time." The few who have learned to appreciate the more concise language, the more matured scholarship, and the riper thoughts of their minister, will experience a peculiar pleasure as they listen to sermons from him of a more florid caste, and which bring to their recollection the unformed qualities which gave promise of his bright and useful future.

But old sermons are of more value than this. They are the capital in trade of a minister, and ought to serve the purpose of capital in business, that, namely, of giving relief from the severe strain and pressure of one's every day work. As journalists who come into close contact with every point of a minister's life, we have here to bespeak for him the considerate sympathy of his people. Many may not know or realize that a pastorate is not a mere sinecure; that is, when its duties are conscientiously discharged. We are thankful to say we have not in this Dominion any of those fox-hunting parsons who spend the week in pleasure, and content themselves with a borrowed or bought manuscript for Sunday. To be a minister of religion in this country, means to be a working-man in the best sense of the term. It is not merely brain work with such a man. There is the

expenditure of physical force in going through the daily routine of visiting, counselling or praying with the sick. In the course of the year he writes hundreds of letters, and holds countless consultations, which do not add a cent to his too slender salary. He must have time for reading and study, that are not strictly in the line of getting up sermons. He must in fact replenish his mind with all kinds of knowledge, to keep abreast of the more intelligent of his hearers, and also to furnish richness and variety of thought, and illustration to his discourses. Then comes the special task of composing his sermons. As to the mere penmanship, it will give an idea of the work done, when we state that a sermon of thirty minutes would occupy more than twice the space of this article, that is, if printed. Many of our ministers have to get up two such discourses every week, not to mention the weekly lecture and other innumerable addresses in the fulfilment of Presbyterian and social appointments. This has to be done week in and week out, year after year. It is a most exhausting process as any one can imagine who even tries to write gossiping letters to his friends at a distance. Now, the old sermon may become a vital help in the discharge of such duties. At times the pastor will be like a well in a season of drought, dried up, and needing replenishing. He need not be dry in the pulpit—with that well-filled barrel in his study. Often he will arrive home late on Saturday with his mind scattered by parochial or presbyterial work. It is impossible to do at the fag end of the week what should have been going on all the six days. He has to choose between a non-prepared condition, and some fine rich discourse, which on a former occasion greatly edified his people. Our readers can judge for themselves, of possible interruptions arising from a pastor's own bodily or mental ailments, or from sickness in his home, or from distress in his congregation. These must be legion. It is just possible that he may have a sermon cut and ready for such an occasion, and is a mere conventionalism to prevent the use of it when he is sorely pressed for time? But we have more to say, and that not at all in an apologetic strain. It is that a sermon which is worthy of the name, which is original in so far as it expresses the thoughts of its author, which is full of philosophical meditation and valuable experience, which is at the same time a masterpiece of English composition, and which has been thoroughly made one's own for ready and effective delivery, ought in our opinion to be delivered again and again. It is worthy of an honoured place in the memory and affections of the people. We read chapters of the Bible over and over, and always with renewed interest and profit; we have our favourite authors with special paragraphs marked for frequent reference; we sing without wearying the same psalms or hymns in worship, or the same songs for personal or social gratification, and it would be strange indeed if a sermon to which we have listened for the first time with perfect delight, should have the ban placed upon its repetition. If so it is a false notion. There is no principle in it. It is a waste of what might be a valuable possession. The distinguished preachers certainly have not followed such a practice. The great French pulpiteers announced in

advance their well-known sermons, and people flocked to hear them, as they would to listen to Macbeth or Othello, played by some well-known actor, or to hear the stereotyped lectures of public orators. We cannot understand why hearers do not more frequently invite their ministers to repeat discourses whose merits they loudly praised on first hearing them.

It should also be borne in mind that if a sermon is delivered only once, it has reached but a small section of the people. Take them as a whole, there is a very large number of persons who are never absent from church—let it be rain or sunshine. But as we single them out from any particular congregation, they are comparatively few. In these days of travel, how many regular members are absent every Lord's day for the purposes of business or pleasure. How many in the course of a year are not present on account of sickness. What a large number who because of family distress, or it may be death, miss some of the precious Sabbath services of the year. How many who have listened to a sermon and have gone away with a very meagre knowledge of its contents, or who notwithstanding its excellence have failed to receive any impression from it. Then there are those of slower apprehension, but of very earnest purpose, who require more than one hearing to grasp the thought. Think of the endless repetitions of a school-master to teach even his advanced classes. The lesson has to be gone over and over again. It has to be broken up and explained. And after all, the wonder is, what an imperfect knowledge of the subject has been gained. It is only one hearer in a thousand who fully grasps the thought of a well prepared sermon. And then we have to think of the young and rising generation. It may be that since the sermon was first delivered a large number of infants have grown up to be capable hearers, and a considerable sprinkling of boys and girls, who were rather thoughtless, have become pious members of the Church; while others were not born when the discourse was composed. The sermon, which is a minister's master-piece, may be re-delivered more than once to meet the special wants and necessities of such cases. We are speaking of course of the normally long pastorate of the Presbyterian Church. To the itinerating system of the Methodists, or the too frequent changes of pastors which take place in our own and other churches, such remarks as the above do not apply. Such ministers soon discover the value of old sermons in their new fields of labour.

A good deal might be said in favour of a not too slavish practice of using old sermons, from the tendency to largely improve these and practically make them new on their re-delivery. We once heard a sermon read slavishly word for word without the lifting of an eye or hand on the part of the preacher, and thus read three times in the course of eight months. There were ministers in the olden time of whom it was said they did the work of a parish handsomely for a life-time on a stock of three or four sermons. It is not for this unedifying, wearying, dry-as-dust process we are contending. The minister we have in view is one who will work up his sermon for its re-delivery, who will add to it

from his reading and experience, who will make it so much part of his own being, that he will be able to enrich it with the suggestions of the moment when he is giving it forth. Then it will be indeed an invaluable utterance. But there is a still greater advantage from a judicious use of old discourses, that it enables the preacher to give the more care, thought, and time to the new ones. Many a sermon is spoiled by being finished too quickly. Like newly cut grain it is not fit for the mill. Many a text is not understood at first, but given time and meditation, it grows and grows upon the mind, till it is bristling with lustreful points. Many a sermon is thoroughly prepared as to composition, or the orderliness of its thoughts, or the aptness of its illustrations, but who will say it is thoroughly prepared for delivery? If a certain great actor said at the end of six months' study of one of the plays of Shakespeare that he was not ready to do it justice, and at the end of another six months, he was still not ready, what shall we say of a masterly sermon? Can it be effectively delivered by reading it over once or twice before going to the pulpit? Dr. Taylor, of New York, who reads in the pulpit, spends hours in reading up his sermon previous to its delivery. And if one delivers without notes, much application must be given beforehand to the manuscript. Many reasons might be adduced for spreading the preparation of a sermon over weeks or it may be months, rather than hours or days. In these circumstances, the pulpit work of an ordinary pastor could not be kept up, if he is to do such ample justice as we have indicated to special subjects. The re-delivery of an old sermon now and again will be an invaluable help. And therefore in the interests of new and fresh discourses, we commend an occasional stirring up of the barrel.

**PRESBYTERY OF OTTAWA.**—The last regular meeting of this Presbytery was held in Knox Church, Ottawa, on the 6th and 7th August. The Rev. D. M. Gordon, B.D., was appointed moderator for the ensuing six months. The following minute was passed in reference to the removal by death of James Whyte, late minister of Manotick and Gloucester: "We desire as a Presbytery to acknowledge the hand of God in the solemn event which has removed from our midst a brother much beloved and highly esteemed, Rev. James Whyte, minister of Manotick and Gloucester. The Christian character of our deceased brother was such as endeared him to all who had the pleasure of his acquaintance. His piety was most fervent, yet humble and unobtrusive. In labors he was abundant, never sparing himself in the great work to which he had devoted his life. He was instant in season and out of season, preaching and visiting with unwearied diligence and zeal. His pulpit abilities were of a high order, his sermons bearing marks of much and earnest study and rich with the precious truths of God's word. In language simple, forcible and clear he preached Christ and him crucified. For a long time he labored without any very marked result, but at last God sent a very plentiful rain upon his heritage and the heart of his faithful servant was made exceedingly glad. As a member of Presbytery Mr. Whyte will be greatly missed. So punctual was he in attendance that his presence could almost be counted on with certainty. The varied work of the Presbytery had the deepest interest for him, and his close acquaintance with that work added to his many other excellent qualities made him an invaluable counsellor. The sympathies of our beloved brother were thoroughly catholic. While loyal as any man could be to the Church of his choice and ever ready to defend the truth as held by her, he could appreciate the good work done by others, and rejoice in their prosperity. He loved all who loved the Lord Jesus Christ in sincerity and truth. The cause of temperance, Sabbath School work, and gen-

