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NOTES OF THE WEEK.

THE English Presbyterians talk severely about Professor F. L. Patton's decision to remain in America.

THE General Synod of the Protestant Church of Prussia will hold its first session, under the new constitution, beginning in the latter part of September and lasting about three weeks.

PROBATIONERS who have appointments in the Brockville Presbytery for the current quarter will please apply immediately for them to Rev. George Burnfield, Brockville.

PRINCE BISMARCK has signified his intention to have the delegates to the meeting of the Evangelical Alliance, to be held in Basle, in August, carried over the railways of Alsace-Lorraine, on their return free of charge.

REV. JOHN CAMPBELL, of Harriston, has been appointed in the room of Mr. Moffatt as Convener of the Home Mission Committee of the Presbytery of Saugeen, and all communications concerning vacancies and mission work should be addressed to him.

SEVEN hundred members of the Church of England have presented a memorial to the Bishop of Salisbury, protesting against private auricular confession and priestly absolution, and pledging themselves to oppose the spread of such unscriptural practices by every means in their power.

SINCE the disestablishment of the Irish National Church, nine years ago, the members of that communion have raised over \$10,000,000 for the support of their churches. The poorer clergy are better paid and church enterprises of all kinds are carried on with more vigour than ever before.

SIR ROWLAND HILL, the author of the uniform system of penny postage in Great Britain, is still living at Hampstead, near London, aged eighty-three; and on June 5th the freedom of the city, encased in a costly gold casket, was formally presented to him, at his residence, by an imposing committee of distinguished citizens.

THE Roman Catholic Church is the richest ecclesiastical body in the United States. Its priests in that country now number 5,074, and its churches and chapels are 6,528. It has 33 theological seminaries, 63 colleges, 557 academies, 645 parochial schools, 214 asylums and 96 hospitals. The population to which it ministers, or which it claims, is 6,375,630.

THE Jesuits are prohibited by law from having any organizations or holding any property in France. Where they have any footing, they exist only by toleration. Nevertheless, they know how to take care of themselves, for they number 1,509 in the country, and have 27 schools, with 9,000 pupils.

THE British Wesleyans are surprised and alarmed at the decrease in their numbers, as shown by statistics just collected. It appears that, though upwards of 30,000 new members were received last year, there is a net decrease of 3,308, which is shared by nearly all the districts. The losses are largest in agricultural sections and manufacturing centres, and are attributed to emigration on account of financial depression and strikes.

THE Rev. I. G. McLaren, of the Scottish United Presbyterian Mission in Japan, estimates the present number of communicants of all the Protestant denominations in Japan at between 3,000 and 4,000. This shows that the Protestant membership has been trebled in a little over two years. At this rate, says Mr. McLaren, "Japan would be Christianized within the present generation." The union of Presbyterian churches alone comprises 1,100 members, a greater number than all the Protestant denominations combined were able to report in 1876. There are no such obstacles in Japan as there are in China. The only opposition encountered by missionaries in the interior of Japan arises from the fact that they are foreigners, and not because they are missionaries. Native preachers go everywhere without question.

THE sixth Council of the Union of American Hebrew congregations was held in New York city on the 8th, 9th and 10th of July. The question of keeping exclusively to the seventh day of the week as the Sabbath was brought up; but the matter was left as before. Some congregations of liberal tendencies observe our Sunday. Another proposal to form Jewish agricultural colonies met with favour and a resolution was passed approving of the scheme. A dinner at Delmonico's closed the sessions. Dr. Howard Crosby was present and responded to the toast, "Our Seats of Learning." Judaism on this continent is not altogether stationary. It is learning a great deal from Christianity. When will its adherents learn the soul and substance of Christianity? But, say what you will, free intercourse between Jews and Christians will do good.

IN connection with the meeting of the London Presbytery at St. Thomas, a Sabbath School Convention was held there on the evenings of Monday and Tuesday, the 21st and 22nd ult. Mr. Colin McDougall presided. Papers were read by Rev. Mungo Fraser, St. Thomas, on "The means by which Sabbath School Teachers may be obtained and qualified for their duties;" Rev. G. Cuthbertson, Wyoming, on "The Sabbath School and how it should be guided;" Rev. J. A. Murray, London, on "The duty of Christian households to train up the young for full communion with the Church;" Rev. Mr. Rennie, Ailsa Craig, on "The best method of Infant Class Instruction;" and Mr. Milloy, Crinan, on "Sunday School Literature." The reading of each paper elicited considerable discussion, and much information and instruction were gathered by those present.

THE Rev. C. Chiniquy, now in Australia, is as usual

industriously engaged in his life-work—in the proclamation of evangelical truth, and in active opposition to Romish superstition and false doctrine. This work is dangerous—and no one knows this better than the ex-priest, himself. But he does not seem to consider that as any business of his. He leaves his life in God's hands and does his duty. From a late number of the Sydney "Witness," we learn that after delivering an address at a place called Castlemaine, on "The Mass and Transubstantiation, Shee Idolatry," he was stoned by Roman Catholics, but, as usual, providentially saved from fatal injury. After describing the outrage which we have just mentioned, the correspondent of the "Witness" goes on to say: "This is the ninth time that attempts have been made by the Roman Catholic mobs to kill Pastor Chiniquy in Victoria; and the cowardly infidel Press of the country has not been able yet to find a word of indignation against those public efforts at murdering a man whose only crime is to be a Protestant! What eloquent tirades that same vile Press would have against the Protestants of Sydney or Melbourne, if they were throwing stones at the heads of the Romish bishops and priests of those cities, for having tried to prove that Luther and Knox were rank impostors, and the Protestant Reformation a mere criminal revolt against the Church of Christ! Will not this open the eyes of the Protestants to the fact that their Press is in the hands of the Pope, and that, by supporting such a Press, they are fattening the vipers which, sooner or later, will poison every source of intelligence, and drive away from our midst every vestige of true Christianity, to implant their infidel and Romish theories under the name of secular education?"

THE beautiful and commodious building known as Erskine Church, Toronto, was opened last Sabbath for public worship. The services were ably conducted by Rev. Dr. Mutchmore, of Philadelphia, Pa., in the morning and evening, and by Rev. Professor Gregg, D.D., in the afternoon. At all the diets of worship the new building was filled with large audiences. Every one was pleased and delighted with the grand opening and dedicatory services. This congregation is to be congratulated on having reached such a satisfactory and promising position. The Church stands on a prominent site at the head of Simcoe street, and near the Queen's avenue, and is of easy access from every part of the city. The buildings to the rear of the Church proper are most commodious, and admirably adapted to the Sabbath school and social departments of a modern congregation, and will doubtless prove of great advantage in the carrying on of a good work amongst the young and rising generation. Services of an interesting character were held last week in the old Bay street Church preparatory to the removal of the congregation to their new sphere. An old Presbyterian landmark thus passes out of sight, but the work done on that historic ground lives, and will certainly develop into newer and more promising forms. On Monday evening a soiree was held in the new building. There was a large gathering of interested friends. The occasion was felt to be an extremely joyous one, and congratulations were warmly extended to the esteemed pastor, Rev. John Smith, and his congregation on their new departure, and hearty good wishes were expressed for their future welfare and success, by a number of the city clergy representing different denominations, and also of influential laymen.

PASTOR AND PEOPLE.

THE EPISTLES.

By oral preaching and teaching the apostles and evangelists gathered men to Jesus Christ and formed them into churches of the saints. The Epistles supplement the oral testimony, survey the condition of the churches, and, with a view to their education and guidance, descant upon Christian doctrine, discipline, and practice. For this reason it is that all persons of religious culture find so much spiritual food in the Epistles. They were composed for the express purpose of feeding the Church, and impressing sacred truth and duty on the followers of the Lamb.

They are twenty-one in number, and thus more numerous than either the historical or prophetic books. Of the twenty-one, thirteen are ascribed to St. Paul, one to St. James, two to St. Peter, three to St. John, one to St. Jude, and one (the Epistle to the Hebrews) is anonymous. This last is usually classed with the letters of St. Paul, and the Epistles are divided into Pauline and general. Inaccurately so, because the Epistles of James and 1st Peter are not general, but have a specific direction, and the second and third Epistles of John are private letters.

In the English Bible, the Epistles of Paul are placed first, such being the order of the Vulgate, and familiar at the time when our translation was made. It is also the order of many Greek manuscripts, but not of the oldest, or of the greatest number; for they place what are called the General epistles after the Book of Acts, and before the letters of Paul.

A point of greater importance is the right ordering of St. Paul's Epistles. We have them placed apparently with some reference to their size and importance and not at all in the order of time in which they were written. The great doctrinal Epistle to the Romans stands first. Then come the two ecclesiastical and admonitory letters to the Greeks; then six to churches in Asia Minor and Macedonia; and lastly, four letters to individuals. In this order we shall consider them, as we have already studied the books of the prophet, though we lose some advantage by not following the natural order of time. Any reader who prefers that order may begin with the First Epistle to the Thessalonians, and end with the Second Epistle to Timothy, arranging the thirteen epistles of St. Paul in three classes as follows.

(1.) Those written before the Apostle's Roman imprisonment, six in number, namely, 1 Thessalonians, 2 Thessalonians, 1 Corinthians, 2 Corinthians, Galatians, Romans.

(2.) Those written during the Roman imprisonment, of which there are four, namely, 1 Philemon, Colossians, Philemon, Philippians.

(3.) Those written after the Roman imprisonment, of which there are three, the last being produced during the second imprisonment and quite at the close of the Apostle's life, namely, 1 Timothy, Titus, 2 Timothy.

There is no difficulty in understanding why so large a proportion of the canonical Epistles should have issued from the Apostle Paul. It was he who most abounded in missionary labours, and was the champion of Christianity, not in little Judea, but in the great world. Many churches he planted, others he visited and taught. Over all of them he kept a loving and watchful eye; and there came upon him, in his riper years, a care of all the churches. It appears, too, that he had a most extensive acquaintance with the Christian workers in the cities of Asia, Greece and Italy.

St. Paul was no neophyte, but an experienced Christian teacher, when he began to write the Epistles. He is believed to have been converted A. D. 37, and the earliest of his extant letters were not written till A. D. 53, when he had thought much and suffered much as a Christian, having preached the Word for sixteen eventful years. His whole ministry extended over about thirty years, and his epistles were all composed during the latter half of that ministry, or within the fourteen years preceding his martyrdom.

But, have we all his epistles? It has been strongly maintained we must have them all, on the ground that all the writings of an Apostle were entitled to the rank of Sacred Scriptures, and that no Scripture has been allowed to be lost. But this is a baseless assumption. All the words and works of our blessed Saviour are not found on record, and if sayings of the Son of God which might have been preserved have been allowed

to be lost, why should it be supposed that all the written words of His Apostolic servants must have been saved from hazards of time as necessary to the completeness of Holy Scripture? Enough of St. Paul's correspondence with churches and with Christian brethren is preserved for the information and direction of the universal Church in all time coming. But in the First Epistle to the Corinthians there is an allusion to a previous letter sent to that church; and in the Epistle to the Colossians we read of one sent to Laodicea, which might also be read at Colosse. Possibly the latter of these may be the Epistle to the Ephesians, sent as a circular letter to the congregations in the province of Asia; but the former is surely a lost Epistle. What Calvin has said of it seems to us quite reasonable, "That epistle of which he speaks is not at this day extant, nor is there any doubt that many others have been lost; but it is enough that those remain to us which the Lord foresaw to suffice." If many of St. Paul's letters have been lost, we may infer that letters of the other Apostles are also lost. In course of their ministry they must have had occasion to write many Epistles besides those which kind Providence has preserved for our learning, and which the whole Church receives as canonical and inspired.—*Dr. Donald Fraser.*

NOT FAR.

Not far, not far from the kingdom,
Yet in the shadow of sin,
How many are coming and going,
How few are entering in;

Not far from the golden gate-way,
Where voices whisper and wail,
Feating to enter in boldly,
So lingering still at the gate!

Catching the strain of the music
Floating so sweetly along,
Knowing the song they are singing
Yet joining not in the song;

Seeing the warmth and the beauty,
The white love and the light,
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though He is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be at last and forever,
Out of the resting place.

—*En. Job Congregationalist.*

VERY SHORT AND VERY LONG.

There are some things very short, and some things very long. God in His word tells us of both of these, and bids us look at them.

1. Life is very short. God speaks of it as a shadow, 1 Chron. xxix. 15; a weaver's shuttle, Job vii. 6; a flower, Psalm ciii. 15; a leaf, Isa. lxi. 6; a hand-breath, Psalm xxxix. 5; a vapour, James iv. 14; a sleep, Psalm xc. 5; a flood, Psalm xc. 5. Is not life, then short? If it be like these it must be short indeed.

2. Time is very short. It is made up of many lives, yet it is short. The time is short, says Paul, 1 Cor. vii. 29; the world passeth away, says John, 1 John ii. 17. A few years will end all.

3. The sinner's joy is short. It is but for a moment, says Job, chap. xx. 5. The fashion of this world passeth away, 1 Cor. vii. 31. He may laugh and dance and be gay, and take his ease and be merry; but his joy soon comes to an end. It fades away, and leaves nothing behind it but grief.

4. The saint's sorrow is short. It is but for a moment, 2 Cor. iv. 17. It may be heavy, and hard to bear, but it is soon over, and it leaves no shadow behind. When it is done all is joy forever.

These are some of the things that are very short. They are spoken of by God, that you may think upon them. Will you not? Look back at the past years of your life, and look onward, and let these things that are so short—so very short—be looked at in view of the past and of the coming time.

But there are other things that are long—very long so long that men cannot count them. They are forever and ever. Let me ask you to think of them also. God bids you think of them.

1. God Himself. He is from everlasting to everlasting, Psalm xc. 2. His life is throughout all eternity, for He is the King eternal and immortal, 1 Tim.

i. 17. How well for us to have this God for our God—to have Him for our portion in such a changing world!

2. God's love. The mercy of the Lord, says David, is from everlasting to everlasting, Psalm ciii. 17. The love of God changes not. His mercy never dies. His grace never grows old.

3. The life to come. It is everlasting life, John iii. 16; there is no death in this life, and no end. He who gets it gets it forever and ever. What must it be to have eternal life!

4. The saint's joy. At God's right hand are pleasures forevermore, Psalm xvi. 11; the joy which the ransomed of the Lord obtain is everlasting joy, Isaiah xxxv. 10. How blessed to have joy like this—joy that shall never end!

5. The sinner's sorrow. It is endless—endless. The fire is everlasting, Isaiah xxxiii. 14; the torment is day and night forever and ever, Rev. xx. 10. The darkness is the blackness of darkness forever, Jude 13. How sad to lie down in such sorrow—to have these everlasting burnings for our home.

God asks you to consider your ways. Will you prefer this world to the world to come? Is sin better than Christ? Are the weeds of the earth sweeter than the flowers of Paradise? Time stays not; do not you, then, stay. Let not sin keep you back from God, and shut you out of heaven. Come and wash in the open fountain. Come and get the white robe. Then, whether your days on earth are few or many, it matters not. When the Lord comes you shall have the joy, and the glory, and the crown.—*H. Bonar, D.D.*

THE MODERN PULPIT AND SCEPTICAL CULTURE.

It becomes, no doubt, a perplexing question in many cases, How ought the gospel preacher to deal with such a state of facts? He cannot but be aware that a large number of those to whom he preaches are more or less brought under the influence of this sceptical culture. And besides, he is aware that he and all who stand fast to "the faith once delivered to the saints" are continually held up before the people as ignorant, dogmatic bigots, whose religious creed of necessity puts them into a position of antagonism towards scientific knowledge and the progress of the age. What, then, is the duty of the preacher in reference to this noisy, rampant, and aggressive scepticism? Can he afford utterly to ignore it? Evidently not. Shall he, then, arm himself with sling and stone, and go forth to meet these Lilliputian Goliaths who defy the armies of the living God? Must he shame the smatterers by going back to the foundation of their infidel systems, and instructing the people in the categories of Kant and the philosophy of Hegel, with their outflowing in the destructive criticism of the Tubingen school? Must he expound and expose the Positive Philosophy, and point out the mistake of Sir William Hamilton in regard to the unconditioned and the unthinkable? Must he discuss with Mr. Herbert Spencer his system of the universe developed from the unknowable, and his new theory of creation under Darwin's law of development? Must he mark out for the people the mistakes of the philosophers concerning that mysterious line which separates between the knowable and thinkable and the unconditioned and unknowable? Must he follow Tyndall and Huxley and Darwin into the *penetrals* of nature, and expose the missing links in their theories of the origin of man and of the universe? Must he trudge with Sir John Lubbock over his immeasurable mud-bank of facts, often falsely so called, or grope his way with Baron Gould through his immeasurable fog-banks of speculation touching the genesis of man and his religions?

Manifestly not. This would be a practical laying aside the duties of his office. And moreover, such is not the true method of meeting error in the popular mind, even philosophically considered. Every minister of intelligence and experience has discovered that the most effective method of destroying the influence of error over the minds of men is not to give chase after it into the wilderness of controversy, but to instil into the minds of the people clear and distinct ideas of the contrary truth. The surest antidote to falsehood is a clear-cut, simple statement of the positive truth which falsehood assails. There is a profound philosophy underlying the instruction given by an inspired apostle to a young friend in the ministry, and one specially appropriate to the young ministry of this day:—"Keep thou that which is committed to

thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." And elsewhere the same apostle declares his own method of dealing with the sceptical culture of his day: "The Greeks seek after wisdom: but we preach Christ crucified, to the Greeks foolishness."—*Dr. Stuart Robinson in Princeton Review.*

BELIEVING AND LIVING.

