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THE PRESBYTERIAN

Canada

TORONTO ENGRAVING CO.

Vol. 2.—No. 48. (New Series).
Whole No. 399.

Toronto, Friday, September 26th, 1879.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

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NOTES OF THE WEEK.

FATHER MACNAMARA, of the Independent Irish Catholic Church, New York city, has excommunicated the Pope.

THOSE Probationers whose names are on the roll for the Committee on Distribution are requested to forward their P. O. address at once to the Rev. R. Torrance, Convener, Guelph. The Committee met and made their distribution for the ensuing quarter on the 22nd inst.

KNOX College, Toronto, and the Presbyterian College, Montreal, re-open Wednesday next, 1st October. The opening lecture in the former will be delivered by the Rev. Prof. Gregg, D.D., subject, "Justin Martyr;" and in the latter by the Rev. Principal MacVicar, LL.D., subject, "Hindrances and helps to the spread of Presbyterianism."

REV. PROFESSOR MACLAREN requests us to state that the Foreign Mission Committee, Western Section, which usually meets on the first week of October, will not be called until about the end of October or the beginning of November. The reasons for this delay, it is believed, will commend themselves fully to the judgment of the Committee.

THE Presbytery of Edinburgh (Church of Scotland) has received a complaint from 479 members and adherents of the North Leith Parish Church against certain steps alleged to have been taken to introduce an organ in the public worship of the church. The complaint states that the petitioners "strongly object to the use of such an instrument in public worship, as being at variance with the practice and traditions of the Church of Scotland, as offensive to the tastes and feelings of many Scotch Presbyterians, and as not conducive to the service of praise being taken part in by the whole congregation." The minister and session of the church have been cited to appear before the Presbytery and defend their interests.

LAST Sabbath, in Charles street Presbyterian Church, the pastor, Rev. J. Hogg, in preaching from the words, "Bear ye one another's burdens," etc., made happy allusion to the manner in which Her Royal Highness, the Princess Louise, exemplifies this principle in her visits to hospitals, infants' homes, etc., and the practical sympathy she ever manifests in the happiness and well-being of the unfortunate inmates. Not merely taking a glance at the misery in general; but going carefully into the particulars of individual cases, thus proving that she is her mother's

daughter in the warmth of her affections and her willingness to honour the Divine injunction which was the theme of the minister's remarks. May many others be influenced by her worthy example.

THERE is a very restless feeling among the Mormons at Salt Lake City, owing to the legal net that is being drawn around the polygamists. The decision of the Supreme Court in the case of Reynolds did not seem a decisive blow, as a part of every jury were necessarily Mormons; but there has been a change in the territorial law relating to jurors that promises to prove serious. The Mormon Legislature enacted the code of criminal procedure of California, not knowing that it contained a provision for the appointment of triers to determine the competence of a juror in a given case. It is now in the power of the prosecuting attorney to remove all Mormons from a jury about to try an indictment for polygamy. The law cannot be repealed by the Mormon Legislature, because the governor has an absolute veto power.

ON the afternoon of Friday, the 19th inst., His Excellency the Governor-General visited Knox College in this city. He was welcomed by Rev. Principal Caven, Rev. Prof. McLaren, and Rev. Dr. Gregg. He was first shown into Convocation Hall, where a number of ladies and gentlemen had collected. Among the latter were Rev. Drs. Topp and Reid, Rev. Messrs. King, Cameron, and Mitchell, Hon. John McMurrich, Ald. McMurrich, Messrs. W. Mortimer Clark, and A. McMurry, M.A. To an address read by Principal Caven His Excellency replied, expressing his thanks for the kindness shown him, said he had much pleasure in visiting the institution, and was surprised to find that the Presbyterians of Canada had such a very fine college. He alluded to the fact that he had attended theological lectures in St. Andrew's College, Scotland, expressed a hope that at some future time he would have an opportunity to visit Knox College at greater length, and concluded by wishing it all success in its future career. His Excellency was then conducted through the library, students' and professors' rooms, and dining room, paying great attention to all that was told him of the institution, and asking a number of questions, evincing his interest in its history.

RUSSIAN merchants, recently returned from the interior of China to St. Petersburg, have furnished terrible details respecting the famine which has for some time past prevailed throughout certain provinces of the Celestial Empire. They depose to having seen people die in the streets of many towns and villages from sheer starvation, and state not only that anthropophagy (eating) is practised on the bodies of the dead, but that famished men attack the living, and prey upon them with ferocity. One of them alleges that he was present at the examination of a mendicant who had been arrested for some petty theft, and in whose professional wallet the mangled remains of an infant were discovered. This man confessed to the magistrate that for some time previous to his seizure he had lived exclusively on the fresh flesh of human beings, as he could not surmount his antipathy to that of dead bodies. Another appalling case which came under the notice of a Russian merchant, was that of a young man who had persuaded his father to assist him in murdering and subsequently eating a girl to whom he was betrothed. Men have been executed for killing and eating their own children, and sons have slain

their fathers in order to appease the pangs of hunger. In some of the northern districts whole villages stand empty, their inhabitants having one and all perished for want of food.

THE corner stone of the building for the "Home for Incurables," at Parkdale in the immediate vicinity of this city, was, on the afternoon of Thursday, the 18th inst., happily laid, under the auspices of the Governor-General and Her Royal Highness the Princess Louise. On their arrival, the party were received by the trustees of the Home and the Reeve and Council of Parkdale, and conducted to their places. Rev. Dr. Topp then welcomed them in a few words, and called upon Rev. Mr. Broughall, of St. Stephen's Church, for prayer. The Hon. John McMurrich then read a statement of the origin, progress and prospects of the institution, to which his Excellency replied, expressing his best wishes for its successful completion. Hon. Mr. McMurrich called upon Her Royal Highness to lay the corner stone of the new building, presenting her at the same time with the trowel prepared for the occasion, which bears the following inscription: "Presented to H.R.H. the Princess Louise, September 18th, 1879, on the occasion of laying the corner stone of the Toronto Home for Incurables." Her Royal Highness then went through the usual ceremony, tapping the stone with the gavel and saying in clear, distinct tones, "I declare this stone well and truly laid."

AMONG our ordinary Book Notices we recently had the pleasure of making favourable mention of two Arithmetic Books by Principal McVicar of the Presbyterian College, Montreal—A Primary Arithmetic, including oral, slate and written exercises, and a Complete Arithmetic, oral and written, designed for the use of Common and High Schools and Collegiate Institutes. The following extract from the "Halifax Witness" of August 23rd agrees with our estimate of the value of these works, and is an indication of the position that they are likely to take in the Maritime Provinces: "We have examined both with due care, and we are more than satisfied with them. They are the result of sound judgment and extensive experience. The principles of Arithmetic are explained with a clearness that leaves nothing to be desired, and the examples and exercises are very numerous and admirably arranged. It is something new to have Arithmetic illustrated; but here we have suitable illustrations (wood cuts) most appropriately and helpfully introduced. We are particularly struck with the careful preparation which is made for every fresh step the pupil is required to take. Due prominence is given to the great primary Rules. We respectfully call the attention of our Council of Public Instruction to these books. We know of none published in Canada that are so well adapted for use in our schools. Indeed we would not shrink from comparing these Arithmetics with the best English text-books on the subject. Our young people should have the benefit of the best. It is proper to mention that Principal Macvicar has had the benefit, in the preparation of these works, of the experience of his brother Dr. Malcom Macvicar, Principal of the State Normal School, Potsdam, New York—an eminent Educationist who has rendered distinguished service in the improvement of text-books and of school apparatus." In our opinion these books are also suitable for use in the Province of Ontario, and we trust they will not escape the notice of our Minister of Education.

PASTOR AND PEOPLE.

THE REST OF ROME AND THE REST OF PROTESTANTISM.

But in the second place, the Roman theology destroys the possibility of religious rest even in the hearts of the staunchest believers. Why did Calvin speak so expressively of the "doubtful faith of Papists?" They are taught by their Tridentine guides that it is not possible in this life to attain that assurance of personal salvation which is such a leading element in the happiness of the most spiritually-minded Protestants. The doctrine of purgatory fills the last moments of Romanists with an alarm which no sacramental expedient can effectively dissipate. What is the true character of Catholic religious experience? Take even the religion of the converts, which contains implicitly some lingering elements of their old Protestantism—in a word—more of Jesus than of Mary. The spirit of such men, so ascetic, devotional, is not happy or joyous. They have not fully tasted the peace of the Gospel. They seem rather to be painfully seeking than to have joyfully found peace. Their piety is a severe, self-mortifying thing, a striving hard after the sacrifices of a broken heart, while the joy of God's salvation is little known. The keynote of their experience is "*Dies irae, Dies illa;*" and though its cheering "*Quem tu salvas salvas gratis*" may not, we trust, be entirely hid from them, yet like a faint star it has shone on them but dimly and unsteadily. We must, however, look into the religious experience of those born in the system. I have seen and known much of Roman Catholics of all ranks, and I have never known one who was happy in his religion. I cannot say that intellectual anxieties were much, if at all, in the way. But the religious anxieties were there in power. Everything is done in the Romish system to keep the intellect quiet, but the conscience is awake. The springs of feeling are sedulously fed. Architecture, sculpture, painting, music, are all enlisted in this service. But the alarm of conscience cannot be assuaged by such expedients. As Roman theology knows nothing of the power of the blessed truth that, Christ having been once offered, the worshippers once purged have no more conscience of sins, it can find no substitute in sacraments either to quell the fears of conscience or to satisfy the hearts of earnest men. And be it observed, those who have watched the genuine fruits of living sacramentalism where it grows in its own native clime, far apart from Protestant checks or criticism, will know that it only too often serves to ossify religious feeling and to prompt to new acts of transgression. There is really no rest in Romanism. It is not to be found in the weary round of religious services. A devout Romanist girl once remarked to a young Protestant whom she loved—"The grave and all beyond it seems dark to me." I have seen much of *votens* in Ireland, that is, of persons very earnestly devoted to all sorts of religious exercises, and they had one unvarying peculiarity—a severity, harshness, if not moroseness of disposition—which I have always attributed to the unrest of their minds. I once passed a night in a very poor inn in the south of Ireland. The mistress was an ardent devotee, but a bitter scold. Censures, gibes, and sneers, were always on her lips at the very time that she was handling her beads and saying her prayers. This was no singular experience. I have never known a dying Romanist look forward hopefully or joyously to the grave. A gentleman who had been very munificent in his gifts to the Church was dying and had received the last rites. The priest said that that was all he could do for him. The man was not happy, and complained bitterly that the Church left him helpless at the very time he most needed her assistance. There is no brightness of religious feeling in Catholic biography. We have indeed exceedingly little biography of that sort, but what there is of it shows that the prospect darkens towards the close of life. Take Maguire's "*Life of Father Mathew*," the founder of Temperance Societies, or the "*Life of the Rev. Father Buckley*," of Cork, a most genial and literary priest. There was no joy but deep despondency in their last hours. Protestant biography stands in a different atmosphere—that of hope, joy, and even triumph! I attribute the happier tone of religion among Protestants under God to the habitual study of the Holy Scriptures. Better to use one single sentence from the lips of our

Lord than a thousand priestly helps! The human soul cannot rest in a fiction or a negative. The weight of its infinite cares is too great for any mere opinion or theory, and therefore it seeks to place itself in the hands of an infinite Redeemer who is able to save to the uttermost. Romanists, ignorant of the true infallibility, the infallibility of God, rest in the false infallibility, the infallibility of the Church. We offer rest to the doubter in the bosom of that God who is the Father of Light, and in the truth of that Word of which one jot and one tittle shall not pass away till all be fulfilled. We must teach the Bible with firmness of tone, not only in its theological but on its moral side, exhibiting its doctrines not as so many propositions to be received, but as precious truths needed by man's soul, which alone can give to a struggling heart peace here and hereafter. There may still be doubts. If they arise out of the natural development of thought and knowledge, there is nothing for it but an expressly intellectual solvent. There are times when, like Thomas Arnold, we must be content to lie down in the presence of admitted mysteries. But as to questions which touch the central elements of our life, all we can do is to pray for light and guidance, keeping all the while in the path of duty and obedience so far as it is plainly before us, not doubting that there will be to us a fulfilment of the promise that "unto the upright light ariseth in the darkness."

Let us not think of giving way to the superstitious weakness that is at present manifest in so many parts of Christendom, to what Hare called the morbid hankering after leading-strings, which argues, after all, but a poor-spirited, faint-hearted temper that looks for religious certainty without rational conviction, and barter the moral and spiritual power of the Word of God for the magical influence of sacramental grace. There may be something in the statement of Sir James Stephen that there are natures formed for subservience to every form of superstitious terror, glad to get handsomely quit of free agency, and ready to submit to any priestly yoke that will rid them of the sense of responsibility. We know a better way. Our life is entrusted to our own responsibility; but can we not place ourselves in another's hands, and commit the keeping of ourselves to One who understands all the weaknesses and doubts and windings of our natures? Can we not do like Paul, and say like him—"I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day?" There is no rest for us apart from Jesus Christ. Shall we not, like Augustine, say that we desire no rest till we find it in Him? No theology can ever give us peace till we find it in Him who is our peace—the Alpha and Omega of thought and existence.—*Rev. Thos. Croskey, in the Evangelical Magazine.*

RIGHT WAY AND WRONG.

Two men, members of the Church, met with misfortune in their business. After having enjoyed long prosperity and lived in the decorous use of God's gifts, trouble beset them and they saw all their gains of former years fade away, and found themselves compelled to begin the world anew. One of them received his trial as a discipline sent of God, and in undoubting faith went on his way, serving his Master, who he was sure was still loving him. He even grew more devoted to every religious interest. His place was never vacant in the house of God. He made it a point to be present at every prayer meeting. He took a new interest in the affairs of the church, and so far as he had ability, he showed himself additionally liberal in the support and spread of the gospel. An air of improved piety appeared in his countenance and life. He was growing into a better man. His friend took the other direction. He was soured. He attended church but poorly, forsook all the interest he formerly had in the work of the congregation, grew critical, severe, fault-finding, crotchety and disagreeable. His whole life changed into a contradiction to that he had formerly professed and practised, so that he was as gruff a backslider as he had once been an exemplary believer. Now mark the result: The one grew strong in all good fellowship, and cheerfully devoting himself to the work of repairing his broken fortunes, received the confidence and help of his brethren, and finally secured for himself such a footing that he was safe against all contingencies of want and fear. The other repelled friendly sympathies, sank into indolence and sloth, and both as to business

and character, lived a wreck and warning to all who knew him. The moral is, that if misfortunes come they ought to be received in a Christian spirit. If they are not, they will but thicken and increase till the life is lost under their burden.—*United Presbyterian.*

IMPORTANT RULES OF CONDUCT.

The following suggestions are taken from "Hill's Manual of Social and Business Forms:"

- Never exaggerate.
- Never betray a confidence.
- Never wantonly frighten others.
- Never leave home with unkind words.
- Never neglect to call upon your friends.
- Never laugh at the misfortunes of others.
- Never give a promise that you do not fulfil.
- Never send a present hoping for one in return.
- Never speak much of your own performances.
- Never fail to be punctual at the time appointed.
- Never make yourself the hero of your own story.
- Never pick the teeth or clean the nails in company.
- Never fail to give a polite answer to a civil question.
- Never question a servant or child about family matters.
- Never refer to a gift you have made, or favour you have rendered.
- Never associate with bad company. Have good company or none.
- Never look over the shoulder of another who is reading or writing.
- Never appear to notice a scar, deformity, or defect of any one present.
- Never answer questions in general company that have been put to others.
- Never, when travelling abroad, be over boastful of your own country.
- Never lend an article you have borrowed unless you have permission to do so.
- Never attempt to draw the attention of the company constantly upon yourself.
- Never exhibit anger, or impatience or excitement when an accident happens.
- Never pass between two persons who are talking together, without an apology.
- Never enter a room noisily; never fail to close the door after you, and never slam it.
- Never forget that, if you are faithful in a few things, you may be ruler over many.

COME, EVERY ONE THAT THIRSTETH.

No doubt it is advisable to keep dogs out of little shallow pools, for the water would soon become defiled, and the cattle would refuse it; but we do not need to preserve a great river, and no one cares to put up a notice informing the dogs that they may not wash in the sea, because there is no fear whatever that, come as many dogs as may, they will ever pollute old Father Thames, or defile the boundless sea. Where there is infinite abundance, there may well be unlimited freeness. The vilest dog of a sinner that ever ate the crumbs that fell from the Master's table is invited to plunge into the river of the water of life, which is clear as crystal still, though thousands of un-circumcised and defiled lips have drunk it, and myriads of foul souls have been washed whiter than snow in its streams. "Come and welcome, come and welcome," is the note which sounds from Calvary, from the wounds of the expiring Saviour; yea, it sweetly comes upon mine ear from the lips of the glorified Christ, who sits at the right hand of the Father. "Let him that is athirst, come. And whosoever will, let him take of the water of life freely." No one can be an intruder when the call is so unconditional, and whoever tries to keep a sinner back is doing the devil's work. They are trespassers who keep away from Jesus, and not those who come to Him. Some are afraid that they would be presumptuous should they believe on the Lord Jesus, but presumption lies in the opposite direction; it is the worst of presumption to dare to question the love of God, the efficacy of the blood of atonement, and the saving power of the Redeemer. Cease from such proud questions, and trust in Jesus.

Come hither, bring thy boding fears,
Thy aching heart, thy bursting tears;
'Tis Mercy's voice salutes thine ear—
O trembling sinner, come.