eral education found in him an able and earnest advocate, and one whose place it will not be easy to fill. We would express our tenderest and most heartfelt sympathy with his family in their sore bereavement. God has asked much at their hand, but He can supply all their lack. We commend the widow, the fatherless children and the aged mother to Him who is the God of all consolation as well as of all grace, that He may richly comfort them. We desire also to assure his sorrowing congregation of our sympathy, and remind them of the unfailing presence of the chief shepherd. To them their beloved pastor being dead yet speaketh. Our prayer is that the life he lived, as well as the words he uttered, may be greatly blessed to them. It must be a source of great comfort to his family and to all his friends that during his long and painful illness, which was so patiently borne, our brother left so many precious testimonies of his interest in Jesus. Again and again he spoke of the nearness of the Saviour whom he had known so long and who did not forsake him when passing through the valley of the shadow. He rests from his labors and his works do follow him." Mr. Muir was appointed to declare the charge of Manotick and Gloucester vacant on Sabbath the 18th inst., and thereafter be moderator of the session, and that the session arrange for the supply of the pulpit. As this was the last meeting previous to the division of the Presbytery, considerable time was occupied in arranging matters in connection therewith. It was agreed that inasmuch as the largest portion of the congregation of Beckwith and Ashton is within the bounds of the new Presbytery of Lanark and Renfrew, and the minister and elders express a desire to be connected with this Presbytery, that it be regarded as included in said Presbytery. In reference to the brethren about to leave the Presbytery the following resolution was passed: "Whereas by the action of the supreme court of the Church a considerable portion of the Presbytery has been detached for the formation of the new Presbytery of Lanark and Renfrew, we who remain members of the Ottawa Presbytery desire to place on record our deep regret at the separation thus rendered necessary, and to express our heartfelt sorrow in parting with brethren whose wise counsel and loving intercourse have rendered our meetings of Presbytery so pleasant and profitable, and whose zeal and activity have contributed so much to the successful carrying on of the work. We assure the outgoing brethren of our unabated confidence and esteem and of our best wishes for their welfare. Our fervent prayer is that the Spirit of the Lord may abide in the new Presbytery as a spirit of wisdom and of love, guiding its counsels and knitting its members together in the bonds of brotherly affection and holy fellowship, and that the cause of Christ may be greatly prospered within its bounds. An adjourned meeting was appointed to be held in Carmel Church, Cumberland, on Tuesday the 27th inst., at 10 o'clock a.m., when a Presbyterial visitation of the congregation will be held. The next regular meeting is to be held in Bank Street Church, Ottawa, on the first Tuesday of November.—J. CARSWELL, *Clerk*.

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#### MEETINGS OF PRESBYTERY.

**BRUCE.**—In Knox Church, Kincardine, on last Tuesday of September, at 2.30 p.m.

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

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

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

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

**WHITBY.**—At Whitby, on the 3rd September, at 11 o'clock a.m.

**CHATHAM.**—The Presbytery of Chatham meets at Thamesville on Tuesday, the 17th Sept., at 1 o'clock p.m.

**PARIS.**—Presbytery of Paris meets in Zion Church, Brantford, on Tuesday, 17th September, at 2 p.m.

**KINGSTON.**—Next quarterly meeting of this Presbytery will be held in St. Andrew's Hall, Kingston, on Tuesday, 24th September, at 3 p.m.

**OTTAWA.**—In Bank street Church, Ottawa, on the first Tuesday of November.

**STRATFORD.**—In Knox Church, Stratford, on 24th September, at 9.30 a.m.

**LONDON.**—Next regular meeting in St. Andrew's, Sarnia, on last Tuesday in September, at 7-p.m.

## CHOICE LITERATURE.

## TOM'S HEATHEN.

## CHAPTER XIII. - HAL SETTLES ONE THING.

Returning one day from the Central police station, whither I had been summoned by something that looked like evidence that Norman Lee had been in Paris since he left Baden-Baden, I found a telegram from Agnes desiring my immediate presence. I went off by the first train, expecting to find Mr. Dyer in an alarming condition.

Answering my inquiry, Agnes explained that her father was in much the same condition that I left him, but Maud was sick. She had been spiritless and languid for several days. Then a slow fever came on that would not yield to treatment. She would not be pacified till I was sent for. "Perhaps the climate does not agree with her, and I think she is homesick," said Agnes in conclusion.

"Homesick!" I went in to see my pet. She was sleeping, and lay with her face pressed into the pillow looking quite pale and woe-begone. My heart smote me for taking the poor little bird away from the mother's nest. As I stood looking at her she awoke, and seeing me she put up a grievous lip and began to cry like the veriest baby. I could get only tears in answer to my questions. At last she said between her sobs: "I shall die if I stay here, uncle Doctor; I know I shall."

"Why? What is the matter, Maud?"

"I don't know. I feel dreadfully. I want to go home; I want my mother."

I could not help smiling. This girl, almost twenty years old, crying with homesickness.

"How much longer must we stay here?" she asked dolefully.

"Some months yet."

"Then I shall die, I know I shall," and her head went down in a fresh tempest of sobs.

"You will feel better in a few days."

"No. It will only grow worse and worse till I die."

I began to think, absurd as it seemed—for she had no disease, and no sickness but this unconscionable homesickness—that she might be correct after all. For she continually drooped and pined, and before the week was out I was at my wits' end. Homesickness is without remedy. Either the patient must go home or be content to stick it out till the mind is occupied with something else. Maud would not stick it out. I hated to see her pining, but we could not go at present. Even the letters that used to cheer only made matters worse. What should I do?

One day she wiped the tears from her pale cheeks asking: "Is there no one going to America? Can't you send me home with some one? I would go if I had to ride a broom, witch-fashion."

Agnes sketched Maud on a broom, clutching the brush for dear life, as with staring eyes and streaming hair she crossed the Atlantic, high above all sailing craft. Whereat we all laughed, without getting even a smile from Maud.

"Mother would not laugh, nor Hal either," said Maud, looking aggrieved.

Hal! that was a good thought. I would cable Hal to come over at once and take Maud home. It would be a respite and a diversion for him. It would cure her; and I should have one less to be anxious for.

Before night the message was on its way with necessary directions concerning funds and other matters, requesting an immediate answer. The next day it came, and I took it to Maud. The effect was magical. She began straightway to mend. Even Agnes was glad to know that Hal was coming.

My anxiety for Maud having abated, I had leisure for a more critical observation of the res. It was apparent that during my absence Agnes and her father had arrived at an understanding concerning this Robert Lyon affair; and he, finding her so helpful, was in his sore need turning to her with eager eyes and hands. It was a month of rejoicing to Agnes. It made her way clear, and loosened somewhat his clutching hold upon me. Agnes, however, said nothing upon the subject, lest her sensitively-bred conscience should accuse her of seeming to betray her father's confidence. It was also evident that the consuming fret which had been in a measure allayed by action and the conviction that we were getting on, had returned with renewed voracity during this enforced delay. I watched his transparent face and glittering eyes sharply, realizing that this thing was making destructive work with his warning vital force. I could think only of a two-edged sword whose scabbard was getting perilously thin.

His room adjoined mine, and night after night I heard him restlessly pacing the hours away. Often before the morning dawned Agnes would softly enter, and taking his arm walk with him up and down, soothing him by her voiceless sympathy. Sometimes I could hear her speak in low tones of comfort or entreaty. But often a word was spoken. She was simply helping him to bear his burden and to feel that he was not entirely alone. Once, after he had been long and wearily pacing, I heard him fall heavily into his chair, and the utter silence that followed was so oppressive and deathlike, that apprehensive of some untoward event I hastily dressed and stepped out on the veranda that ran past his room and mine. A bright light was burning on his table, and through the window I could see him sitting in his chair, his head resting against the high back, his shadowy hands fallen helplessly on his lap, his eyes closed, and his face like the face of a dead man; only that dead men never carry faces so worn with anguish and despair. Was it possible that a man could suffer like this and still live on?

While I was looking at him Agnes came softly in. She too had been watching, and the silence had startled her as well as myself. Her face when she saw him was flooded with unutterable compassion and distress. Without speaking she moved his head from the chair to her breast and covered his face with kisses and tears.

He did not repulse her. His lips parted in a weary moan,

and with closed eyes he endeavored to hide his face in her garments. I returned noiselessly to my room. I had no right, even if I had the heart, to look at a thing like that.

Before morning I resolved although it was still mid-winter, and the experiment might be hazardous in other respects, to take Mr. Dyer and Agnes with me to Paris as soon as Hal and Maud should have started on their homeward route.

In due season Hal arrived and was joyfully welcomed by all. It was always a pleasure to look at Hal. I used to think he would be too pretty for a man; but of late he had lost his prettiness, and gained a strong, manly beauty that commended itself to masculine as well as feminine eyes. He had also a thoughtful, decisive way that was an improvement. Maud complained that he was too sober, but sobriety became him. Agnes considered him a handsome man, and justly.

We had many a long earnest talk concerning his future, and the young fellow developed an unexpected amount of common sense and quaint wisdom. My young nephew was to be respected as well as admired. One day at the close of a long conversation, he said, decisively:

"One of the many things that perplex me must be settled before I return. That once over, perhaps the rest will grow clearer."

"What is it, Hal? if I may know," asked I with a premonitory tinge.