The telling sneer of the man of the world is directed against the want of consistency on the part of Christians. The question he asks is not so much, "Who will show us any good?" as "Who is any better than we?" He demands that the professor of religion show a better life, and prove by the way of his living that he is moved by something different from mankind in general. Unless he assumes that his own life is what it ought to be, the flimsiness of his assumption and the inconsistency of his reasoning are easy to show. But, at the same time, it is well that his question receive due consideration, his demand due recognition. It is well, we say; it is, indeed, essential to the efficient influence of our Christian profession, that we have constantly in mind the fact that we are in every particular of our lives to be different from the world. The Christian's watchword should be, "Christ in me;" his motto, "Whose I am and whom I serve." "We believe, and therefore speak," said Paul. What did he believe, and what did he speak? How can Christ be shown as living in us, save as we live like Christ? If we are the Lord's, are we not bound to do only that which will please Him? Ho do we serve Him, save as we do what He has commanded us? What is the object of our true faith, save what He has told us? What do we speak for Him but the truth He has taught us, and taught us to feel in our hearts? And how do we speak? Is any language so clear, or loud, or eloquent, as that of our daily endeavour to do what we call duties but should delight in as privileges?

Let our works be those of a heart given to God, of hands exercised because of a desire to honour God; and the gainsayer's questions, the unbeliever's sneers, will be silenced. To live as in view of the day of judgment, as knowing the fulfilment of God's promise of the light of His countenance, as trusting only to the blood of Christ, and yet as though, by our holy living alone, we were to win heaven, is to show our faith by our works, to "walk not after the flesh but after the Spirit."—*Herald and Presbyterian.*

THE HEBREWS.

No race of men upon the earth are a more interesting study than the Jews. With an ancestry dating back to the very dawn of history, their life, biography and religion have been woven into and become a part of the past. Along the banks of the Euphrates, the Nile and the Jordan, from Ur of the Chaldees and Palestine, two thousand years before the coming of Christ, we gather the connected and well-authenticated history of the Jews, and the world in which they moved, and which but for them would have been a blank, or the records left at least in great doubt. They were known as Hebrews for over a thousand years after the emigration of Abraham. The name of Jew was applied after the dispersion of the ten tribes, and the house of Judah became the loyal representation of the people separating as they did from their brethren who gave themselves to idolatry.

As we glance at the history of the persecutions, bitter, malignant, and unrelenting, which followed this people in almost every land and every age, we are struck with amazement that they exist at all. But this wonder increases when we see them closely allied with every tongue and every nation, driving in the marts of trade, and shaping the policy that rules, yet at the same time clinging to the characteristics that mark them as unerringly to-day as when they took possession of Palestine, thousands of years ago.

But half a century has elapsed since they began their emigration to America; now they are in every State and every city. For years they did not buy real estate, but kept all their wealth in money; but during the war they became purchasers of a large amount of realty, and in every city are now to be found some of the most solid business firms among the Jews. Their churches or synagogues, have rapidly multiplied—notably so in New York, which has the largest Jewish population of any American city. In that city, we believe, they have fourteen synagogues and temples, a Jewish hospital or orphan asylum, and

a home for the indigent. A recent writer remarks that "there are more Jews in the city of New York than remain in the whole land of Palestine." The largest Jewish population in the world is in Russia, and the next in Austria. "According to the census, the Cis-Lethian provinces contain 821,200 Jews, and Trans-Lethian nearly 600,000." In 1875, according to the records of the Austrian army, there were enrolled in its list 16,617 Jews. In all Palestine, including Jerusalem, there are only about 25,000.

THE PSALMIST'S LOVE FOR THE BIBLE.

In the days of King David the Bible was a scanty book; yet he loved it well and found daily wonders in it. Genesis, with its sublime narration of how God made the world; its glimpses of patriarchal piety, and dark disclosures of gigantic sins. Exodus, with its glorious marching through the great wilderness; its thrilling memorial of Jehovah's outstretched arm, and the volumes of the written law. Leviticus, through whose flickering vista David's eye discerned the shadows of better things to come. Numbers, with its natural history of the heart of man. Deuteronomy, with its vindication of the Laws of God. Joshua and Judges, with their chapters of providence, and stirring incidents, and peaceful episodes. The memoirs of Job, so fraught with spiritual experience; and the domestic annals of Ruth, which told her grandson (David) such a tale of divine foreknowledge, and love, and care, all converging on himself, or rather on David's Son and David's Lord—(Rev. xxii. 16)—these were David's Bible; and brethren, whatever wealth you have, remember David desired his Bible beyond all his riches; so thankful was he for such a priceless treasure that he praised God for its righteous judgments seven times a day. But you have got an ampler Bible—a Bible with Psalms and Prophets in it—a Bible with Gospels and Epistles.

How often have you found yourself clasping it to your bosom as the man of your counsel? How often have your eyes glistened over a brightening page as one who had found great spoil?—*James Hamilton.*

PAUL'S SLEEPY HEARER.

One of the comfortable incidents mentioned in the New Testament history is that of the young man who slept while Paul preached, and who slept so soundly as to fall from the window into the crowd below.

It is to be remembered that Paul was preaching. Paul the learned, the mighty, who had seen Jesus in a vision at Damascus; who had been caught up into the third heavens; who had heard words it is not lawful to utter with human lips; who had conferred upon him the dignity and responsibility of opening the Gospel to the Gentile world, who was to influence the generations after him more than all other thinkers and philosophers of his time. This Paul was preaching; he was preaching the unsearchable riches of Christ; he was preaching the glorious Gospel of the Son of God; he was making known the mystery which had been hidden from the ages.

It was Paul, and—he was preaching.

In his audience was a person who was a man, not a woman; who was a young man, not an old man; and while Paul was preaching this young man fell asleep. His name has been preserved. It was Eutyclus.

If now and then a modern preacher sees a lid-covered eye, a drowsy face, or a nodding head, he goes back with comfort to the incident recorded in holy Scripture, that while Paul preached a man slept.

The comfort to the hearer seems to come in this wise; he says to himself, "There never was an age in which somebody did not sleep in church; there never was a preacher under whose ministrations some one did not slumber. Is it not, therefore, with me a singular infirmity; it is common to hearers; and that I am sleeping is no reflection upon the minister in the pulpit, because he will console himself with recollecting the young man, Eutyclus, who slept while Paul preached."

But why should either party be concerned about this sleeping? Is it a shame or a sin to sleep in church? Certainly in the abstract this cannot be answered in the affirmative. The moral quality will depend upon the cause of the sleeping.

If a man has been drinking too much or eating too much, the sin is not in sleeping, it is in the intemperance or the gluttony of the sleeper. If the man has been at some place of amusement Saturday night, so that he did not get sufficient sleep for Sabbath, the sin

is not in the sleeping; it is in the failure to have slept in the right time and in the right place.

It is always good to sleep. It is God's provision in nature for the restoration of our wastes. But we ourselves may push it into wrong seasons. If a man has been out on duty the night before; if a woman has been watching by her sick child, and neither feels willing to miss the church service, but goes for what can be enjoyed, and sleep comes, there is no ground for trouble of conscience. It was the duty of the hearer to be awake the night before. It is his duty to be in church in the morning if there be nothing to prevent. If he fall asleep during the sermon, it is his infirmity. If he bumps his head against the pew in front, or tumbles from the window, it is his misfortune. But there is no sin in sleeping.

Speaking of sleeping reminds us of an incident in our ministry in this city. The service was held in what was then the large chapel of the University. It was mid-summer, and the day was extraordinarily hot and close. The people looked very drowsy. So, when the time for the delivery of the discourse arrived, we made substantially the following address to our audience:

"Many of you have been hard at work during the week, and the day is exceedingly warm, and you may not feel wakeful through the entire discourse. Sometimes hearers have distress of mind because they sleep in church. They seem to think that sleeping shows a want of either reverence for God, or respect for the clergyman, or both. Now, I desire to ease your minds by telling you that if you put yourselves in comfortable positions, and there be anything in the matter of the sermon or the manner of its delivery to soothe you, I shall feel that my calling to-day is to soothe you; and if I put you to sleep it will be a great success. If I see you sleep I shall know that you are doing well. I shall go through the discourse to the best of my ability all the same as if you were awake."

Now, what do you think was the effect of this speech? The whole congregation faced the pulpit, and gazed at the preacher with the most intense attention. Every man, woman and child of them kept distinctly awake, with eyes looking as if they were hungry; and as for "ourselves" we never felt more called upon to feed a hungry flock than we did that day. The exertion was exhausting, and at the close we discovered that an audience may be obstinate, and go by the rule of contraries, being then most wide awake when you are most willing that they should slumber and sleep.—*Rev. Dr. Deems in Sunday Magazine.*

"IF THY RIGHT HAND OFFEND THEE."

Cut it off. Why. It is a good hand. It might even prove to be a very useful hand. Why not keep it, restrain it, regulate it, use it—in "moderation?"

Because "it is better for thee to enter into life halt or maimed, than having two hands or two feet to be cast into everlasting fire."

That is Christ's doctrine about anything that tempts to sin. It may be as harmless as a hand, as useful as a hand; cut it off if it is a perpetual temptation. It may be as harmless as an eye, as useful as an eye; pluck it out rather than let it lure you to hell.

This glass of wine—what harm in it? Is it not one of God's good gifts? Is it not a "fruit of the vine?" Is it not that which "cheereth God and man?" Shall I cut it off? Ay! cut it off, though it were as bright as the hand, if it tempts thee to evil.

But it does not tempt me; I am strong. The withes that bind other men have no power over me. I can sleep in Delilah's lap and wake and laugh defiance at the Philistines. It only tempts my brother, my child, my friend; or the poor, weak-willed creature that cites my moderation as an excuse for his self-indulgence.

"It were better for one that a mill-stone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones."

Till the wine-cup neither tempts you nor your weaker brother to sin, it is surely Christian to cut it off. Is it not?—*Christian Weekly.*

PEACE is such a precious jewel that I would give anything for it but truth.—*Matthew Henry.*

THERE are many men whose tongues might govern multitudes if they could govern their tongues.—*Prentice.*

THE great man loves the conversation or book that convicts him, not that which soothes and flatters him.—*Emerson.*

OUR CONTRIBUTORS.

BRITHERLY KINDNESS.

A HYMN SERMON—BY THE MINISTER OF MOLESWORTH.

MY DEAR HEARERS,—This is gaun' tae be an unco practical discourse. Onythin' that gars ane wonner hoo mony bawbees he can spare withoot muckle inconvenience maun aye be intensely interesting tae us a'.

Noo, that very fac' tells us that the sair place is no i' the pocket, but i' the heart. First and foremost, then, afore we can dae a real britherly kindness, that spot maun be saftened. It's like thae cut nails ye buy, noo-a-days, ye canna mak them clinch ava' until ye put them i' the luntin' lowe, an' then when they're cauld they're as teugh as wire. Hech! but the luntin', bleezin lowe is an unco safter. Ay, let me tell ye, there's no a heart here that feels for anither, but what has already felt for itsel'. Charity is shure tae begin at hame.

There are some miserly, crabbit fouk that think a penny saved is always a penny gained. They are unco laith tae dae or gie' for anither's guid. They wad as lieve tine their ain flesh as their fortunes, an' whan a lang-continued costly service is wanted there's a curse i' the heart if not upo' the tongue. Its a wanchancie affair a'thegither whan they hae tae help a neebor, an' they rax their hairns tae see hoo they can avoid it. O waesucks! they cry at the time they are tinea'; the wark that's gangin' athart at hame; an' they are aye whingin' aboot the bawbees they are giein' awa. There are few tatics brocht oot o' their bings for the destitute; meal oot o' their pocks, or bannacks frae their awmries. Their cogies o' brose are ower sma tae boil for onybody else; their kale is seldom het whan wanted, an' their sowens are sunest dune. Ye never see them outhie wi' a cronie at their ain chimla-lug, an' their sang the lee-lang day is aboot the wastrie o' ithers.

Alake! their hearts are as hard as the whunstone, an' their feelin's as cauld as the air. But let the grace o' God come like a knappin-hammer tae break the stane tae stour, an' like a bleezin' lowe tae pour the ore oot like water, an' then there will be blissin's gotten an' gi'en through britherly kindness dune.

"Blest is the man whose softening heart
Feels all another's pain,
To whom the supplicating eye
Is never raised in vain."

There is no ane o' us but what kens somethin' aboot greetin'. I divna mean the screighin' o' weans an' the blubberin' o' lumps o' lads an' lassies, but the sechin' an' the sabbin' o' manly an' womanly distress. Ay, an' there's mony a one wha feels sae dowie an' wae that the fountain o' their tears is sealed. God gie them sune that relief that comes through greetin'. Shurely that man's no richt wha can jeer at the burnin' ee, or grin at the tear-wet cheek. O hoolie! hoolie! you that think yersel's sae gash that ye maun ding the errin' wi' their misdaeir's that are far ower kenspeckle already, an' wad ettle tae pang the glaikit fou o' that gumption ye sadly need yersel's. Ca' lightly. The sairly fasht divna need lang palavers frae the unco guid, nor the leg o' an auld sermon frae the gifted divines. The manner o' a freend, the kindly leuk, the outhie word, an' the lovin' grup, aftentimes dae a hantle mair guid than a great palaver that's only frae the teeth forrit.

"He spreads his kind supporting arms
To every child of grief,
His secret bounty largely flows
And brings unasked relief."

What were we made for, I wad like tae ken? if it wasna tae glorify God an' keep His commandments. Weel did oor Maister fulfil the gowden rule He himsel' laid doon,—tae dae untae ithers as we wad like that they wad dae untae us—an' he lives best wha lives nearest tae what it tells us. There are some wha think they maun first find oot whether the body in distress is worthy o' help or no. The past life has tae be enquired intae, an' if there is an unco blot upo' the record, then guid-bye tae britherly kindness.

No ye divna ken hoo wrang this is. Hoo did oor Maister act? An' what saith the Scriptur'? What think ye o' the woman by Jacob's wal? Or what aboot that puir body taken in houghmagandie? Aboot little Zaccheus glowrin' oot at the crowd in the sycamine tree, or the thief upo' the cross? Did Jesus spier at them aboot their uprightness afore He did them a britherly kindness? Na, na, He kenn'd a' that richt

weel whilst He was daein' them a world o' guid. Let us, then, aye rax oot a helpin' han' tae the hilchin' beggar at the door, lend a shouther tae the wheel i' the glaur; speak kindly an' plainly tae the gangrel wha has tint the yett, an' hoise up the nappy loun that's pechin' i' the sheugh.

Its grace, friends, that saftens the heart an' maks us show britherly kindness tae the skellum even, wha has dune us muckle skaith. Ay, it gars us love him for what he is, no for what he has dune, just as oor Maister did afore us.

"To gentle offices of love
His feet are never slow,
He views through mercy's melting eye
A brother in a foe."

Mony a ane judges a stranger ma' by the duds he wears than the parle he maks. Hoo aften does the maister o' a weel-stockit mailin' invite the dainty mensefu' traveller intae the spence an' hings up his haps i' the ha', whilst the puir tousie beggar gets a seat on the hallan by the door. He has a crack an' maybe a gill wi' the weel-faured chap as he crunches his breed an' mottie cheese, but the grousome wretch sits suppin' a bicker o' brose, or luntin' his cuttie oot-side. Noo, what maks the differ? It's no morality, for we can weel suppose the beggar tae be a God-fearin' creatur', an' the ither a rantin' sleekit hypocrite. Nor is it *worldly gear*, for the duds o' the ane are his ain, whilst the ither hasna a whang tae his name. Na, freends, its *grait*. Ay, leuk at me. Ye gie me a Geordie, noo an' again, for the support o' the Gospel, an' aw'm muckle obleeged tae ye for't, but let me gang awa' come back in twa-score years—skin hale an' scart-free—wie my haffets a' lyart; my claes a' fyled, an' my gruntle a' rumkled, unshaven an' unshorn,—hoo much wad ye gie? I dinna ken, but I whyles think that yer britherly kindness wad creep doon frae a pund tae a penny.

Hech! but this is no the way tae get or gie a blessin'. What does oor verse say:—

"His breast expands with generous warmth
A stranger's woes to feel;
And bleeds in pity o'er the wound
He wants the power to heal."

Noo, if we wad put oorsel's intae a needy body's shoon, we wadna be laith nor lang in giein' help. Better still, put the Man o' Sorrows there, an' dae yer britherly kindness tae Him. This is just what should be, an' freends, it'll no come amiss whan we hear that lovin' voice by an' by. "Inasmuch as ye did it unto the least of these my brethern ye did it unto Me."

He wants naethin' for naethin', tak Him at His word. Amen.

For the Presbyterian.]

"EVEN SO, COME LORD JESUS, COME QUICKLY."

At morning when a hazy curtain's lying
In dewy splendour on the land and sea;
And nature all so joyously is waking,
With birdling music from each brake and tree.

Then I my eyes from slumber soft unclosing,
Turn gladly toward the rosy beaming sun;
And say in eager, yet in patient waiting—
Before the daylight fades the Lord may come.

And when at noon the burden heavier groweth,
And I am sinking 'neath the glare and heat;
Fond memory that the Lord indeed is coming,
Bids my poor fainting heart rejoice, not weep.

And as evening shades at length are falling,
And to a home of glory sinks the sun;
To heaven I turn my face with ardent longing,
And trustful hope ere morn the Lord will come.

So would I ever watch, my Lord, Thy coming,
To live each day as though awaiting Thee;
Until Thy fair, Thy long-expected presence,
Enthroned on clouds of heaven I shall see.

Though long the blessed Bride-groom seems to tarry,
And life is full of trouble and of care,
Yet what can happen that shall wholly crush me,
Since He has promised all my woes to bear?

Even now, I feel His helpful unseen presence,
A pledge that He'll be with me to the end;
That if I die before His final advent,
He'll be in death my strong unfailing friend.

Athol Manse.

—MINNIE F.

ROMAN CATHOLIC ORDINATION.