—C. H. Spurgeon.

THE Presbyterians in Ireland provide 228,239 sittings and have 106,776 communicants.

OUR CONTRIBUTORS.

THE HINITES ON PROPHECY.

The Hinites are very fond of the prophets. They are continually searching their writings. They prize them chiefly on account of what they regard as promises to Queen Victoria and the Anglo Saxons. Every passage in which the word Israel occurs, they assure us, refers to Great Britain. Poor Dr. Cumming! He is a Christian, a scholar, and a man of ability; yet the Hinites have cast him wholly into the shade!

The Hinites find at least a thousand and one proofs in the prophets that the people of Great Britain are almost all descended from the ten tribes. A few of these proofs, especially those which their learned doctors of divinity regard as unassailable, we shall briefly consider:

1. "The ten tribes must be found in an island home; Great Britain is an island; therefore the people of Britain are Israelites. Proof 'The isles shall wait for his law.' Is. xlii., 4."

I suppose the Hinites will admit that the person spoken of in Is. xlii., 4, as the administrator of the law is the Saviour; what they hold is that the people of the isles were to be the ten tribes. How the Hinites can show that by the word isles in this passage we are to understand places surrounded by water as Great Britain and Ireland are, I don't know. I am sure that the primary meaning of the word translated isles, is *dry land*, whether surrounded by water or not. How will the Hinites explain Is. xlii. 15, where it is said, "I will make the rivers islands?" Even the secondary meaning of the Hebrew word translated island is not a place surrounded by water, but a place adjacent to the sea. Phœnicia might thus be called an island. The Old Testament was translated into Greek in the year 277 B.C. This translation is known as the Septuagint, from a tradition that it was made by seventy learned Jews. The apostles frequently quote from it. Its rendering of the statement, "The isles shall wait for his law" is "upon his name shall the Gentiles trust." Matthew sanctions this rendering as correct; he merely changes the preposition *upon* into *in*. Matt. xii., 21. Thus then according to the uninspired seventy Jews of Alexandria and the inspired apostle of Galilee, the islands that were to wait for the laws of the Messiah were to be islands of Gentiles not of Israelites. I would humbly suggest to those who may read "the forty-seven identifications" the propriety of following Matthew's interpretation of prophecy rather than Hine's interpretation.

2. "Israel's isles must be north-west of Palestine; Britain is exactly where it ought to be; therefore the people of Britain are the ten tribes. Proofs—Is. xxiv. 15, Is. xliii. 5, Is. lix. 19, Jer. iii. 12, Jer. iii. 18, Jer. xxiii. 8."

Is. xxiv. 15 reads,—"Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." There is no reference to the west in this passage in my Bible, it seems however that in Hine's Bible there is such a reference, for in his pamphlet he quotes it thus: "glorify the name of the Lord God of Israel in the western seas."

Is. xliii. 5 reads,—"Fear not, for I am with thee; I will bring thy seed from the east and gather thee from the west; I will say to the north, give up, and to the south, keep not back." An ordinary Christian would infer from this passage that God's people were to be gathered from all quarters of the globe, Hine, however, finds in it a plain proof that the ten tribes could be found only in the west. We must however remember that the Hinites pitch aside the east, north and south; they quote merely the words, "I will gather thee from the west." They don't like the south, it is too hot for them.

Is. lix. 19 reads,—"So shall they fear the name of the Lord from the west and his glory from the rising sun." The old commentators imagined that this meant that the name of the Lord would be feared from the west to the east, or from the rising to the setting sun; the new commentators tell us that it means nothing of the kind, and that it is only stupid persons that will read farther than the word west. Their rule of interpretation is, "Read to the word west, then stop, shut your eyes, think, and believe that you are an Israelite."

Jer. iii. 18 reads: "In those days the house of Judah shall walk with the house of Israel and they shall come together out of the land of the north to the

land that I have given for an inheritance unto your fathers." Jer. iii. 12, and Jer. xxiii. 8 also speak of the Jews as coming from the land of the north.

According to the Hinites Jeremiah could on the foggiest day turn round and point with his finger to the British Isles, although these isles were wholly unknown in his day to the Jews, Phœnicians, Greeks, and Romans. As however he had no term for north-west, he was compelled to speak of Britain sometimes as in the north, and sometimes as in the west. He took for granted that people would know that he meant a country half way between the north and the west. He was, however, strange to say, wholly misunderstood until the Hinites sprang up in the world. The way they came to know what he meant was by the application of a new law in hermeneutics. The law is this: "When two things do not seem to agree in the prophecies, split the difference and you will arrive at the truth."

By the land of the north, Jeremiah means the Babylonian empire, and neither Great Britain, Canada, nor Siberia. He never says that the children of Israel as a people were to come from the west, he does, however, say that they were to come from the north. "Halah and Habor by the river of Gozan" was as much to the north of Palestine as Britain is. The northern part of the Babylonian Empire was directly north of it. That empire in Jeremiah's day included the following countries: Babylonia proper or Chaldea, Mesopotamia, Assyria, Armenia and the adjacent districts as far north as the Caucasus, Cilicia, Syria, Palestine, Phœnicia, and Idumea. As the ten tribes and also the two tribes were captives in the Babylonian Empire, it is highly probable that the prophet would expect their return from that quarter. It was very natural for the Jews to regard Babylon as a northern country, because the Babylonians always invaded their country from the north; they could not indeed owing to the great Arabian desert invade it from the east. Nebuchadnezzar waited in "Riblah in the land of Hamath" whilst his generals were laying siege to Jerusalem; and Riblah, we know, was on the Orontes, straight north of the capital of Judea. But Jeremiah certainly knew his own geographical terms better than Hine, or his most learned follower. That by the land of the north he meant Babylon is placed beyond dispute by the following verse: "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, the King of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof." Jer. xxi. 9; see also Zech. ii. 6, 7. It is a historical fact that many of the children of Israel returned from Babylon in the year 536 B.C. By the children of Israel I do not mean the ten tribes, I mean the descendants of Jacob.

3. "The ten tribes must be a nation; the British are a nation; therefore the British are the ten tribes. Proof, Jer. xxxi. 35, 36."

Jeremiah xxxi. 36 is: "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me. If by the word nation in this place we are to understand a people in their organized capacity, that is, a people with a ruler and laws of their own, it follows that the promise made has not been fulfilled. The ten tribes ceased to be a nation when carried into Assyria in the year 721 B.C., and the house of Judah ceased to be a nation when carried into Babylon in the year 606 B.C., or at any rate when Jerusalem was destroyed by Titus in the year seventy after Christ. The word translated nation, however, means a people. Gesenius in his Hebrew dictionary gives as its meaning, a people, a nation. It is rendered by the word people in several places in our English version, for example in Is. ix. 2, and Is. xlii. 6. In the very passage quoted by the Hinites the Septuagint translates it *ethnos*, a word which means a race, a people. That the radical meaning of *ethnos* is race the ordinary English scholar may know. He finds it in ethnology.

Now whilst the children of Israel have ceased from being a nation in the strict sense of that term, they have not ceased from being a people; up to this day they have been preserved as a distinct race.

A. MALACHI.

OMISSION IN ASSEMBLY'S MINUTES.

MR. EDITOR,—A copy of the Assembly's Minutes has come to my hands, and on turning to the statistics to see how congregations are represented, I find to my surprise my own is a blank. I know not how this

omission has taken place, for I can truly certify that the statistical schedules were never more carefully considered and prepared than last year. And it is but just also to add that the congregation contributed to all the schemes of the Church.

I write not this to find fault with any one; for I know not where the matter referred to miscarried. My object is simply to explain, save the congregation from the charge of remissness, and encourage full reports.

JOHN MACMILLAN, Pastor.

Mount Forest, Sept. 15th, 1879.

THE WORLDLING.

The fair and fertile land in beauty lay,
With fruitful hill and vale and lumpy brook,
A thousand cattle on the meadows stray
By copse and tangly brake and shady nook.

It was the rich man's joy, his proud domain,
For earth had blessed him with her choicest store,
His fields still waved, uncreaped, with golden grain,
Even while his granaries could hold no more.

But with the lavish gifts no blessing came,
No holy charity his heart to melt;
He heard, but yet to spurn, the piteous claim
Of want or grief that he had never felt.

I bless my soul, he said, that I can live
In ease and plenty, on through many a year;
The world may weep—'tis not for me to give
My gold to piety or sorrow's tear.

A silent foe drew nigh—he knew it not;
The mandate has gone forth O fool, this night,
It is thy dire, inevitable lot,
To stand an outcast in thy Maker's sight.

And now when all is gone, his famished soul
Craves but a drop of that broad flowing stream,
Earth's lost delights, whose visions o'er him roll
Like some dread waking from a vanished dream.

But is it not an awful thing to hear
That one like him must sink in endless woe;
Mere child of vanity—nor mercy spare,
But God be an inexorable foe.

And yet the lips of One most true and high,
Whose life-blood flowed that He might save the lost,
Have said, "the soul that sinneth, it shall die;"
Who loves the world, not God, he sins the most.

Sept. 3rd, 1879.

C. C. A. F.

COLLEGE CONSTITUENCIES.

MR. EDITOR,—My attention has been directed to the following sentence which appeared in a letter in your last issue signed "Laic:"

"And apropos of this, I may be allowed to remark that it is not very long since Principal Macvicar visited part of the 'constituency' of Queen's College, even Kingston itself, and elicited from the well known liberality of its inhabitants a considerable sum for Montreal College, no one so far as I know, raising a word of complaint."

Allow me to say this statement is utterly incorrect. My visit to Kingston was *previous to the union of the churches* and at a time when the whole of the Kingston Presbytery was connected with the Montreal College for financial support as shown by the following decision of the General Assembly of 1873: "Direct the Kingston Presbytery, in accordance with its own request, to forward the regular contributions for College purposes to the Presbyterian College, Montreal." *Minutes of General Assembly Canada Presbyterian Church, 1873, p. 68*

I have never since solicited contributions in Kingston, and my appeal at the time referred to was not to the "inhabitants of Kingston" generally but exclusively to the two congregations of the Canada Presbyterian Church, viz, that of Mr. Wilson and that of the late Mr. Gray.

The truth, therefore, is that I have not asked a single dollar from the "constituency" of Queen's College, and would never dream of collecting in territory set apart by the General Assembly for the support of any of the other Colleges.

I cannot but regret that you should allow an anonymous correspondent to state in your columns what is so grossly untrue

D. H. MACVICAR.

Presbyterian College, Montreal, Sept. 16th, 1879.

[We cannot but regret that Principal Macvicar should appear to fall into the common mistake of supposing that editors know everything. Are we expected to keep notes of the dates of all his visits to Kingston? Our correspondent "Laic" is not anonymous to us, and certainly would not intentionally misrepresent the matter in question. Our correspondents are not infallible; and when they make mistakes, all we can do is to permit these mistakes to be corrected in our columns.—ED. C. P.]

CANADIAN PRESBYTERIAN HISTORY.
No. VI.

BY H. S. M'COLLUM, OF ST. CATHARINES.

UNITED SYNOD OF UPPER CANADA.—Continued.

The last article left the committees of the two Synods in conference at York, during the sittings of the Synod of Canada, in August 1833, on the subject of Union. Before the report of the committee of the latter body could be made, that Synod received a "Declaratory Enactment of the General Assembly of the Church of Scotland," as to churches and ministers in the Colonies, made it "a part of the Constitution of this Church," and enjoined Presbyteries "to regulate their proceedings accordingly." This enactment was construed to rule out all licentiates of the United Synod, in case of Union, and all ministers who might afterwards arrive in the province, unless they had been ordained by the Church of Scotland at home.

In the Synod of Canada, with the report of its committee, was presented, also, the resolutions of the United Synod and "the letter of the Rev. William Bell complaining of the conduct of the Presbytery of Bathurst." Upon consideration of the report, Synod determined that in view of the adoption of the Declaratory Enactment, it could not "adopt any new measure for promoting the union, in advance of the measure of last year, without consulting the General Assembly;" but they declared, nevertheless, that they were "disposed to act up to the spirit of the resolution of last year, and to give effect to the same." For this purpose "to remove the ambiguity which may seem to attach to it," they declared that it is "expedient that ministers of the United Synod, admitted into this body, shall subscribe the Formula prescribed by Act tenth of the General Assembly of the Established Church of Scotland, 1711, and the Synod enjoin Presbyteries to receive into them such ministers of that body as shall subscribe this Formula, and fulfil the other conditions of the resolution of last year—giving, however, to those who may apply for admission the kindest interpretation of the resolutions of the Synod."

The effect of this action of the Synod of Canada appears to have been different among the members of the two Presbyteries of the United Synod. The Presbytery of Brockville, the members of which, a year before, were quite inclined to accept the terms, became now united in their opposition, while the feeling of hostility in the Presbytery of York was considerably weakened. The Presbytery of Brockville declared unanimously that "a union with the Synod of Canada, according to the terms proposed, would be unscriptural, derogatory to our character as a public body, injurious to the vital cause of religion, prolifically disseminating the seeds of discord, productive of many evils, and attended with no good, moral or religious." Under date of December 10th, 1833, Mr. Andrew Bell, writing to Mr. Smart, after acknowledging the receipt of documents, etc., said:

"For the reasons you mention, as well as some others, it was always, and is still, against my own feelings to join on the terms proposed. But, through the last summer, there appeared to be such a desire for the union, even on the terms offered (at least as I thought), that, at the time of the meeting of the Kirk Synod at York, I was led to declare that, if the rest of you all joined, I would be willing to sacrifice my feelings and join too, in order to promote the general welfare of our Church. However, as there would be many difficulties to encounter, both with ministers and congregations, by our joining or attempting to join, I am really not at all sorry that you have put a stop to the matter at present. Mr. Ferguson is almost the only one that persists in agitating the subject amongst us. He did so at last meeting, and wanted to urge the matter to a conclusion and set it forever at rest one way or the other. In opposing him, I showed that I wished a union as much as he, and further that . . . it was in vain to talk of a union when there were not more than one or two at present willing to join, and that by urging the matter to a rash conclusion, it would only cause a split amongst ourselves; and I besought all to beware of division, and wait and try what effect time would have in working a greater unanimity one way or another."

THIRD ANNUAL MEETING.

According to adjournment, the third annual meeting was held in Toronto (late York) commencing Monday, June 16th, 1834. Present, Rev. Messrs. McDowall, Smart, W. Bell, Jenkins, Harris, King, Andrew Bell, Lyle, Bryning and McMillan, and elders Isaac Fraser, Robert Marsh, M. McLellan, Gilbert Bastedo, Ephraim Steen, Abraham Yonge, and John Chrington. Rev. Robert Lyle preached the opening sermon, and in the absence of the Moderator, Rev. R. McDowall was chosen to that position. The following items of business are reported:

Accessions.—Rev. James Rogers, having been ordained at Demorestville (June 13th, 1834), Rev. James George having been installed at Scarborough (July 3rd, 1833), and Rev. George McClatchey having been installed at Clinton (May 23rd, 1834), their names were added to the roll. Rev. James Howey was reported as installed over Tecumseh, West Gwillimbury and Essa, August 22nd, 1833, but his name was not added.

Withdrawals.—Rev. Peter Ferguson, minister of Esquesing, having withdrawn from this ecclesiastical body, and united himself with the Synod of Canada in connection with the Church of Scotland, in an irregular, disorderly and unpresbyterial manner, his name was erased from the roll. Messrs. George and Harris requested and received dismissals from Synod, the former to connect himself with the Synod of Canada, and the latter to remain without Synodical connection until 1844.

Wouldn't Receive a Visit.—The Presbytery of York reported holding a Visting Presbytery with Mr. Jenkins' congregation at Richmond Hill, and that they "were prevented by the Session" from holding one with Mr. Harris' congregation, Toronto. Messrs. W. Bell, Boyd, Lyle, King and Jenkins were appointed to meet and confer with Mr. Harris and his Session in reference to the matters of difference. The committee, afterwards, as the result of their conference, reported that no reconciliation could be effected. Mr. Jenkins dissented from the report, and the language of the dissent furnishes the only recorded intimation of the cause of trouble. It was as follows:

"I, William Jenkins, hereby solemnly dissent, in my own name and in the name of all those who may now or hereafter accede to the same, against the United Synod of Upper Canada, for their reception of a bounty from the Civil Government as Ministers of the Gospel, because I believe it to be in some measure a silent approbation of and a giving countenance to those measures that have been so tremendous a source of many miseries to mankind, ever since the Church and State have been united together, making the blessed religion of Jesus, the Prince of Peace, the cause of many wars, persecutions and oppressive measures to mankind, in every part of the Christian world where they have been or do now exist."

Resignation and Election.—Rev. Andrew Bell resigned his position as Synod Clerk, and Rev. William Smart was chosen to succeed him.

More Money Wanted.—A memorial was drawn up to the Lieutenant-Governor, praying for an augmentation of the Government allowance, and that the Rev. George McClatchey and Rev. James Rogers may participate in the same.

MORE ABOUT UNION.

At this session, the Brockville Presbytery reported a series of resolutions unanimously passed by that body, strongly opposing "a union with the Synod of Canada according to the terms proposed." The Synod Committee presented a report drawn by Rev. Andrew Bell, declaring, among other things, that "The Synod of Canada would not recognize our Probationers, that is, the young men not ordained over congregations, unless they had been connected with the Church of Scotland." Synod having received said report,

"Resolved, That it is inexpedient at present to accede to the terms of union proposed by the Synod of Canada, but we cannot relinquish the hope that the time is not far distant when this union will be effected to the satisfaction of both parties."