Hal's cheeks flushed like a boy's as he answered quietly. "You know that from the first I admired Miss Dyer; but perhaps you did not know that as I saw her more, my admiration deepened into a strong and earnest love as ever man gave to woman. I know that I was not worthy of her; I know that I am not now; but if she loves me I believe that I should grow better, mere worthy. I cannot tell any one what the past year has been to me. Latterly I compelled myself to stand aside, thinking that she preferred Northrop Duff. But just before I sailed a fact came to my knowledge that took him quite out of my road. Now I should be less than a man to go on in this uncertain condition. If she loves me I shall be better for knowing it. It she loves me not, why, God help me; it is quite time I knew that also."

"Has she encouraged you?"

"I cannot say that she has, nor can I say that she has discouraged me. She has treated me unexceptionably. If I had been distasteful to her, I am sure I should have known it some way," said he frankly, though looking exceedingly troubled and perplexed. His love for her was so genuine that it had drawn all the old self-assurance out of him.

"It may be that she has not understood you, ventured I, at length.

"Perhaps so. But women are quick-sighted;" (Hal was already an expert in these matters;) "and what little I have said or written has meant so much to me, that I am sure it must have meant somewhat to her. At all events, I must tell her now, let the result be what it may."

Looking at him as he stood before me, so young, so full of manly beauty and vigor, I felt that if she could love any one, it must be him.

"Well, old boy: go ahead. Perhaps it is the best thing under the circumstances," said I, seizing my hat and muttering something about a business matter in hand, as I went off for one of those long walks that suited me so well of late.

It was quite dark, and I returned by a street that ended opposite the house. Many a night, of late, I had lingered watching the lights from those windows, while pleasant thoughts, unbidden and also unreprieved, kept heart and fancy warm. Perhaps I needed some such tonic as Hal had unconsciously administered. To-night, loth to enter, I waited till I saw Mr. Dyer through his uncurtained window pacing up and down in that endless vigil. This motion had become almost as much a necessity as his breath. At the table sat Agnes, reading to him by the light of a shaded lamp. I could see only her profile and moving lips, but I thought she looked unusually saddened and wearied. She had the same pathetic, patient air that came to her when she first began to bear her father's trouble. Was it the shadow of another trouble that wearied her to-night?

The other rooms occupied by our party lay in darkness, and were apparently deserted. But at the door Maud met me saying joyfully:

"Uncle, Hal has just gone out. He almost ran over me. I stopped him long enough to ask when we were going home, and the dear old fellow said 'Now; any time; the sooner the better.' How good he is to shorten his visit. I am going to pack my trunk to-night. I shall be so glad to get home," she added fervently.

"Then there will be one happy heart," responded I absently.

"More than one I hope," said Maud, her beautiful face flaming rosily. And encountering my gaze she added with suspicious eagerness, "Of course mother and Jack will be glad to see me." What possessed these children? They were getting beyond me.

The next time I saw Hal he was very quiet and avoided my eyes. But as soon as we were alone he came up manfully.

"I saw her after you went out yesterday, and am not sorry. It was best I should know; though," said he with a lip that quivered spite his desperate self-control, "if last night death had come I should have esteemed it the greatest blessing God could give."

"Stop, Hal! You are no coward. You have courage and manliness enough to bear whatever must be borne, be it ever so hard," said I, looking steadily in his eyes; for he was still mentally reeling from the effect of some tremendous blow.

He stood with folded arms and dry, hot eyes, that had known neither sleep nor tears the past forty-eight hours, crowned, too, he was with a dignity, a kind of consecration that suffering alone begets. My heart ached for the boy. He began speaking slowly to steady his voice.

"I make no complaints; I am no fool; I shall not die. People cannot die that way. But how I am to take up my life with the core dropped out, and go on, God only knows." He walked over to the window and stood with his back to

me. I had no wish to see his face. There was a long, dead silence, before I asked:

"Do you mean to say that she refused you, Hal?"

He faced me. "No. With a generosity and a courage few women possess, she anticipated me. I cannot tell exactly what she said. She made me understand that marriage, or any attachment that would look to marriage as a result, was utterly impossible for her. That she belonged wholly to her father. That she had no future that was not inseparable from his. While he lived she had nothing else."

"He cannot live always."

"So I said, or something like that, and begged the privilege of hoping. But she answered that it would be only a cruelty to both. I must think of her ever and always as a friend who had my best welfare at heart. She made me understand that it was quite hopeless, and she seemed so distressed that I had no heart to press her farther."

"One thing," said he musingly, as if the thought of her grief dulled for a moment the sharpness of his own, "she also suffers, but from what cause I am unable to determine."

I then, arousing himself, remembering her courage, "Now I am going home, and for her sake will be a man, whatever comes."

## CHAPTER XIV. - A STRAIT-JACKET.

Joel Dyer fell eagerly in with the proposed change, and I lost no time in getting him transferred by the easiest route to Paris.

Already I had received notice that a man, supposed to be the person we were in search of, was now in the city driving a carriage, a common *fiacre*, No. 706. He spoke both French and German, was accounted an Englishman, and wrote his name Normand Leigh. It was ascertained that he had been driving less than two weeks, and that previous to this he had been an English interpreter in a small saloon and had been discharged for intemperance. He was rarely quite sober, one of his periodic fits of indulgence being upon him, neither was he so disguised as to be untrustworthy as a driver. He frequented certain localities and was employed principally by English-speaking people.

But how was I to know that this person was really the man? pertinently questioned the officer who had the matter in charge. I had never seen Robert Lyon nor Norman Lee, and had no data beyond the description in the "protection papers" as to nativity, height, age and color, which might answer equally well for a hundred other men. I saw in Tom's library the day I found the book presented to Robert Norman Lyon, a photograph which I believed to represent the man we were after. I longed for a copy, but could not take one without Tom's consent, and that was not to be had since I could not even speak to him on the subject. I was obliged to content myself by carrying a copy in my memory. That showed me a man of twenty-five or over, large, fair, with a pleasant blue eye, curling brown hair and a handsome mouth, as attractive as a woman's, but lacking the decision and perseverance necessary for a man. But even that picture would be of little service, for the man must now be forty-five years old, and his manner of life must have changed him greatly. I remembered that Dyer said the last time he saw him that he would not have known him anywhere else; and I doubted if even Dyer could be depended upon to recognize the man if he was put before him.

Telling Agnes, but requesting her to keep the matter from her father till something decisive was known, for in his weary condition these fluctuations were anything but desirable, I went out to find the object of our long search.

Guided by the officer's direction and the number of the carriage, I found him in less than an hour. After a moment's conversation I engaged him to take a lady and myself to the Louvre at one o'clock. This would give me another opportunity for observation, and besides I wanted Agnes to see him, for I thought her penetration could be trusted if mine failed.

I true to his appointment, this Normand Leigh was waiting at the place designated. While he was assisting Agnes to enter the carriage I scanned him narrowly. He was under, shorter and stouter than I supposed. As he lifted his hat I saw that he was quite bald. What hair remained was of a light brown, mixed with gray, and curled loosely below the brim of his hat, around the back of his head. His face was high-colored and seemingly bloated. His eyes, faded and restless, but not suspicious, were half hidden by drooping upper and under lids. The mouth, which I had depended upon as the feature least likely to change, was hidden by a waxed gray moustache that gave him a foreign look. One would not pronounce him a vicious or guilty man. He seemed not to shun observation, but to be doggedly indifferent.

I thought he would notice Agnes, for though she was not beautiful, like Maud I mean that she had none of the prettiness that became Maud so well she was still a very attractive and distinguished looking lady, whom almost any one would turn to see again. But he did not even look at her as he courteously handed her to her seat. It needed but a glance to prove that he was not well. His excesses had told upon his nervous system till he was in a wretched condition. I noticed that his hands were incessantly tremulous. When he left us at our destination he agreed to return for us in two hours.

"What do you think of him?" questioned I of Agnes, as soon as he was out of sight.

"He looks like an Englishman; he uses good English, but he speaks like an American."

"Did you ever hear a voice that at all resembles his?"

"No. I thought his voice unnatural, as if roughened and thickened." Her ear was exceedingly delicate, a trait inherited from her father. He knew people quicker by their voices than by their faces; and I thought that if this man were Tom's brother she would detect the resemblance observed by her father, though she was as ignorant as he of Robert Lyon's relationship to Tom. Probably she was right. His excesses would be likely to roughen his voice.

"What do you think?" eagerly questioning me.

"I know not what to think. If he is the man, my previous impressions have all been astray. When he returns perhaps we can tell better."

But he did not return. We waited long past the hour appointed, and at last took another carriage home. We were not prepared for this, and our disappointment was severe. It was however in keeping with the man. As often as he was found he was lost again. Before he was touched he disappeared. He was not to be found at his location that night, which fact I promptly reported to the authorities. The next morning it was ascertained that he was quite gone and a new driver appointed to 706.

This was too discouraging, and I began to think that it would be impossible to get hold of the man, whether he was Robert Lyon, Norman Lee, or the arch-deceiver himself. I suggested to Agnes the possibility of his having seven-league boots, or that he was a lineal descendant of the Wandering Jew; but she shared her father's anxiety too acutely even to smile at the suggestion.

Later in the day came information that a man whose name had been entered as Normand Leigh, was that morning admitted to a hospital, the victim of a severe attack of *mania a potu*. Remembering his condition the previous day, I had no manner of doubt that it was the same person, and that also explained his failure to keep the appointment the previous day.