MR. EDITOR,—Allow me a few words in reply to your correspondent "X." History tells us that the public call and ordination of John Knox, by John Rough, in Saint Andrew's, was ever regarded by Knox as one

of the most interesting events of his life; he viewed it as the true foundation of his right to preach the Gospel, and to discharge all the functions of the ministerial office. Knox had indeed been ordained a priest some years before by the authorities of the Church of Rome, but his views had undergone so great a change and his convictions of the unscriptural character of Popery had become so strong that he never thought for a moment of putting his early ordination upon a par with the call given to him at Saint Andrew's.

Our reforming ancestors are said to have often been blamed for having swept away (from a morbid antipathy to Popery) not only the abuses and corruptions of that Church but everything that was decent in its worship and dignified in its government. Looking as they did upon the Church of Rome as the "Antichrist of Scripture" they were anxious to rid the reformed Churches of everything that bore the least resemblance to her characteristic features, in conscientious obedience to the call, "Come out of her my people that ye be not partners of her sins and that ye receive not of her plagues." "One is your master and all ye are brethren."

As to the Church of Rome being a Church of Christ, I would like to see higher authority than even the renowned Dr. Hodge of Princeton. Bring the question to the "law and to the testimony" which I trust will ever be the infallible rule for the Presbyterians of this Dominion. Nothing short of the sanction of Christ Himself should permit, without reordination, one who has vowed to worship the virgin and all the saints in the calendar, to break the bread of life to congregations acknowledging no head but Christ, and who hope for salvation through the shedding of his precious blood alone.

This is not a question, Mr. Editor, to be lightly looked upon at the present time; the enemy is wide awake, and our duty is "No Surrender."

I rejoice that Mr. Internoscia has renounced his allegiance to the Pope, and I heartily welcome him into a Church acknowledging no king but Jesus.

My earnest prayer is that the Presbyterian Church of this Dominion may be more and more the honoured means of upholding the truth as it is in Christ, at all times keeping a watchful eye upon the enemy of souls, and remembering as one of our eminent church historians, says that "our ancestors watered the roots of their beloved Church with their blood," and when it "waxed a great tree" and they were permitted to lodge under the shadow of its branches, they surveyed it with the fond pride of men who had a share in its privileges, and therefore a stake in its prosperity.

A MEMBER OF THE PRES. CHURCH IN CANADA.

SELECTION OF MUSIC FOR THE HYMNS.

MR. EDITOR,—I see from the report of the proceedings of the General Assembly of our Church, that the Hymn Book Committee have been re-appointed, with instructions to select suitable music for the hymns, and I suppose for the Psalms also, as I hope they will all be bound in one volume. Now, I know nothing about the ability of that Committee in musical matters, but it seems a little too much to expect that a Committee selected a year ago, to represent the different branches of our now united Church, and for the purpose of compiling a Hymn Book out of the four books in use in those different denominations which would be acceptable to all, should be competent to select, arrange and superintend the getting up of a music book that would be satisfactory to the whole of the Presbyterian Church in Canada, and besides, I think it is only fair that those who take an interest in the Psalmody of our Church should have a voice in the matter. I am sorry to say that there are, as far as my experience goes, very few of our ministers (who usually do nearly all the talking at the Presbytery and General Assembly meetings) who take sufficient interest or who know enough about music to criticise their selection very efficiently. I would therefore suggest that when the Committee send down their revised collection of hymns for the approval of Presbyteries, an extra copy be sent to each minister for the use of his precentor or choir-leader with the names of such tunes as they may think suitable over each hymn, and where such tunes are to be found; and if they are to make any changes in the old Scottish Psalmody (which I think could be done very advantageously by omitting a great many tunes and inserting others more in harmony with the improved taste of the present day, and also by leaving a great

many "runs," "slurs" and "grace notes" out of otherwise good tunes, that they add a list of the tunes they would propose for the Psalms, and where they are to be found harmonized as they would propose to use them, and also a few pages of blank paper with any questions they might wish to ask, and for any suggestions such as precentor or choir-leader might wish to make. I think that in this way they would receive a great many valuable suggestions, and I am sure that the precentors would gladly do what they could to assist in making the book worthy of the Church as far as the music is concerned. The hymns may be safely left to the Presbyteries, but there are very many in the Church much more competent to select music than the ministers or elders, who may have a chance of criticising the work at Presbytery or General Assembly meetings, and I think the precentors, or choir-leaders, ought to have a chance to give their opinion on it before it is issued, both as to the choice of tunes, and as to the style in which the book will be published.

CHORISTER.

ST. DAVID'S AND ST. ANDREW'S CHURCHES, ST. JOHN, N.B.

A correspondent of the Stratford "Herald" on a trip to the Atlantic coast sends to that paper the following account of two of the churches rebuilt since the great fire of 1877:

"Gentle reader, if you have not seen St. John, N.B., before the fiery ordeal of two summers ago, it is scarcely possible that you can form any adequate conception of the extent and frightful ravages of that conflagration, extending over upwards of two hundred acres, being the principal portion of the city. Over this extensive area the rolling fiery wave rushed along, gathering strength from the fury of the ever-increasing hurricane, which, like the sweeping wing of the Destroying Angel, carried ruin and devastation in its track—nor missed anything however humble, nor respected anything however sacred, nor deviated from its headlong course, to be the object ever so powerful, until the last sanctuary of the doomed city which lay in the path of the destroyer was consigned to utter destruction, and its very ashes hurled and scattered on the wings of the whirlwind and submerged in the depths of the Atlantic.

In this frightful conflagration two-thirds of the city churches were levelled with the ground, and the sacred associations of many generations blotted out from the earth. The records of the joys of youth, beauty and manhood, with the holy reminiscences of "other days and years" never to return, coupled with the altars of our common humanity and the faces of our holiest aspirations—all! all! sacrificed and immolated in one undistinguishable ruin. Brave men who never quailed in the face of danger suppressed their intruding sighs, whilst manly tears rolled down the cheek which death and the carnage of war had failed to moisten. Whilst the ministers of religion with weary step and down-cast mien found occasion for the exercise of that faith and trust in God which within these, alas! now prostrate edifices they so often and so earnestly inculcated on others—and realized the great gospel truth of manifesting their faith by their works. They went immediately to work, and they were not disappointed, as the result amply attests—that in the important city of St. John are to be seen this day Temples of the Living God, raised on the smouldering ashes of the former churches, such as few cities in the Dominion can boast.

"The writer had the gratification of partaking of the Lord's-Supper in St. David's (Dr. Waters), one of those new churches—a splendid edifice embracing all the latest improvements, with a magnificent organ and a well-appointed choir—on the same platform with and immediately behind the minister. This is a great improvement on the 'up-stair' arrangement, as the choir is in front of the congregation and near the officiating clergyman, which arrangement needs only to be seen to be appreciated. The services of the day were more than ordinarily impressive. The sermon before communion was a grand display of God's love to man, from the text John xvii. 27: "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." This was a day which we hope will remain a green spot in the hearts and recollections of many present, and we cannot close these few remarks without congratulating the congregation of St. David's and their excellent pastor on the enviable position which they now occupy in

temporal things as well as in spiritual things, and on the order and gravity with which the whole services of this solemn sacrament has been administered, and finally if, gentle reader, you have at any time a Sabbath to spare in the 'Queen City' of the Maritime Provinces, do not fail to go to St. David's, and we promise that you will both see and hear what cannot fail to impress you for good.

Having had but one Sabbath in St. John, we went in the evening to new St. Andrew's—the Rev. Mr. Mitchell's late of Montreal. The internal arrangements of this beautiful new church are of the most chaste and perfect in the Dominion. It is a gorgeous edifice, finished irrespective of cost. The sitting arrangement is perfect, every one so situated that they face the expansive platform on which the choir and the organ are placed, and on the front of which is the reading desk. Not the old-fashioned *ooph* styled pulpit, but simply a handsome reading desk with an ample Gothic chair behind for the officiating minister. This is a very large house, capable of accommodating at least 1,200 to 1,400 people, and so far as we could see the church was crowded. If it is a legitimate thing for congregations to feel proud of their minister, the Presbyterians of St. John, New Brunswick, may well indulge their inclination. From the Rev. Mr. Mitchell we got a racy, brilliant discourse, founded on that thrilling episode in the life of the bold and daring servant of God, the prophet Elijah's meeting with the bad, truculent and depraved king, Ahab. Elijah's appeal to the Living God against the incantations of the idolatrous prophets of Baal, the preacher handled with consummate skill, rendering the subject intensely interesting, and deducing from it pertinent lessons applicable to the correction of the various fanaticisms prevailing, which are so prevalent in the present age, such as the delusions of Spiritualism, Mormonism, and the nameless hosts of 'isms' which perverted minds substitute for the true religion as founded on the Word of God as contained in the Holy Scriptures.

"The Presbyterian clergymen of St. John are a credit to the Church to which they belong. There is no position in life which involves closer relations than that of pastor and people. Therefore a good, acceptable clergyman may be truly reckoned one of the great blessings in this life, and the reverse is a continual source of unhappiness—a withering of the grand amenities of spiritual life, and of the intercourse so necessary to the healthful tone of practical religion in the world.

"We should have been pleased to see the other Presbyterian churches in this city, but hope to have that pleasure on another occasion, when we shall be delighted to hear Rev. Dr. McRae, whose first sermon we had heard in his father's church in Stornoway—we shall not say how many years ago."

PRESBYTERY OF LONDON.—This Presbytery met in Knox Church, St. Thomas, at nine o'clock on 22nd ult., the Moderator presiding. Messrs. D. L. Munro, Hugh Cameron and A. Smith, students, having completed their theological curriculum, were licensed to preach the gospel. Calls from Watford and from Burns' Church and Moore Line to Rev. Mr. McAlmon, were presented, the Watford congregation offering \$700 and a house, and the other congregation a salary of \$700 and manse. Dr. Proudfoot was appointed to moderate in a call to London East, when called upon to do so. Rev. Mr. Ferguson tendered his resignation of Lobo and Caradoc churches, on account of ill health. The resignation was ordered to lie on the table, and the pulpit to be supplied until the next regular meeting of the Presbytery. The afternoon session opened at two o'clock. Rev. Mr. Beamer asked for a commission to investigate the state of financial affairs in his congregation. Rev. Messrs. Murray, Mungo Fraser, McDonald of Belmont, and Colin Macdougall and Farquhar Campbell, elders, were appointed a commission to visit Springfield, for this purpose, next Tuesday at ten o'clock and Aylmer at two. Leave was granted the congregations of Glencoe and Kintyre to have calls moderated. A committee was appointed to visit the Adelaide church with the view of inquiring into financial matters. It was resolved to grant a letter of recommendation to Mr. Lawrence, late catechist at Adelaide, who has removed to the Manitoba Presbytery. Rev. Mr. Parsons, of the M. E. Church, St. Thomas, was invited to sit as a corresponding member. A request was made from Napier, Alvinston, Brooke and Euphemia to be united under one charge. A deputation was ap-

pointed to further the views of the requisition. A call addressed to Mr. McClintock, from the congregation of Mandaamin, offering a stipend of \$600 and manse, was presented, and was accepted. His induction is to take place at Mandaamin, on 5th August, at 11 a.m. Mr. Duncan to preach and preside, Mr. Hector Currie to address the minister, and Mr. McRobie the people. Steps were taken to carry out the instructions of the General Assembly in regard to supplemented congregations. The Presbytery then adjourned, after resolving to meet again in the First Presbyterian Church, London, on the third Tuesday of September. —G. CUTHBERTSON, *Pres. Clerk*.

PRESBYTERY OF MAITLAND. This new Presbytery held its first meeting in the Presbyterian church, Wingham, on Tuesday, the 15th of July. Rev. S. Jones, Brussels, Moderator, appointed by the General Assembly, took the chair. An extract from the Record of the General Assembly anent the formation of the Presbytery was read, after which the Moderator constituted the Presbytery. Rev. H. McQuarrie was appointed clerk *pro tem*. On the roll being made up it was found that the Presbytery consisted of seventeen ministers, five vacancies, and two mission stations. Rev. S. Jones was re-appointed Moderator for the next six months and the Rev. R. Leask was appointed clerk of the Presbytery. Messrs. Brown and McCrae were empowered to moderate in calls at Brussels, Gorrie and Fordwich respectively, before next meeting of Presbytery if the people are ready. The Home Mission report was given in by Mr. Leask. The Presbytery's Home Mission Committee was appointed, consisting of Messrs. Cameron, Murray, McQuarrie, Wilkins and Leask, ministers, Dickson and Strachan, elders. On account of a misunderstanding by vacant congregations regarding Probationers, it was moved by Mr. Wilkins and agreed to, that when any vacant congregation obtains permission to provide its own supply during a portion of the time it is without a pastor, the days on which the pulpit shall be at their disposal shall be at once designated by the Presbytery's Home Mission representative, and the congregation shall be responsible to the Presbytery for the payment of any one who may be regularly appointed to supply the pulpit on any Sabbath other than those thus designated. Representatives from Pine River and Chalmers' Church, Kincardine Township, were heard regarding the state of those congregations, when it was agreed that on account of the debt under which these congregations are labouring, the Presbytery give partial supply till next meeting of Presbytery. Several members of Presbytery agreed to give a Sabbath. There was read a resolution passed at a congregational meeting held in St. Andrew's Church, Kincardine, asking leave of the Presbytery to mortgage the Church property to the extent of \$225. Mr. Bone was heard in support of the resolution. The request was granted. Mr. Wilkins gave notice of a motion anent election of commissioners to the General Assembly. A committee was appointed consisting of Messrs. Wilkins, McQuarrie and Leask, ministers, Dickson and Ferguson, elders, to estimate the expenses of the Presbytery for the year and to report at next meeting. Resolutions anent Home Missions adopted by the General Assembly were read. It was agreed to appoint deputations to visit all the congregations and mission stations receiving aid from the Home Mission Fund with a view to the reduction of the grant. The deputations are as follows: Messrs. Brown and Jones, to visit Cranbrook and Ethel; Messrs. McCrae and McNaughton, to visit Gorrie and Fordwich; Messrs. Cameron and Taylor, to visit Langside; Messrs. Murray and Sutherland, to visit Pine River; Messrs. Leask and Leitch, to visit East Ashfield and Fordyce. Mr. Dickson moved, and it was agreed to, that a collection be taken up in all our congregations before the next meeting of the Presbytery, to defray the expenses of the delegates to the General Assembly. It was agreed to ask the Presbytery of Huron for a share of the funds now in the treasury of the Home Mission of that Presbytery. The next meeting was appointed to be held in Knox Church Kincardine, on Tuesday, the 16th day of September at 2.30 o'clock p.m.—R. LEASK, *Pres. Clerk*.

WE see that a new Bishop of Jerusalem has been appointed. The man chosen is Rev. Dr. Joseph Barclay, Rector of Stapleford, Hertford, England. The appointment was made on the recommendation of the Earl of Shaftesbury.

BOOKS AND MAGAZINES.

The Eclectic Magazine.

New York: T. R. Felton.

The August "Eclectic" supplies an admirable selection of articles from the foremost English periodicals. The regular readers of this magazine have an opportunity of keeping themselves well read up in current literature at very small expense.

The International Review.

New York: A. S. Barnes & Co.

The August number of the "International Review" keeps well to the front in the interest and importance of its contents. E. de Pressensac writes an article on "Current Politics and Literature in France." There is a paper on "Cabinet Government in the United States," by Thos. W. Wilson; and C. W. Baird furnishes a timely account of "The Zulus."

The North American Encyclopedia.

Montreal: F. Baker.

This publication is "A Journal of History, Science and Art" in encyclopedic form, which renders the large amount of useful information contained in it easily accessible at a moment's notice. No. 1, which is now before us, contains sixteen pages, and gets as far as *Abz*. The correction of some verbal and grammatical inaccuracies, and the removal of not a few typographical errors, would go far towards making this publication fit for use as a permanent work of reference.

On the Use of Words.

Philadelphia: Eldredge & Brother.

This excellent little book belongs to the series of "Manuals for Teachers" which we have commended in former notices. The volume now before us seems to call for stronger commendation than we have yet bestowed. The subject is a most important one, especially to the teacher; and it is treated in this book much more exhaustively than in many larger and more pretentious works. It is no abridgement, but an original treatise, concisely written, properly arranged, and evincing on the part of the author a comprehensive grasp of the whole subject and a clear insight into its underlying principles. Were every young teacher in Ontario to master the contents of this little work, we should have still greater reason than we have hitherto had to boast of our educational progress.

Sunday Afternoon.

Among the (comparatively) heavy articles in the August number of "Sunday Afternoon" we find "The 'As If' of Atheism," a fresh and forcible application and elucidation of Paley's argument from design, "Some Opinions about Opinion," a well-written paper evidently the work of one who thinks closely and justly, and has enjoyed the benefit of extensive reading in mental science and general literature; "Election of College Studies," favourable to the further extension of the privilege of allowing students to choose their own subjects from a large list presented to them in addition to the prescribed course; "The Hebrew Faith in Immortality," an able and conclusive reply to a writer who had credited Socrates with the introduction of the notion of immortality into the world; and a plea for vegetarianism, or something very closely approaching to it, entitled "The Problem of Intemperance." The stories are as usual very lively and attractive in style, but the lessons taught in them are always useful and sometimes very serious and important.

The North American Review.

New York: D. Appleton & Co.

The articles in the "North American" for August are all important and inviting to the intelligent reader, but perhaps the most remarkable is a contribution furnished, at the special request of the publishers, by the famous German musical composer, Richard Wagner. It is entitled "The Work and Mission of my Life," and makes us acquainted with the writer's aims, views, efforts, failures, successes, and even with his character and powers—all this without exposing himself to the charge of egotism, for he analyzes himself as coolly and critically as if he were analyzing some other person. The autobiography is not brought up to date in the present number, but will be continued probably in the next. "The Diary of a Public Man," will be read with intense interest—and that not by Americans alone—as supplying hitherto to "Unpublished Passages of the Secret History of the

American Civil War." Some will read Wendell Phillip's paper on William Lloyd Garrison because it is written by a great man, some because it is about a great man, some for both of these reasons, and with those who know not the man, or who deny their greatness, it is pretty sure to make its way on its intrinsic merits.