Synod adopted an address to the Lieutenant-Governor, in which regrets were expressed that "Your Excellency's earnest desire and Sir George Murray's recommendation to promote union" between the two Synods "has not been effected." The address made this declaration:

"The Synod of Canada has unequivocally refused to receive our Probationers into their connection, or admit into their body Ministers, however well qualified, unless from the Church of Scotland; and to form a Union upon these terms would be, in our opinion, a most gross dereliction of duty on our part, a total subversion of our established principles which were and still are to unite all Presbyterians now in the Province, or who may hereafter arrive, in one efficient body, and thereby strengthen the hands of the Government, promote peace in the community, and illustrate the power and purity of the Gospel of Jesus Christ."

MORE SECESSION IN THE WEST.

At a meeting of the Presbytery of York, July 17th, 1834, scarcely a month after this very emphatic Synodical action in reference to union, Messrs. Andrew Bell and Duncan McMillan requested and received dismissal from that body, and, soon after, they, with Messrs. Ferguson and George united with the Presbytery of Toronto, in connection with the Synod of

Canada. This very sudden change on the part of Mr. Bell, considering the strong position theretofore held by him against union on the terms proposed, at least until all should go over together, naturally created much discussion, and uncharitable suggestions were made as to the influencing motives. To the reader of this sketch the inconsistency of this act will be apparent, but we should hardly judge, with severity *apparent* inconsistency on the part of such men with the limited appreciation of which we are capable of the peculiar and embarrassing circumstances surrounding them. With the meagre insight the writer has been permitted, in his study of facts and documents, he is ready to wonder, not that so much, but that so little of human nature was developed among the pioneer preachers in Canada. It may be said, in partial explanation of the change, that, until about this time, Mr. Bell had hoped for and expected some arrangement or consolidation with the missionaries of the United Secession Church of Scotland, whose sympathies with the United Synod had been often expressed. But that hope was now at an end—those missionaries were about to be organized into a Presbytery, no member of which would be permitted to receive Government allowance. There would then be two Presbyterian organizations in Canada, each affiliated with a strong Church in Scotland—one supported largely from the public treasury, and both aided by missionary funds collected in Great Britain. Between these, the United Synod, with no "home" connection, and barely a £700 allowance, although the oldest organization, would be seriously embarrassed in its efforts for progress. And, surely, so far as the Presbytery of York (Toronto) was concerned, the future looked very unpromising, after these four and Messrs. Eastman and Harris had left, and when it was certain that Mr. Jenkins would soon withdraw. But it still lived.

THE DOOR OF ADMISSION CLOSED.

At a meeting of the Synod of Canada held at Montreal, in October, 1834, objection was made to the names of Messrs. Ferguson, George, A. Bell and McMillan, then first reported on the roll of the (Kirk) Presbytery of Toronto, as they were "*not ministers of the Church of Scotland*," and, after considerable discussion on a resolution for a committee of inquiry, an amendment was adopted to the effect

"That, since no duly attested roll of the Presbytery of Toronto is this year presented, the Synod do, in the mean time, recognize as the Ministers of that Presbytery, only the Ministers whose names appear upon the roll presented to the Synod convened at Toronto in August, 1833."

During the same session, the Synod of Canada rescinded the resolution of 1833, in relation to the reception of ministers from the United Synod, and resolved to memorialize the General Assembly that "such members of the United Synod as may have been already admitted in terms of said resolution, be recognized as ministers of this Church." So the names of the seceders were not yet entered on the roll of the Synod of Canada, they were not recognized as ministers of the Church of Scotland, and the door was closed against all future applications from other ministers of the United Synod. The next year the names of Messrs. Ferguson, George, A. Bell, and McMillan again appeared on the roll of the Kirk Presbytery of Toronto, and they were permitted to take their seats in Synod, without a vote, but against the protest of seven members, "on the ground of their not being ministers of the Church of Scotland." No answer to the memorial to the General Assembly in reference to their connection with "this Church" appears to have been received.

FOURTH ANNUAL MEETING.

The fourth annual meeting was held in Brockville, commencing Monday, June 8th, 1835. Present: Rev. Messrs. McDowall, Smart, William Bell, Boyd and Gemmill, with Elders McCrady, Lyle and McIntosh, from the Presbytery of Brockville, and Rev. Messrs. King, Rogers and McClatchey, from the Presbytery of Toronto. Mr. McDowall preached the opening sermon, and Mr. McClatchey was chosen Moderator.

Accessions.—Rev. Joseph Anderson, from the Synod of Ulster, having been installed at South Gower; Rev. Thomas Johnson having been ordained over the church at Chinguacousy, Rev. James Douglass from the Associate Reformed Church in the United States, with his church at Cavan, having been admitted to the Brockville Presbytery, their names were entered on the roll of Synod—Mr. Douglass to be installed on the first Sunday in July.

Who may vote.—Synod decided, upon an overture laid over from last session, that "members in full communion only should vote" in the election of a minister.

Wished to withdraw.—The Presbytery of Toronto reported receiving a letter from Rev. William Jenkins "stating his wish to withdraw from them, and his reasons for so doing." It is supposed that the following is the statement of "his reasons" as then presented:

Because 1st. The Synod has practically laid aside some of those principles which I believe to be Scriptural, and which they formerly vowed to God to adhere to.

2nd. I am of opinion that they acted inconsistently, when they united, as one body, with the ministers of the Church of Scotland in this province, in their petition to Parliament for a share of the Clergy Reserves, the national property.

3rd. They propose to unite with a Church after having often and publicly declared that they believed it to be their duty to keep separate from her, and to testify against her corruptions and errors, and especially in consequence of the evils arising from her connection with the State.

4th. Because in so joining with the civil power, you enter into confederacy with the clergy and churches, through the world, that are the chief supporters of tyranny and corruption.

Upon consideration of the report, Synod instructed Presbytery "to use all laudable means to reclaim Rev. William Jenkins, of Markham, to a sense of his duty."

Struck from the Roll.—The names of Rev. Andrew Bell and Rev. Duncan McMillan were erased from the roll.

A New Presbytery.—The Hollowell Presbytery was constituted, composed of Rev. Messrs. McDowall (Moderator), Douglass (Clerk), and Rogers. Presbytery to meet on the first day of July.

District Committee.—Revs. W. Bell, Buchanan and Gemmill were appointed a Committee of Brockville Presbytery to attend to any business that may occur within the bounds of the Bathurst District.

Application Refused.—The application of Mr. John Carruthers for a license to preach was refused, because it could not be granted without "a classical education and other necessary qualifications."

The First Death.—The death of Rev. Mr. Howey, of West Gwillimbury and Essa, was announced. He had been for a year and a half afflicted with pulmonary consumption and preached but little after his ordination.* [Mr. Buchanan, of Beckwith, died soon after.]

Synodical Committee.—Messrs. Smart, McDowall, King and W. Bell were appointed a Committee "to attend to any Synodical business during recess."

Missionary Society.—The missionary society which had been for several years in existence, not having been "so efficient as might be desired," the Synod proceeded "to constitute itself into a Home Missionary Society," with the Moderator for the time being as President, "the Stated Clerk, Secretary, and William Bell, Treasurer."

Dismissing Refractory Members.—Synod decided that the Church had no Scriptural authority to give a letter of dismission to a refractory member.

The Synod Loyal.—The Synod adopted an address to Sir John Colborne, Lieutenant-Governor, containing this assurance of loyalty:

"Should any attempt be made, by the disaffected in this Province, to separate this colony from the Mother Country, your Excellency may confide in our humble support, and that, by every honourable and constitutional measure, we shall oppose such a ruinous proceeding."

Unexplained Omissions.—Not a word was said in the address about Government bounty, and no record appears of any action in reference to union—singular omissions in view of the past, and of the then future also.

Synod adjourned to meet at Toronto, June 27th, 1836.

FIFTH ANNUAL MEETING.

The printed minutes of the fifth annual meeting of the United Synod, held in Toronto, commencing June 27th, 1836, have not been found,† but, fortunately, the

* In a letter addressed by Revs. William Proudfoot and Thomas Christie to the Secretary of the Committee of Foreign Missions of the Secession Church in Scotland, dated March 8th, 1835, reference is made to the illness of Mr. Howey, with the statement: "It was his intention to have joined our Presbytery after the unprincipled conduct of the Synod to which he belonged." The particular conduct referred to was not specified, but it is presumed that Mr. Howey agreed with Mr. Jenkins and Mr. Harris in opposition to the receipt by members of the United Synod of Government salaries or bounty. Mr. Howey never attended a meeting of Synod and his name was never on the Synod's roll.

† The minutes of this session are known to have been printed in a pamphlet, which must now be in somebody's

possession. The opening sermon was preached by Mr. McClatchey, the retiring Moderator.

Accessions.—Messrs. Charles Nichol, of Eramosa, James Cairns, of Albion, and Samuel Porter,* of Trafalgar, having been admitted to the Presbytery of Toronto, and Mr. John Dickey, of Williamsburgh, to the Presbytery of Brockville, since the last session, their names were added to the roll.

Moderator.—Rev. Charles Nichol was chosen Moderator for the ensuing year.

Clerk.—"The Stated Clerk being absent, the Rev. Thomas Johnson was appointed to act *pro tempore*"

A Vacancy. Upon petition of James McKelvey and others, the Presbytery of Toronto was directed to supply the congregation in the Township of Toronto, and the Moderator was appointed to preach there on the first Sabbath of July "and declare the congregation vacant." This was the congregation of which Rev. A. Bell had been pastor.

Reports of Presbyteries.—The Presbyteries of Toronto, Brockville and Hollowell presented their reports, but only that of Brockville is preserved.

Address to the Governor.—Synod prepared an address to be presented to Sir Francis Bond Head, Lieutenant-Governor, etc., assuring him, in the name of ministers and congregations, of their "fixed and unalterable love, firm attachment and sincere loyalty to His Majesty, our Reverend Sovereign, and to the British constitution." No reference was made in the address to Government Bounty, but gratification was expressed that the Governor had declared his "determination to redress every real and substantial grievance;" and the Synod added "We will rejoice to see these highly desired objects accomplished." Of course the Synod deemed equal recognition of Christian denominations as one of the most important features of such a redress of grievances.

Pleasant Bay Seminary.—The project of a Literary and Theological Seminary at Pleasant Bay, Hillier, having been abandoned, the Presbytery of Hollowell was appointed to settle with Mr. Corry, in reference to his collections as agent of Synod.

Off the Roll.—"It was, after consideration, resolved that the name of the Rev. William Jenkins be erased from the roll, but that the Clerk write an affectionate and friendly letter expostulating with Mr. Jenkins, and advising him to a Christian and correct course."†

Rev. Wm. Bell.—The report of the Presbytery of Brockville informed the Synod that under date of September 26th, 1835,† Mr. Bell applied to the Clerk for a certificate of dismission, which was promptly forwarded to him; that, afterwards, the Presbytery ordered the certificate to be withdrawn, because, among other things, of offensive language in his letter about the acts of Synod at a former session. Upon considering the report and the correspondence, § the

possession. The writer would be very thankful for the sight of it, and, if sent to him, he will return it, if required, as soon as its pages can be photographed. The printed minutes for 1838 and 1839 are also anxiously desired, upon the same conditions.

* Mr. Porter, student from the Secession Church in Ireland, was licensed by the Presbytery of Toronto (York), June 3rd, 1835.

† At the organization of the Missionary Presbytery of the Canadas (Secession), December 25th, 1834, Mr. Jenkins appeared and stated his desire, with his church, to unite with that body, saying that, "having been educated in the Secession, he was glad to have an opportunity of connecting himself with a church which maintained the doctrine and discipline which he had long been accustomed to believe most agreeable to the Word of God, and which, during the whole of his ministry, he had gloried in asserting and maintaining." He had, probably, been a member of the "Missionary Presbytery" about one year when this Synodical action was taken.

‡ Four days before (Sept. 22) the Synod of Canada, acting on an overture from its Presbytery of Toronto, re-opened its closed door, so as to permit the admission of Messrs. W. Bell and McDowall on the terms of the resolution of 1833.

§ The last letter in this correspondence written by Mr. Bell, February 5th, 1836, is now in the possession of the writer of this article. In it he says: "A dismission was not indeed granted, but that was not my fault. It was a comfortable reflection that if a dismission could not be obtained, I could well afford to do without it. It was, in fact, of no importance to me personally. It was not required here [by Presbytery of Bathurst], and nothing but a love of order induced me to apply for it at all. I will not conceal from you that I have, oftener than once, been hurt at the conduct of your Church Courts; but what took place at the last meeting of the United Synod at Toronto (June 1834), left me no alternative but to withdraw from it as soon as possible. I have, however, resolved 'to depart in peace,' and I think I have adhered to this resolution." Just what were the acts of Synod which so grieved Mr. Bell, do not anywhere appear.

Synod came to a unanimous vote to suspend the said William Bell from all the functions of the Gospel ministry, in consequence of his irregularity in joining the Bathurst Presbytery, and of the unwarrantable and unfounded aspersions thrown on the United Synod. This suspension was an act of undue severity, which was afterward deeply regretted by the remaining members of Synod.

Mr. McDowall.—The following items are copied from the written minutes:

"The *fama clamosa* respecting the Rev. Robert McDowall was considered, and after . . . solemn and protracted consideration and investigation the following minute was ordered to be made: That from a *fama clamosa*, the Rev. Robert McDowall having acted in an unministerial and unpresbyterial manner, which has been prejudicial to the interests and character of the Synod and himself, it was, on motion, resolved that he be suspended *sine die*, and he is hereby suspended from his ministry as a member of this body, and his name struck from the roll; and that a committee consisting of Messrs. Rogers, Douglass, Smart, Boyd and Lyle be appointed to meet with the Rev. Mr. McDowall . . . and that, after fully investigating the subject, they have power to confirm or annul the suspension."

Government Salary.—"Messrs. Smart, Boyd and Lyle were appointed a committee to draw up papers and documents respecting Government salary and augmentation." Subsequently the Committee reported drafts of the documents required, and Messrs. Douglass and Lyle were appointed to transcribe them. No further information in reference to Synod's action has been found.

Treasurer.—Mr. King was appointed Treasurer of the Synod, and of the missionary fund, in place of Mr. William Bell.

Synodical Committee.—Messrs. Smart, Boyd, King and Nichol were appointed Synodical Committee for the ensuing year.

Synod adjourned to meet at Prescott on the 3rd Monday of June, 1837.

ERRATUM.—It was James Rogers and not James Douglass who preached as a probationer before the Presbytery of York in February, 1833, when the two "American ministers" were rejected by that body. Readers of the article published September 12th, will please note the correction.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Knox Church, Mount Forest, on the 16th September. Messrs. McLeod, Fraser and Turnbull were appointed to confer with the congregations of Markdale and Flesherton in regard to Mr. McAlmon's arrears. Mr. Nicol was appointed to moderate in a call in Amos and united stations as soon as the people are prepared. Mr. Fraser was appointed to moderate in Holstein and Fairbairn as soon as the people are prepared. Mr. Campbell read the report of the deputations appointed to visit supplemented congregations and reduction of supplements. The report was received and its recommendations discussed. It was agreed to recommend that the grant to Ayton and East Normanby be \$200; to Cotswold, \$150; to Dundalk and Fraser Settlement, \$200; and to Proton \$50 this year and next year withdrawn entirely. There was read a petition from North Luther, etc., asking that the services of Mr. Robert McIntyre be continued. The Presbytery decided that the engagement end in October, according to agreement, and Mr. McIntyre was recommended to attend college. Mr. Baikie read a circular from Dr. Topp, chairman of the Board of Knox College, to the effect that an effort be made to raise on an average \$20 from each congregation. Messrs. Baikie and McMillan were appointed to visit congregations and solicit subscriptions. The Clerk was instructed to grant certificates to students before entering College; also to grant a certificate to Mr. G. A. Smith to enable him to enter College. The report of the Sabbath School Convention held under the auspices of the Presbytery in Knox Church, Mount Forest, on 29th July, was read by the Secretary, Mr. Baikie. The report was received and the thanks of the Presbytery tendered to the Committee and other members of Presbytery engaged in it. It was agreed that the stations of Dundalk and Fraser Settlement be supplied by probationers after October. The congregations of Markdale and Flesherton were allowed to provide their own supply during winter. The congregation of Osprey asked the Presbytery for the services of a student or missionary during winter. Mr. Campbell was authorized to obtain for them such supply if possible. The Presbytery adjourned to meet in St. Andrew's Church, Mount Forest, on the third Tuesday of December, at eleven a.m.—S. YOUNG, *Pres. Clerk*.

BOOKS AND MAGAZINES.

The Canada School Journal.

Toronto: Adam Miller & Co.

The September number of the "School Journal," besides timely editorials on educational matters, valuable contributions by practical educators, and the usual departments, well filled, contains a very full report of the recent meeting of the Ontario Teachers' Association.

The Princeton Review.

New York: 37 Park Row. Agent for Canada, Rev. A. Kennedy, London, Ont.

Besides the able article on "Secularized Education," by Principal Dabney, to which we drew attention in our editorial columns last week, the September number of the "Princeton Review" contains several valuable papers, such as that on the "Progress of Christianity in the United States," by Dr. Schaff; "The Problem of the Human Will," by Professor Calderwood, etc.

Good Company.