My hopes rose at once. What was to him an untoward event was to me a very fortunate occurrence. Now I should know if this were really Robert Lyon, and make sure of my man, unless death crowded me out.

A note from the chief commissioner secured for me an entrance to the hospital and the acquaintance of the physician in charge. A glance at the occupant of cot five, ward nine, sufficed to convince me that it was Normand Leigh, the driver.

The attack was evidently a severe one. He was talking incessantly, and had given so much trouble in attempting to escape that he had been put into a strait-jacket and strapped to his cot; a treatment admirably adapted to increase his delirium, and postpone the sleep that alone stood between him and death. When I remonstrated, I was told that the hospital was full and they could not afford him a constant attendant.

A few moments' conversation with the physician in charge procured for me the privilege of constantly attending the occupant of Number Five, subject of course to orders. Then a note to Agnes explaining my absence, with directions to send for me if necessary, left me at liberty to follow the dictates of both head and heart.

He raved furiously till I spoke to him in English, when suddenly he turned his head and gazed at me fixedly. I met his scowl with a smile, till he half smiled in return.

"Who are you?" he demanded.

I mentioned my name.

"An English doctor?"

"No, an American."

"Glad of it," said he, making an effort to free his hand. That settled one thing. He was no Englishman. Find a sick Englishman subscribing to anything but an English physician! "You see," said he, after a fruitless struggle to free himself, "these French doctors are wooden-heads. They have got a cursed notion that I am crazy, whereas the truth is, I was never so sane in all my life. You can see for yourself, Doctor, that I am no more crazy than you or any other man; yet see how I am treated?" And throwing back his head he exclaimed dramatically:

"But man, proud man,  
Dressed in a little brief authority,  
Plays such fantastic tricks before high heaven  
As make the angels weep."

"It is an outrage, Doctor; it is an outrage."

"That is true. It is an outrage, an outrageous outrage."

And bending over him as if fearful of being overheard: "Now I will tell you what we will do. We are both in the same boat. I have got to stay here, and you have got to stay here till they choose to let us go. But we won't wear strait-jackets, either of us. If you will lie still and keep covered I will get this jacket off; but mind, if you go to throwing yourself about and getting up, they will see that the jacket is off, and it will go on again before you can say Jack."

He promised as solemnly as if his life was at stake, as I truly believe it was. He lay quite still while I stripped his person, and with eager haste he helped me get off his jacket and throw it under the cot.

Never was man more rejoiced or more grateful; but he forgot his promise instantly, for he sat up in bed and began to make me a speech. What he said I never knew. I only saw that he was speaking rapidly, with a repeated outward and upward movement of the left hand, a gesture peculiar to Tom Peebles. Then, too, at the conclusion of some impassioned sentence, I heard the rising inflection of Tom's earnest voice. It was not strange that Joel Dyer, looking at and listening to the Rev. Mr. Peebles, saw also Robert Lyon.

I recovered promptly, and pointing to the jacket under the bed reminded him of his promise. He plunged under the coverlid, and for a while lay as still as a stone. From that moment I was able to enforce silence in the midst of his wildest paroxysms; that jacket had turned into some horrible monster waiting to devour him.

Notwithstanding all my efforts to induce sleep, as night drew on his delirium increased. He was incessantly talking and endeavoring to get out of bed. Through the night his talk ran to cards and dice and the various methods of gambling. "He must get back that money. He had been cheated, grossly cheated; but mother must not know, and Tom must not know; he must get back that money, quick! quick! Poor mother should live like a queen; Tom should never want that money—that money."

More convincing evidence could not be furnished that this poor creature was Tom's brother and Dyer's victim, though Dyer's name was never mentioned.

Soon after daylight the attending physician looked in and shook his head. "Unless the critical sleep comes soon, it will come only with death. You must be tired; come and rest; I will find you a quiet place," said he kindly.

But I left him only for necessary refreshments. Till he

slept I could not sleep. It was as if I carried Tom's heart, Dyer's conscience, and Agnes's anguish in my own bosom, along with that direst of all burdens, the weight of an unrepentant soul, going swiftly and blindfold into the presence of its Maker.

Professor Tyndall says something like this: "Prayer is the cry of a creature in distress." Granted, and it proves more than he would believe. If there was not in everything that lives a premonition, however blind, of a strength beyond its weakness, of a help for its distress, would anything ever cry out? Was there ever a demand for which there was absolutely no supply?

And it is also a way of escape. There comes, sooner or later, into the lives of most men and women, hours when if it were not for this way of escape, this upward avenue along which sore-footed need can climb to something stronger and higher, the agony could not be borne. It may be no articulate prayer, no conscious putting into words of the creature's imperative necessity; but it is nevertheless a sending out from ourselves of a certain portion of our misery, which, if it has no other result, enables us to bear what remains. So that day was to me one continuous prayer. Words I had none. I was conscious only of an importunate up-lifting of my soul to Him in whose hands lay all issues. It was as if I were carrying this poor creature in my arms and holding him up before his Maker. If I could have said anything it would have been, "Look, Lord, look!"

Toward night symptoms of exhaustion began to be manifested.

"Convulsions come,—and the end," said the attending physician as he stopped to look at him on his way through the ward.

"You think his chance is small then?"

"Very small. This is probably not his first attack."

Thus far I had followed closely the physician's directions. Now I asked:

"Are you willing to leave him entirely in my hands?"

He looked at me narrowly. "You wish to pursue a different treatment?"

"There is one agent I would try."

"What is it?"

I told him. Hydrate of chloral was then just coming into use among venturesome practitioners, and had been employed with good effect in cases of *mania a potu*. French physicians are usually well up in all the novelties, but this man was elderly and conservative, and disposed to stick to the old ways rather than risk the lives of his patients by experiments. He mused dubiously before he said:

"Well, yes. He will die any way, and a few hours more or less, are of little consequence."

I wanted to be sure that the preparation was pure and fresh, and he told me where to go, and kindly gave me a note to the apothecary.

The first dose seemed to increase his delirium, but directly after the second he began to get quiet, and almost immediately fell into a sound sleep. The attending physician stayed by his cot manifesting a keen interest, till he was convinced that the sleep was normal and healthy, when he said frankly, "I believe you have saved him," and went off to his apartments.

(To be continued.)

#### OVERWORKED WOMEN.

Here is a woman who from dawn till dark is busy with the actual work of a household, with its cooking, sweeping, dusting, mending, and general toil. There is never one working consecutive hour in which she can, without a sense of neglected duties, rest absolutely. She spends day after day in the seclusion of home without anything sparkling and merry to inspire her, with no very ennobling thoughts, except in the direction of religion, and her religion is too often a compound of ascetic self-denial and sentimental fervor, rather than of high principle and holy love. When she is unequal to the performance of her tasks, she takes tea, and as her nerves become more diseased, more tea. With neuralgic pain often seizing her in the beginning of that slow decline which saps the life and happiness of so many of our women before they reach middle age, she is irritable. Little trials cause her torture, and as she sees herself constantly falling below her ideal, she loses heart, thinks herself a miserable sinner, and very likely doubts her claim to the name Christian. Doubtless she will gain spiritual help by praying, but she had better confess to a physician than to a clergyman. She does not bear petty crosses with unflinching sweetness, and perhaps says many a hasty word of which she repents, only to repeat the fault again and again, despite her prayers and struggles. What ails her is not temper, but tiredness, and tea, and too hot rooms, and a lack of variety and cheer in her life. Doubtless God could keep one in a holy and patient frame of mind who constantly violated every law of health, but there is not the least warrant for believing that He ever did or ever will do so, because if human suffering means anything, it means that we are to learn by it, not only spiritual truths, but that the soul and body are like yoked oxen—if one lies down the other must, or be sorely cramped. No delusion is more common than that illness is conducive to saintliness. The most devout Christian will have the nightmare if he eats half a mince pie before going to bed, and a crusty temper next morning, and his spiritual agonies will not save him in the future, unless he adds to his faith knowledge.—*Woman's Journal*.

THOSE who hope for no other life are dead even for this.—*Goethe*.

To understand the world is wiser than to condemn it. To study the world is better than to shun it. To use the world is nobler than to abuse it. To make the world better, lovelier and happier is the noblest work of man or woman.

It speaks well for the liberal and enlightened disposition of Portugal, that the authorities recently sent police to protect the Protestants in their religious worship, while, a week later, the Spanish authorities interfered to prevent Spanish Protestants from exercising the rights guaranteed to them by the law.—*N. Y. Christian Weekly*.

#### BRITISH AND FOREIGN ITEMS.

IN Sweden there is a remarkable evangelistic work in progress; large numbers of Jews are interested in it, and are attending the meetings of the Lutheran Church.

SIGNOR GAVAZZI, the Italian Evangelist, is preaching and lecturing to large audiences in Dublin and the neighbourhood, in behalf of the work of the Italian Free Church.

THE Philadelphia friends of the late Rev. Albert Barnes, the Bible commentator, will erect a magnificent stained glass window to his memory, in the Walnut Street Presbyterian Church, in that city.