The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

The August number of "The Atlantic" brings to its readers a rich and varied collection of articles replete with refined thought and good literary taste. This magazine does not very often, in the choice of subjects cross the limits of the secular, but the present number opens with a long and well-written paper on "Preaching." It exhibits on the part of the writer considerable knowledge of the subject and no small skill in its treatment. He may be himself a preacher or he may not; all we can say is that he knows what to say about the matter and that he is not afraid of saying it. From amongst the many shrewd guesses at truth which he makes we can make room only for the following:

"The history of Christianity shews that the ministry has never possessed great power or authority, or the Church a high degree of spiritual vitality, at any time when ministers were accustomed to pass a great portion of their time among their people in ordinary social intercourse with them. It is one of the features of the life of our time that pastoral visiting, that is, short calls devoted to conversation upon religious subjects has given place to ordinary social visiting and intercourse between the minister and his people. This change is closely connected with important features and tendencies of the religion of the age. It has had a great effect upon preaching. The modern practice has made impossible, in great measure, the habit of solitary study, and has thus shorn the preaching of the time of the peculiar authority and impressiveness which belong to utterances which come from lonely heights of thought and experience."

INFIDELITY.

Infidels tell us that God has slung this world from His hand, and has left it to shift for itself, and deprived it entirely of his paternal care. God points to constant care of man, and tells them that they lie. Infidels have insinuated that if there be a God, He dwells in some far-off laboratory of power, but that this world of His creation is now orphaned of His grace. God points to all the creation, rejoicing in its fitness and in its harmony, and bids them listen to its song.

The solemn mountain lifts its head, the Almighty to proclaim,
The brooklet from its crystal bed doth leap to greet His name;
High swells the deep and titful sea, upon its billowy track,
And red Vesuvius opens its mouth to hurl the falsehood back.

No God! With indignation high yon fervent sun is stirred,
And the pale moon turns paler still at such an impious word;
And from their thrones in heaven, the stars look down with angry eye,
That man, a worm of dust, should mock Eternal Majesty.
—Dr. Punshon.

THE TOO SHORT EYE.

Besides the condition of near-sightedness which consists in too great a length of the eye, there is another where the eyeball is too short, or the hypermetropic eye, and which, though less dangerous to the organ, is even more distressing to the subject, because less apparent. For a short eye can, by making an effort, see in the distance usually as well as a normal eye, the only difference being that where a normal eye is using no effort to see an object clearly, that is, in the distance, a short eye is making a physical exertion proportionate to the amount of the defect—a strain which always fatigues and sometimes exhausts the nervous energy not only for the eye, but also of the whole nervous system. All this is even worse for near objects, and the result is that a hypermetropic eye never, from the beginning to the end, sees an object distinctly without an effort. From the fact that by making this effort those affected with this trouble can see both distant and near objects clearly, the defect is rarely recognized, unless of a very high degree, until the near approach of adult life, though a number of symptoms and complaints may have shown themselves in former years whose true cause was unsuspected by even the sufferer himself, such as headache, vertigo, neuralgia, and general nervous exhaustion—symptoms so grave that they occasionally lead to either a temporary reduction of or a total abstinence from all study for a shorter or longer period, during which the sufferer is supposed to have all possible ills, especially those of a nervous character.

Towards adult life—that is, from eighteen to twenty-two—however, a new symptom begins to appear. Vision which up to this time had been perfectly clear, notwithstanding the strain with which it had been performed, now begins to fail, and the page to be blurred at one moment, to become perfectly clear in the next. The temporary vanishings of the type increase in frequency, accompanied by a tense feeling over the brow, and since there is now a falling of sight, attention is called to the eye for the first time, an examination is made, and the evil remedied by the proper glass. But this is at the end of the education, not, as it should be, at the beginning, or rather before it was begun.

This extra strain must have an effect upon the character of the child and its natural disposition, and it must tend to render it often, when least expected, peevish and fretful, desponding and wanting in self-reliance. The mere effort to see must react on what is seen, and there can be no doubt that the physical exhaustion which follows the effort to adjust the eye, which is a muscular action, subtracts from the quickness of perception, and therefore of comprehension, and it must impede that maintenance of attention which is the surest evidence of mental vigour, just as the maintenance of power, not its production, is the surest sign of physical perfection.

With those who are affected with the too short eye the result is just the reverse of what it is with those who are near-sighted. People with this defect even in very early life acquire, without even knowing why, a distaste for books.

A boy with this deficiency of optical power sits down to study, apparently fresh, and with a determination to perform his task. After a little while a vague feeling of uneasiness creeps over him, and he becomes restless. He has a craving for more light. If a dark day, he wishes to get near the window; or if at night, he gets as close to the lamp as he possibly can, and so sits that the glare shines full in his face and eyes, as he has found by experience that he sees a little easier in this way, as the pupils are contracted.

To his natural defect is added another evil. The glare irritates the eye, the lids become heavy and congested, and the face feverish and flushed. He spurs his flagging will, and makes an effort; but struggle as he may, it is of no use, and his head finally droops over the table, and he falls asleep.

He is shaken up only to be sent to bed, with his lesson unlearned, and ten to one, if a city boy, with his dinner undigested, and his first thought in the morning is of past neglect and future punishment; and when, a little later, he presents himself at school, how many equivocations, prevarications, or downright falsehoods are forced from his young lips in order to meet and repel the cutting rebuke, or even the wrathful violence, of his teacher, until he becomes, so far as his studies are concerned, habitually deceitful!

This unequal struggle between intention and performance goes on day after day, until the boy, no matter how bright he may have been originally, becomes in reality what he has always appeared to others, backward if not stupid, and from sheer discouragement idle and truant, if not mischievous and perverse. He loses the habit of application and the power of concentration, and he continues through life, as a rule, unobservant and unthinking, and all on account of a physical defect which might have been corrected before his education began.

But besides producing an effect upon the health and mind, this physical defect often leads to a personal deformity, for it has been shown that of those who are cross-eyed, eighty per cent. is due to the fact that they have too short an eye.—*Harper's Magazine for August.*

DUTIES are ours, events are the Lord's. It is our part to let the Almighty exercise His own office and steer His own helm.—*Rutherford.*

THOUGH Christianity is an enemy to profane mirth, yet it encourages joy and gladness, and the proper expression of these in the professors of it.

THE same Bible that says, "Whosoever will let him take the water of life freely," says, "Whosoever was not found written in the Lamb's book of life was cast into the lake of fire."

THE Fountain of Joy became a man of Sorrows; and the Lord of Glory was covered with shame: and why? Amazing mystery! that we might be raised to happiness and glory.

Scientific and Useful.

"BOSTON" BROWN BREAD.—One pint each of Indian and rye meal; one half-cup of molasses; one and one half pint milk or water; one teaspoonful soda; one teaspoonful salt. Steam three hours, and then place in the oven and bake till well browned.

INFLATION OF THE LUNGS.—Five minutes spent in the open air after dressing, inflating the lungs by inhaling as full a breath as possible, and pounding the breast during the inflation, will greatly enlarge the chest, strengthen the lung power, and effectually ward off consumption.

LEMON SAUCE.—One tablespoonful of corn starch; one tablespoonful of butter; two eggs; two cupfuls of sugar; the grated yellow rind of two lemons, and the juice; stir and beat all well together. Just before serving, add one pint of boiling water; set it on the fire, and let it boil up once.

BUCKWHEAT.—Buckwheat is one of the staple articles of poultry food. It is very fattening, an excellent egg producer, and much relished by poultry. It is not perhaps used so extensively here as in Europe. In England, France, and especially in Germany, it forms not only an important part of poultry food, but is much used for various culinary purposes. The great advantage it has over other cereals is that it thrives luxuriantly even on the poorest land. Those who have not tested its value as a poultry food we advise to give it a trial.—*Southern Poultry Journal.*

WATERING FLOWERS.—In dry weather, when watering is a very important matter, it should be borne in mind that a good soaking once a week or so—a soaking that penetrates thoroughly, the water finding its way to every part of the root of the plant—is most beneficial, but that watering a little every day or so, giving homoeopathic doses, is an operation much better left alone, for much more harm than good is likely to result from such a practice, inasmuch as watering in such quantity as to moisten the surface only causes growth of fibres near the top, the slight moisture not being sufficient to nourish them, but, on the contrary, the young, tender growth of fibres being within reach of the burning sun, must result in exhaustion to the plant. Water, therefore, should at all times be administered with a liberal hand, that it may soak and percolate through thoroughly, as a long shower of rain will do, and the growth of roots will be produced and encouraged in their natural position, going deeper and deeper after the nourishment they affect, and will thus be enabled to withstand any occasional neglect.

LIME JUICE VS. ALCOHOL.—There are visible signs of no uncertain kind that alcohol, as a beverage, is not likely in the future to have quite its own way, even in the Metropolis. Coffee-taverns and coffee-tavern companies are being established now at a rapid rate, and as far as we can judge have worked very successfully. But before these places were much thought of—i. e. about two years ago—those who looked about them might have observed in the windows and at the bars of most public-houses, eating-houses, and gin-shops more or less conspicuous advertisements of several varieties of so-called lime-juice beverages. We have at the present moment before us examples of several of this kind, and there is no doubt that, particularly during the warmer months (though these, by the way, are now few and far between), lime-juice and its components constitute among the metropolitan public an exceedingly popular drink. But, if we are correctly informed, the poor man's friend, in the shape of the licensed victualler, deprecates the imbibing of lime-juice in any form whatever. He sells it because the inevitable law of commerce—i. e. of supply and demand—compels him to do so. But he will tell the individual who asks for a glass that it promotes acidity of the stomach, that it deranges the kidneys, congests the liver, corrodes the intestinal canal, and so on, and then the customer is told that he had better keep to the old glass of "bitters," or "gin." Being tolerably certain that the reports as to this sort of gossip are substantially correct, we counsel the public to turn a deaf ear to such elaborate and ignorant nonsense, and to drink their lime-juice whenever and wherever they list. But they may be assured, that as a rule, lime-juice is, particularly during the summer, a far more wholesome drink than any form of alcohol, and that, say, in an ounce or two of the pure juice in a tumbler of really cold water, sweetened to taste, is about the pleasantest beverage that can be taken when the thermometer is over 65° or 70° F. We commend this drink to the attention of the coffee-tavern companies, but recommend them to procure the best West India lime-juice as more wholesome than any mixture containing other ingredients.—*Lancet.*



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TORONTO, FRIDAY, AUGUST 1, 1879.

ONE SERMON A DAY.

THIS is the freshest topic up for discussion. It is going the round of the United States Press. Surely there must be something in sermons after all, that they should set on fire the editors of papers the world over. There is bound to be a yearly run upon the subject of pulpit discourses. At one time, it is the question of extempore preaching; or at another, of the length of a sermon. In some form or other the discourse proves itself to be a matter of general interest. This year it comes before us in the shape of the enquiry, whether it would not be better for all parties concerned that there should be only one sermon in every church on the Lord's day. The continual discussion of the subject of sermons ought surely to enforce the conviction that the pulpit is not after all losing its power.

To some it may appear useless to argue against this new proposal. It is self-evident, they say, that a minister will be able to prepare better discourses, if he be allowed more time for study, and not to be distracted by the necessity arising from the preparation of two or more sermons for the one day, of having several concurrent trains of thought in his mind at one and the same time. The pastor it is alleged would certainly have more leisure for the discharge of parochial duties. There is doubtless some truth in this. It is illustrated in the ministerial life of Dr. Guthrie, who divided the labours of Free St. John's with Dr. Hanna. Never were there two such colleagues in the one charge. What the one had to perfection was almost entirely wanting in the other. The people enjoyed the privilege of listening to two preachers, who were eminent in opposite directions. Dr. Guthrie by his powerful eloquence and panoramic pictures drew the masses together and moved them to the heart. Dr. Hanna by such learned and exquisitely beautiful lectures as those which make up his classical work, "The Life of Our Lord," attracted the thoughtful and educated. While there was in the former the thrilling power that crowded the aisles, there was in the latter that which a refined audience could highly appreciate and enjoy. There was also in Dr. Hanna a simplicity and directness which was edifying to every person. And so between them they kept together one of the largest congregations, and their intercourse was entirely free of jealousy.

While acknowledging so much, we have to look at other men, who have kept up two services during a life time, and have power stronger and brighter every day. Anderson and Eadie were excellent examples of this,

both ministering to the same congregations from dawning manhood to old age, and giving the fruit of their pulpit utterances in the valuable form of philosophical treatises and learned commentaries. What is wanted for a minister to conduct two services on the Lord's day, and perhaps one during the week, is to preach the Gospel in several different ways. Let him give an exposition in the morning, a sermon at the second service, and a running commentary on the Wednesday. The result will be that each contributes some valuable element to the other. The exposition and sermon prepared concurrently will not exhaust the mind. The study of Scripture which exposition renders necessary will give richness and fulness to the sermon; while the sermon will prove an antidote to the prolixity which might result from a purely expository style. But we should say that the attempt to prepare two discourses of a similar kind would prove exhausting both to the preacher and his hearers.

There is something to be said for two sermons from the people's point of view. It is seldom that a whole family can be present at one and the same service. The mistress and maid in many instances must go to church time about. In others, the husband and wife must divide spiritual privileges between them. And while in country charges, where pastors have to supply several stations on the same day, such must go to church on alternate Sabbaths, it is evident that in the city congregations could not be kept together upon this principle. The two services in the latter case are necessary to give the members of working families their proper share of religious ordinances. The one sermon plan would entirely fail to accomplish this end.

But after all, is there anything in this, when it is notorious that the second service even in city churches is but poorly attended? This is not so universally, we are glad to say. Especially in the old country the afternoon congregation is frequently larger than the morning one. But in Canadian cities, except when there is some special attraction, the evening diet of worship is not well attended. All we have to say is that it would be better for the churches, better for the ministers, and better for the people, if both services were equally well attended. It must be discouraging to a pastor who has carefully prepared his sermon, to find that a large percentage of the membership of his congregation is made conspicuous by vacant pews. The only proposal we think of making is for ministers to try the effect of giving up the evening sermon. It is almost certain that the people would burst open the church doors and crowd the aisles, if there was any attempt to ease off, even in this hot weather, with one sermon a day.

RELIGIOUS FROM HOME.

AT this season of the year many of our readers are enjoying a brief respite from labour at the seaside or in some quiet country district, where alone or with their families they have for the time thrown aside the conventionalities of town or city life, and

have given themselves up to thorough enjoyment. Change of scene and of climate is most desirable for all in the heated season imparting as it almost invariably does, new life and strength alike to young and old.

In selecting a place in which to spend the vacation season, care should be taken that the spiritual interests do not suffer.

We have frequently been astonished to hear of some of our active Christian men taking their family for the summer months to a district where there is neither a Protestant Church nor a public religious service of any kind on the Lord's day. Much more common however is it for Sabbath-observing and church-going people at home to absent themselves from public worship and spend the Sabbath in boating or driving when from home during the summer vacation, even in places where there is a church of their own denomination within easy reach.

It is incalculable the injury that is thus done to the cause of religion. We recently heard of an active office-bearer of the Church who frequently spends a few weeks of the summer in a quiet country district but whose face is scarcely ever seen within the walls of the church of his own denomination in this rural retreat, and we were not surprised to learn that some of this man's family are becoming sceptical in their religious opinion.

We know of one and have heard of other French Roman Catholic districts in the Province of Quebec visited every summer by large numbers of English Protestants from various parts of the Dominion whose desecration of the Lord's day has caused the very name of Protestant to stink in the nostrils of these simple French Canadians, and that notwithstanding their own very low views as to the sanctity of the Sabbath.

And not long since we were told by the minister of one of our churches in a place of summer resort that several of the better class of his people thought of leaving the neighbourhood because of the very pernicious example set before their children by many of the summer visitors, from whom better things might have been expected.

The religion which is only manifested in one's own town or when one is in company with those of his own neighbourhood or congregation is not the religion of Him who said "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." We know how manifold the temptations are when from home and away from the restraints of home; how difficult it often is in boarding-house or hotel life to keep one's self unspotted and to hold fast the profession of one's faith under adverse circumstances; how difficult especially to keep the younger members of one's family from contamination with that which is evil. There is all the greater need therefore for watchfulness and prayer.

Perhaps there are few occasions in which a Christian's influence for good may be more felt than when from home, enjoying a few days or weeks recreation at a place of summer resort, mingling with strangers among whom are the worldly, the openly hostile to

religion and in not a few cases the undecided and easily impressed.

Fidelity to one's convictions and loyalty to one's allegiance, then, without obtrusion or ostentation, have often ere this gained over the openly hostile as well as won the undecided, whereas a want of these graces has resulted in untold injury to the cause of Christ.

It were well for Christians at all times and especially when absent from home to stamp the cross upon their daily lives, and remembering that their Master is upon trial in their persons, endeavour by holy, consistent, Christ-like living to commend Him to all with whom they come in contact. To seek for bodily strength during the summer vacation is not by any means incompatible with getting spiritual strength for ourselves or endeavouring to give it to others.

ROMISH INTOLERANCE IN ST. LOUIS DE GONZAGUE.