We have regularly noticed this publication under its former name of "Sunday Afternoon," and meted out to it that measure of praise or of blame which in our judgment it deserved. It was very seldom that we found it necessary to qualify our approval of its contents; but we more than once expressed a wish that it had a more secular title. That wish has now been gratified. Our wish now is that the publication may have, what we can almost venture to predict for it, a brilliant and successful career. Those who are fond of good, stirring, lively literature, correct in its attitude towards religion and morality, will find this magazine what it now calls itself, "Good Company."

Kirwan's Letters.

Philadelphia: Presbyterian Board of Publication. Agents in Toronto, James Bain & Son.

It were a mere waste of words for us to place before our readers any lengthy commendation of the famous "Letters to the Right Rev. John Hughes, Roman Catholic Bishop of New York, by Kirwan." The book is well known—so well known and so well used that we fear many of the copies which have so long had a place in the Protestant homes of Ontario are now worn out. On that account we call the attention of our readers to the fact that the Philadelphia Board have, with admirable judgment, placed this book on their list of publications and issued a beautiful edition of it, which can be procured from Messrs. James Bain & Son, King street, Toronto.

The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

The October number of the "Atlantic Monthly," is fully up to the average in interest and literary merit although few of the names of its more famous contributors appear. The following extract is from an essay on "Burns and the Scotch Songs before him," by Principal Shairp of Edinburgh:

"There is a very general impression, especially in England, that Burns created Scottish song, and that all that is valuable in it is his work. Instead of saying that Burns created Scottish song, it would be more true to say that Scottish song created Burns, and that in him it culminated. He was born at a happy hour for a national songster, with a great background of song centuries old behind him, and breathing from his childhood a very atmosphere of melody. From the earliest times the Scotch have been a song-loving people, meaning by song both the tunes, or airs, and words. This is not the side which the Scotchman turns to the world, when he goes abroad into it to push his fortune. We all know the character that passes current as that of the typical Scot,—sandy-haired, hard-featured, clannish to his countrymen, shrewd, cautious, self-seeking, self-reliant, persevering, unsympathetic to strangers, difficult to drive a bargain with, impossible to circumvent. The last thing a stranger would credit him with would be the love of song. Yet when that hard, calculating trader has retired from the 'change or the market-place to his own fireside, perhaps the things he loves best, almost as much as his dividends, will be those simple national melodies he has known from his childhood. Till a very recent time the whole air of Scotland, among the country people, was redolent of song. You heard the milkmaid singing some old chant, as she milked the cows in field or byre; the housewife went about her work or span at her wheel, with a lilt upon her lips. In the Highland glen you might hear some solitary reaper singing like her whom Wordsworth has immortalized; in the Lowland harvest field, now one, now another, of the reapers taking up an old-world melody, and then the whole band breaking out into some well known chorus. The ploughman, too, in winter, as he turned over the lea furrows, beguiled the time by humming or whistling a tune; even the weaver, as he clashed his shuttle between the threads, mellowed the harsh sound with a song. In former days song was the great amusement of the peasantry, as they of a winter night met for a hamlet-gathering by each other's firesides. This was the usage in Scotland for centuries, and I am not sure that the radical newspaper which has superseded it is an improvement."

The Aim and Influence of Modern Biblical Criticism.

By E. A. Washburn, D.D.

We are in receipt of a pamphlet containing an address with title as above. It was delivered at the Theological Seminary of the Diocese of Virginia, and the main body of it has already appeared in the July number of the "Princeton Review." It is published in its present form by the Society of Alumni of the Seminary referred to. As a delineation of the character and tendencies of the most recent phase of Biblical criticism it is worthy of attention. The following paragraph makes us acquainted with the way in which Dr. Washburn accounts for the extraordinary progress made in Biblical science and the increased attention given to Biblical criticism within the last half century:

"The once absorbing influence of our theological methods has given place to criticism. I am far from the idea that this shows in any sense the decay of sound doctrine. I hold the very opposite. Theology must always have its high rank, because its truths awaken the highest thought of men. But it must find its work in the living atmosphere of the time, not merely repeat the strifes of a past metaphysics with which we have as little to do as with the theory of phlogiston. Our scholars have begun to learn that in a day when Baur and Renan are dissecting apostolic history to prove that the bulk of St. Paul's epistles are of later date it is fruitless to fight over the remains of the Calvinistic and Arminian battle-field. Christian inquiry is therefore leading us to the sources. This is the open secret of the change from the theological to the critical spirit. Had I space, I should be glad to recall in the history of Protestant thought the earlier cases of the same striking fact. Protestantism itself was this appeal from the scholastic systems to the Bible; and its first years were marked by the growth of critical learning. The commentaries of Calvin were for his time a model, yet he was only one in the host of scholars. It was when in its turn the living faith of Luther had been embalmed in a formal theology, that Bengel opened anew the page of the Gospels; and its fruit was the revival of a more spiritual belief as well as a sounder criticism. But I only glance at this history to grasp its principle. We may thank God for the quickening power of the Reformation, which compels us in spite of the tendency at times to drift toward a dogmatic infallibility, always to return to that study of the open Word given as our birthright."

Dr. Washburn is evidently no enemy to the modern school of criticism, but he gives no countenance to the unmeaning cry so loudly raised in the present day, not only by the infidel and the sceptic, but by many professing Christians of the ultra-liberal—that is, as a rule, the more thoughtless and ignorant—sort. The cry is, away with theology! away with creeds! away with doctrine! let us have Biblical criticism instead. A more absurd or unreasonable demand could scarcely be made. Theology is but the systematized result of Biblical criticism. If the modern critics can show that the critics of bygone times, who constructed the system now called orthodox, were mistaken in their interpretations, and that therefore the system constructed by them is erroneous, then these modern critics must construct a new system, and what will they call that new system if they do not call it theology? If they teach at all, with the Bible as a textbook, they must teach *something* regarding man's condition, relations, duties, and destiny; and what will they call that something if they do not call it doctrine? After the most unsparing use of the pruning knife there must surely be something left which they believe, and what will they call the whole of that which they believe—be it little, be it much—if they do not call it their creed? We have no fault to find with Dr. Washburn on this score. He knows enough to keep different things in different boxes and call things by their right names. But he cannot expect everybody to go along with him when in his eagerness to condemn the mystic school of exegesis he says, or at least implies, if we do not misunderstand him, that there is no typical reference to Christ or His work in any rite of the temple worship; neither can he expect all his readers to applaud when, in expressing his dissent from what he calls the dogmatic school, he overwhelms Augustine, Calvin and Arminius, in one breath, with unqualified condemnation. What is to be the name of the new *ism*? There are theories of the Atonement afloat in the present day to which the Calvinist would prefer Arminianism, and rather than embrace which the Arminian would turn Calvinist. However, sound doctrine has nothing to fear from investigation; and even those who are not quite so confident as Dr. Washburn seems to be that the old schools of criticism were all wrong, and that it is the present school that happens to be quite correct, may still be fully as sanguine as he is that the truth will ultimately prevail.

INFLUENCE OF THE MIND ON THE BODY.

Andrew Crosse, the electrician, had been bitten severely by a cat, which on the same day died from hydrophobia. He seems resolutely to have dismissed from his mind the fears which must naturally have been suggested by these circumstances. Had he yielded to them, as most men would, he might not improbably have succumbed within a few days or weeks to an attack of mind-created hydrophobia—so as to describe the fatal ailment which ere now has been known to kill persons who had been bitten by animals perfectly free from rabies. Three months passed, during which Crosse enjoyed his usual health. At the end of that time, however, he felt one morning a severe pain in his arm, accompanied by thirst. He called for water, but "at the instant," he says, "that I was about to raise the tumbler to my lips, a strong spasm shot across my throat; immediately the terrible conviction came to my mind that I was about to fall victim to hydrophobia, the consequence of the bite that I had received from the cat. The agony of mind I endured for one hour is indescribable; the contemplation of such a horrible death—death from hydrophobia—was almost insupportable; the torments of hell itself could not have surpassed what I suffered. The pain, which had first commenced in my hand, passed up to the elbow, and from thence to the shoulder, threatening to extend. I felt all human aid was useless, and I believed that I must die. At length I began to reflect upon my condition. I said to myself, 'Either I shall die, or I shall not; if I do, it will only be a similar fate which many have suffered, and many more will suffer, and I must bear it like a man; if, on the other hand, there is any hope of my life, my only chance is in summoning up my utmost resolution, defying the attack, and exerting every effort of my mind.' Accordingly, feeling that physical as well as mental exertion was necessary, I took my gun, shouldered it, and went out for the purpose of shooting, my arm aching the while intolerably. I met with no sport, but I walked the whole afternoon, exerting at every step I went a strong mental effort against the disease. When I returned to the house I was decidedly better; I was able to eat some dinner, and drank water as usual. The next morning the aching pain had gone down to my elbow, the following day it went down to the wrist, and the third day left me altogether. I mentioned the circumstance to Dr. Kinglake, and he said he certainly considered I had had an attack of hydrophobia, which would probably have proved fatal had I not struggled against it by a strong effort of mind."—*Cornhill Magazine.*

ULTIMATE SUCCESS OF MISSIONS.

Let us form one calculation of the public issue of the agencies now at work in the world, and especially upon the Indian field, with the full understanding that we have time before us. No reflecting person can avoid, whether he takes a religious ground or not, the conviction that the world's future is a striking and wonderful one; we feel morally certain that were even it revealed to us now, it would be inconceivably astonishing; we know that mighty changes must be in store; that things have been on the move since the beginning, and that they will continue to move after we are gone; we know, therefore, in general, that there must be some ultimate stupendous climax of such accumulated motion; we know that the future of prophecy is not at all more surprising than some other result which must take place, and we can repose without distrust in the strength of those deep causes which point to the ultimate overthrow of all false religions, and the substitution of Christianity in their place.

On grounds of reason, then, and apart from the argument of Scripture prophecy, a certain mode of speaking of the conversion of India as if it were a simple impossibility is a mistake. Where does this impossibility lie? Is it that the race is unfitted for Christianity? The Hindoo is a man: nay, the scientific linguist informs us that he is a member of the same human race with ourselves. Is it in the philosophy of Brahmanism? The Gospel has conquered philosophy. Is it in philosophy and superstition combined? That was the very combination which encountered Christianity on its first start, and was surmounted. Is it in caste? Caste can do no more than intimidate and that is no new thing.—*Canon Mozley.*

Scientific and Useful.

PEACH CAKE.—Bake three layers of sponge cake, cut ripe peaches into very thin slices; prepare some sweet cream by whipping, sweetening and flavouring it; spread the peaches, with the cream poured over, between each layer as also over the top of the cake.

CRAMP IN THE STOMACH.—Opium and other powerful remedies often fail to relieve cramp in the stomach. Hot water sweetened with brown sugar and taken freely, rarely fails to relieve this painful trouble. Swift remedies are always most desirable, as they do not disorganize the system or cause reaction.

JOHNNY CAKE.—To a half pint of meal add warm water enough for a thin batter, half a teaspoonful of melted butter, half a teaspoonful of cream-of-tartar, a little soda and salt. If convenient add an egg. This makes an excellent cake, and to those who have not a full allowance of milk and cream it will prove a great help.

GATHERING FERNS.—Fern-gathering parties are now in order, and ladies and children in many places may already be seen taking short drives into the country and to the water-courses and wild spots along the hills, for the purpose of making cozy homes still more attractive during the fall and winter months by carefully stocked Wardian cases, and the gracefully bending dried fronds. The chief obstacle to pressing ferns for indoor decoration is their disposition to curl up as soon as picked. It is best, therefore, to carry to glen and brake a folio made of white porous paper covered with stiff pasteboard. The ferns should be carefully placed between the pages as gathered, and the stiff cover will hold them in their natural shape.

CROWS.—In defiance of what we were taught in our boyhood regarding the villainous character of the crow, and the almost universal belief that he is an enemy of the husbandman, we treat him with kindness whenever he chooses to visit our grounds. When the time arrives for putting in corn we put up no "scarecrows," but scatter soaked corn over the field, allowing them to take all they want. A few quarts of soft corn, scattered every few days, until the growing crop is too large for the crows to pull, is a better and cheaper protection than any scarecrow, and it encourages the crows to visit the field to hunt for worms, grubs, and noxious insects later in the season. If all our insectivorous birds were encouraged to visit the grain-fields and orchards, there would be less occasion to fight insect pests by more expensive methods. —*Weekly Sun.*

SCIENCE AND THE BIBLE.—The Bible declares scientific truth far in advance of its discovery, far in advance of man's ability to understand its plain declarations. Take a few conspicuous illustrations: The Bible asserted from the first that the present order of things had a beginning. After ages of investigation, after researches in the realms of physics, arguments in metaphysics, and conclusions by the necessities of resistless logic, science has reached the same result. The Bible asserted from the first that creation of matter preceded arrangement. It was chaos; void, without form; darkness; arrangement was a subsequent work. The world was not created in the form it was to have; it was to be moulded, shaped, stratified, coaled, mountained, valleyed subsequently. All of which science utters ages afterward. The Bible did not hesitate to affirm that light existed before the sun, though men did not believe it, and used it as a weapon against inspiration. Now we praise men for having demonstrated the oldest record. It is a recently discovered truth of science that the strata of the earth were formed by the action of water, and that the mountains were once under the ocean. It is an idea long familiar to Bible readers: "Thou coverest the earth with the deep as with a garment. The waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away. The mountains ascend, the valleys descend, into the place Thou hast founded for them." Here is a whole volume of geology in a paragraph. The thunder of continental convulsions is God's voice; the mountains rise by God's power; the waters haste away unto the place God prepared for them. Our slowness of geological discovery is accounted for by Peter: "For of this they are willingly ignorant, that by the Word of God there were heavens of old, and land framed out of water, whereby the world that then was, being overflowed by water, perished." We recognize these geological subsidences, but we read them from the testimony of the rocks more willingly than from the testimony of the Word.—*Recreations in Astronomy, by Dr. H. W. Warren.*



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TORONTO, FRIDAY, SEPTEMBER 26, 1879.

THE HOME MISSION APPEAL.

THE appeal on behalf of the Home Mission Fund has been prepared, signed by the Moderator, and a copy sent to every minister of the Church. The General Assembly enjoined every minister to read this appeal from the pulpit on some Lord's day on or before the last Sabbath of September. Many ministers have already done so, some of them making the appeal the text for a sermon on the mission work of the Church. As Sabbath next is the last Sabbath of the month it is earnestly hoped that those ministers who have not already done so will read the appeal to their congregations on that day, and give them an opportunity to contribute to the fund by subscription or otherwise.

As stated in a recent article, the Home Mission Committee meet on the seventh of October, at which date the indebtedness of the Fund will be about \$25,000, and unless a large portion of this amount is in the hands of the Treasurer then, the Committee will be under the necessity not only of contracting the work for the future but also of deducting twenty-five per cent. from the claims of Presbyteries for services rendered during the half year just ending. The salaries of missionaries and of ministers in supplemented charges are at present so very small that it will be a great hardship to those self-denying labourers to have them reduced. To prevent the possibility of this, contributions should at once be forwarded to the Treasurer, so as to reach his hands prior to the meeting of the Committee on the seventh proximo. Delay in this matter may result in a great amount of privation and at the same time retard the progress of the Church, for it is impossible that the Committee can renew grants for another year with no reasonable prospect of being able to meet them when they become due.

From year to year the Assembly has recommended that in those congregations where

there are Missionary Associations moneys should be forwarded quarterly, so as to render unnecessary the borrowing of funds to carry on the schemes of the Church. There never has been a time when it was more important to carry out this recommendation than the present, and we trust that Sessions will see to it that the funds now on hand are immediately appropriated and forwarded within the next ten days.

Is it too much to expect that some of the wealthier members of the Church will in this emergency come to the help of the Committee and enable them to meet all liabilities? We believe that several parties have offered to contribute \$500 or \$1000 provided the entire indebtedness were at once wiped out. It is difficult to obtain concerted action in a matter of this kind, and we hope that these generous friends will not wait for such but at once forward the sums they feel inclined to give, and we have no doubt that others, stimulated by their example, will be led to devise liberal things also.

We have no hesitation in saying that upon the contributions received during the next ten days will largely depend the future of the Church for many years to come. If the fund is heavily in debt when the Committee meet the grants must be reduced and in many cases entirely withdrawn, leaving Presbyteries no alternative but to give up certain fields which will either be left destitute of Gospel ordinances or occupied by other Churches. There are not a few districts where to-day we have weak, struggling congregations because of our inability to take possession of the field in the earlier settlement of the country, many of the original Presbyterian settlers having connected themselves with other branches of the Church by whom they were supplied with gospel ordinances. If, from lack of funds, we are compelled now to withdraw from these fields, they will doubtless be entirely lost to the Church. It is therefore of the utmost importance that the indebtedness of the Committee be wiped out without delay and the way made clear for the continuance of grants to all the fields now worked by the Church. To accomplish this we appeal to all Sessions and to all the friends of the Church to see that contributions are at once sent in, so that the treasury may be at least free from debt prior to the meeting on the seventh of October.

We again remind ministers of the injunction of the Assembly to read the appeal from their pulpits on Sabbath first, if they have not already done so.

In our next issue we will publish the appeal in full.

A JUSTIFIABLE OUTCRY.

IT is by one who calls himself "An Old Fogey." It is found in a late issue of the "Advance." It is against many of the plans resorted to by churches to raise money. It should be read from every pulpit in the land, even if the sermon should have to wait a few minutes. For it is a sermon in itself.