THE Bishop of Manchester says some of the English clergy are so poor that they do not taste meat more than once or twice a week, and are glad to get the cast-off clothing of their parishioners.

It is reported that in Berlin, with a population of over a million, only about 35,000 persons regularly attend public worship, and that 20,000 burials take place every year without any religious services.

MR. SPURGEON'S London congregation proposed to celebrate the quarter-centennial of his pastorate by presenting him with a fund of \$25,000, but in accordance with the reverend gentleman's wish, the money will be used for church purposes.

THE Chinese Sunday School of the First Congregational Church of San Francisco lately celebrated its tenth anniversary. About two hundred and fifty Chinese were present. The Stockton Chinese school has had sixty-four scholars during the year.

No fewer than forty bishops preached in the London churches on Sunday, July 7th. Of this number thirty-seven were foreign and colonial prelates, the entire number of home bishops being nine—four English, two Scotch, two Irish, and one Welsh.

THE General Assembly of the American Presbyterian Church (South) have adopted a report strongly condemning lay preaching as contrary to the Word of God, against the peace and harmony of the Church, and contrary to the Church government.

IN view of the agitation for disestablishment, a member of clerical and lay members of the Church of Scotland have issued the prospectus of an association whose objects are to resist all attempts to destroy or weaken the union between Church and State. An influential interim committee is appointed.

THE Secretary of State for War has appointed the Rev. G. Kirkwood, formerly stationed in London, to be Presbyterian Chaplain to the Forces in Cyprus. Mr. Kirkwood, who is an ordained minister of the Church of Scotland, served under Sir Garnet Wolseley during the Ashantee war, and accompanies him to his new command.

A NEW association, styled the National Mohammedan Association, has been recently formed at Calcutta for the promotion of literary culture and the protection of Mohammedan interests. This is a wise and energetic attempt on the part of the Mohammedans to regain by legal and constitutional means the position of trust and consequence they once held under the English Government. The chief promoter of this movement is Sayad Amir Ali, a member of the Council and a magistrate of Calcutta, a far-seeing and enlightened Mohammedan.

THE Primitive Methodists of Ireland, who have just united with the Irish Wesleyans, always applied to the Episcopal clergymen for the administration of the ordinances, and, hence, had a sort of connection with the Irish Church. The latter has hopes now that the majority of the body will join its communion. To this end a Church Methodist Society has been formed, to send out home missionary preachers and supply the ordinances to Methodists as formerly, and thus keep them within the bounds of the Church. It is thought the plan will not succeed.

THE members of the First Presbyterian Church, Cincinnati, celebrated July 28th, the semi-centennial of the great revival which in 1828 brought 333 members into the church in one day. Of these members 24 were present at the celebration, and the Rev. F. A. Ross, of Huntsville, Ala., who had charge of the revival meetings, wrote a letter in which he says: "I am nearly eighty-two. Thus all my fathers are gone, all my contemporaries are gone, all my elder sons in the ministry are gone, and I stand like an old tree, with some green leaves, while a forest has fallen and is in dust around me. I too shall soon have fallen. I trust I am waiting to be with so many who have done their work and gone before me."

AT a meeting of the Western Board of Directors of the National Bible Society of Scotland, held in Glasgow on Tuesday, the Rev. J. A. R. Dickson, of Toronto, appeared as a deputy from the Upper Canada Tract Society. It was agreed to render material assistance to said society in the proposed extension of its colportage in the remote settlements of the Dominion. The sales of Bibles and Testaments at the Paris Exhibition were reported as 1847 in two months. A further supply of portions for distribution among the visitors was ordered. It was reported that colporteur Seliakow, employed among the Russian soldiers in the Crimea, had sold in April and May 2118 copies. In ten days he sold 900 in Sebastopol. Encouraging reports were received from agents in China. At Hankow, Mr. Archibald had sold 2,681 portions and sixty-five Testaments. One of the three colporteurs recently sent out by the Established Church of Scotland, and towards whose support the Bible Society contributes, had sold 934 books, including Scriptures. Mr. Lilley reported that in Japan the pressing difficulties now were the lack of competent colporteurs, and the restrictions on travel. The old prohibition against Christianity is no longer any great obstacle. Colporteurs are never interfered with. Correspondence had been begun with a view to the employment of a colporteur in the Island of Cyprus.

### SHORT HAND NOTES OF FUNERAL SERMON.

BY THE REV. C. HOFFAT, WALKERTON.

Abraham "the Friend of God," passed away, but what a glorious memory, what a noble example is left behind. "Blessed are the dead which die in the Lord."

And as every age sweeps past, what an honoured array of venerable patriarchs from pew and from pulpit passes before us. Their years may have been spent in the largest sphere of life or in the quietness of some lowly circle, yet 'tis life for God, potent for eternal good. And still the veterans of the old guard pass from us, one by one. Ripe in holiest experience, chastened by fierce temptation, magnifying abounding mercy, waiting in assured hope, they pass beyond. But "their works do follow them," the solemnity of the patriarch priest at a family altar, the earnest words of fatherly counsel, the many years of godly example, these cannot be soon forgotten. No, they are woven into the very soul of being, they remain sacred memories forever. In our midst, another Abraham (Abraham Rowand, Sr., has walked with reverent foot steps, and finished a Christian life that will not easily be forgotten. To-day, we would with a warm heart, briefly review twenty-one years of life, the last of his four score and eight, he spent among us.

Whatever may be the size of the cairn, we will lay one stone upon it, in memory of one of the noblest men of God we have ever known in Canada.

#### I.—HE WAS A MAN FULL OF GOD'S BIBLE.

No man can ever become a great Christian, unless he has drunk deeply at the fountain head. Whatever our culture may be, whether toned by the classic past, or by the scientific present, yet what is it worth for holy living or holy dying, unless filled with the very essence of the Book of God. Few men knew more of its power for a vigorous Christian life. And few knew more of its comfort for bereavement and old age. But this knowledge did not make him a narrow-minded bigot.

No, but we ever found him in his years of mental prime, thoroughly abreast of all the great questions of the day, whether political or religious. But as the years rolled on, and the eternal verities of life drew nearer, then the day came when he told us that he had done with them all. "There is just one book for me now," he more than once has said, and when even the palsied hand could hold it no longer, yet the very many golden texts he had stored in his memory were fresh to the very last, "rejoicing the heart." How different an aged Christian full of the sweetest promises, from a starving worldling, vainly trying to grasp the world fled forever.

#### II.—HE WAS A MAN OF FERVENT PRAYER.

'Tis no small boon to hear a venerable patriarch's prayers. With him prayer was a great reality. Whatever he may have been to others, to me he was always a man of very great power in prayer. There was an unction that came from the heart, telling of the soul that was oft in the audience of the King.

Fathers, are you priests for God in your own households, and does your every child feel, if ever there is a man of prayer, my father is that man? Often, have earnest Christian wives come to me, and told me with tearful eye, "Oh, if my husband would only begin family worship." Is there one such man here to-day? then away with all fear, all false pride. Your sentences may be broken, the grammar may be faulty, but to every Christian mother, worthy of the name, it will be heaven begun. I have stood by many a death-bed, but I never heard from human tongue the regret I have prayed too much. Fathers, to-day I plead with you, be men of Christ-like life, be men fervent in prayer.

#### III.—HE WAS A MAN SIGNALLY USEFUL IN CHRIST'S CHURCH.

I never heard him pleading to be excused from giving, because he had liberally given for the same work in another church. And yet in Bay street, Toronto, in Chinguacousy, in Free St. John's, Walkerton, he was neither last nor least. His was no selfish religion; nay, it was intensely practical.

Many a word spoken in season, many a kindly deed quietly done, tells of his sterling worth. In each of these three churches, he was ever foremost in far-seeing plans and active Christian work. 'Tis not in the length of the communion roll, but in the vigor of consecrated hearts, that we find the secret of successful churches. And when old age laid him aside from

active life, we ever felt that we had his fervent prayer and warmest sympathy in every work done for the Master.

Such was the man of whom our late much-loved friend, Dr. Jennings, told us, that when he left his church in Toronto, "He sat down in his study and had a good hearty cry." Yes, men of God are sorely missed.

#### IV.—HE WAS A MAN OF GREAT LIBERALITY.

No one ever knew how much he gave. Though I know that for years his giving was the largest amongst us, yet I never knew all.

To him giving was a pleasure, but one that no one ever heard him speak about. Alas! it is a pitiable form of religion which spends its strength telling others, "how much I have given to the church." The liberal soul deviseth liberal things, yea, and carries them out. Our second church had never been built when it was but for him. And his was the first gift, to lay the foundations of our present noble building.

More than once in the days of your past weakness, interest on loans, justly his, was generously given back. He never entered the house of God without a generous collection, and when he had it not, we know that he often borrowed it. For many years he paid for, and gave me, the first reading of Spurgeon's Sermons, which at his leisure, he read again and again with the greatest zest. Truly of him it could be well said, "They shall still bring forth fruit in old age."

#### V.—HE WAS A MAN OF GREAT SPIRITUAL HUMILITY.

You may not be able to tell where the fountain-head of some well-known river may be found, but if you see it for twenty-one years steadily flowing, you never dream of doubting its existence. It is full to the brim to-day, it is in wonted volume by-and-by; so is it, in every Christian life.