WHEN Britain, by conquest, obtained possession of the Province of Quebec, the Government of the day, with that liberality which has characterized the nation ever since it became Protestant, guaranteed to the inhabitants the free exercise of their civil laws and religion. With a greed and arrogance which is as characteristic of Romanism as liberality is of Protestantism, the Lower Canadian hierarchy took this generous concession to mean—and they instructed the laity of their Church so to understand it—that the Roman Catholic religion was to be the supreme and exclusive religion of the country, even to the extent of being privileged to appropriate the public highway solely to its own use and occupancy whenever it chose to flaunt its superstitious ceremonies in the face of the world. The Protestants of the Province of Quebec, being in the minority, and desirous of peace, have generally yielded the point, and thus encouraged these idolaters in their unreasonable and unjust pretensions. These pretensions we regard as not only unreasonable and unjust, but also illegal. Is it not the spirit if not the letter of English and of Canadian law—and has it not as a general rule been acted upon—that no one, no power, not even Her Majesty in person, can take sole possession of the public highway, to the exclusion of ordinary traffic and the stoppage of legitimate travel? That we should permit an infraction of this rule, even in one of our provinces, is not creditable to us as citizens of the Dominion of Canada.

The events which transpired in the neighbourhood of the village of St. Louis de Gonzague, Que., on the 15th of June, and the legal action connected with them are not of mere local interest and import. We, in Ontario, are not, even after all the political changes which have taken place, entirely dissociated from the sister province. If we do not belong to the Province of Quebec we belong to the Dominion of Canada, and Quebec forms a part of that Dominion. The matter therefore concerns us, and we ought to give it the attention which it deserves.

The neighbourhood referred to is not wholly given to idolatry. Here and there the eye of the passer-by is caught by the

well-cultivated farm and neat homestead of some staunch Scotch Presbyterian, forming a striking contrast to the weed-cumbered fields and squalid cabin of his priest-ridden neighbour. These Presbyterians attend the ministry of the Rev. C. Brouillette in St. Louis de Gonzague. On the morning of the 15th of June a number of them were on their way to attend divine service at their ordinary place of worship, and under British law they ought not to be obstructed by any person or power whatever—be it pope, be it pagan. At the same time they had no right to the sole use of the highway, and they would never think of advancing such an absurd claim. But it so happened that that was the day set apart by the Romanists for the adoration of their wafer-god, and as usual on such occasions, they were proclaiming their folly by a public procession. The priests, carrying out their mistaken ideas of right of way, had detailed some fifty men of the baser sort—such, it may be supposed as were not respectable enough to take part in the procession—to stop all travellers and keep the Protestant Queen's highway clear for the sole and absolute use of the myrmidons of the pope. These ignorant and bigoted rowdies, proud of their appointment and keen for employment, were no doubt sorely disappointed when they found no one upon whom to play their cudgels, so they waited for some time after the procession had passed, and by and by they saw approaching in the distance a number of those Presbyterians of whom we have already spoken as being on their way to church. They were driving at a walk, being in good time for service and quite content to allow the Roman Catholic procession to place as great a distance as possible between itself and them. They had their wives and children along with them in their buggies, and had not the remotest thought of obstructing the thin-skinned processionists, whose rear-guard had passed the end of the concession on which they were. But this last opportunity was too good to be lost by the priests' hirelings. They had to do something to render themselves important in the eyes of their co-religionists. So they attacked the unoffending Protestants, cursed them, seized their horses by the heads, threw them into disorder, tried to overturn a buggy containing an old lady and some children, and unmercifully belaboured a man who alighted to parley with them.

Is this bad enough? The worst is yet to be told. Within a week after the occurrences just related, one-half of these Protestants who had been so much abused by Romish bigots were summoned, at the instance of the priests, before a magistrate—subservient of course—on the charge of obstructing the procession, and four of them were committed for trial at the October assizes. In the meantime they are at liberty, for no doubt greatly to the chagrin of their persecutors, the required bail was forthcoming.

Is there any parallel to this in history? Yes, there is one example—that of Potiphar's wife.

This case ought to be made a test case, and appealed, if necessary, to the Supreme Court

of Canada, or to the highest court in England; and we are sure that the funds necessary for the purpose can easily be obtained by subscription in the Province of Quebec—if not, then in the Province of Ontario.

"ARE YOU SAVED?"

THIS serious and searching question was so put the other day, in our presence, by an earnest Christian man to a person whose attention he wished to call to the things that concerned his everlasting well-being. In our judgment it was not a wise question. The intention was good. The appeal was one of the most momentous character. In some sense it was according to the Apostle's direction, to be "in season and out of season." And yet it grated upon our sensibilities, and made us doubt more than ever the propriety of such a mode of address. The person to whom it was put was an entire stranger to the person who put it, and it was addressed to him in the presence of a third party—both circumstances, in our opinion, grave objections, unless in exceptional cases, to such a method of seeking to do good. We can scarcely conceive of our Lord, or of the Apostle whose words we have quoted, adopting such an abrupt mode of dealing with those whom they incidentally met upon the highway. We are enjoined to be "wise as serpents, and harmless as doves," and to us such a question addressed to a stranger in such a way seems far from wise.

But we object to the terms of the query as much as to the manner of putting it. To be "saved" is nowhere used in Scripture as the equivalent of believing in the Lord Jesus Christ, or of being forgiven. It means much more than that. It means the deliverance of the soul from sin and its defilement, as well as from the curse of the law, and therefore is used in the New Testament generally in the future tense—"He that believeth shall be saved"—"through the grace of our Lord Jesus Christ we shall be saved, even as they." The exceptions to this use of the phrase are few, and quite consistent with the view we have expressed.

We believe in the final perseverance of the saints. The Saviour himself declares that he that believeth "hath everlasting life, and shall not come into condemnation; but is passed from death unto life;" but He did not ask the blind man to whom He had given sight if he were "saved," or if he were "converted," but, "Dost thou believe on the Son of God?" His enquiry directed the sinner's attention to the *object* of faith, not to the *subject* of it, or to the feelings within, which for the moment possessed him.

No doubt there is altogether too little of direct personal appeal to the unconverted to receive the Gospel, and we would not say a word therefore that could be construed into an apology for the guilty silence of many Christian professors in the presence of their friends. But let us carefully guard against giving occasion to any who may desire it, for resisting our entreaty, because of the unsuitable time or manner of our efforts to do them good.

CHOICE LITERATURE.

THE BRASS ANDIRONS.

For thirty years old Eben Farwell had lived alone in his father's homestead. Its walls had grown grayer, its roof more sunken, its furniture blacker and more rusty, while he repaired nothing and added nothing. Now he was dead, and his two nieces, children respectively of his brother and his sister, were rambling through the house with the purpose of dividing the personal effects. They shuddered and exclaimed over the dirt in holes and corners, all the evidences of the old bachelor's careless, grimy life. But the solid old mahogany chairs, chests of drawers and tables which had been the property of his respectable mother had suffered but slight injury from dust and neglect, and were contemplated by the thrifty heirs not without satisfaction. One of the young women was much more vivacious in her movements and exclamations than the other, and was apparently more deeply shocked by the disorder of the house. Her name was Lois Hewitt. The other, Sarah Lovell, accepted things more quietly. She had been better acquainted with her uncle's ways. She had penetrated his solitude during his latter days so as to be allowed some knowledge of his real life. She had entered no protests against his habits; exercising thereby a degree of prudence that would have been impossible for Lois, who could never come in contact with him without feeling an impatience of his stupid ways which she made little attempt to conceal.

Sarah and Lois were not only cousins, but had been intimate friends from childhood. They were dividing the various articles very amicably, till as they ascended the garret stairs Lois said:

"If you see anything you would like to set off against my grandmother's brass andirons, let me know. I want to keep those. Grandma used to say they should be mine because I had her name. She always set store by them."

Sarah coloured slightly and looked perplexed. If you had been near her you might have seen a slight stiffening go through her whole frame, as if she were nerving her gentle yet very stubborn nature for a combat. She asked:

"Do you mean those low ones that used to stand in the room that was hers?"

"Yes." Sarah made a little sound as if clearing her throat. She found it an effort to speak. "Why Lois," she said, "they are not here now. The fact is I bought them of Uncle Eben one day, two or three months ago."

Lois faced about upon her. "You bought them of Uncle Eben?"

"Yes, I saw them with a lot of old things tumbled into a closet and I asked him if he had no use for them if he'd sell them to me, and he said he would. So I paid for them and took them home."

"And you never told me!" There was anger and chagrin in Lois' face.

"I—I—didn't think of it. How could I know you set store by them, Lois?"

Her words conveyed an untruth. Hers was a retentive mind, and quite clear among its memories was Lois' wish, accidentally expressed many years ago, to possess those andirons. She had remembered it when she bought them, and frequently since. But their shape and brightness had taken her fancy as well as Lois'; she had seen her opportunity and made the most of it. Lois with her keen gaze, suspected the falsity, and her sense of the unfriendliness of the act increased the anger caused by her disappointment.

"You did know!" she said. "It was just like you, Sarah Lovell. You took a mean advantage. What right had you to come here pretending to be kind to Uncle Eben, and getting away grandmother's things? I should like to know what else you have bought of him?"

"You've no right to speak so to me, Lois," said Sarah. "I bought nothing else; and I'd a perfect right to buy those."

"You had not, without letting me know! And he'd no right to sell them either."

"I don't see why."

"Because they were promised to me."

"But we did not know that, Lois."

"Well you know it now. I tell you, Sarah Lovell, I haven't expected those andirons all these years to give them up now. Since you've bought them I'll pay you your price for them; but I mean to have them. I didn't have an open ure-place built in my best chamber for nothing. I always calculated to put those andirons there, and I mean to still."

Sarah looked very logged, but she tried to expostulate reasonably:

"I don't see how you can compel me to give them up, Lois. Of course I bought them because I wanted them. I've let you have your own choice here a great deal to-day. I don't see why you should fly out about such a little thing."

Lois looked at her, angered past all forbearance.

"You've given me my choice. Well, you may take your own now. I'll divide no more property with you, Sarah Lovell. Take what you like, and leave what you like. I'm sick of your underhanded ways; I'm going home." And she hurried away slamming the door of the silent house behind her.

Sarah thus left alone stood still a moment, striving to satisfy what she felt to be the needless faintness of her good conscience. Though pained and somewhat heartsick she wavered not from any of her little purposes. She meant always to be just and justifiable. With quiet persistence she soon resumed her business. She had had the equitable division of Uncle Eben's things long mapped out in her mind. In her friendly labours with Lois this morning her plans had been followed quite closely, though unrevealed. She had known pretty well what things Lois would best like, as well as her own compensation. She could almost always manage her cousin. But Lois must be expected to "fly out" sometimes.

She finished putting her little chalk-mark on the things her husband was to bring away for her to-night. She took no advantage of Lois' absence, leaving perhaps a more generous

share than she would have done if she had not been still resolved to keep the andirons. That night she sent to Lois the key of the old house with a little note which read as follows:

"Dear Lois:
I send the key of the house. I was sorry to finish dividing the things without you, but I tried to consult what I thought would be your wishes, and if you feel dissatisfied about anything won't you let me know? I am sorry I made you angry, Lois, and that you were so disappointed about the andirons. I would like to give them up to you, but we have got used to having them, and Reuben likes them, and says he knows you will not think it unkind of us to keep them when you come to think it over. And I too feel sure you will not long cherish any hard feelings toward
"Your Friend and Cousin

"SARAH."

The smooth tone of this note was not at first without some effect upon Lois. But as she laid it down and her mind reverted to the circumstances of the quarrel, her anger rose again. Her grievance had a hurt in it beyond mere disappointment about the andirons. The touch of hardness and deceit she had felt in Sarah seemed to her something she could not forgive. "The artful, circumventing thing!" she exclaimed. "She thinks she can make it all right with fair words. It's just like her!"

"What is the matter?" asked her husband, who heard the soliloquy.

"She won't give them up—the andirons."
"Well, I wouldn't think any more about it. You can get some as good somewhere else."

"No, I can't. They were my grandmother Farwell's, and she promised them to me. Besides it's so mean of Sarah! It's just the way she's done over and over again all our lives. She's always been doing her own way with me in some underhanded fashion. I vow she shan't do it again. I'll be even with her this time. I told her I'd have them and I will. I will do her good through and through to be come up with!"

"But what can you do?" said her husband, smiling at the vigour of her tone and the sparkle of her eye.

"You'll see what I'll do," was the answer. "I don't see what she wanted of them," she continued after a while. "She never came to this town till after Grandma Farwell died; and I grew up in the house and used to play in her room half the time when I was a child. Many's the time she tied a long apron round my neck and let me help her scour those andirons. And I used to sit whole afternoons roasting apples she hung between them for me, and watching the light flickering from the brass tops. I would have given more for them than for anything else in the house. They belong to me if she did buy 'em!"

If Lois' mind wavered from its purpose it was with reflections like these that she continued it.

The next day she asked her husband to leave the horse harnessed for her as she wanted to drive out on some errands. It was Wednesday afternoon, and she knew it was Sarah's habit to go to the woman's prayer-meeting that day. Lois' movements as she went about putting her house in order that noon were over strong and decided. As she dressed her little boy, she jerked him into his clothes with such needless energy that the child rebelled and ran away into a corner, persisting that he did not want to go to ride with mamma. He was carried screaming to the wagon-seat, and only pacified by being told that he was going to see Cousin Clara.

Cousin Clara, Mrs. Lovell's three-years-old child, was climbing upon the gate of the door-yard beyond whose precincts she had been forbidden to go till her mother's return. Mother had gone to meeting, she said, when Cousin Lois and her little Farwell drove up to the gate. Clara was one of those preternaturally good and wise little ones who can be trusted with the care of themselves from their very cradles. She had been very happy playing in the yard alone, but she looked radiant when Farwell was lifted from the wagon to sit with her on the door-steps. Though Mrs. Lovell was not at home, Lois wanted to go into the house to look for something. She knew just where to look. In the spare chamber where one might want to have a fire occasionally without the trouble or expense of putting up a stove, there were the andirons—just where Lois meant to put them in her own house. With a sense of triumph she grasped one in either firm hand, carried them down-stairs and put them in her wagon. Clara looked surprised to see them go. But she was not old enough to mistrust that her elders could do wrong, or to know the "value of property."

"Tell your mother I've left a note for her on the kitchen table," said Lois. Then she picked up the reluctant Farwell, and drove away. The note ran as follows.

"I have taken the andirons because I have the first right to them, and you know it. I will pay whatever you think right for them; but I expect to keep them."

And now the andirons stood upon the clean hearth in Lois' spare room, just as she had in anticipation arranged them ever since she had a house of her own. Flushed with victory she took her husband up to see them that night. He shrugged his shoulders at her lawless proceeding, but as she stood, handsome, laughing, and triumphant, justifying her high handed conduct with a fluent tongue, he said to himself, that a fine, strong woman like his Lois must be allowed to take the bit between her teeth sometimes.

"They'll be mad with you, Lois!" he said.

"They'll get over it," she answered. "It'll do Sarah good."

But if ever people felt they had just grounds for resentment those people were the Lovells. To have had their house entered in their absence and their property abstracted was an outrage indeed.

Reuben was more hurt and angry than his wife, and even talked of taking the law on the Hewitts. But Sarah's prudence restrained him from any such measure. "It's beneath us," she declared, "to say another word about the matter. Only," stiffening in the way peculiar to her when she felt her cause to be just, "I do not see how we can hold any more intercourse with them till Lois has made an apology."

"I'll give Hewitt a piece of my mind the first time I see him," cried Reuben; "and unless he sees right done we'll never speak to 'em again."

Now, Sarah had been pricked in her conscience at the prayer-meeting that afternoon by the little, little wrong she had done Lois in buying those andirons; a wrong so slight she thought no one but a person of feelings as sensitive as her own could have considered it as a wrong at all. Had she been left to her conscience she might have righted the grievance, which was now so outdone by Lois' outrageous offence that it seemed more than justified.

There was something else Lois failed to take into account when she said, "They'll soon get over it." That was her own "getting over it." A wrong done us may be forgiven, but how we may forgive those whom we have injured is a grave problem. If Lois felt hard to Sarah when aggrieved by her, she felt harder now that Sarah was to her the cause of self-accusation. She grew less desirous to have the Lovells get over it, for she soon felt that reconciliation implied not only yielding on their part, but some humiliating acknowledgments on her own.

There were some angry words between Mr. Hewitt and Mr. Lovell, and then the families who had been each other's most congenial companions; whose interests were wholly alike; whose lands touched one another's; whose children were taught in the same schools, and who sat in the same church and heard the same gospel of peace and good-will, maintained hardness of heart toward one another, and exchanged no speech for more than twelve years.

About the end of that time, one pleasant spring evening, Mrs. Lovell looked up from her sewing and saw her only daughter Clara, who had been with some friends on a walk into the woods, returning accompanied by Farwell Hewitt. She dropped her work at once, and first a look of alarm, then of resolution, passed over her face. This same thing had happened about a week before, greatly to her surprise and displeasure. She had then cautioned Clara against any companionship with her cousin; but the girl was gentle and sweet-tempered; rudeness was impossible to her, her mother thought, while Farwell had a firm and eager will, and was not to be lightly shaken off. Mrs. Lovell was resolved to take the matter in hand herself.

The grounds of her displeasure were not wholly, or indeed chiefly in the long unfriendliness between the families. It was Farwell himself whom she feared as a companion for Clara. He had not a good name in the village. He was wayward and headstrong. His parents knew not how to govern him. He would not work or study with any regularity, but delighted in reckless feats of physical vigour, in the invention of wild and dangerous sports, and in the use of his personal power to fascinate or frighten children younger, gentler, and more conscientious than himself. In his childhood he had zealously shared his mother's feeling toward the Lovells, and had displayed it by making himself the very terror of Clara's life. But as years passed, and that enmity sunk in his parents' hearts to little else than proud shame, it lost its force in Farwell's also, and was gradually disarmed altogether by Clara's gentleness and beauty. In their various places of meeting, at the houses of mutual friends, he had lately begun to seek her society more and more eagerly. Mrs. Lovell was now resolved to put an end to this. She went out to the gate, where the boy and girl were standing, bidding him "Good evening" very pleasantly.

"You are late to-night, my dear," she said to Clara, very gently; "and I think you must be very tired. You may go into the house now, for I want to say a few words to Farwell."