The points the writer raises are these. (1) That the support of the Church should always

be sought on the ground of unselfish and Christian benevolence. But many churches have departed from this ground, and seek their money from concerts, lectures, suppers, fairs, neck-tie parties, maple-sugar socials, and even dances and theatrical exhibitions. (2) That there is no telling where a church, which once takes up with shifts and expedients for raising money, will stop. The temptation will come to provide the most worldly amusements in return for the financial aid it seeks. (3) It is not the slender purses, but the lean spiritual life of church members which makes their treasury lean. Improve the spiritual life of the church, and one of the first results of that will be to fill up the exhausted treasury of the church.

These conclusions are positively incontrovertible. And the wisdom of uttering them now cannot be questioned. In many of our Canadian churches, the social meetings in the week go very far towards nullifying all the preaching of the Lord's day. It is simply a disgrace to any Christian church to allow on its social programmes slangy and coarse songs or readings. And yet it is allowed. In such cases there is no thought as to whether the exercises are demoralizing or stimulating. The sole thought, is will they draw a house? We have heard programmes which were so simply disgusting that the only fit place to carry them out would seem to be a saloon. And yet, so demoralized was the taste of those who planned them, that there was not the faintest protest against their vulgarity. Money was the supreme object of consideration. And the effect on the audience was obvious. Any piece which was helpful to the spiritual life was received in sullen silence, while an encore awaited any reading or song which bordered on the indecent. We may not yet have reached the position of a church we know of, where the Committee of Entertainment absolutely refused to allow anything of a sacred character on the programme. But we are "old-fogyish" enough to believe that that is where very many churches will ultimately land.

The season of the year is at hand when church entertainments will flourish again. Is it asking too much of our congregations when we solicit them to take a strong and decided stand against the tendency to absolutely secularize if not demoralize our Christian sociability? We believe in socials, in a good laugh, in a warm handshake, and every other thing that recreates us without defiling us. But we protest against bringing the spirit of the world into our churches, even though the treasury may be low. Our children, nursed in such an atmosphere, may find it hard to see any need of conversion, or any difference between Christians and the children of the world.

What is wanted in all our churches is a Committee of good Christian men and women, full of joy and steadfastness, who shall supervise every programme; and weed out therefrom everything which would tend to undermine spiritual life or lower true Christian sentiment. With such a board of supervisors, the benediction would not be so often pronounced over the head of the trash which is blessed at present.

ANNUAL EXHIBITIONS.

DURING the past few weeks two great exhibitions have been held in Guelph and Toronto, and this week the Provincial Exhibition is being conducted in Ottawa. These are now well recognized institutions in the land. The progress which they evince as having been made in the past, is a happy augury of future success and prosperity in the same direction. It is not too much to say that these exhibitions have resulted more satisfactorily in every respect than could possibly have been anticipated at the outset.

The presence of the Vice-regal party is a point of resemblance in regard to all these exhibitions. On former occasions the popular representatives of the Queen, Lord and Lady Dufferin, imparted much *clat* to these demonstrations. But this year affords the gratifying fact of a daughter of Victoria adding grace and dignity to these Provincial institutions. The Princess has gained imperishable laurels of love and esteem from the manner in which she has conducted herself. Had Her Highness simply honoured our exhibitions with passing through them and bestowing here and there some appreciative glance, the people would have marked her condescension with approval. But she minutely inspected not only those exhibits which are supposed to be especially interesting to her sex; she added to this an intelligent appreciation of the well-conditioned live stock that were on view, and of the beautiful machinery and skilful agricultural contrivances that were displayed. Such attention on her part was sufficient to endear her to the hearts of all loyal Canadians. But when we remember the kindly visits she paid to our benevolent and educational institutions, she has commended herself besides as a noble woman to the affections of the people.

If the Queen's daughter has thus distinguished herself, the Governor-General has certainly not been behind-hand in his desire to please every one, and the intelligent interest he took in everything submitted to his inspection. Though but a young man he has displayed qualities that indicate a future of great influence amongst us. Not only has he shown an ability and humour that are hardly second to similar well recognized qualities that endeared Lord Dufferin to every Canadian heart, but he has literally made himself one of the people. His warm grasp of the hand will long be remembered. He evinced the deepest interest in everything pertaining to the welfare of the country. With our University, our schools and colleges, he showed the greatest sympathy. He took much pride in the country which he has come to rule in the name of the Queen. And he was not far behind the Princess in his regard for those institutions which are created for the alleviation of human suffering and for the suppression of crime. The visit of the illustrious pair while adding to the distinction which these exhibitions from their own merits would have enjoyed, has given them a very valuable place in the esteem and affections of the nation.

Turning to the exhibitions themselves, they have furnished wonderful proofs of the ma-

terial wealth of this country. During this year we have had to look with gratitude upon the many evidences of the bountiful harvest with which it has pleased Providence to bless the Dominion. Not only in grains and fruits of every description has the present outstripped past years; but in cattle and sheep and horses we have a suggestive proof of the capabilities of the land. These by themselves would suffice to show that this is a singularly favoured country. But in view of the disasters which have come upon the mother country as well as other nations of Europe, they impress upon us our ability to aid the poor and suffering wherever they are to be found. If we grow rich, in supplying the wants of others let us show forth that wealth of sympathy which it becomes a Christian people to cherish. But these evidences of prosperity only constitute a foundation for advancement in educational, literary, scientific and social directions. Such exhibitions furnish a vast and interesting display of the inventions and discoveries which go to make a people prosperous in other senses than those which have reference to material wealth.

The most interesting feature of these displays was the people themselves. The Marquis in one of his felicitous addresses directed special attention to this. Such a thing as these enormous masses of people gathered together on festal and holiday occasions without the seemingly necessary and consequent accompaniments of beastly intoxication and rude violence, are hardly known in the mother land. To say that Toronto and the other cities had not only their own population turned out in large numbers, but had added to this the countless thousands who crowded every railway and their every approach, and that but few instances of brawling or disturbance occurred, would be pronounced marvellous by any visitor from across the seas. The throngs were not only well dressed and comfortably shod, but they showed the utmost intelligence and good order in wending their way through the narrow passages provided for seeing these exhibitions to advantage.

We doubt not but that a still greater progress will be shown in other years. The grounds will be more and more beautified. The products of the more distant provinces will be brought into competition with our own. And in common with ourselves the people everywhere will look forward to other years lying before us, in which still grander displays will be made, and more valuable evidence given of the substantial wealth and prosperity of the Dominion.

THE English Established Church is all the time up before Parliament for some legislation or other. A bill has recently been laid on the table of the House of Lords to regulate the affairs of that Church. It provides that the Archbishops, Bishops and clergy in Convocation may from time to time propose alterations in the Prayer-Book, which shall be presented to the Queen in Council. Such alterations are to be laid before Parliament within twenty-one days of its meeting. Within forty days either House of Parliament may address the Queen, asking her not to accede

to the changes. If such an address is not made, however, within that period, Her Majesty may make an order ratifying those changes, and fixing the date of their introduction. Now, the meaning of that Bill is to put the control of the Episcopal Church in the hands of its clergy. Convocation does not represent the lay element in the Church. We might not be disposed to quarrel with that arrangement if the Church were on the same footing as other denominations. That would be a matter of internal administration with which outsiders would have nothing to do directly. But that Church is a State institution, and it is neither just nor expedient to place its government entirely in the hands of a hierarchy practically responsible to nobody.

BRANTFORD YOUNG LADIES' COLLEGE.

We should be extremely glad to record all the movements of the new Governor-General and his royal partner in life, and to make approving mention of the enthusiastic receptions with which they meet wherever they go, but we could not possibly overtake the work, and so we reluctantly leave it to our secular dailies. Exception must, however, be made in favour of vice-regal visits to Educational institutions, especially those under the auspices of the Presbyterian Church. On Tuesday, the 16th inst., the vice-regal party visited Brantford, and prominent among the places favoured with their presence was the Young Ladies' College. This visit happily inaugurated an important step in the progress of this useful institution—a step which subjects its teaching to the high test of University examinations. Great preparations had been made for the reception. The buildings and grounds were looking their handsomest, and elicited much praise. The lawns and verandahs were filled with visitors, and inside and outside gave evidence of care in the decorations. On the wall at the north, as the visitors approached, was a large motto "Welcome to the Princess Louise," and under it "V. R." The drawing-room was festooned with evergreens, and opposite the royal guests was a very handsome motto, "Vive Notre Reine." The party were received with the National Anthem sung by the students, who were ranged around the drawing-room. The Directors and staff and a number of invited guests occupied places. The President, Mr. Robertson, and the Principal, Mr. T. M. MacIntyre, M.A., received the guests. Miss Mackenzie and Miss Lillie Cockshutt then presented bouquets, one to His Excellency and the other to Her Royal Highness, while Miss Bown and Miss McMullen presented copies of the "Welcome" song which had been engrossed and handsomely illuminated for the purpose. Miss Annie Devereux, the recipient of the Henry Medal—a handsome silver medal, presented by the Mayor to the student taking the highest position in the University class examination—was presented to Her Royal Highness by Mr. Kerr, the examiner. Having received the medal from the hands of the Mayor, Her Royal Highness then presented it to Miss Devereux. His Excellency congratulated the President and staff of the College upon the great measure of success which had attended the Institution during the past five years. He was pleased to be present on the occasion, and it was a satisfaction to the Princess to be thus enabled to show her interest in the cause of female education. He concluded by wishing the College all prosperity. The Rev. Thos. Lowry was present as representing the Presbyterian Church in Canada, and was presented to the Governor-General and the Princess by the President of the Board. Since its first establishment, when the inscription stone was laid by the Countess of Dufferin, the Brantford Young Ladies' College has been eminently successful in its work; and, from the high standard now adopted, it is expected that this second vice-regal visit will mark the beginning of a period of even greater prosperity.

THE whole philosophy of the liquor traffic was explained a few days ago when at a liquor trial an irate dealer broke out as follows: "Judge, there's no use of your trying to stop liquor selling. Just as long as there is eight cents profit on a ten cent drink, rum will be sold, and no one can stop it." The love of money is the root of this "gigantic crime of crimes."

CHOICE LITERATURE.

A GAME OF FIVE.

George Clyde was superintending the mining works at Winding Lake and living with his only and orphan sister, Carol, at the Blue Cove House. He invited his friend Stanfield to come out for a month and Stanfield went out of his way to pick up Frank Severn at Seaport. Severn could not leave at once but asked Stanfield to wait, and introduced him to his cousin, Ottalie Larch, who was in the city on a visit and with whom Stanfield sat and walked a good deal in the week or two that followed and found it very pleasant. When he and Severn took the train at last for the north, Ottalie Larch had become a large part of Stanfield's meditations, in fact he was thinking rather sore-heartedly what an extremely intelligent, modest, humorous, good girl she was, when Severn turned abruptly and asked if he didn't like her.

"Yes, very much," was Stanfield's reply.
 "I knew you would," Severn commented; "I think I'm a lucky fellow, Stan. We don't gush, you know; we've always been friends and sort of fallen heir to each other; but regard and confidence are better foundations for a house than passion." And more to the same effect.

Stanfield looked round in his face and asked sharply, "Severn, what are you talking about?"
 "Why, didn't I tell you? Don't you know? Ottalie and I are going to be married next spring!"

Stanfield looked at him a moment, then turned away and was very quiet the rest of the journey.

They and the Clydes sailed and rode and climbed about the beautiful lake and the hilly bordering country, drank the inspiring air, and snuffed the odours of pine and white clover.

Carol Clyde, was a straight, handsome, eager girl, quick as light to catch the infection of merriment and echo it with flashing, involuntary laughter, but as quick to turn sober at a grave word. Young as she was she had had much grief, and its effect was visible though her natural buoyancy remained. With Severn she was all gaiety and spirit. It was pleasant to see her brilliant face kindle and her eyes flash, and hear her quick laugh and retort to the merry fellow's banter. With the soberer Stanfield she evinced both gravity and an insatiable curiosity. She would listen to him while he talked and ask question upon question, with a surprising simplicity and directness of eye and speech and untingering interest in what he had to tell her of the world, but always turned away and changed to a lighter humour when Severn appeared.

And for his part, Severn showed an immediate and increasing relish for her company, which Stanfield observing did not find distasteful but the contrary. He did not let himself dwell upon it, but kept it apart as a sweet morsel to be enjoyed without reflection. And so swift weeks passed. But upon a certain Saturday morning, as he sat on a huge rock he had climbed, the sudden sight of Severn and Carol together below among the trees and the sound of their voices and laughter heard fitfully, brought him a quick and keen remorse which stayed by him all day and with it a tender, regretful impression of the presence of Ottalie Larch. That evening the four friends went rowing and loitered late. As they parted for the night on the shadowy lawn before the house, Stanfield and Severn stood close together and Severn's eyes followed Carol up the steps and in at the door, and even then they remained fixed on the place where she had disappeared. Finally he turned slowly, as if drawn by some fascination, and met Stanfield's steadfast gaze. And Stanfield spoke, his words turning harsh without his intending it.

"Have you forgotten Miss Larch?"

Stanfield could see, dim as it was, that that challenge staggered him and his features settled with a certain heavy solidity, as loose earth will when jarred together; but his eyes did not drop and he said not a word in reply.

And Stanfield added sternly,

"It's time you went back to her."

"Go back yourself," he answered in a low, unnatural voice.

Stanfield dropped his face and swung off. Indeed, he would! He went plunging down the road toward the city half-a-thousand miles away. He staved on drunkenly for hours, held back and yet impelled resistlessly, as if the elemental forces grasped him and would tear him asunder. At last the road wound up a long and weary ascent, gaining the summit, he turned aside, worn out, and threw himself down under the lee of a great rock and fell asleep. The night was dry and warm and already it was nearly dawn.

The land dipped steeply in a broad sweep from the ridge where Stanfield slept, and the early Sabbath morning crept palpating upon a village far below. The stir of life, faint and sweet with distance, came up to him and mingled with his dreams, the lowing of kine, the bark of a dog, the tinkling of sheep bells, the softened clarion of barnyard fowls. Then the east flashed, and over the boundless, billowy green ocean came the radiant sunrise.

By and by Stanfield woke out of dreams of peace and joy, and looked down on a world miraculously fair and full of the habitations of care and disquiet. In his sleep he had walked among city streets and parks and beside him went Ottalie Larch, modest and happy. He felt the touch of her hand, the very brushing of her garment; heard her soft voice and light tread. And he woke with a mighty love and longing. He went on down the road toward the south, walking unevenly, torn by contending doubts and instincts but driven by the overpowering yearning of his heart.

Presently, up from the east, as if calling to him, came sweet and solemn the clangour of the village bells. He stopped and listened to the resonant swell and decadence of the pealing tones. He had heard many sermons in his time, and many a great bell and carolling chimes had flung out their invitation to him; but now the thought of the simple, rustic people gathering at that summons, each with his care or fear, his weakness, his ignorance, his humbled pride, to confess and pray for light, for solace, for help, guidance,

pardon, release, affected him as never before. A great humility and loneliness came over him, a powerful drawing toward his kind assembling there, and he desired to mingle his own confession of impotence and blindness with theirs. Might there not be some message for him? He left the road and struck straight across country, down steep, over rock and ravine. He passed through the quiet, shabby village streets and came to an old-fashioned meeting house, slipped in and sat down near the door.

There was nothing rotund or polished in the preacher's words, but the first sound of his voice had the fire and power of conviction and enthusiasm, and it took hold of Stanfield like the steadying of a strong hand, before he knew a word that was said. The simple exhortation was nearly at its close. Apparently he had been comforting and stimulating his people in some wide-spread trouble. He paused as Stanfield entered, and took breath for the final words. His eyes passed over his hushed and affected audience and were arrested by the pale, haggard, unkempt young stranger, whose dishevelled dress only set off in incongruous relief his character of a student and a gentleman; and they remained fixed upon him while he began the delivery of the quoted verses with which he closed, and which he made his own by a strong, fervent sympathy and a natural power and pathos of expression:—

"People scattered abroad,
 Poor people of God, who would fain see His face,
 Hardly ye follow the road;
 So much to hinder the race;
 Poor people of God!

And yet why are ye weak?
 This God whom ye serve, is not He your support?
 Do not His promises speak?
 Can ye not trust as ye ought?
 Say, people of God!

What! has His hand lost power?
 Is that arm shortened which holdeth the spheres?
 Gives He a broken tower?
 To shelter ye from your fears?
 Oh no, people of God!

Yes, His promise shall stand,—
 Yes, the Lord heareth His people's cry;
 His grace shall reign in the land,
 The power of hell shall die,
 For you, people of God!"

Stanfield was stirred and affected inexpressibly. He hardly heard what followed, but speedily the benediction was said and he came out with the dispersing congregation. He took no heed of the curious eyes that scanned him with excusable wonder, but he turned aside out of the press instinctively, till the throng should pass, and leaned against a tree. Full of his own emotion, he neither saw nor heard anything else till suddenly the clergyman's pale, fine, eager face appeared close before him and gazed intently into his.

"Can I do anything for you, sir?" he asked.
 "You have," Stanfield answered. "I am one of God's poor people." Unconsciously he took off his hat and his tumbled hair straggled over his forehead; and he repeated in a low tone, "One of His weak, blind children!"

"You have been tempted?"
 "Yes."
 "And you are going straight now, with God's help?"
 "Yes, I should like to promise you that."
 He offered his hand, and the minister took it with a quick, firm grasp, still looking him steadfastly in the face and adding a few urgent words, to which Stanfield only bowed his head. And then the two brother-men, who had never seen or heard of each other before, parted and will not probably meet again.