The measure of the soul's rise is the measure of the soul's fall. 'Twas thus with him. We have often cheered him in deepest darkness; we have often rejoiced with him; when his joy seemed as fresh as if he had newly passed from darkness into the glorious light. But who more humble, and who more respected in this church? I know of none. Never shall we forget an incident of our early ministry, and the way he treated it.

Being away the most of the week on Presbyterian work, there had been used in the sermon on the following Sabbath, more scholarly words than the wont, yet when he asked the reason, it was done so humbly, so tenderly, that it was a pleasure to explain. Cold-hearted criticism always forgets, "That God giveth grace to the humble."

"So let me pass away, humbly and lovingly,  
Only remembered by what I have done."

#### VI.—HE WAS A MAN OF NOBLE STEADFASTNESS.

His ordination vow as a Christian elder did not mean till he got tired of his church or his minister; no, it meant with him, till death do us part.

His promise had in it such intense vitality of honesty, that it was unbreakable. His religion meant lifelong stability to God and man.

Happy is the minister who can say of all his elders: I never once doubted one of them. Neither did I ever once doubt, that he was a man of God. "By their fruits ye shall know them." No worldling could have lived such a life as his. How sad to see a gray-haired man with one foot in the grave, and another clinging to the ever-shifting sand.

With him, it was the glorious Rock of Ages. And amid all religious fickleness, what a noble sight to see elder and minister working zealously together for twenty-one years, without one jar, faithful unto death.

To-day, I can fearlessly say of him, he never gave me one moment's pain, but often, very often, he strengthened my hands in God. Oh fathers, I plead with you so to live, that when your sons may stand tearfully around your open grave, they may honestly say in their heart of hearts, "I thank God that I had such a father."

#### FINALLY.

A grand old standard bearer has fallen. Who will grasp the flag? His voice cries, "Do not let that old flag go down." Who will follow his example? Be men in blood-earnest, and the Master will give you grace and strength. Who will carry on his work? Let every son and father here to-day gird himself afresh, and say, "God helping me, I will." And then, when devout men may carry us one by one silently and solemnly to God's acre, they may triumphantly say, "to-day we buried a father, every inch a man and every inch a Christian."

### MINISTERS AND CHURCHES.

REV. JOHN WALLACE, of Lunenburg, N.S., has resigned his charge, as his health has given way.

THE Rev. John McAlpine, of St. Mary's, has gone to Europe on a three months' trip for the benefit of his health.

THE Rev. W. Wilson has resigned the charge of St. Andrew's Church, Chatham, N.B., and has returned to Scotland.

THE Clinton Presbyterian congregation presented Rev. Dr. Ure with \$20 as an acknowledgment of his service as Moderator during the vacancy in their church.

THE Rev. A. V. Millingen, formerly of Constantine, has declined a call to Yarmouth, N.S., and is now called by St. Paul's congregation, Fredericton, N.B.

THE new Presbyterian church in course of erection at Norwood is expected to be ready for occupation in October. It will accommodate an audience of over five hundred persons, and the cost is placed at \$6,000.

THE Rev. P. Lindsay, Convener of the Home Mission Committee for the Presbytery of Quebec, having removed to Three Rivers, all correspondence for the Presbytery connected with that mission is to be directed to him there.

AT a meeting of the congregation of the East End Presbyterian Church, in this city, held on the evening of the 7th inst., it was decided to build a new church on a plan submitted by Messrs. Gordon and Helliwell. The structure is to be of brick; to cost about \$18,000, and to be commenced without delay.

THE new Presbyterian Church at Mount Pleasant, the corner-stone of which was laid a few months ago, is rapidly approaching completion, and the dedication is expected to take place next month. It is a handsome brick building, and will be a credit to the pleasant little village, also more particularly to the hard-working pastor of the church, Rev. Mr. Alexander, and his congregation.

A congregational meeting was held in the Presbyterian church, Seaforth, on Monday evening, 5th inst., at which there was a very fair attendance. It was resolved to take a vote of the congregation by ballot, on six of the candidates for the precentorship, on Sunday the 18th inst. The candidate receiving a majority of all the votes cast to be the one to secure the engagement. The precentor's salary was definitely fixed at \$300 per annum. It was also decided to extend a call to Rev. Mungo Fraser, of St. Thomas, to be the pastor, and the necessary steps for the moderation of a call will be taken in due course.

THE Presbyterians of Greenbank are building a beautiful brick church, fifty-six feet long by thirty-four feet wide. The main part of the building has four windows in each side, with two in the south end, also a circular window of stained glass in the south gable and a suitable window over the entrance door. There is a good basement ten feet between floors, with windows above ground corresponding to those in the main part of the building. There is also a gallery in the one end. The steeple is of sufficient height to be seen for miles. The building is to be completed in October, so that it will be ready for dedication ere the close of the current year. It will cost nearly \$4,000.

—COM.

ON Monday evening, 5th inst., a Young People's Association was formed in connection with the Presbyterian congregation of Brantford, under the management of Rev. Mr. Wilkie, assistant pastor. Like other associations of a similar character, it is expected to foster a warmer social feeling among its members, be productive of a deeper interest in the work of the Church, and materially advance the spiritual interests of the congregation generally. The meeting was well attended, and, from the active interest evinced in its organization, gives promise of a future useful and successful career. The following is a list of the officers elect. Honorary President, Rev. Jas. Pringle; Acting President, Rev. John Wilkie; Vice-Presidents, George Ballantyne, Misses Blain and Wallace; Treasurer, Miss Ballantyne. Secretary, Ed. Chisholm; Managing Committee, Mr. Phillips, Misses Hartley, Burnett, Macdonald, Heglar, Jane Pringle, Annie Kirkwood, and Messrs. A. Little, R. W. Williamson, N. McConnell, W. Kirkwood, D. J. McKinnon, R. A. Hartley, and R. McClure.—COM.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIV.

Aug. 25. } THE FRIEND OF SINNERS. { Luke vii. 1878. } 40-50.

GOLDEN TEXT.—“This man receiveth sinners.”—Luke xv. 2.

HOME STUDIES.

- M. Luke vii. 18-35.... John sends disciples to Jesus.
- T. Luke vii. 36-50.... The Friend of sinners.
- W. Matt. xi. 20-30.... His mighty works.
- Th. Luke xv. 1-10.... “This man receiveth sinners.”
- F. 2 Pet. iii. 8-18.... “Not willing that any should perish.”
- S. Ezek. xviii. 20-32.. No pleasure in the sinner's death.
- S. Matt. ix. 1-8..... Power to forgive sin.

HELPS TO STUDY.

All to whom the Gospel is preached are divided into two classes: those who reject Christ and those who come to Him. We have in this lesson an example of each—two portraits. Let us look at them carefully, and see *what it was* that made the difference between the two.

I. TWO WAYS OF TREATING CHRIST.

1. The Pharisee's way.

What did the Pharisees of Capernaum, etc., think of Jesus? Did not like Him—objected to his ways, e.g., eating with publicans (Matt. ix. 9-17; Luke xv. 1, 2); would not receive Him as Messiah (Matt. xi. 16-24); but not yet His open enemies.

One of them, Simon by name, thinks he would like to do Jesus a kindness—and, perhaps, show off his own hospitality at the same time; he therefore asks him to dinner. See the guests coming in—Simon receiving them courteously—embracing them; servants ready to wash the dust from their feet, and anoint them with oil to soften the parched skin. Now see the tables spread—the guests (according to custom) on couches or “ottomans” as high as the tables, reclining on their left arms, with their feet (unshod) outwards. And who are all these strangers in the room, looking on? [Note 3.]

But see—one guest not looking like the rest—has neither been washed nor anointed—when He came in Simon gave Him no kiss: who is that? ver. 44-46. Why this? No need, thought Simon, to show Him any particular attention. Very willing to honor Him with an invitation, as so well known and popular; more could not be expected—he could not treat the Nazarene carpenter like his rich friends—anything good enough for Him.

2. The Woman's Way.

One of the strangers in the room weeping—a wicked woman—known in the city as openly bad. Why weeping? For her sins? Knew all along how bad she was; but now feels it, can think of nothing else. See what others have felt—Ps. xxxviii. 3, 4; xl. 12; Ezra ix. 6; Luke xviii. 13. Why has she come here? She knows Jesus to be the friend of sinners; very likely, when He said those words, “Come unto Me,” etc. [Note 1], she had heard them—they went to her heart—she was “heavy-laden”—she longed for “rest.”—and she believed Him who spoke—knew not much about Him, but felt sure God had sent Him to win sinners from their bad ways. She will sin no more now—will try and be like that pure and holy Saviour. She must do something for Him; but what? she so unworthy—what can she do?

She has a chance now; has seen how uncourtously Jesus has been treated—can make up for it. See her, trembling and weeping, coming behind Him; what does she do? ver. 37, 38. Simon would not spare common oil for His head; she devotes to His feet her precious ointment. Simon did not employ his slaves to attend on Jesus; she is content to be the slave herself [Note 3].