Farwell's keen gray eyes were fixed wonderingly upon her. She cleared her throat, and hesitated a little for speech. She would have liked it if hard things might always be done without being said.

"You have been home once or twice with Clara," she said, still very gently. "Of course you and she meet one another everywhere, and I do not desire that you should meet otherwise than kindly. But you know that our families are not upon friendly terms. And I do not think your father and mother would wish you to be intimate with Clara, on that account."

Farwell was blushing hotly now with rage and shame. "They have no right—" he began, but Mrs. Lovell stopped him.

"Hush!" she said. "I want to speak with perfect frankness, Farwell. I am consulting my own feelings as well as theirs. It would not be pleasant for me to have you visiting here when your parents do not."

"You have no right—" again cried poor Farwell, and again was overborne by Mrs. Lovell's gentle composure.

"I feel it my duty," she said, "to forbid Clara your company when you meet her anywhere. It will be the best for you to have as little to do with her as possible, if you do not wish to force her to be rude to you."

(To be continued.)

THE RESTORATION OF ST. GILES' CATHEDRAL, EDINBURGH.

The operations connected with the restoration of the southern section of St. Giles' Cathedral have disclosed the existence, under the floor of what till recently was the Old Church, of an immense accumulation of human remains. Already skulls and leg and arm bones to the weight of over two tons have been gathered into fourteen large boxes, and after they have been subjected to the inspection of anatomists, will be removed for decent burial. A number of the leg bones are said to be of more than usual length and strength, and some look as if they had been broken, and had mended naturally. In some of the skulls are found clear-cut square holes, such as might have been produced by antique mace or battle-axe. In the process of clearing the Preston Aisle there was found, in the soil beneath the floor, a leaden coffin bearing the name "Brigadier Cunyngham," with the date 1697, and supposed to be the resting-place of some connection of the Dick Cunynghams of Prestonfield. Before proceeding to deal with the south transept, it was thought expedient to make some explorations of the vaults in that part of the building, where, it was supposed, the remains of the Marquis of Montrose might be discovered. After some preliminary excavations, the search took place on Thursday at

twelve noon. Results were very disappointing. Only one vault could be found. It was beneath the modern monument of the Earl of Murray. It contained three leaden coffins in bad condition. The inscription on them seemed to indicate that they were connected with the Stewarts, Earls of Galloway. No discovery was made of the coffins of the Earl of Murray, the Earl of Athole, the Earl of Montrose, or the Marquis of Montrose. Some further examinations will be made, but it is not likely that there will be any fresh discovery. In short, it would appear as if the bones of the great Marquis had vanished. Possibly when the boxfuls of bones are carefully examined by anatomists, there may be found some trace of his mutilated remains; if so, the fact will be reported. It is expected that the restoration of the southern section of the Cathedral will be completed in about twelve months. The estimated expense, £1,500, is to be borne by Dr. Chambers, who has been the moving spirit of this restoration from the very outset, and who has manifestly offered to complete the work so well begun if a church be provided elsewhere for the congregation of West St. Giles.

THE HAIR.

"Harper's Bazaar" has these just remarks on a subject of great importance to ladies:

It is strange that women have been willing to tamper with this crown of glory of theirs—washing it with all sorts of poisons, taking the life out of it with withering applications, torturing and pulling it with pins, and hot irons, and strings. Indeed, we lately saw the recipe of a *liqueur secret* to make the hair curl, in which quick-silver and aquafortis were among the ingredients, and which made the hair curl simply by skinning it up as the flame of a candle will—a thing that has really been used by countless silly creatures, as well as many other nostrums that eventually produce atrophy, total loss of hair, and in some a paralysis, and even actual idiocy—idiocy upon other subjects than that of enhancing the personal beauty.

The hair, when fully treated, should be thoroughly and vigorously brushed twice a day with a moderately stiff and perfectly clean brush, a little ammonia and borax, used weekly aiding in keeping the brush in right condition. This brushing should begin with the tips of the hair, and gradually ascend till it takes in the whole length and the crown, and makes the head feel warm; and, when well pursued, it will so arouse the vessels of the hair that pomades and oils will be unnecessary. As often as once a week, too, the head should be washed in a mild soap-suds, with a bit of sponge or flannel, and the hair well dried before turning it up, while the weak and decaying hairs, which are generally the longest, should be carefully examined, and frequently cut. This vigorous brushing not only brightens and supplies the hair, but by the heat and friction excites the vessels of the skin, and all the hair-bulbs into a livelier action. Sometimes, when the circulation is evidently very languid, rosemary-water, or strong black tea, or a little very much diluted ammonia, or tincture of cantharides, even more diluted, can be rubbed on the scalp. Occasionally, when there is great dryness, a small quantity of glycerine may be used; always remembering, however, that the chief thing to be sought is the stimulation of the scalp.

As for changing the colour of the hair so as to defy detection, it is something quite impossible without the use of too vigorous liquids, except in the single case of making it gold instead of silver. Either the odor betrays it, or a certain redness in the black, or a peculiar prismatic quality by which one's head makes rainbows in the sun. Iron and sulphur, however, are the chief ingredients, it is thought, of the natural colouring matter of the hair—sulphur distinguishing the yellow shades, and iron the darker ones; and by a careful use of either in one's nourishment and medicine, the natural colour may be maintained for a longer time than it would be without them. The hair, though, seldom becomes gray until the whole complexion has undergone a change, and appears of a tint with which gray harmonizes best of all; and fortunately for the early gray, fashion has decreed that not all the raven tresses of Juliet, or the blonde ones of Browning's women, can exceed the "style," to say nothing of the beauty, of luxuriant gray hair above still lovely eyes, or a cheek where the rose is yet not quite a yellow one.

MARRIAGE CUSTOMS OF THE ZULUS.

The marriage customs of the Zulus are unlike those of other savages. When a man wants to marry a woman, he goes to the father and purchases her for twelve head of cattle. If after a certain time she bears no children, the husband demands back from the father the cattle given for the wife, and the father is bound, according to Zulu law, to return them. If children are born, and they are daughters, the heart of the father rejoices, for they represent so many head of cattle for which he can sell them, thus getting back the price he had given for his wife, and often much more. Moreover, women till the soil in Zululand, men being reserved for the nobler office of knocking others or being themselves knocked, on the head, according to circumstances. Every woman has a hut of her own, so that on entering a village the traveller can ascertain the number of women living there by counting the huts.

THE NUMBER SEVEN.

On the seventh day of the seventh month a holy observance was ordained to the children of Israel, who feasted seven days and remained seven days in tents; the seventh year was directed to be a Sabbath of rest for all things; and at the end of seven times seven commenced the grand jubilee; every seventh year the land lay fallow; every seventh year there was a grand release from all debts, and bondsmen were set free. From this law might have originated the custom of binding young men to seven years apprenticeship, and of punishing incorrigible offenders by transportation for seven, twice seven, or three times seven years. Anciently a child was not named before seven days, not being accounted

fully to have life before that periodical day; the teeth spring out in the seventh month, and are shed in the seventh year, when infancy is changed into childhood; at three times seven manhood commences, and a man becomes legally competent to all civil acts, at four times seven man is in full possession of his strength; at five times seven he becomes grave and wise, or never; at seven times seven he is in apogee, and from that decays; at eight times seven he is in his first climacteric; at nine times seven he is in his grand climacteric, or year of danger; and ten times seven, or three-score and ten, has, by the Royal Prophet, been pronounced the natural period of human life.

EXERCISE AND DIGESTION.

When exercise is properly conducted, the effect on the digestive system is very marked. The appetite is increased, and more food is taken in order to supply the force necessary for the maintenance of the mechanical force. This increase of appetite is especially noted when the exercise is taken in open air. When exercise is undertaken, however, without due preparation, or the bodily powers are exhausted by fatigue, the power of being able to take food is diminished. This condition, if the exercise is continued and the power of taking food remains impaired, is one of considerable danger, and the health is often greatly affected, the force of the heart being much reduced. It is of great importance, moreover, when great fatigue has been undergone, to see that the bodily powers are thoroughly recruited by rest before an attempt is made to take food, otherwise there will be no inclination to take it, and if forced down it will not digest. An hour's rest with a cup of warm tea will do much in restoring appetite in these cases. Indeed it should be a rule in all cases that a period of rest should intervene between work and food. — *Exercise and Training.*

A WHITE RACE IN AFRICA.

Major Serpa Pinto, the Portuguese traveller in Africa, who recently turned up at Durban, has been lecturing on his travels at Lisbon. In his address, which is translated in the "Standard," he testified distinctly to the existence of a white race in Central Africa, living in territory "between the Cuchi and the Cubango." He himself spoke to men of this race whom he describes as "whiter than Caucasians," who call themselves Cassequers, and are not a bad people, though totally uncivilized. They have tufts of hair on their heads like short wool. They have eyes like the Chinese, are powerful, and live a nomadic life. It is of course possible that an Albino family should have multiplied, but it is more probable that a small party of Vandals or Goths were forced southward, or tried to explore southward, were compelled by circumstances to remain, and being separated from all around them by their colour, have survived as a distinct tribe. An almost perfectly white tribe exists in the Atlas, the descendants, it is supposed, of Romans who fled to the mountain for protection against the barbarians, and, as far as yet is known, climate has little influence on colour. The Copts remain white and the Tasmanians were quite black, though they had always lived in a climate nearly identical with that of Britain.

Major Serpa Pinto, the Portuguese Stanley, is strong and muscular, although of light limb and frame, and is of a genial and happy disposition, not easily overcome by difficulties. The Portuguese colony in Pernambuco have presented him with a valuable gold medal, set with pearls and brilliants, and bearing a suitable inscription. It is said, that while the journey of Cameron cost £6,000 and that of Stanley about £9,000, Serpa Pinto has spent less than £1,000 all told. To the king he has offered several skins of wild beasts, and he asked her majesty's acceptance of a splendid collection of ostrich feathers, which he had taken in the desert of Calhaz, and which in the transvaal were reputed to be superior to those presented some years ago to the Queen of Holland by the Dutch merchants of that republic.

INDIAN DEPREDAATIONS.

The fair reader shudders when she thinks of the settler's wife watching, from the door of her rude hut, the retreating form of her husband going out to his daily labour—going out perhaps to return not again, for before nightfall a savage hand may have laid him low among the prairie-grasses. Or it may be a child, a bright-eyed daughter, is snatched away in an unguarded moment, to grace the next war-dance. When we read the heart-rending details of these savage depredations, we are apt to blame the government for not taking more strict precautions to insure the settler's protection. But we daily read of the depredations of that arch-fiend, consumption, with scarcely a thought of the terrible inroads it is making in human life. Tens of thousands of homes are annually desolated by consumption to one by Indian outrage. Like the Indian, consumption oftenest comes stealthily, and no danger is apprehended until the victim suddenly finds himself hopelessly ensnared, and death's fatal arrow ends the scene. Dr. Pierce's Golden Medical Discovery, a powerful alterative, or blood-purifier, and tonic, has restored thousands of consumptives who had tried every other remedy recommended to them, without obtaining any relief, and are willing to testify to its remedial powers.

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THE camp-meeting is growing in favour. The Methodists have a list this year of not less than 150 camp-meetings.

BRITISH AND FOREIGN ITEMS.

THE first missionaries ever sent among the Dakotah Indians were sent out forty-four years ago, and were Presbyterians.

EDUCATED Algerian Catholic missionaries have started for Zanzibar to join the Victoria Nyanza and Lake Tanganyika Mission.

THE Illinois Lutherans, in Synod assembled, have instructed their ministers not to administer baptism by immersion to any person.

THE average salary of ministers in fourteen of the Southern Methodist conferences is \$572; and the average amount paid is \$438. The deficiency is nearly 24 per cent.

SHOULD the Jesuits be expelled from France it is their intention, a Paris paper says, to establish colleges for the education of French youths just outside the country, at Monaco, Fribourg, and Jersey.

OF the 80,250,000 English-speaking people in the world, 17,750,000 are Episcopalians, 14,000,000 Methodists, 13,500,000 Catholics, 10,000,000 Presbyterians, 8,000,000 Baptists, and 7,000,000 Congregationalists.

THE Rev E. M. W. Hills, for thirteen years a priest of the Roman Catholic Church, has separated himself from that communion and united with the Episcopal Church in which he was brought up. He will be received by the Bishop of Southern Ohio.

A SOCIETY has lately been formed in Paris, on the model of the London City Mission, under the name of "Comité Auxiliaire d'Evangelisation de Paris." Dr. Sumerville, who is now conducting special services in Paris, presided at the meeting for its organization.

THE natives of Aneityum in the South Sea Islands have paid the British Bible Society £700, being full value for the publication in their own language of the New Testament and the Psalms, and have collected money in advance to pay full price for the Old Testament as soon as printed.

LAND of Life is the name of a settlement of Adventists at Germanna, Wis. Benjamin Hall, formerly a Boston dry goods merchant, is at the head of the community, which is moderately wealthy. The members keep no Sabbath, and believe that Christ's second coming will be in their community.

THE yellow fever has become an epidemic at Memphis, Tenn. Thus far there have been sixty-two cases and eleven deaths. The inhabitants are leaving as fast as they can, and it is said that in a day or two there will be only 10,000 people left on the ground. The authorities are sending away the poor.

THE first entirely coloured jury that ever rendered a verdict in Virginia, have just found a man of their own colour guilty of murder in the second degree. It seems that coloured men can award justice, as well as white men, and there is no reason why they should not perform their full share of jury service.

FIFTY years ago, Kothah-byu, the first convert among the Karens, was baptized in Burmah. His wife was present at the fiftieth anniversary of his baptism, which was kept in May last by the dedication of a large memorial hall for public worship. She was the first Karen woman who was baptized, yet the mission has now 438 churches and a membership of nearly 20,000.

THE Rev. J. M. Ross, late Secretary of the Sustentation Fund of the English Presbyterian Church, has at last been awarded a recompense for his past services, it having been unanimously decided to grant him an annuity of £200 per annum. Mr. Ross, who has been for some time in delicate health, has been persuaded to take a long sea voyage in company with a young gentleman of means who is also in ill health.

MR. FLEMING STEVENSON, in his speech at the London Missionary meeting, stated, in regard to South India, that from Coiyam to Cape Comorin there are 60,000 Christians; from Cape Comorin to Palmarotta there are 90,000, and at Madura 10,000 more. He noted that, besides these, within the last eighteen months 60,000 people had surrendered their idols, and put themselves under Christian instruction.

THE English papers were congratulating the London Presbyterian College on securing Professor L. Patton of Chicago, at the very moment when he decided to decline the position. The London "Christian World" says: "Professor Patton is acknowledged to be one of the ablest theologians in the New World. He was born in India, and being in the very prime of life, and in the height of his vigour, English Presbyterians are to be congratulated on securing the services of such a distinguished man."

IT is stated by a South German Protestant newspaper that the Holy Land has fallen out of the hand of the Turk into the hand of the Jew! It says that the great banking-house of the Rothschilds has lent Turkey the sum of two thousand million francs, and has received in return a deed of mortgage upon the entire land of Palestine. It observes, further, that as it is quite impossible for Turkey to pay back the money, the Israelites may now count upon their return to the land of promise as a certainty. Three millions of Jews in Russia have not had an opportunity to hear the Gospel. North Africa has three millions of Jews.

A NOVEL and seasonable charity has just been organized in St. Louis, in the shape of an ice mission. At the suggestion of the "Globe Democrat" a subscription fund for the purpose was started, and when a sufficient sum had been raised an arrangement was made with the police to distribute ice tickets among the deserving poor, and with the city companies to honour these tickets when presented at any of their local depots, the orders to be redeemable in cash by the committee in charge of the fund. The tickets are printed in such form as to make counterfeiting difficult, and each calls for "five cents' worth of ice." It is believed that this charity, trifling as it seems, will not only accomplish a great work for the health and comfort of the recipients, but will effectively promote the cause of temperance.

MINISTERS AND CHURCHES.

MR. JOHNSON has declined the call from Amos and Orchardville in the Presbytery of Saugeen.

THE Rev. A. H. Scott, M.A., pastor of Knox Church, Owen Sound, has left for Martintown, Ontario, his home, to spend a month's vacation.

ON the 28th ult., Rev. W. Roger, M.A., moderated in a call at Whitby in favour of Rev. John Abraham, late of Watford. Stipend offered \$1,000 and a manse.

THE Rev. Principal Caven of Knox College, Toronto, and the Rev. R. J. Laidlaw of Hamilton, are expected to assist at the opening of Knox Church, Winnipeg, on the 10th inst.

ON Thursday, the 17th ult., the scholars of the Sabbath school in connection with the Presbyterian congregation of Picton, with their teachers and friends enjoyed a trip by steamer and a pic-nic on Amherst Island.

THE congregation at Percy have recently painted their church and made several important improvements both on the exterior and interior. The handsome finish reflects great credit on the managers to whose superintendance the work was committed.—COM.

THE Presbytery of Lanark and Renfrew licensed Mr. M. H. Scott, B.A., and Mr. S. J. Taylor, B.A., to preach the gospel, on the 23rd of July, and at the same time ordained Mr. Taylor as a missionary to the Upper Ottawa, his head-quarters being at Mattawa, and his field extending from Des Joachins to Lake Nipissing.

UNDER the heading "Knox Church," the Owen Sound "Tribune" of July 18th, says: "We are much pleased to learn that twenty-six were added to the communion roll of the above church last Sabbath, making a total increase of sixty-one since the Rev. A. H. Scott, M.A., became the pastor, and also that the Sabbath school has largely increased. Such signs of spiritual prosperity must be gratifying indeed to all who are interested in the things pertaining to the Redeemer's kingdom."

THE Sabbath school of St. Paul's Church, Hamilton, had an excursion to Dundas by railway on Wednesday the 23rd ult. The party, composed of the children, their teachers and some other friends, including the Rev. R. J. Laidlaw (the pastor) and Mr. G. A. Young (superintendent), occupied five cars. On arriving at Dundas, they marched to the Wesleyan College grounds, where a very pleasant pic-nic was held, after which all were conveyed back to Hamilton in safety and well pleased with their trip.