That afternoon, sitting before the Cove House, he saw a sail boat come round Hammerhead Point and dance in toward the wharf, then dance away again. A lady came over the rocky causeway alone, turning often to look back at the boat, then turned her back upon it and came slowly through the trees. It was Carol. Presently she saw him and hesitated, coming a little way and then looking back. He went to meet her. She saw that he was grave and pale and met him gravely.

"We have been at a camp-meeting across at Red Gap," she told him. "They have gone round with the boat to a more sheltered anchorage."

They sat on a bench under the trees, and were silent, looking off at the white-capped waves and the shallows that ran across them. He asked her what they had heard at the camp-meeting and that led to some serious talk, and when Severn and Clyde came over the hill presently and down the slope, Severn caught sight of them, Stanfield talking earnestly and Carol standing before him with her eyes fixed on his face. Severn stopped a moment and then turned off and went into the house. Stanfield saw him as he turned away and just spoke to Clyde, left the brother and sister together and went in after Severn; but he was already gone out another way.

Stanfield searched and inquired for him in vain, then waited, anxious and conscience-smitten for his return. In the evening he grew impatient and walked away by the mountain road toward Catlin village. Looking in at a lighted place there, to his own surprise he saw Severn with some local new acquaintances and went in and brought him out. They walked side by side a little way; Stanfield's head was bowed. Suddenly he turned and took hold of Severn and said in his face,

"Frank, go home."
 Severn exclaimed at him savagely and then answered:
 "Yes, go home; go home and leave the coast clear for you,—why don't you finish what you mean?"

The blood flew into Stanfield's head so that it sank and swam, but he would not let go of Severn's shoulder or be moved to anger. And when the blackness went out of his eyes he lifted them and said as before,—

"You are mistaken; I don't want to stay. Come home; come home with me—did I say so?"

The persistent affection of the tone, glance and grasp wrought upon Severn, and he sank together and shook so that he had to sit down on a step. Stanfield stood beside him and waited for him to lift his head. He did so presently and spoke,

"Take me away, Stan. Don't leave me; don't let go of me; don't go back there."

They set out for Trestleton at once, waited there for a train, and by morning were on their way cityw. rd.

The day afterward Severn came into Stanfield's room at Seaport. He looked black and unrefreshed. Stanfield spoke of starting west again immediately.

"If you do I'll go back," Severn said. "You've got to help me through this, Stan. How am I to go back to Ottalie? I've made a horrible blunder there; that was nice stuff I was talking on the train the night we went out, wasn't it?"

"I should think it was," Stanfield growled.
 "Anyway I can't put on a smug mouth with her as I used to, and it would be lying to her if I did," Severn went on. "Have I any right to deceive her by silence either? Things are not the same and I can't make them. I'm more than half inclined to be honest with her and tell her the truth at once."

That seemed very plausible doctrine to Stanfield at first and carried his sense with it powerfully. He sat with his face away, but presently a scornful expression grew upon him and he looked up and answered sneeringly,

"That's very fine logic, Severn. What do you mean by truth? You'd keep your word as long as it's pleasant and convenient. There's only one side to a bargain and there's no such thing as a binding obligation. There was no consideration in the contract and you're going to be honest and declare you won't be bound by it. You'd give your note, like Micawber, and thank God that debt was paid."

"No," Severn thundered back, "but when I had lost the money or had it stolen and was sure I couldn't get it back, I wouldn't go sneaking on, pretending I was going to pay in full at date. I'd swallow my pride and walk up and tell the truth and ask the creditors what they wanted."

"Yes," pursued Stanfield, "and you'd feel justified in gambling with the money or carrying it round in your pocket and showing it in public places. It would never occur to you that you ought to put it in a safe place and shun avoidable risks."

In the end Stanfield stayed.

Two or three weeks later he was still in the city. Walking one morning, moody and alone, he came opposite a little park; it looked green and cool with its fountain playing up among the trees and flashing with a ceaseless, streaming sound, and the voices of children were heard, high and happy. As he looked across, some passer stopped and he turned round and saw Carol Clyde standing beside him. She smiled quietly.

"It looks like a pleasant place," she said.
 "Very," he answered; "shall we walk through it?"
 "Yes," she replied, and they crossed over. He asked about her brother and when they came.

They strolled round the basin, watching the graceful jet flash and foam in the sunshine. At the farther side the breeze carried the spray over the walk.

"It's too damp for you there," Stanfield said; "here is a seat where we can watch it."

He sat down but she stood beside him, looking up steadfastly at the tossing water. And, handsome as he remembered her, Stanfield was astonished at the brilliant beauty of her face; he thought he should not be surprised if he saw it shining in the dark. There was a fascination in it, so that when she turned, her eyes met his full upon her. And she said,

"Will you tell me why you went away?"
 He did not answer for a minute, but he met her gaze with steadfast gravity.

"No," he said then, "I don't think I have a right."

She looked up at the fountain, then back at him.

"At least you can tell me whether I was the cause?"
 Her remarkable simplicity and directness or some vaguely felt power behind them stirred an answering frankness in him.

He replied,— "Yes, you were."
 Her eyes did not turn from his, but a deeper fire burned in her cheeks and lips when she spoke again.

"I am sorry for that; I did not mean it, I am sure."

"I know you did not," Stanfield answered. "But I suppose we often do harm without knowing it."

"Then I have done harm?" she queried.

"Did I say that? I did not mean to say that."

"But it is true," she continued, "and if I have hurt anyone, ought I not to know it? Have I made trouble between you and Mr. Severn?"

"No, we are good friends." Then a sudden impulse moved Stanfield and he added rapidly,— "I was mistaken if I said you did harm; if any wrong was done it was richly deserved, unless indeed, it was you that suffered it. You were the innocent one of the three."

She sat down on the bench and her eyes drooped.

"Have I a right to know more?" she asked softly.

(To be continued.)

THREE TYPICAL PREACHERS.

It has been my recent privilege, says a correspondent of the "Examiner and Chronicle," to hear three London preachers who enjoy a world-wide renown. Poles apart in their ecclesiastical relations, schools of belief and methods of thought, they agree in the fact that each after his kind is a leading and representative man.

CHARLES H. SPURGEON.

Not much need be written of him who was first in the order of my hearing. It goes without saying that Mr. Spurgeon is a most royal preacher—considered merely as a preacher, probably the foremost man in Christendom. His Tabernacle constitutes one of the very biggest institutions in big London. It is now all but universally recognized as

such. The newspapers that once sneered at him as a charlatan or mountebank have quite laid aside their contemptuous airs, and now speak of him with respect. It is at last pretty well understood that a man who for twenty-five years can hold a regular audience of from five to seven thousand people, must be a somewhat potential unit in this world's affairs. When I heard Mr. Spurgeon the other Sunday he was, I think, at his best—much better, according to the information of friends, than on the Sunday immediately preceding and following.

Mr. Spurgeon I take to be the foremost preacher in the world, not because of pre-eminence in genius, but by virtue of the fact that he possesses nearly all the elements of good preaching in harmonious combination. Others surpass him easily enough in this or that particular quality of pulpit excellence, but none equal him in the happy union of all these qualities. Many preachers are more learned, more profound, more logical, more inspiring and suggestive to the intellect. Many surpass him in the lofty flight and broad sweep of their imagination. Many are more contagious and magnetic on the emotional side; but where is the man that has all these, and yet others, in such respectable degree and so admirably blended? And he has a voice such as nobody else possesses—a voice that gives to a platitude the dignity and effect of an apothegm. I suspect he could pronounce the word "Metoposmia" in such way as to throw an audience into tears. Best of all, Mr. Spurgeon is an uncompromisingly loyal preacher of the gospel. He packs the Tabernacle by no sensations, but just by telling over the old, old story. For this I do greatly honour him. He has done a work of infinite value, by showing us that what we want "to draw" is not "another gospel," but the ancient Gospel uttered as if it were God's truth.

CARDINAL MANNING.

On the next Sunday, seeing Cardinal Manning announced to preach in the Pro-Cathedral, South Kensington, I went in search of his Eminence. (Rome is careful not to call things by names that anybody else uses. By Pro-Cathedral, I believe is meant a temporary Cathedral.) I sought the Cardinal with large expectations. I was prepared to see a splendid edifice crowded with a vast throng, and rather looked to find some ducal coronets at the door. Judge of my not unpleasant disappointment on being ushered into a house of exceedingly moderate pretensions, both as to its size and architectural character, not nearly filled, and the audience in social quality evidently not much above a Romish audience in America. It is said that the Cardinal is expecting to get back Westminster Abbey and the other edifices that Henry the Eighth stole from mother Church, but judging from what I saw at the Pro-Cathedral, the day of this recovery is considerably distant.

Presently his Eminence mounted the pulpit, duly preceded and followed by candle-bearers, train-bearers and the rest. He is an old man of slender figure, with a sincere, benevolent, classical face, apparently worn with study and care. He somewhat resembles Dean Stanley. His preaching was simple, earnest, conversational in style, and characterized by admirably pure and nervous English. In substance and tone the sermon, as was to be expected, leaned towards the value of works and ascetical practices. In contrast with Spurgeon's sweet, encouraging presentation of divine truth, it adopted a strain somewhat harsh and depressing, though there was very little in its doctrine or spirit to which a Protestant hearer could take exception. The Sunday proved to be that of the unhappy St. Lawrence, whose pictorial agonies as he writhes on his burning gridiron are nearly as familiar to us, and much more horrible, than those of poor St. Sebastian, stuck as full of arrows as a pin-cushion of pins. Glancing at the life of the martyr, the Cardinal said that the obvious lesson of his example was a lesson of "fortitude;" and so, taking for a text the words, "Be strong in the Lord," he proceeded to enforce the importance of this virtue.

The sermon was able and interesting, though without anything to mark it as the work of about the most eminent Roman Catholic prelate in the world. In the course of his observations the Cardinal surprised me by asking his "children"—in this tender phrase he often addressed his hearers—"Who of you fasts now?" "Who abstains from meat on Fridays?" I was not prepared to hear from such lips the confession of extensive revolt against the absurd tyranny of the Church.

STOFFORD A. BROOKE.

In the evening of this same Sunday I listened to the above-named clergyman in his chapel in Bloomsbury. Said chapel is a miracle of inconvenience and discomfort, and would not be tolerated for a day anywhere in the world but in dear, stupidly conservative old England. The perpendicular backs of the pews come up to the sitter's ears, and the ponderous galleries project themselves nearly into the middle of the audience-room. Mr. Brooke is a florid, burly, typical Englishman, some forty years of age, a bad voice, and what is very uncommon in this island, a bad voice, and what is lamentably common, a bad delivery. He has a little impediment in his speech that I rather like, which compels him to wrestle gently with the letter r, so that when he would say round or rain, he says rround and rrain.

Having in view the witty distribution of the English Church people into Plitudinarians, Attitudinarians and Latitudinarians, it is well known that Mr. Brooke is a shining light in the last division. On this occasion he stuck to his class. His sermon was a very nice little æsthetical homily on what constituted "the light of home." He described this light as consisting mainly in good temper, the allowance of freedom to the various members of the family, and in work. The discourse was put in very sweet and beautiful English. Some of its illustrations were exquisite, and I have no doubt that if printed, it would make very charming and useful reading. My feeling while hearing it was, that as an occasional sermon it was proper enough, especially if it had been somewhat tinctured with the gospel; but regarded as regular Sunday food, it struck me that it would be good of a very watery sort.

London, August 13, 1879.

JEALOUSY.

There is a story in the Bible which we do not often read. It is in a very strange book to be in the Bible. The name of God does not occur once in the book, and the whole story reads more like an eastern fable or a bit out of the "Arabian Nights" than a piece of God's word. It is the book of Esther. There we read about the sojourn of certain Jews in the kingdom of Persia, among whom was an old man named Mordecai, with his niece Esther, who afterwards became queen. The king's chief minister, Haman, was richer and more powerful than any of the other nobles. He had many children, and many honours, and everything that could delight his heart; and yet he hated this Mordecai so much, and was so jealous of him, that when he was telling of all his honours to his wife and his friends, he said, "Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate." Then he arranged a plan by which he might have Mordecai hanged upon a gallows fifty cubits high. The gallows was built, and all things were ready, and then, by one of those sudden changes of oriental caprice, the gallows which was prepared for Mordecai, received Haman, who, coming under the sudden frown of Ahasuerus the king, was sentenced to be hanged upon this high scaffold.

We hear a great deal to-day about green-eyed jealousy. This is the wonderful lesson of Shakespeare's play of Othello. Too many people think this term "green-eyed" is a mere figure of speech. But jealousy does make us look at things in a wrong light! People who are jaundiced look yellow; the whites of their eyes are yellow, and everything appears to them tinged with their own yellow sickness. Then there are other people who are colour-blind. Everything looks wrong to them. They cannot distinguish one colour from another. And people who are jealous of others see them in a false light. They look at them with a jaundiced, diseased eye. They will believe nothing good of them; they find fault with everything they do; the sight of others whom they hate being happy, makes them unhappy. As when Haman said, after reviewing all his honours, and glories, and then thought of the poor old Jew whom he hated, "Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate."

Malaria is a terrible disease. It poisons the blood and spoils the system. It starts up all sorts of symptoms which we try to cure with medicine, and which cannot be cured until the intruding curse of malaria, the sickening blood-poison, is rooted out of the system.

And jealousy is a moral malaria in the heart. It makes everything appear sickened and green with its hated blight. It has the curse of God upon it. It kills out all human happiness; it separates us from our friends, and will give us a loveless old age. Rooks and ravens, those ugly black birds, are said to kill the trees in which they make their nests. And the black raven of jealousy does the same when it makes its nest in the human heart.—Rev. W. W. Newton in S. S. Times.

THE BIBLE IN THE SABBATH SCHOOL.

It is a mistake to complain that "the Bible is not used in the Sabbath school," it is as if one complained that figs do not grow of thistles. Teachers and scholars who have no use for the Bible there will not bring it, of course, and to force it into their hands is to do nothing towards its use. The evil is in the thistle. Let us have such teachers, and such scholars, and such a use of the lesson leaf, as that we shall not be able to get along without the Bible. Let us quit pleading for the shell of the virtue when we may have the virtue itself by a little effort in that direction. (1) Supply no Bibles in the Sabbath school; let them be owned and brought; present them if they cannot be afforded by the scholars. Ownership of a Bible is almost a prerequisite to its use. (2) Expect and promote the use of the references, both to verses and to incidents, as of chief importance in the study of the lesson out of school and in it. The best questions on the lesson arise out of a study of the text itself, and the best illustrations of our lessons are found in the Bible. Besides, a single lesson should promote a study of the Bible as a whole, to which each lesson ought to be made a sort of a key. (3) Let a lesson of Scripture elsewhere in the Bible be always read for opening, either relating to the lesson or of a devotional character, thus bringing all Bibles into use regularly.—S. S. Journal.

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The scheme of instruction in cookery in the London Board Schools provides for the giving to the older girls in certain schools at least twelve lessons in practical cookery, the lessons to be given upon one half-day in each week. The instructor is appointed by the Board and receives a yearly salary of \$300. Twenty-one of the London schools are to have kitchens; five are now in actual operation. There is no waste, as the food cooked is sold.

ROMAN Catholics view with great concern the advance of Protestantism in Rome. Since 1870 no less than fourteen Protestant churches have been built in the Eternal City, and Protestant schools and asylums are springing up, while Protestant literature is being extensively circulated. More schools and churches are to be built, the Waldensians having some \$60,000 or \$65,000 in hand ready to purchase a site for a new edifice. The Catholics say, however, that, though the Protestant missionaries are numerous enough and active enough almost to convert the whole nation, not many converts are really won; but they express amazement that the money for these missions is raised so easily.

BRITISH AND FOREIGN ITEMS.

The first church in Spain built in connection with the Church of England has just been opened.

The French Protestants, numbering about 700,000 souls, contribute about \$200,000 for Home and Foreign Missions.

The richest University in the world is that of Leyden, in Holland. Its real estate alone is worth over four million dollars.

It is announced that a treaty between Russia and China has been signed, by which the latter pays the former five million roubles and cedes a strip of land.

The use of alcoholic drinks is responsible for double the proportion of suicides in France within the last thirty years, according to the statement of the Secretary of the French Temperance Society.

Of the 515,786 members of the Church of Scotland a large majority of 297,375 are women. As women have equal voting power with the men, the balance of power in the Church lies with the women.

A ROMAN Catholic bishop in Poggio, Mirteto, says Catholicism is rapidly losing ground, and unless the secular arm of Europe interferes Italy will be a reformed country at the beginning of the twentieth century.

FOR the Free Church Moderatorship it is understood that the Rev. Dr. Hanna, son-in-law and biographer of Dr. Chalmers, will be proposed, for the next Assembly, 1880, being the centenary of Dr. Chalmers' birth.

THE death is announced of Mr. Joseph Gurney, Treasurer of the London Religious Tract Society. The excellent "Annotated Paraphrase Bible," published by the Society, was prepared under his auspices.

It is said that so far as is known the first sermon on temperance, and announced by advertisement as such, in the old world, was preached by Rev. Dr. Edgar of Belfast, in 1829. A jubilee celebration of the occasion is to be held shortly.

THAT foolhardy seaman and wife who tempted Providence by adventuring over the Atlantic in a little boat, the "Uncle Sam," paid the penalty in extreme suffering and exposure in a terrific gale, and in the loss of their craft, though they were rescued by a passing ship.