What a difference in these two ways of treating Jesus! Now ask—

II. WHY HE WAS TREATED SO DIFFERENTLY.

Silence at table—all surprised at Jesus allowing this. See what Simon thinks ver. 39 (comp. Isa. lxxv. 5). Were his feelings unnatural? He was looked up to as a religious man. What “good boy” likes to be seen in company with bad boys? But it is one thing to avoid sin—another to despise sinners, forgetting *what we are ourselves*. See Luke vi. 37; 1 Cor. xiii. 5. Yet Jesus has a rebuke to utter, but not to the woman. It is he, the scrupulous Pharisee who would shrink from such a sinner, that is to be rebuked. Jesus will show him just what we are asking about—the real difference between him and the woman. Will He do it severely, as one offended by the incivility? See how gently, ver. 40-47.

Now, what was the difference?

(a) See ver. 47—“Loveth much”—“loveth little.” The woman loved Jesus “much,” thought nothing too good for Him, no trouble too great for Him. Simon loved Him “little,” scarcely at all; so neglected His comfort.

(b) But much more than this in the parable. Why was one debtor more grateful to the creditor than the other? Simon could see that—ver. 43 (“forgave most”). Was the woman a great sinner?—well, she felt it, and therefore “loved much” Him who had said to sinners, “Come unto Me.” Was Simon so good?—so he thought—then of course he would not care so much for a Saviour. Yet Jesus, by the parable, reminds him that he is a debtor too, though he may think but a small one; that his good deeds of no avail before God (“nothing to pay”); but that he too may get pardon (“forgave them both”). [Note 4.]

(c) But more yet. Simon might say, “Suppose the woman is penitent, why go to this Nazarene? and does he mean that He is the creditor—that my sins are debts to Him—He to forgive them?” What other difference, then, between him and her? She believed Jesus had the right to forgive, and would forgive—did Simon believe that? She had faith; and her faith “saved her,” ver. 50. [Note 5.]

Now we see the difference:—

The woman—(c) had faith in Jesus as the Saviour; (b) felt her sins, and so loved Him that forgave them; (a) loving Him, showed her love in her treatment of Him.

The Pharisee—(c) had no faith in Jesus; (b) had no feeling of his sin—so no special reason for loving Jesus; (a) showed his lack of love in his treatment of Jesus.

WHICH OF THESE TWO ARE WE LIKE?

1. Do we neglect Christ? Perhaps not openly bad—regular at church and school, etc.—outward respect for His name, His day, His book, etc.; yet no trying to please Him—no sacrifice for His sake—care for self most. This like the Pharisee. But what the cause? [To illustrate “cause and effect:—Roots and fruits: “do men gather grapes of thorns, or figs of thistles?” (Matt. vii. 16). Pleasant and unpleasant sounds and perfumes; can tell whence they come.] This, the cause—no sense of sin—so no care for a Saviour. But if so, deceived (1 John i.)—the sin is there—the debt is due—“nothing to pay”—if not freely forgiven now, “the uttermost farthing” demanded at the “day of reckoning.”

2. But do we feel sin—feel our debt—feel how poor our goodness is—“nothing to pay?”—

“Could my zeal no respite know,  
Could my tears for ever flow,” etc.

Then, like the woman, shall come to Christ—confess our sins—then what?—1 John i. And we know more of Him than she did: not only know His kindness, hear His “Come unto Me”—know, also, that He died for those very sins, has paid the debt Himself. Can you think of this and not love Him? See what produced St. Paul's love (2 Cor. v. 14, 15). And if love Him, ready to be His slave, give up all bad things for His sake, all good things to His service.

“Love so amazing, so divine,  
Demands my soul, my life, my all.”

EXPLANATORY NOTES.

1. This incident is placed by Luke (who alone relates it) immediately after the discourse arising out of the Baptist's message, which, as given in the parallel passage in Matt. xi., concludes with the words, “Come unto Me,” etc. Hence the probability that the woman was brought to repentance by that very invitation which has been the salvation and comfort of so many souls in every age. Observe, too, that the narrative affords an example of both the grounds of complaint against Jesus, alluded to in that discourse: attending feasts (“a gluttonous man and a wine-bibber”) and showing Himself the “friend of publicans and sinners.”

2. The act of the penitent woman must be carefully distinguished from that of Mary of Bethany, recorded in Matt. xxvi., Mark xiv., John xii. Many of the older writers, and some modern critics of the “destructive” school, confound them; but the only point of resemblance in the two narratives is the name of the host; and Simon was the commonest of Jewish names, there being eleven persons bearing it mentioned in the New Testament. The idea that the woman was Mary Magdalene (which is the origin of the modern term “Magdalen”) is also purely traditional, and rests on no evidence whatever. The latter is introduced in the next chapter (viii. 2) as a new character, and is described in altogether different terms.

3. It is the custom in the east, where there has never been such a separation of classes as with us, for the houses to be open even at meal-time, and for strangers to enter and converse with those present, though not joining them at table; and this would be particularly the case at a large entertainment.

On the customs at dinner, see Kitto, “Daily Bible Illustrations (Life of our Lord).” The Greek word rendered “sat down to meat,” in ver. 36, is literally “reclined.” On the civilities neglected by Simon, see Gen. xviii. 4, xix. 2, xxiv. 32; Ruth iii. 3; 1 Sam. xxv. 41; Ps. xxiii. 5; Eccl. ix. 8; Dan. x. 3; Amos vi. 6; Matt. vi. 17. With the feet only shod with sandals, washing is both a necessity and a luxury. Oil and ointment are in common use in all hot countries, to prevent the skin from cracking. It was a Jewish custom to show affection and esteem for a Rabbi by embracing his feet (comp. Matt. xxviii. 9).

The woman probably entered the house to hear Christ's words, and, observing His condition, hastened out to fetch her ointment; thus devoting to Him what had been purchased for her own personal adornment. Alford says that the Greek implies that she only intended to anoint and embrace his feet; the washing, etc., being the involuntary result of her excessive weeping. It was considered a humiliation for female slaves to be set to wipe their master's feet with their hair.

“Alabaster box,”—one word in the original—an *alabastron*: a vessel (probably a bottle) made of alabaster: just as we say a “glass,” meaning a cup or vessel made of glass. The name was derived from a place called Alabastron, in Egypt, the marble from whence was believed to have special qualities as a preserver of unguents.

5. Verse 47 does not mean that the woman was forgiven because she loved much. The exact reverse was the fact; she loved because she was forgiven. Yet the word “for” is quite correct, and the sentence should be read thus: “You can see that her sins are forgiven, for see how much she loves.” As we might say, “The child is better, for he is laughing,” or, “The sun is up, for it is light,” while in the sentence—“It is light, for the sun is up”—“for” is equivalent to “because.” Alford correctly explains: “Simon had been offended at the uncleanness of the woman who touched our Lord: He, having given the Pharisee the instruction contained in the parable, and having drawn the contrast between the woman's conduct and his, now assures him: “Wherefore, seeing this is so, I say unto thee, she is no longer unclean, her many sins are forgiven, for (thou seest that) she loved much; her conduct towards me shows that love which is a token that her sins are forgiven. For she has shown that love of which thou mayest conclude, from what thou hast heard, that it is the effect of a sense of forgiveness.” With this view Meyer, the ablest of German commentators, agrees.

WORDS OF THE WISE.

TRUTH is the foundation of all knowledge, and the cement of all societies.—Dryden.

CULTURE is good, is beautiful; but culture for culture's sake is contemptible—contemptible because it is utterly selfish, and therefore unworthy.—Independent.

THE truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength, that he may be able to bear the burden.—Phillips Brooks.

THERE are treasures laid up in the heart—treasures of charity, piety, temperance, and sobriety. These treasures a man takes with him beyond death, when he leaves this world.

THE Bible itself must be brought out as the best defence against infidelity—the Bible itself, not only as the great standing miracle of history, but as containing unearthly ideas for which no philosophy, no theory of development, can ever account.—Taylor Lewis.

How do the evolutionists account for the fact that the genus shark has for ages worn his mouth on his most inconvenient side (for himself, that is.) According to the development theory it should gradually have worked round so that he would not have to turn over on his back to eat his dinner.

BEGIN your day aright. A good start does not insure good all through, but it helps immensely. Not to start well is a failure at the outset. Therefore, secure some time in the morning for communion with God before you plunge into the work and worry of the day. To begin your day thus is to begin it aright.

SPRINGS are little things, but they are sources of large streams; a helm is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of a large building together; a word, a look, a smile, a frown, are all little things, but powerful for good or evil. Think of this, and mind the little things.

GOD respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are,—but the divinity of our prayers, how heart-sprung they are. Not gifts, but graces, prevail in prayer.—Trapp.

To consolidate and methodize and complete what has been most successfully begun in former years—to turn theory into practice—to attack with vigor the great task of life—to cast out old evils, and by grace to exhibit a holy character, these are the duties of him who is growing old. The whole prospect is deeply serious, though it need not be alarming.—J. W. Alexander.

JUST as the eye seeks to refresh itself by resting on neutral tints after looking at brilliant colors, the mind turns from the glare of intellectual brilliancy to the solace of gentle dullness, the tranquilizing green of the sweet human qualities, which do not make us shade our eye like the spangles of conversational gymnasts and figurantes.—Oliver Wendell Holmes.