THE sacrament of the Lord's supper was dispensed in Knox Church, North Luther, on Sabbath the 13th of July, by the Rev. Mr. McMillan of Mount Forest, who delivered very interesting and appropriate sermons on the occasion. The following Sabbath the ordinance was also dispensed in the connecting congregations (viz., Ross and Gordonville), by the Rev. Mr. Brown of Little Toronto, he also delivering very excellent sermons. Under the ministry of Mr. R. McIntyre, missionary, these congregations are in a very prosperous state.—COM.

THE Rev. A. Glendenning, late of Glenmorris, was, on the 26th of June inducted into the pastoral charge of Grand Bend, in the Presbytery of Huron. Mr. Hartley presided, Mr. McCoy preached, Mr. Danby addressed the manse, and Mr. Fletcher the congregation. After the induction services were concluded, Mr. Hartley conducted Mr. Glendenning to the door where he received a cordial and most hearty welcome from the people. Mr. Glendenning enters upon his new field of labour in good health, and with encouraging prospects of success.—COM.

ON Wednesday, 23rd ult., the annual pic-nic of Charles street Sabbath school was held in High Park. There was a large attendance of both scholars and friends who enjoyed the various games and other sports, particularly boating on the beautiful lake close by. The refreshments were furnished by the ladies, and were of course of the best quality, and so abundant that the children had a second lunch in the evening. The Rev. Mr. Hogg, the pastor, was present, and by his urbanity of conduct added greatly to the pleasure of the proceedings.—COM.

THE Manitoba "Free Press" of July 19th says: "Rev. J. Douglas was in the city Tuesday in connec-

tion with the new Presbyterian Church being erected at Morris. Mr. Douglas was the first Presbyterian missionary at Morris, having arrived there about a year ago, and also holds services at Union Point and Plum Coulie. His congregation at Morris, with very little outside assistance, has lately agreed with Mr. W. A. McLean for the erection of their new church which will be completed in a couple of months. It is gratifying to see the energy of young congregations in building their own churches instead of calling on the assistance of co-religionists in the older Provinces who may be in no better circumstances than themselves."

THE corner-stone of the new Knox Church, St. Mary's, was laid on Tuesday, the 22nd ult. After devotional exercises, Mr. George Moir, read the scroll and the list of documents to be deposited in the stone, and Mr. Alexander Smith, Chairman of the Building Committee, having presented Mrs. Milner Harrison with the trowel, that lady performed the ceremony in the usual manner. The day being wet, the company adjourned to the town hall, where addresses were delivered by Revs. W. A. Wilson (the pastor), J. T. Wright, R. Hall, R. Hamilton, J. B. Cutler, and Dr. Waters. Although the weather was unfavourable the attendance was large. The new building will be one of the finest in western Ontario—a model of neatness, beauty and comfort and will cost about \$9,000.

ON Monday evening, 28th ult., the Presbyterian Young People's Association of Brampton held an opening meeting, chiefly for the purpose of hearing a farewell address from the Rev. John Wilkie, who proceeds as a missionary to India in about two months. Mr. W. Hunter, M.A., presided, and the Rev. J. Pringle conducted the opening exercises. Mr. Wilkie gave a graphic and comprehensive sketch of the country in which his further field of labour is situated, of its inhabitants, their condition and their needs. On the conclusion of Mr. Wilkie's address a farewell ode addressed to that gentleman was read by Mr. Schooley. On behalf of the Association, Mr. Hunter expressed the deep regret felt at parting with Mr. Wilkie, the hope that he would be eminently successful in the path he had marked out for himself, and that the best wishes and prayers of his friends here would accompany him to that distant land where his future life-work lay. Musical selections were given by the choir. The financial results of the meeting were very satisfactory.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held at Napanee on the 22nd and 23rd days of July. *Inter alia*—The resignation of the Rev. Alexander Young was received, to allow him to undertake the work of an agent in the interest of the Building Fund of Knox College. The Kirk session and congregation of Napanee were anxious to retain his services, and pleaded strongly in opposition to the severance of the pastoral tie. However, in deference to Mr. Young's wishes, the relationship was dissolved, to take effect on the last day of that month. A resolution was adopted, expressive of sympathy with the congregation in their painful position, and a determination to further their future interest and speedy settlement. Mr. Craig was appointed Moderator *pro tem.* of the Kirk Session. A committee of supply for the congregation was appointed, of which Mr. McCuaig is Convener. There was read an extract minute of the General Assembly, from which it appeared that the mission field of Palmerston had been transferred from the Presbytery of Lanark and Renfrew to the Presbytery of Kingston. The clerk was instructed to secure a suitable book, wherein signatures to the formula may be entered. The Presbyterians of Clark's Mills made application to be supplied by an ordained missionary, and it was resolved to secure, if possible, the services of the Rev. Robert Stevenson for six months from the first of October next for the mission field of Camden and Sheffield. THOMAS S. CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF HURON.—This Presbytery met at Goderich, on Tuesday, 8th ult. Mr. Lohead was appointed Moderator for the ensuing six months. Extract of minute of Assembly was read, setting forth that a new Presbytery was formed called the Presbytery of Maitland, embracing a number of pastoral charges formerly within the bounds of this Presbytery. It was agreed to hold a Presbyterian Sabbath School Convention in Goderich in the month of February next. A basis of union as agreed on by the congregations of McKillop and Tuckersmith and that of Sea-

forth was approved of, and said union was sanctioned to take effect on the 27th of this month, the pastors of the congregations to give due notice of the same. By this union Mr. Barr ceases from the active duties of the ministry, the Presbytery agreeing to recommend to the General Assembly to put him on the fund for the aged and infirm ministers, the united congregation to give him a retiring allowance of \$160 annually. The following minute was put on record by the Presbytery respecting his retirement, viz.: The Presbytery, in sanctioning the retirement of Mr. Barr from the active duties of the ministry because of advancing years and growing infirmities, and in order to an amalgamation of his charge with that of Seaforth, desire to express their sympathy with their brother in his retirement from the active duties of his office as pastor. They recognize with thankfulness to the Great Head of the Church his abundant labours, not only in connection with his own immediate charge, but throughout the bounds of the Presbytery during the last twenty-six years; and it is their prayer that his declining years may be cheered by the tokens of his Master's presence, and that according to the strength given him, he may still find opportunities in doing effective service in the vineyard. Mr. Hartley asked that the session of Rodgerville be appointed ass. ssors with the elder at Exeter to form a session in the latter place. The request was granted. Dr. Ure and Mr. Sieveright tendered the resignations of their pastoral charge, giving as their reason for so doing financial pressure on the congregation. The resignations lie on the table till next regular meeting, to be held at Brucefield, on the second Tuesday of October. A circular from the Assembly's Home Mission Committee was read, and arrangements made in terms of said circular to visit the supplemented congregations, etc. Mr. Leask gave a report on Home Missions. A complaint of Mr. John Anderson, of Exeter, was taken up, and arrangements made to dispose of it at next regular meeting at Brucefield. The following minute was placed on record anent Mr. Ferguson's resignation: "That the Presbytery in recording the resignation of his charge in Brussels of Rev. John Ferguson, would place on record their sense of his efficiency as a pastor, and of the value of his counsels as a member of this Presbytery during the many years of his connection with it. And in parting with him as a co-presbyter, they pray that he may be long spared to labour in the portion of the field to which he has been called, and that his labours may be abundantly blessed by the Great Head of the Church." It was agreed to hold an adjourned meeting at Clinton, on the second Tuesday of September, at eleven a.m. Mr. Stewart was appointed Convener of the Home Mission Committee. The next regular meeting of Presbytery is to be held in Union Church, Brucefield, on the second Tuesday of October, at eleven a.m.

PRESBYTERY OF QUEBEC.—A regular meeting of this Presbytery was held in Chalmers' Church, Richmond, on Wednesday, the 16th ult. The attendance of members was large. The Moderator, the Rev. H. Edmison, presided. A unanimous call from the congregation of Inverness to the Rev. Alex. Russell, probationer, accompanied with a guarantee of stipend to the extent of \$673, with manse and glebe, was laid on the table. The call was sustained, and ordered to be transmitted to Mr. Russell. A copy of the deliverance of the General Assembly anent Home Missions was read. In accordance with its instructions the following deputations were appointed to visit the mission fields and supplemented congregations of the Presbytery. Rev. A. F. Tully, Scotstown, Hampden and Lake Megantic; Rev. J. McDonald, Sherbrooke; Aeneas McMaster, Danville; Rev. Geo. McKay, St. Sylvester; Rev. J. Hanran, Kennebec Road; Rev. F. M. Dewey, Metis and Valcartier. The Convener of the Home Mission Committee having complained of the conduct of the congregation of Three Rivers, in making an agreement with the Rev. Mr. Amaron to supply their pulpit for a number of months without consulting the Presbytery, it was moved by the Rev. J. McDonald, seconded by Aeneas McMaster, and carried, That the Presbytery herewith regret that the Rev. Mr. Amaron and the Three Rivers congregation have entered into an agreement without the knowledge or consent of this Presbytery; that the instructions of the Assembly on these points are explicit, and that unless the Rev. Mr. Amaron and the Three Rivers congregation carry out these instructions the Presbytery must bring the whole matter before the Synod. A deputation from Knox Church, Brampton Gore,

praying to be recognized by the Presbytery, was heard. It was agreed that their prayer be granted, that in the meantime they be recognized as a mission station, and that a committee consisting of the Rev. Mr. Tanner and Mr. McMaster be appointed to confer with them concerning the propriety of their being erected into a pastoral charge. Arrangements were made for the purpose of holding missionary meetings throughout the bounds of the Presbytery. For this purpose the congregations were divided into three groups and a Convener appointed for each. The Rev. John McDonald was appointed Moderator of the Session of Gould mission station, in room of the Rev. Wm. Mathieson, who resigned. Mr. James T. Paterson, student in divinity from Morrin College, appeared before the Presbytery to be taken on trials for license. His trials were as follows: A Latin thesis, a Greek critical exercise, a homily, a lecture, and a popular sermon. The Presbytery sustained his examination and licensed him to preach the gospel. The Presbytery then adjourned to meet in Melbourne, on the 24th September, at 1.30 p.m.—F. M. DEWEY, Pres. Clerk.

THE native churches of South Africa have now a membership of 50,000, and the missionaries in that section number 500.

A METHODIST paper gives the names of thirty-three ministers of that denomination who have been killed or maltreated in the Southern States since the close of the war.

THE English Catholic Union want a few English saints. They ask for the canonization of Sir Thomas More among others. How much better will they be if their request is granted?

MR. GLADSTONE suggests the question whether the present divisions in the Church of England may not hasten its disestablishment. It need not be very difficult to answer that question.

RUSSIA has taken a step forward. It is in the direction of religious liberty. The "Old Believers," dissenters from the Established Church, are to have entire liberty of worship.

THE inhabitants of Deccan are reported to have abjured idolatry and professed Christianity. The beginning of this work was the reading of a single gospel and a few tracts left among them by a merchant.

THERE is now a proposal to unite the Welsh Calvinistic Methodists with the English Presbyterians. There is no difference of any consequence between the two bodies, and they might as well draw closer together. If that result shall come to pass, the Presbyterian Synod of England will about triple the number of churches and members under its care.

THE missionaries of the American Board in Japan have opened a new station in Okayama, a city of 25,000 inhabitants, about a hundred miles from Kobe. The work in Japan was begun in Kobe, between six and seven years ago, there being present on the occasion but one native. At the meeting in Okayama seventy-five natives were in attendance. Services of a private nature had been held in Okayama for some months. Some of the officials were present at the first public meeting, and thus evinced their good-will.

REV. A. P. SCHAUFFLER in the "Congregationalist," answers the question, "Which kind of man is to be preferred, a big preacher who is no big Sunday school man, or a big Sunday school man who is not a big preacher?" by saying, that in fair-sized, average churches, "put in one who neglects his school, and in the other a very moderate preacher who carefully nurses his school, and, for the first five years, the big preacher will draw ahead, but in the next five years, number Two will beat number One all hollow."

THE Rev. Dr. Reid at the opening social in Eskine Church on Monday evening made a good point when he said that as this decade had been the church building period, he hoped that the next decade would be known as the Church paying period. On the same subject Rev. Dr. Mutchmore, of Philadelphia, declared that debt was worse than heresy in the Church. It would breed more evils. Building Committees should consider for whom they are building—the sheriff or the Lord Jesus Christ. All church debts could be easily cancelled if men and women were willing to make the needed self-denial.

AGE is not all decay; it is the ripening, the swelling of the fresh life within, that withers and bursts the husk.—George Macdonald.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXII.

Aug. 10, } THE FRUIT OF THE SPIRIT. { Gal. v. 22-26
1879. } vi. 1-9.

GOLDEN TEXT.—"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."—Gal. vi. 7.

HOME STUDIES.

- M. Gal. v. 1-21. The works of the flesh.
- T. Gal. v. 22-26; vi. 1-9. The fruit of the spirit.
- W. 1 Pet. i. 1-23. Exhortation to godliness.
- Th. James iii. 1-18. The fruit of righteousness.
- F. Rom. xv. 1-13. The infirmities of the weak.
- S. Rom. ii. 1-11. According to his deeds.
- S. John xv. 1-11. That ye bear much fruit.

HELPS TO STUDY.

Paul is supposed to have organized churches in the chief cities of Galatia—which was a Roman province in the centre of Asia Minor—during his second missionary tour (Acts xvi. 6). On paying these churches a second visit, he found them corrupted by the teachings of certain Jews who insisted upon the necessity of circumcision and, obedience to the ceremonial law as a means of justification, instead of the only essential condition of faith; so he shortly afterwards wrote them the epistle which contains our lesson, placing before them in a permanent form, the sum of his previous oral teachings—Christ and His finished work as the only ground and source of the sinner's salvation; and, towards the close—to guard them against antinomianism—teaching them that the justified are also sanctified, or at least in course of being sanctified, or, to use his own figure, that wherever the root of true religion is implanted there will also be the fruit. We find these terms frequently used in the Bible to express the relation of cause and effect. In the lesson the cause or root, is the active operation of the Holy Spirit on the believer's mind, and the effects or fruits are certain traits or graces which are characteristic of the new creature and which could never be attained by unregenerate human nature, otherwise called "the old man," and "the flesh." The latter has also its own characteristic fruits, poisonous fruits, a terrible list of which will be found immediately preceding the lesson.

Our last lesson fully instructed us as to the ground of the sinner's salvation—"Substitution," "Satisfaction." It taught us that the sinner is to be saved by union to Christ and not by any doings of his own; but it also taught us that "If any man be in Christ he is a new creature."

The present lesson gives us a very full description of this "new creature," his mode of life, his habits and dispositions, so that he may be readily distinguished from "the old man" with whom he is at constant warfare. The subject of the lesson then is Sanctification, presented under the following aspects: Proofs of our own Sanctification, Proofs of the Sanctification of Others, No Salvation without Sanctification.

I. PROOFS OF OUR OWN SANCTIFICATION—chap. v. 22-26. The word "sanctification" is derived from the Latin *Sanctus*, holy. To sanctify is, in its primary sense, to make holy. It is sometimes used in a secondary sense, meaning to set apart for a sacred purpose. Here it is used in its primary sense. The word "saint" is from the same root, and is applied not only to the saved in heaven, but to believers on earth, in which case it means those who are in course of being made holy, or in other words, those who "are enabled, more and more, to die unto sin and live unto righteousness."

The fruit (v. 22): The effect, not the cause. Dr. Paley's definition of Christian virtue, "The doing of good, in obedience to the command of God, for the sake of eternal happiness," is not in accordance with the teachings of this lesson. The motive is selfish, and a selfish motive spoils good works. All the good that a person could do would never procure eternal happiness for him as long as he had one sin, if no more, to answer for. The believer regards the good that he is enabled to do, not as the means of his salvation, but as a part of his salvation; not as something with which he can purchase the favour of God but as something which he has to thank God for. If he finds himself enabled to "depart from evil and learn to do well" here, in this life, that is to him a guarantee that he will be finally saved from the consequences of sin; and the more he is taught of God, the more he comes to prize salvation from sin even above deliverance from its punishment, and to place even a higher value on the power to do good than upon the happiness which necessarily accompanies it. Love: placed first among all the Christian graces enumerated, because it is the Christian's actuating principle. He is no longer a hireling but a son. He works not for wages but from love. Joy: the gladness caused by a sense of pardon, and by witnessing the triumph of good over evil. Peace: with God—reconciliation (see last lesson); and peace of conscience, flowing from justification through the merits of Christ. Long-suffering: forbearance towards persecuting foes and injudicious or troublesome friends. Gentleness: amiability; having experienced gentle usage at the hands of God, he tries in his own degree to extend the same treatment to others. Goodness: used here, not in its wide sense of holiness, which would include all the rest, but in its narrow sense of kindness. Faith: or rather faithfulness, fidelity. Meekness: From the habit of comparing himself with a perfect standard, the Christian learns to estimate himself and his attainments at a low value. He sees no degradation in submitting to proper authority, and he practices humility and self-denial, without losing his self-respect. Temperance: self-control, freedom from all excess, including, of course, excess in the use of strong drink. The Bible commends total abstinence from strong drink as a rule, and the most active Christians find the total abstinence line the safest and the best line on which to fight the evils of the present day.