IN Central Africa a large number of Jewish negroes have been discovered. Nearly every family possesses the law of Moses on parchment. They trace their origin to the first captivity, when some of the natives fled to the desert and intermarried with the natives.

THE Catholic hierarchy of France are diligently encouraging pilgrimages to the various shrines of the Virgin, where they pretend she dispenses miraculous gifts. This may all be well for enriching the coffers of the Church, but what does it say for the intelligence and honesty of the priests.

THE Macrae case in Scotland is likely to lead to a law-suit to decide the ownership of the property. There is a minority of two elders and thirty communicants who desire to adhere to the United Presbyterian Church. Mrs. Gamble, the most liberal contributor to the congregation, does not now attend Mr. Macrae's services.

THERE are eighty colporteurs in connection with Mr. Spurgeon's church in London. They visit every month about 75,000 families. During the past year 162,000 tracts were distributed gratuitously, and over \$41,000 was realized from the sale of 927,000 separate publications. The total number of visits during the year was 926,390.

THE Convocation of York has been discussing the Athanasian Creed, but has come to no agreement. The Bishop of Durham, Dr. Lightfoot, said the use of the creed, which was not a creed in the proper sense, should be made optional, and he moved to amend the Rubric accordingly. He regarded the damnatory clauses as a stumbling-block. The Bishop's motion was lost, as was also one removing the Rubric. The English Church Union has addressed a paper to both Convocations, protesting against further license in respect to the use of the creed.

THE land-rent question is producing disorder in Ireland. The mob in Limerick bids fair to be followed by others of the same sort. In England the farmers pay \$335,000,000 rent to the large landholders who hold their immense estates by the laws of primogeniture and entail, and are unwilling to subdivide them and sell to the farmer, or to reduce the rent very materially. The occupants of these lands work them on a rental basis established sixty or seventy years ago, and they find they cannot make both ends meet, the past few seasons having been especially disastrous to crops. In Ireland the exclusion of tenants from the land on failure to pay the exorbitant rent has brought about much ill feeling.

THE situation in Afghanistan is still such as to occasion great anxiety. The disposition of the border tribes creates apprehension that they may join the revolt, and rumours are rife that the disaffection is spreading rapidly through the central districts. Gen. Roberts has telegraphed for four additional regiments, and the first suggestion of a sudden dash on Cabul has been abandoned. The advance of the main body of troops, it is thought, will commence in about twenty-five days and the army should arrive in Cabul October 20th. Conflicting reports are in circulation with regard to the position of the Ameer. At one time a rumour of his assassination prevailed, then of his suicide; again that he was doing what he could for the British, and last of all that he had declared against them, and even that he was an accomplice in the attack upon the British Embassy. These conflicting reports show the difficulty of obtaining the facts. Great complaint is made by the British Commissariat on account of the difficulty of obtaining transportation. Two influential St. Petersburg journals of the 15th inst. consider the present a favorable opportunity for Russia to secure her hold on Central Asia and to strike a deadly blow at British interests there. Under these circumstances the daily despatches from India are awaited in England with intense anxiety.

MINISTERS AND CHURCHES.

By appointment of Presbytery Rev. J. Breckenridge moderated in a call in Brampton and Malton. The call was given in favour of Rev. E. D. McLaren, B.D. The stipend offered is \$1,000 and a free house.

SPECIAL sermons were preached in Cooke's Church, Toronto, on Sabbath last by the Rev. Dr. Gregg of Knox College, on behalf of the Poor Fund of the congregation, which was well nigh exhausted. Collections were taken up after each service, by which the sum of \$50 was realized. The sermon in the evening was one of Dr. Gregg's happiest efforts, the subject being the "Exaltation of Christ." These gratuitous services on the part of Dr. Gregg place this congregation under additional obligations.—COM.

REV. JAMES SMITH has been appointed by the American Board of Commissioners for Foreign Missions as a missionary to Bombay. He had previously offered his services to the Foreign Mission Committee of the Presbyterian Church in Canada and to all the Presbyterian Churches in Great Britain and America, but, from lack of funds, none of these could employ him. Mr. Smith is the fifth Presbyterian minister from Canada appointed to the Foreign Mission Field by the American Board within this month.

THE annual congregational picnic of St. Andrew's Church, Scarborough, was held on the church grounds on Wednesday, 17th inst. The attendance was large. Practical and pithy addresses were delivered by Mr. Carmichael of King, Mr. McKay of Scarborough, and the pastor of the congregation, Mr. Macgillivray. During the past summer the walls and ceiling of the church have been repainted, and all the pews cushioned. Though one of the largest of our country churches, there is at present not a single sitting unlet.

THE new Presbyterian church, Brockville is fast approaching completion. It will be opened for divine service early in November. This building, when finished, will be one of the finest ecclesiastical structures in Central Canada. In style and finish it will compare very favourably with most of the churches even in the Presbyterian City of Toronto. Glass of a very superior quality, manufactured by a Toronto company, has just been put in the windows. A valuable organ is being made by Warren & Co. of Toronto. The seating capacity is about 1,000. The auditorium is almost square. The seats will be semi-circular in form, rising gradually in elevation from the platform to the front of the building. There are two principal entrances, the workmanship of which is superior. The edifice will cost about thirty-three thousand dollars when completed, and will be an honour to the old-organized congregation of the First Presbyterian Church, Brockville. We hope it will also be for the glory of God. The various committees are composed of men of long experience in the work of building. To this fact, as well as the convenience of the building material, is to be attributed the cheapness of this edifice. A few years ago this structure could not have been erected for less than fifty or sixty thousand dollars. We congratulate the pastor, Rev. Geo. Burnfield, on the success of his own and his congregation's labours.

KNOX Church, Kincardine, Ont., was dedicated to the worship of Almighty God on the 7th of September. Rev. Prof. Gregg, D.D., conducted the services in the morning, taking as his text, Heb. i. 1-3. The discourse was lucid and practical, and displayed to advantage all the homiletical excellencies for which the Doctor is so widely and favourably known. The Gaelic services, of which Rev. John Anderson of Tiverton took charge, commenced about one p.m. and were of a most interesting character throughout. The rev. gentleman took for his text, Acts v. 32: "And we are His witnesses of these things;" and succeeded in touching the key that thrills the Highland heart. The services of the afternoon and evening were conducted by Rev. J. Smith of Erskine Church, Toronto. The text in the afternoon was Judges v. 23, and in the evening Luke xiii. 24. Both discourses were listened to with closest attention, being full of wholesome truth and delivered with the electrifying eloquence so characteristic of the preacher. The church, which is seated to accommodate over 1,000 hearers, was filled to its utmost capacity—all the aisles in the body of the church and in the gallery being temporarily fitted up to supplement the pews for the occasion. On Monday evening Rev. J. Smith delivered his popular lecture entitled, "The Sins of the Pews," in which a series of

pungent and practical hits were made by the aid of illustrations, anecdotes, etc., in such a manner that the audience was kept in the best of humour while receiving most wholesome instruction. There was also a social entertainment on Tuesday evening at which addresses were delivered by Rev. Messrs. Smith, Large, Anderson, McDonagh, Stuart, Hilts, Mason and Davidson. The choir of Knox Church, under the efficient leadership of Prof. Marshall, rendered excellent service on all these occasions. The pastor, Rev. J. L. Murray, at the close of the entertainment on Tuesday evening, announced that the following donations were made towards the church: Frescoing of the church throughout (cost \$400) by the Ladies' Aid Society; three chandeliers and all other lamps required in the church (cost \$218) by Mr. and Mrs. Robert Richardson; pulpit and three pulpit chairs (cost \$200) by Mr. and Mrs. John Watson; door mats, stair and aisle matting, and other articles of church furniture (cost \$175) by the young ladies and gentlemen of the congregation; a handsome communion table by Mr. Alex. W. Stuart; collection plates by Mrs. D. Gillespie; church clock by Inspector Campbell, and all the carpeting required in the church by Mrs. Capt. Rowan and Mrs. J. L. Murray. It is also expected that the farmers connected with the congregation will combine to build a handsome fence round the church. The liberality manifested by the congregation during the year is highly commendable. Trying as the times are, owing to the present depression—and in no places is the stringency felt more than in towns of the size of Kincardine—Knox Church contributed since last January no less than \$3,631 for strictly congregational purposes. Continued dedication services were conducted on September 14th, by Rev. Dr. Sutherland of Grand Haven, Michigan. The audiences were large and the services of a solemn and searching character. Net proceeds of all the dedication services \$509.71.—COM.

PRESBYTERY OF HAMILTON.—This court met on the 16th inst. Twenty-five ministers and thirteen elders were in attendance. Rev. D. H. Fletcher was appointed Moderator for the next six months. The reports of Committees appointed to visit supplemented congregations and mission stations were received, and it was resolved to apply for \$200 for Vittoria, \$200 for Port Colborne, \$200 for Port Dalhousie, \$100 for Dunnville, \$300 for the Fort Erie field. A Committee was appointed to inquire into the state and prospects of the congregations of North Pelham and Port Robinson. The report of the Committee appointed to visit Saltfleet in reference to a misunderstanding between that session and Mr. John Soules, was received and adopted so far as to instruct the Session to give Mr. Soules a certificate of good standing. Messrs. A. C. Howard and C. Herald were recognized as students for the ministry, the former was certified to Knox College, the latter is to carry on his studies at the High School. Messrs. James, McGregor, Reid, Scouler, and Craigie read the discourses required of them. Leave was granted to Nairn Church, Strabane, to raise \$2,000 by mortgage on the church property. Moderation in a call at St. Anne's was granted. A resolution on contributions to the Home Mission Fund was adopted. Mr. Burson gave notice of motion for holding Presbyterial visitations within the bounds. It was intimated that the late Mr. Bowman of Dunnville had left legacies to the several schemes of the Church. A committee was appointed to prepare a minute on the subject. A petition from Mr. Thos. Shaw of Binbrook was received, and in accordance with it Mr. Shaw was restored to his place in the Church and Session. Sessions were instructed to arrange for holding missionary meetings as may be found most expedient in their several congregations.—JOHN LAING, Clerk.

PRESBYTERY OF CHATHAM.—This Presbytery met at Windsor on the 16th September. Adelaide street and Wellington street churches, Chatham, presented petitions to be united as one congregation under the designation of First Presbyterian Church, Chatham. The prayers of their petitions were granted. A petition from these congregations for leave to build a branch church in South Chatham was laid on the table, and the Clerk was instructed to notify St. Andrew's church, Chatham, of this application. Mr. John Brown, Chatham, applied to be received as a student, under the care of the Presbytery, and to be appointed a catechist. A committee was appointed to examine him, which at a subsequent stage reported favourably, and

he was received as a student and appointed as a catechist. The Ridgetown church asked and obtained liberty to borrow money on their new church edifice. A letter was read from Rev. John A. McAlmon in regard to arrears of stipend. The Clerk was instructed to write to the congregation of Dresden on the subject. A committee was appointed to hear the discourses of the students who were present. The next regular meeting of Presbytery was appointed to be held at Chatham on Tuesday, 16th December next, and in First Presbyterian Church there. Mr. McKechnie stated that the session of Bothwell and Sutherland's Corners made no objection to the formation of a new mission station in North Dawn. The Committee on expenses of delegates to General Assembly reported progress and was re-appointed. Agreed to ask Home Mission Committee for the following supplements: \$100 per annum for Buxton; \$2.50 per Sabbath for Leamington, etc.; \$150 per annum for Amherstburg; \$100 for Dover and Chalmers' Church; \$100 for Florence and Dawn. Petitions were received from Dresden and Knox Church, Township of Chatham praying to be united into one pastoral charge; the prayer of the petition was granted and Mr. J. Cairns was appointed to labour in this field for the next six months. Mr. Armstrong was appointed Moderator of the session and Mr. Webster to co-operate with him as assessor. Knox Church desired Mr. Battsby to be thanked for his services as Moderator of Session. It was agreed that the plan of last year for holding missionary meetings be adopted, with the understanding that missionary sermons on the Lord's day may be substituted for missionary addresses on a week day. The Presbytery then resolved itself into a Sabbath School Convention, the Moderator in the chair.—WILLIAM WALKER, Pres. Clerk.

OBITUARY.

The Presbytery of Barrie unanimously adopted the following resolution on the occasion of the death of late Mr. Richard McKee, and ordered copies to be sent to Mrs. McKee and the session of the congregation of First Essa:

The Presbytery being informed of the removal by death of Mr. Richard McKee, one of the elders of the congregation of First Essa, desire to place on record an expression of the high estimate which they entertain of the character and standing of their departed brother. Mr. McKee was a native of Ireland and along with the family to which he belonged he emigrated to this country early in life, and settled in the Township of Essa. He entered into communion with the church in eighteen hundred and forty-one, and was ordained to the eldership in eighteen hundred and fifty-eight. In all the relations of life—as a member of the community at large, in his connection with the Church, in the eldership of the congregation under the pastorate of three successive ministers—the Presbytery are gratified to learn that Mr. McKee uniformly bore himself in such a way as to commend himself to the confidence and esteem of all acquainted with him. Mr. McKee as a member of Presbytery representing for many years the congregation of First Essa, was constant and faithful in his attendance, and his presence and wise counsels were always welcome and highly valued.

The Presbytery wish hereby to express their sympathy with the congregation of First Essa in the loss they have sustained, and especially their earnest condolence with Mrs. McKee and the family, who have been called upon to mourn the removal of a kind, faithful and exemplary husband and father, and their hope that the family may richly experience the truth of the promise that God is a "father to the fatherless and a judge of the widows in His holy habitation."—COM.

EIGHTY years ago the Porte allowed only three hundred Jews to reside in Jerusalem. There were 13,000 there in 1375. The Jews have bought up all the land that could be bought in the holy city, and have also built entire streets of houses outside the walls. The German Jews have no less than sixteen charity associations in the city. The religious congregations already number twenty-eight. Two journals have been started. In the Jewish hospitals 6,000 patients are treated annually. A Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. The value of land at the gates of the city has increased more than tenfold in ten years, and building and constructive work of all kinds is carried on night and day.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XL.

Oct. 5. } OUR GREAT HIGH PRIEST { Heb. iv. 14-16, v. 1-6.

GOLDEN TEXT.—"Seeing He ever liveth to make intercession for them. —Heb. vii. 25.

HOME STUDIES.

- M Ex. xxviii. 1-12.... Aaron's priesthood.
- T. Ps. cx. 1-7..... A priest forever.
- W. Heb. iii. 1-19..... The High Priest of our profession.
- Th. Heb. iv. 1-16.... The throne of grace.
- F. Heb. v. 1-14..... Called of God.
- S. Heb. vii. 1-28..... After the order of Melchisedec.
- S. Heb. viii. 1-13.... A better covenant.

HELPS TO STUDY.

The epistle which contains the present lesson was written to Israelites, in Palestine or elsewhere, who had embraced Christianity; and thus it is that we find it always takes for granted that its readers are well acquainted with the Old Testament Scriptures, with the rites of the temple service, and with the office of the Levitical priesthood. As indicated in the title in our English translation, its authorship has been generally attributed to the Apostle Paul, and although many eminent scholars, such as Erasmus, Calvin, Luther and Alford, questioned its Pauline authorship, the weight of modern scholarship seems to be in favour of the view that it was dictated by Paul and written from memory by Luke. The design of the epistle, the commentators say, is to shew the superiority of the Gospel to the Jewish covenant. It shews this, but it shews more than this. It teaches that the ceremonial dispensation—good and valuable in its own time and place—derived the whole of its value from the fact that it typified the Gospel dispensation; and that now, in the presence of the typified reality, the typical shadow was utterly useless and had no place. The great aim of our lesson seems to be to induce the Hebrews and others to turn away from the Aaronic priesthood and from all other human mediation and to accept of Christ as their great High Priest and the only Mediator between God and man. The following topical division may be adopted: (1) Christ a Human Mediator, (2) Christ a Sinless High Priest, (3) Christ a Divine Mediator.

I. CHRIST A HUMAN MEDIATOR.—chap. iv vers. 14-16. The great cause of the alienation of man from God is sin. On this account, if on no other, it was necessary that the Saviour should be human. The race that sinned must make full satisfaction to divine justice either in the persons of the individuals belonging to it or in the person of a duly qualified representative. Such a representative believers have in Christ. Unbelievers cannot claim Him as their representative, just because they will not. Christ, a man, representing, or standing in the place of, all the men, women and children who accept Him as their Saviour, suffered the punishment of sin for them, and His divine nature gave the sacrifice infinite value. Thus in Christ the principal and otherwise insurmountable obstacle in the way of man's approach to God is removed. But, be it real or imaginary, there is, at least in man's estimation, another obstacle. Man—so far correctly—regards God as the infinitely exalted and unapproachable Being whose thoughts are not as our thoughts nor His ways as our ways; between whom and himself there exists an infinite difference not only morally but intellectually and spiritually; who does not need, as we do, to remember the past, to reason about the present, or to forecast the future; whose knowledge of one thing does not result from His knowledge of other things, but is always direct; who has no personal experience of what it is to be ignorant, or weak, or changeable, or tempted; and, forgetting that God is still greater than all this—so great that while He rules the universe He also takes cognizance of the fall of a sparrow to the ground, numbers the hairs of our heads (Matt. x. 29, 30), and is acquainted with all our ways (Psalm cxxxix. 3)—man thinks that God cannot sympathize with him or compassionate him in his difficulties. Even this obstacle is removed in Christ, for we have not a high priest which cannot be touched with a feeling of our infirmities. He is human. He has "a true body and a reasonable soul." He has personally experienced the difficulties, the infirmities, the trials, the sorrows, the temptations of human life, yet without sin. Perfectly holy in His own person, He lived in a world oppressed with the curse of sin and was subject to all its miseries in so far as these are not the consequence of personal transgression; He was "a man of sorrows and acquainted with grief" (Isaiah liii. 3). He is human still. In His person humanity is exalted to the throne of God. A man—a living, loving, thinking, reasoning, feeling man—is at God's right hand, and we are encouraged to speak to Him as we would to an elder brother—to come boldly unto the throne of grace, that we may obtain mercy, and grace to help in time of need.