ALL that goes to constitute a gentleman—the carriage, gait, address, voice; the ease, the self-possession, the courtesy, the success in not offending, the lofty principle, the delicacy of thought, the taste and propriety, the generosity and forbearance, the candor and consideration—these qualities some of them come by nature, some of them may be found in any rank, some of them are a direct precept of Christianity.—John Henry Newman.

THAT touch of irreverent cant, “yours in Christ,” in close juxtaposition with a demand for cash, affects us very unpleasantly; the more so, probably, because a man we once knew, who habitually closed his letters in this way, proved to be an unconscionable liar and hypocrite. A man of genuine religious spirit does not often fall into this sort of flippant cant. Think of Paul writing to Corinth or Ephesus and saying, “I must have a hundred and fifty dollars a week and board at the best hotel.”

Meeting one day with an intelligent lady whose inclination had so obscured her moral vision that she saw, or thought she saw, moral merits in the theatre, John Foster put the question to her in these words:—“If some night there should go forth from God a potent energy, which passing along the surface of the world like the simoom, should blast and destroy every institution and structure which, in the whole account, does evil, would or would not the theatre be in ruins in the morning?”

DOING good is not incompatible with the most refreshing recreation. It will give a delightful flavour to vacation hours, among the mountains or in the seaside cottages, to keep the great relations and objects of life in remembrance. It is not necessary to encroach upon the requisite physical rest, or to challenge the brain to any serious service. Simply keep up the habit of thoughtful piety, and watch for accessible opportunities for a kind, sympathizing Christian work. The field is the world, and we are never out of its limits. A holy heart is a seed-bearing vessel, and wherever one carries it, the blessed germs will be distributed. “Blessed are ye that sow!”

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

## OUR YOUNG FOLKS.

## WHAT IS IT?

"SO many curious things about it, and yet you can spell it with four letters," said Mr. Stanley at breakfast.

"Now for one of papa's riddles," said the little folks. "What is it?"

"Please let us guess. Do we have it for breakfast?"

"Occasionally," said Mr. Stanley, smiling.

"Papa says 'occasionally' in a tone that means often."

"But that will not help us, for we always have so many good things," said grateful little Bertha.

"We are not the only ones who like it," said Mr. Stanley; "it is said to be one of the principal articles of food with nearly one-third of the people on the globe. I must give some hints. First, it has to be planted every year; second, it grows from one to six feet; once it was found only in the East Indies, now it is in nearly every land; the best places, though, are where there is plenty of warmth and moisture. Indeed, in China I have seen men wading through deep water to sow the seed. It springs up quickly; sometimes they transplant it, and at certain times let in a great flood of water to kill the weeds, then draw off the water for a time, and when it is nearly ripe let in the water again. What Bible saying do you suppose I thought about when I saw those Chinamen casting seed into the water?"

Little heads went down in thought. "If I guess, will you give me five cents for an orange?" asked Bertha.

"Papa doesn't want us to guess for money," said George, reprovingly.

But papa soon discovered that Bertha wanted the orange for somebody she called her "poor sick old woman."

"If I wasn't trying so hard, I could think," said Bertha. "I cannot tell the text when some one asks it suddenly."

"Don't you remember how Solomon says, 'Cast thy bread upon the waters; for thou shalt find it after many days'? It didn't seem to me that the men would get any good from the grain they were throwing into the water, and yet by-and-by it sprang up."

"O yes, papa, as though Solomon had said, 'Do good to all, even to those who don't deserve it; by-and-by you shall know that it was not wasted any more than the seed you seemed to cast away upon the water.'"

"That's it, Bertha. You shall certainly have two oranges for your old woman."

"Have you seen it anywhere but in China, papa?"

"Yes; in India. There you may have your choice of one hundred and twenty kinds. If you happened to be in Egypt or Ceylon, or on the plains of Lombardy, or in some parts of Spain, or were in South Carolina or Georgia, you would see men and oxen, perhaps, in water sowing the same."

"O papa's cotton," exclaimed Fred.

"Who ever heard of cotton for breakfast?" cried two or three merry voices.

"But you said South Carolina."

"So you thought of cotton, little boy! No wonder! Graver persons have made graver mistakes. Guess again."

"Is much money made by it?" asked George.

"About twelve million a year in India; four million, not long ago, in Carolina."

"Why, papa, it almost takes away my breath to think of it."

"If we were to see it growing, what would we think of it?"

"Bertha might call it barley, George oats, and Fred, perhaps, would think it wheat."

"How do they prepare it for sale?"

"Clean it like other grain, and dry it quickly. By-the-by, part of it never comes to table except in the form of stiff aprons and dresses. I heard Bridget asking Harry to get a package from the corner store."

"That was starch," said Harry.

"Yes; in Great Britain they make patent starch from this article. The straw, too, is used. I have seen whole families making a living by plaiting the straw into hats and bonnets. In China I have seen men drunk on a strong wine made from it."

"What! out of the same we have for breakfast?"

"Yes; one way, you see, of turning God's good gifts into hurtful things. In Japan they make beer out of the same."

"You have seen a great deal about this one thing, papa—tall Chinamen wading in water to sow it; foolish Chinamen drunk on the wine; folks in factories making it into starch; families plaiting the straw for hats; a dish of it on your breakfast-table almost every morning."

"Chemists, who have a way of separating things into parts, you know, tell us it is made up of the very best kind of substances for food for hot climates. There is so much design in it, you see, just as in a thousand other of God's works."

"It must be something we ought to be very glad to have," said little Fred.

"Don't you think we are stupid not to guess?"

"How do you know I have not got it?" asked George. "I am pretty sure it is rice."

"Of course it is rice!" exclaimed the others. "We will never look at the pretty white grains again without thinking of all these things."

## WORDS TO BOYS.

I THINK I would ask permission, if I had happened to be born in a city, to have the opportunity of passing all my vacations in the country, that I might learn the names of trees and flowers and birds. We are, as a people, sadly ignorant of all accurate rural knowledge. We guess at many country things, but we are certain of very few.

It is inexcusable in a grown-up person, like my amiable neighbor Simpkins, who lives from May to November on a farm of sixty acres in a beautiful wooded country, not to know a maple from a beech, or a bobolink from a cat-bird. He once handed me a bunch of pansies and called them violets, and on another occasion he mistook sweet peas for geraniums.

"What right has a human being, while the air is full of bird-music, to be wholly ignorant of the performer's name?"

A boy ought also to be at home in a barn, and learn how to harness a horse, tinker up a wagon, feed the animals, and do a hundred useful things, the experience of which may

be of special service to him in after-life as an explorer or a traveller, when unlooked-for emergencies befall him. I have seen an ex-President of the United States, when an old man, descend from his carriage and rearrange buckles and straps about his horses when an accident occurred, while the clumsy coachman stood by in a kind of hopeless inactivity, not knowing the best thing to be done. The ex-President told me he had learned about such matters on a farm in his boyhood, and so he was never at a loss for remedies on the road when his carriage broke down.

I would keep "better hours," if I were a boy again; that is, I would go to bed earlier than most boys do. Nothing gives more mental and bodily vigor than sound rest when properly applied. Sleep is our great replenisher, and if we neglect to take it regularly in childhood, all the worse for us when we grow up. If we go to bed early, we ripen; if we sit up late, we decay; and sooner or later we contract a disease called *insomnia*, allowing it to be permanently fixed upon us, and then we begin to decay, even in youth. Late hours are shadows from the grave.

If I were a boy again I would practise *perseverance* oftener, and never give a thing up because it was hard or inconvenient to do it. If we want light, we must conquer darkness. When I think of mathematics I blush at the recollection of how often I "caved in" years ago. There is no trait more valuable than a determination to persevere when the right thing is to be accomplished. We are all inclined to give up too easily in trying or unpleasant situations, and the point I would establish myself, if the choice were again within my grasp, would never be to relinquish my hold on a possible success if mortal strength or brains in my case were adequate to the occasion. That was a capital lesson which Professor Faraday taught one of his students in the lecture-room after some chemical experiments. The lights had been put out in the hall, and by accident some small article dropped on the floor from the Professor's hand. The Professor lingered behind, endeavoring to pick it up. "Never mind," said the student, "it is of no consequence to-night, sir, whether we find it or no." "That is true," replied the Professor, "but it is of grave consequence to me as a principle, that I am not foiled in my determination to find it." Perseverance can sometimes equal genius in its results. "There are only two creatures," says the Eastern proverb, "who can surmount the pyramids—the eagle and the snail!"—*Field's Underbrush*.

THE Hammock bird hangs its nest from a slender branch, just as a sailor does his hammock. It may be called the first hammock builder. It abounds in Australia, and belongs to the family of birds called Honey-eaters. They feed not only on insects, but also on the sweet juice or honey of flowers. Nothing could be more comfortable than the nest of the Hammock bird built of grass, wool, and pure white cotton, gracefully suspended in the air, and swinging in the breeze. It prefers a quiet lazy life, and is much less lively and active than most birds. At times its presence would hardly be noticed, except for a shrill note which it sends now and then through the forest.

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