II. PROOFS OF THE SANCTIFICATION OF OTHERS—chap.

vi. 1. Of course the proofs are the same in both cases, but we are very apt to take a different view of them in the case of others from that which we take in our own case. A preference in favour of self is perhaps one of the last infirmities that the Christian gets rid of. In judging ourselves by the tests laid down for us in this lesson we need to guard against leniency; in estimating the Christian character of others by the same tests, we must beware of severity. If a man be overtaken: taken by surprise, taken at unawares. No one is free from sin in this life; but the Christian does not love sin; he hates it, and if he is surprised into it in an unguarded moment, he himself is probably the first one to discover it and no one's condemnation of it can be heavier than his own. It is necessary, as Dr. Chalmers says, "to discriminate between the being overtaken in a fault and the full determination of those whose hearts are set upon evil, and so sin deliberately and wilfully. Bear, vi. 2: by sympathy, prayer, counsel, help. One another's burdens: temptations, distresses, whatever presses heavily. The law of Christ: The law of Christ is to love one another (John xiii. 34; xv. 12-17).

III. NO SALVATION WITHOUT SANCTIFICATION—vers. 7, 8. Be not deceived: by imagining that you can deceive God. God is not mocked: It is worse than useless to say that we accept salvation at God's hands and still continue in our sins. Those who really accept the bounty—the gift of salvation—at the hands of God all become soldiers in God's army and engage with all their might in the warfare against evil. There are no "bounty-jumpers" in this war. The bounty itself is of such a nature as to make soldiers of all who accept it; and the service is for life. If any one turns away, that only proves that he never was a believer. "Let us" then (v. 9), "not be weary in well-doing, for in due season we shall reap if we faint not."

DR. SCHAFF of New York, has been speaking in England on the subject of "Religion in America." The occasion was the anniversary of Regent's Park College, London. The Doctor claims that America, without a State Church, is as Christian as any other country. He claims also that the Lord's Day is as well observed there as in England.

SOME of the beauties of an Established Church are to be seen in the Mackonochie case, which has been before the English law courts for some time past. The Rev. A. H. Mackonochie, incumbent of St. Alban's, Holborn, London, was found guilty by the Ecclesiastical Court of Arches, of an illegal ritual and ordered to desist therefrom. He disobeyed the order, and Lord Penzance ordered him to be suspended from his office and benefice for three years. Mr. Mackonochie appealed to the Court of Queen's Bench for a writ to stay the execution of the sentence. That Court issued the writ, taking the ground that a man must be tried for a second offence before he can be punished. This decision was not acceptable to Lord Penzance. He brought the matter up in the Court of Appeal. That Court reversed the decision of the Queen's Bench. And now Mr. Mackonochie may go to the House of Lords if he likes. If he doesn't like that he must bear his penalties and disabilities.

MEETINGS OF PRESBYTERY.

- BROCKVILLE.—At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.
- OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.
- BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.
- STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9.30 a.m.
- LINDSAY.—At Lindsay, on the last Tuesday of August, at 4 p.m.
- KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.
- MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.
- BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.
- WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.
- TORONTO.—On first Tuesday of September, at 11 o'clock a.m.
- SAUGEEN.—At Mount Forest, on the 16th September, at 11 o'clock a.m.
- GUELPH.—In Knox Church, Guelph, on the second Tuesday of September, at 10 o'clock a.m.
- PARIS.—In River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m.
- LONDON.—In the First Presbyterian Church, London, on the third Tuesday of September.
- PETERBORO'.—In Cobourg, on the last Tuesday of September, at 10.30 a.m.
- MAITLAND.—In Knox Church, Kincardine, on Tuesday, Sept. 16th, at 2.30 p.m.
- LANARK AND RENFREW.—In Zion Church, Carleton Place, on the third Tuesday of September, at 1 o'clock p.m.

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BIRTH.

At the Presbyterian Manse, Warkworth, Ontario, on July 28th, the wife of the Rev. D. Sutherland, M.A., of a son.

OUR YOUNG FOLKS.

THE ARITHMETIC OF GINGER-BREAD.

"R-U-D-I-M-E-N-T-S, rudiments," spelled Katy. "Believe I'll find out what that means this very minute; it's better 'n these horrid fractions," and she started to look for the word in the worn old Webster's "Unabridged" that papa had banished from his handsome shelves to the children's room upstairs.

Poor Katy!—she had been droning wearily through the rules for multiplication and division of fractions all the long afternoon study-hour. It was just the dreariest part of the whole book. "Case First,—To multiply a fraction by a whole number. Case Second,—To multiply a whole number by a fraction." These were the very worst, scarcely exceeded by the corresponding rules for division, and Katy had just about worn out her brown eyes crying over the cases in which you multiplied by the numerator and divided by the denominator, or multiplied by the denominator and divided by the numerator.

"It is just the hatefulest old study in school, mamma," said Katy to her mother, who passed through the room and looked askance at Katy's red eyes,—“the very hardest one to see any use in. I don't suppose I'll ever in all my life have to multiply or divide a whole number by a fraction; hope not, any way. I despise halves and quarters of things so awfully."

Mamma didn't reply, but wearily threw herself down on the little bed that was kept in the nursery, with very dark circles about her eyes, and a pale, tired face.

"Do you believe, Katy, you could go down and stir up some ginger-cakes for tea? Christine is hurrying with her ironing, and Mary must take baby while I go and sleep off, if possible, this miserable headache," said Mrs. Richards, only half opening her weary eyelids.

"O yes, mamma, anything is better than these hateful rudiments. I looked that up just now in Webster. 'First beginnings,' it says; only I think it's hard enough to be the last endings;" but seeing no brightening in her mother's eye, she hastened to help her down into her own room. Then with gentle hand she settled the pillows comfortably, saturated a handkerchief with camphor, closed the shutters, and ran softly down still another flight of steps into the basement kitchen.

"Christine, I'm to make ginger-cakes for tea, all my own self. Mamma said so, and she's gone to lie down and sleep off her headache, and musn't be disturbed," said Katy, half afraid that Christine might hunt up confirmation of the gingerbread business. It was something new, certainly, to turn this harum-scarum little creature loose in the pantry to rummage the spice-boxes, and break up the cream in the cellar in her search for sour milk. But, with large families, there are times when the work crowds fearfully, and the only way is to press more hands into the service, not minding always if they are unskilled ones.

"Vell, Mees Katy, please keep te muss

ober dare in te sink so mooch as you can," said Christine, evidently not jubilant at the prospect of cleaning up after a little girl's baking; "an' don't leaf te wet spoon in te soda, nor drip te sour milk roun' te cellar. It's dare in te big jar unter te window."

Katy got down the gem-irons for the first thing, greased them with Mary's patent gridle-greaser (a pine stick plentifully supplied with cotton rags at one end); then climbed up to the shelf where the book of recipes was kept.

"'Meeses Vite's soft ginger-cake' is vat you wants, Mees Katy, an' we takes 'double of the receipt,'" said Christine, quoting an expression familiar to Yankee cooks.

"That 's just two of everything. *I know*," and Katy tossed her curls with an air of conscious greatness.

"Two times one cup of molasses,—here goes that. Two times two spoonfuls of soda,—that 's four spoons. My! but does n't it foam up beautifully! Two spoons ginger in two-thirds of a cup of hot water—no—oh, dear! It is the soda that ought to go in the hot water, and—oh, horrors! it's *two times two-thirds* of a cup of hot water. Well, now! If those hateful fractions are n't right here in this gingerbread! Christine, O Christine!" cried Katy in despair. "Come and tell me how much is two times two-thirds of a cup!" But Christine, alas! had already gone upstairs, with her basket of white, freshly ironed clothes poised on her head.

"Two times two-thirds of a cup. Why, it must be more 'n one cup, and yet it says 'of a cup.' If 't was n't for that, I'd go and get two cups and fill them each two-thirds of a cup—that 's one cup."

And the poor little girl found herself in worse "deeps," even, than ever she had fathomed in the "Rudiments."

Ned came into the kitchen at that moment, his books flung over his shoulder, and Katy's face lighted up. She could appeal to him. But when she asked him how much two times two-thirds of a cup could be, Ned, with all a boy's wisdom, gave answer like this:

"Two times two-thirds? Case of multiplying a fraction by a whole number. Rule: 'Multiply the numerator of the fraction by the whole number and place the result over the denominator.'

"Two times two-thirds are four-thirds. Improper fraction. Reduce to a whole or mixed number. Rule: 'Divide the numerator by the denominator.' Three is in four once and one-third over. One cup and one-third of a cup."

"But it says 'of a cup,' Ned. Who'd ever think that 'of a cup' meant part of two cups?" argued Katy, in a despairing tone.

"Well, I did n't write the receipt book, Kit, and besides, that 's grammar, not arithmetic, and I'm not up in grammar." And Ned, wisely refraining from venturing beyond his attainments, went upstairs to put away his books.

"Who'd ever 'a' thought of such a thing," whispered Katy to herself, "that Rudiments would come handy in making ginger-cakes?"

The family ate them hot for supper that night, despite Doctor Dio Lewis and all the laws of health, and pronounced them very fine cakes indeed. What they lacked in ginger (you see Katy, in her perplexity over the hot water, forgot to double the ginger) papa made up in praise, and, as mamma's headache was gone, they all were happy.

Katy was early at school the next morning, and, shying up to the teacher's desk, she said:

"Miss Johnson, you looked as if you thought I was either crazy or stupid the other day, when I said I did n't believe Rudiments were 'in anything in the world.' You see, I meant 'in' anything we *do* or *make*. But I've come to tell you that I've changed my mind. Last night I had to make gingerbread for tea, and the first thing I knew, I got right into fractions—two-thirds of things—and all the rules."—*St. Nicholas*.

A BIRD THAT TURNS SOMER-SAULTS.

THERE'S a pretty little bird that lives in China, and is called the Fork-Tailed Parus. He is about as big as a robin, and he has a red beak, orange-coloured throat, green back, yellow legs, black tail, and red-and-yellow wings. Nearly all the colours are in his dress, you see, and he is a gay fellow.

But this bird has a trick known by no other birds that ever I heard of. He turns somersaults! Not only does he do this in his free life on the trees, but also after he is caught and put into a cage. He just throws his head far back, and over he goes, touching the bars of the cage, and alighting upon his feet on the floor or on a perch. He will do it over and over a number of times without stopping, as though he thought it great fun.

All his family have the same trick, and they are called Tumblers. The people of China are fond of keeping them in cages and seeing them tumble. Travellers have often tried to bring them to our country, but a sea voyage is not good for them, and they are almost sure to die on the way.—*St. Nicholas*

I LIKE TO HELP PEOPLE.

A WOMAN was walking along a street one windy day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in that wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands. The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then taking out one of those ever-handy strings which boys carry, he tied all the parcels snugly into one bundle, and then politely handed it back to her.

"Thank you very much," she said. "You are very polite to do so much for a stranger."

"Oh, it is no trouble, ma'am," he said with a smile. "I like to help people."

Both went their ways with a happy feeling in their heart, for such little deeds of kindness are like fragrant roses blossoming along the path of life.

Words of the Wise.

NO FLOWER can grow in Paradise that is not transplanted from Gethsemane; no one can taste of the fruit of the Tree of Life that has not tasted of the Tree of Calvary.—*Leigh Richmond.*

THE Scriptures give four names to Christians, taken from the four cardinal graces:—*Saints*, for their holiness; *Believers*, for their faith; *Brethren*, for their love; *Disciples*, for their knowledge.

A RELIGION that never suffices to govern a man, will never suffice to save him. That which does not distinguish him from a sinful world, will never distinguish him from a perishing world.—*John Howe.*

CHRIST descended to us that He might unite us to God; until we have reached that point, we are, as it were, in the middle of the course. We imagine to ourselves but a half Christ, and a mutilated Christ, if He do not lead us to God.—*John Calvin.*

THE general end of both the Old and New Testaments is one, the only difference between them being this, that the Old has made wise by teaching salvation through Christ that should come, and the New by teaching that Christ our Saviour is come.—*Hooker.*

WHEN may a person be charged with cowardice? When he fears to tell the truth; when he insults the weak; when he is afraid to do right; when he shrinks from maintaining that which he knows to be good; when he prevaricates on being detected in error or falsehood; and especially when he knows certain things of himself and is afraid to own it.

I MUST pray to God that somebody else may do whatever I left undone. But I shall not have any right to that prayer unless I do my duty whenever I see it. And oh! to how much duty we are blind and deaf! But at least we may pray that God will lighten our eyes and open our eyes, and I believe a sincere soul was never left with that prayer unanswered.—*Edward Garratt.*

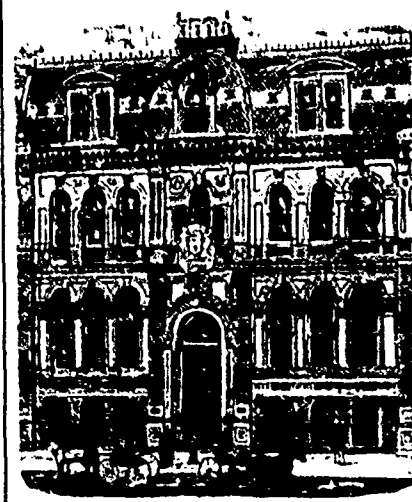
CULTURE when it assumes its proper place illumined by faith, and animated by devout aspirations, acquires a dignity and depth, which of itself it cannot attain. From faith it receives its highest and most worthy objects. It is chastened and purified from self-reference and conceit. It is prized no longer, merely for its own sake, or because it exalts the possessor of it, but because it enables him to be of use to others who have been less fortunate. In a word, it ceases to be self-isolated, and seeks to communicate itself as widely as it may. So culture is transmitted from an intellectual attainment into a spiritual grace.

PHILOSOPHY has sometimes forgotten God; a great people never did. The skepticism of the last century could not uproot Christianity, because it lives in the hearts of the millions. Do you think that infidelity is spreading? Christianity never lived in the hearts of so many millions as at this present moment. The forms under which it is professed may decay, or they, like all that is the work of man's hands, are subject to the changes of moral beings; but the spirit of truth is incorruptible; it may be developed, illustrated, and applied; it never can die; it never can decline. No truth can pass away. The flame is undying, though generations disappear. Wherever moral truth has started into being, humanity claims and guards the bequest.

THE reason why a great many people seem to be always changing their faith, is that they never really have any faith. They have indeed what they call a faith, and are often very positive about it. They have gathered together a number of opinions and fancies, often very ill considered, which they say that they believe, using the deep and sacred Word for a very superficial and frivolous action of their wills. They no more have a faith than a vagrant has a home who sleeps upon a different doorstep every night. And yet he does sleep somewhere every night, and so these wanderers among the creeds, at each given moment are believing something, although that something is forever altering. We do not properly believe what we only think. A thousand speculations come into our heads, and our minds dwell upon them, which are not, therefore, to be put into our creed, however possible they seem. Our creed, our credo, anything which we call by such a sacred name, is not what we have thought, but what our Lord has told us. The true creed must come down from above and not out from within. Have your opinions always, but do not bind yourself to them. Call your opinions your creed and you will change it every week. Make your creed simply and broadly out of the revelation of God and you may keep it to the end.—*Rev. Phillips Brooks.*

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 old told tale for years, I tried every specific article to
 recover it. Last summer I commenced that much
 vaunted article called "Carboline." I faithfully used
 it till April last. Instead of recovering my hair it
 grew worse. Mr. Wintercorbyn was brought under
 my notice and parties were pointed out to me whom
 I knew had been bald for years, and to my astonish-
 ment had recovered their hair. Hope again revived,
 and under Mr. Wintercorbyn's treatment my hair is
 rapidly recovering its former vigour; what is equally
 astonishing, I am no longer troubled with colds and
 catarrh. It affords me very great pleasure in thus
 testifying to Mr. Wintercorbyn's ability, and I
 urgently advise my fellow-countrymen instead of
 patronizing useless American compounds such as Car-
 boline and others which have failed to produce a
 single case of success in this city, to place themselves
 at once under Mr. Wintercorbyn's treatment, who
 needs not to refer to testimonials west of Rocky
 Mountains but living testimonials can be seen by
 scores right in our midst.

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 Coldness of Hands and Feet, Chilblains, etc., and
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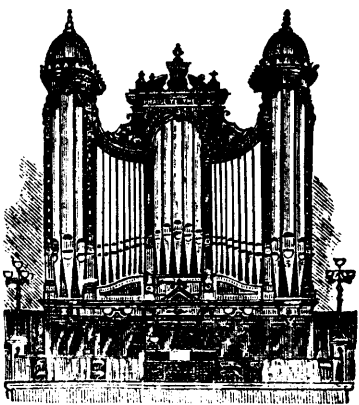
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ROCK COCOA.

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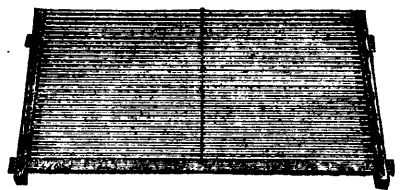
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When the Government introduced the
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 ciple that "THEY WOULD EITHER
 MAKE A SPOON OR SPOIL A
 HORN." The great authorities in Par-
 liament and in the press have not yet de-
 cided which result will happen, and
 some consider it doubtful if it shall ever
 be unanimously decided. Of more im-
 portance, however, to the families of our
 people—when gathered at their breakfast
 table quaffing their tea and coffee—of un-
 certain price—to know that the CELE-
 BRATED NICKELITE SILVER
 SPOONS are still within their reach.
 The Government laid their hands fear-
 lessly upon the clothing we wear, the food
 we eat, and the fuel we consume; they
 taxed by the dollar and by the pound, ad
 valorem and specific, but "woodman
 spare that tree," they spared the Nickelite
 Spoons, by just leaving them among the
 revenue tariff lists.

These celebrated Sheffield spoons and
 forks are the result of years of labour,
 experience and capital. They require, to
 produce them, heavy and expensive ma-
 chinery, and they require the world for a
 market. They are adapted to all cli-
 mates, from the extreme North to the
 Sunny South, they stand HARD usage or
 SOFT, and anyone with a rag and a bit
 of chalk can make them shine like silver.
 The prices, too, are cheaper than ever.
 Tea Spoons, 90c., \$1.50, and \$2.00 per
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