II. CHRIST A SINLESS HIGH PRIEST.—chap. v, vers. 1-3. Under the ceremonial law it was necessary for the priest, as for the people so also for himself to offer for sins. The priest himself was sinful. The sins that were removed by the animal sacrifices which he offered were breaches, not of the moral, but of the ceremonial law. And if real guilt was removed from priest or people—as it undoubtedly was if they were true worshippers—that guilt was removed solely by the great sacrifice to be afterwards offered up by Christ, of which sacrifice the animal sacrifices of the old dispensation were but types. Even the priest was typical, and to render him a fit type his own ceremonial defilement had to be taken away by sacrifice before he should attempt to offer on behalf of the people. The removal of real sin required a sinless sacrifice and a sinless priest; in Christ we have both of these requisites; He was "holy, harmless, undefiled and separate from sinners" (Heb. vii. 26).

III. CHRIST A DIVINE MEDIATOR.—chap. v, vers. 4-6. A mediator is one who comes in between two parties who have been at variance, not to separate them, but to bring them together—to reconcile them. It is always an advantage that the mediator should be in some way connected with both parties; the more closely he can identify himself with both of them the more likely it is that his mediation will be successful. Christ, as we have seen, is man, and He can therefore speak to God on man's behalf; He is also God and can therefore speak to man on God's behalf. In the first part of the lesson we found that He had a human heart to feel for us; now we find that He has Divine power to relieve us: Thou art my Son. This is quoted from Psalm ii. 7. Thou art a priest forever after the order of Melchisedec. This quotation is from Psalm cx. 4. There is now no earthly mediating or sacrificing priesthood authorized by the Word of God. If there is any shadow of a claim at all to exercise the functions of such an office it ought to be founded not on apostolic succession but on Aaronic succession. Christ did not succeed to the Aaronic high-priesthood, neither did His apostles. The office is vacant, and could only be filled, with any show of right at all, by a person descended from Aaron. All his underlings also would require to belong to the tribe of Levi. There are in the present day those who call themselves ministers of the Christian religion and who also call themselves priests, and pretend to mediate and to offer sacrifice; but they are usurping an office to which the Word of God gives them no claim—an office which, under the Gospel dispensation, is not only utterly useless and out of place, but which leads inquirers away from the only way of salvation. We have a great High Priest. That is all we have and that is all we need. After giving Himself as a sacrifice for sin, He has passed into the heavens, or through the heavens—as the Jewish high priest used to pass through the outer courts of the temple into the holy place—into the presence of God, "not without blood," and, like the congregation of Israel, we are waiting till he comes out again. If Christ has been appointed "a priest forever after the order of Melchisedec," then there is no other priest or mediator; He is like Melchisedec, without a predecessor and without a successor in the office (Heb. vii.). His sacrificial work is finished, but "He ever liveth to make intercession" for us, and sinners are directed to come to God through Him and neither through saints in heaven nor through priests on earth. He is the only being who is qualified for the office of Mediator. He is God and man. Not partly God and partly man. He is as much God as if He were not man; and He is as much man as if He were not God. The fact of his being God does not take away from his manhood; neither does the fact of His being man detract from His divinity. We may, therefore, with the fullest confidence, count upon His human sympathy with us and His intense interest in us; and we may, with equal confidence, depend upon His divine power to keep that which we commit to His trust, and to overcome all enemies.

THE EPISTLE TO THE HEBREWS.

BY THE REV. EDWARD F. HUMPHREY, D.D.

The Author.—This Epistle, like the three of John, is anonymous. The titles in our version are no part of the inspired text. Although the authorship of the Hebrews is not wholly free from doubt, yet we may safely ascribe it to Paul, on the authority of persuasive external and internal evidence; the prevailing consent of the church; the judgment of the great majority of the soundest and most orthodox scholars; and the conspicuous failure of every effort that has been made to ascribe its authorship on good grounds to any writer except Paul.

To whom addressed.—Undoubtedly to all Jewish Christians, with special reference, perhaps, to those in and about Jerusalem.

It was called for by the sore temptations to which the Jewish Christians were exposed, urging them to renounce Christianity and go back to Judaism. They were exposed to fierce persecutions from their unbelieving brethren. Besides, it might be plausibly argued: "Our own religion is of divine authority. It was given from Sinai by the mediation of angels and through the ministry of Moses. Consider its holy priesthood; its magnificent temple; its imposing ritual; its awful mysteries; its inspired and soothing psalmody. Judges, prophets and kings have adorned its history. Mighty miracles have attested its divine original. Thousands have found salvation in its worship. The dispensation is glorious. Why should we abandon it? Why renounce the faith of our fathers?" Now, in order to resist this tendency to reaction and apostasy, Paul prepared this Epistle. He wrote for the benefit also of the Church in all ages; furnishing it with an inspired commentary on the ceremonial law, and showing how Judaism flowered out into Christianity, the glorious old into the more glorious new. 2 Cor. iii. 7-11.

The plan of the Epistle is very simple. Paul demonstrates, in a compact and unanswerable argument, the superiority of the new dispensation over the old; and he weaves into the substance of the argument the most fervid exhortations and warnings against apostasy. This is his whole plan.

The train of thought may be reduced to four arguments: 1. Christ, the author of Christianity, is infinitely superior to all the angels of God. Chap. i, ii. Christ is the Lord and Creator of all; the express image of God. He is enthroned on high; He is the Son of God; all the angels worship Him; and God Himself ascribes to Him supreme and eternal dominion. Such is the majesty of Christ; but the angels are no more than ministering spirits. i. 1-14. The human nature of Christ takes nothing from His majesty, but adds to it. For, He is in that nature crowned with glory and honour. ii. 7-9. In that nature, also, He made expiation for sin. ii. 10-15. And, again, He is able to succour us, He having been tempted as we are. ii. 16-18. 2. Christ our Head is superior to Moses the head of the old dispensation. Moses was only a servant in the household of God, but Christ is the Son over the household. Chap. iii. 1-6. See also Eph. i. 20-23. 3. Christ as a High Priest was superior to the Jewish high priest. Chaps. iv. 14 to vii. 28. Like the Jewish priests,

He offered sacrifices for sin, and was compassionate towards the erring. v. 1, 2. But He was higher than they, because He had passed into the heavens (iv. 14), and He took the office from the direct appointment of God v. 4, 5. Next, Christ is a priest after the order of Melchisedec, and Melchisedec is superior to the Levitical priests. v. 6 and vii. 1-21. Christ also was appointed by an oath. vii. 21, 22. Because Christ never dies, He has an unchangeable priesthood, and is an ever-living intercessor. vii. 23-25. Holy, also, harmless and undefiled is He, not needing to offer a daily sacrifice first for His own sins. vii. 26-28. How inferior, in all these respects, was the Jewish priest to Him!

4. The priestly office of Christ is exercised in a heavenly sanctuary. Chaps. viii. 1 to x. 18. The heavenly temple far exceeds in grandeur the earthly. Indeed, this latter temple, its beautiful implements of worship and the most holy place itself, were mere copies and types of the true sanctuary, into which Christ has entered. To His covenant the old is subservient. The blood of bullocks and goats would not take away sin; but Christ has carried His own blood into the heavenly sanctuary. And He has made an atonement once for all which need not be repeated.

These four arguments for the superiority of Christianity over Judaism, are enforced by the most solemn and persuasive warnings against apostasy. Many of these are interwoven with the several arguments. See ii. 1-4; iii. 7-19; iv. 1-16; chaps. v. and vi.; x. 19-30. Chapter xi. shows the nature of faith in the unseen future, and its power to protect the child of God from the danger of falling away. Chapter xii. sets forth the consolations offered to those who suffer afflictions. Chapter xiii. contains practical cautions and counsels.

The whole Epistle, considered as an inspired and wonderfully lucid exposition of the ceremonial law, as a description of the glory of Christ, and as a persuasive to steadfastness in the Christian profession, is one of the most precious parts of Word of God. To which we may add, although it is far less important, this Epistle contains passages which for pathos, eloquence and sustained power of thought and expression, are unsurpassed in all literature—ancient or modern. See vi. 1-8; xi. 32-40; with xii. 1, 2; xii. 5-13; and xii. 18-29.

PAPAL blessing has been given in the past to all sorts of objects and enterprises. And now we learn that M. de Lesseps' Panama Canal scheme has been favoured in this way. We shall see by and by if the blessing is worth anything. What can it do anyway to unite the Atlantic and Pacific? Will it make it easier to dig the soil and to blast the rocks? Who will enlighten us on this subject?

WE rejoice to see that our American friends have succeeded in forcing the Oneida Community to adopt an important reformation. This body has applied the principle of communism to everything, to marriage as well as to business arrangements. The moral sentiment of the American people has long felt itself outraged by the connotation of things which existed, and some time ago a Committee was formed to inquire as to what action should be taken in the case. Now, Noyes, the leader of the Community, proposes to give up the practice of free marriage, in "deference to the public sentiment which is rising against it." The Community now will allow marriage, but will prefer celibacy. The result which has now been reached might have been reached years ago with a little energy and interest on the part of a few prominent American Christians.

MEETINGS OF PRESBYTERY.

- 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.
- WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.
- HURON.—At Brucefield, on the second Tuesday of October, at eleven a.m.
- OTTAWA.—On Tuesday, Nov. 4th, at three p.m.
- PETERBORO'.—In Cobourg, on the last Tuesday of September, at 10.30 a.m.
- BARRIE.—At Barrie, on Tuesday, 30th Sept., at eleven o'clock.—Presbytery's Home Mission Committee, at Barrie, on Monday, 29th Sept., at seven p.m.
- TORONTO.—Tuesday, 30th September, at eleven a.m.
- LONDON.—In First Presbyterian Church, London, on Tuesday, November 18th, at two p.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At 19 St. Luke street, Montreal, on the 19th instant, the wife of the Rev. Prof. Campbell, M.A., of a daughter.

MARRIED.

At Spring Bank, the residence of the bride's father, on the 16th inst., by the Rev. W. S. Ball, assisted by the Rev. Dr. Wardrop, the Rev. D. L. McCrae of St. Matthew's Presbyterian Church, Osnabrock, to Mary W., eldest daughter of James Little, Esq., Guelph.

DIED.

On the morning of the 1st September, at his residence, Harryville, Ballymena, Ireland, James Fleck, father of the Rev. James Fleck, pastor of Knox Church, Montreal.

OUR YOUNG FOLKS.

NAN, THE NEWSBOY.

NAN, the newsboy, is among the latest of the odd characters which spring into fame from time to time out of the varied life of the great city of New York. A year ago he formed a little band, consisting of himself and two others, to patrol the East River docks at night and rescue persons from drowning.

Some charitable persons heard of the boys, gave them a floating station to live in, boats, neat blue uniforms, and a small weekly salary, to devote their whole time to the work.

Nan's real name is William J. O'Neil. He is a thorough street Arab in his manners, and uses the dialect common among ragged newsboys and bootblacks.

The regulations by which the association should be governed, according to his idea, are few and simple. As jotted down with other matters in his rough log-book, they are:

1. Members shall do whatever the president orders them.
2. No one shall be a member who drinks or gets drunk.
3. Any members not down in Dover Dock, and miss one night except in sickness, shall be fined fifty cents by order of the president.
4. No cursing allowed.

Spelling is not Nan's strong point, and I have taken the liberty to arrange this according to the usual custom. Nor does he keep records in a scientific manner. Case four, in his list of rescued, sets down only "A Jew boy." Case five is "A red-headed boy who fell in the water, but could not find his name."

The first meeting of the association took place one pleasant day in June, 1878.

"We was a-sittin' on Dover Dock," Nan says, "tellin' stories. We got talkin' about how a body was took out 'most every day, and some said two hundred was took out in a year. We heard about life savin' on the Jersey coast, too. So I says: 'Say we makes a 'sociation of it boys, for to go along the docks pickin' 'em up regular.' 'All right!' they says, and they nomernates me for president. We thought we might as well be doin' that as loafin' on the corners."

Might as well be brave and humane fellows, that is, as idle and dangerous loungers! Yes, indeed they might, and this modest way of putting it is infinitely to Nan's credit.

The three have nothing very distinctive in their appearance, excepting their plain uniform. Nan has a rosy complexion and a serious manner. He has sold papers almost ever since he can remember. Edward Kelly is paler and slighter, and has quite a decided air of dignity. Gilbert Long is sunbrowned, and has a merry twinkle in his eye. He looks as if likely to be the most recklessly persistent of the lot in any dangerous strait. The three boys were all born in Cherry street. Long has been a tinsmith's apprentice, and Kelly a leather-cutter.

They have also with them five unpaid volunteers who serve at night. The force is divided into three patrols.

Cherry street and its vicinity abound in tenements, sailor boarding-houses and drinking saloons. The upper part of South Street is a kind of breathing place for this squalid quarter. It is much favoured by idle urchins especially, who find a hundred ways to amuse themselves among the boxes and bales. A breeze blows from the water across the edge of the dusty, coffee-coloured piers and gives a breath of fresh air.

The fish dock and the old "dirt" dock in Peek Slip on summer evenings are white with the figures of bathers. Often, too, even when the law was more stringent against it than now, they found means to swim in the daytime. They wrestle and tumble over one another, remain in the water for hours, swim across the swift stream to Brooklyn and back, and dive to the muddy bottom for coins thrown to them by spectators.

This was the training-school of our life-savers. Accidents were very frequent here, and the boys made many rescues without thinking much of them. Their house is a little box of a place, painted bright blue, moored under the shade of the great Brooklyn bridge, and close to both Fulton and Roosevelt street ferries. The front door of the establishment, as it might be called, is through a hole in a dilapidated fence; then down a ladder, and perhaps across a canal-boat or two, to where it lies, wedged in, in the crowded basin. They have a row-boat, and a life-saving raft of the catamaran pattern.

Inside, the station has three bunks, some lockers to hold miscellaneous articles, a small stove in a corner, and a small case of books contributed by the Seaman's Friend Society. These are largely accounts of courage and ingenuity in danger likely to be appreciated by boys in their circumstances. When they unbend, after duty is over, Nan plays the banjo and what he calls the "cordeen," and there is quite a social time.

Nan had saved eight persons, Long six, and Kelly four, before the association was formed, and Nan had received a silver medal from the United States Life Saving Association.

His most gallant case was the rescue of three young men overturned from a row-boat by the collision with the Harlem steamer off Eleventh street. He was selling his papers on the dock at the time. When his notice was attracted to the accident, he at once threw the papers down and plunged in. He was taken out himself in a drowning condition.

"When you drowns," he says, speaking feelingly from experience, "not a thing you ever did but comes up in your head. Then, may be, after that, you hear a kin' o' noise like music in your ears."

Long's best case was the saving of a son of Police Sergeant Webb's in Dover Dock, and Kelley's of a boy at Bay Ridge, who drew him down twice in the effort.—*St. Nicholas*.

BUTTERED PEASE, IN CHOCTAW.

THERE was once a man who had studied all his life and become very wise—so wise that he could say "Buttered pease," in Choctaw. Everybody looked up to him with

great admiration, and the little children stopped their play and put their fingers in their mouths when he passed by. And when a little boy one day asked what was the use of saying "Buttered pease," in Choctaw, all the children standing near, that were properly brought up, cried out with astonishment:

"Why, you ought to know better!"

"Of course."

"Why, how can you speak so?"

Saying this gave them a feeling that they had done a right and noble thing, and made the little boy feel very ignorant and miserable.

But, at last, the king heard how wise the wise man was, and he sent a herald to him congratulating him on having attained such results of his life-study, and appointed a day when he would assemble his court and hear him say "Buttered pease," in Choctaw.

So, on the appointed day, the hall of the palace was filled with people eager to see and hear the wise man. The king and queen were seated on a splendid throne at one side of a raised platform; and, at a given signal, a herald approached from the other side and made a long speech, introducing the man who was to introduce the wise man, and when the herald had finished, the man whom he introduced made a great oration, an hour long saying how great the wise man was, and praising his self-denying life in being willing to endure severe privation for the sake of being able to say "Buttered pease," in Choctaw. And when he had finished and gathered up his embroidered robes, and passed off the stage, a little man dressed in shabby clothes, with bright eyes and a bald head and spectacles, trotted up before the king, and, stopping in front of him, put his hands together and made a queer little bow.

Then, while all the people held their breath to hear, he said "Buttered pease," in Choctaw, and bowed again, and turned about, and trotted off the stage. And all the people gave a great cheer, and, as they went home, said to one another how grandly it sounded and what a learned man he must be.—*St. Nicholas for September*.

THE USEFUL LITTLE GIRL.

HOW pleasant it is to see a little girl trying to be useful. There is little Rhoda May sitting in old Mrs. Cooper's cottage, and writing a letter for her to her absent son. It seems but a trifling act of kindness, and yet it is one of great value to the old lady; for she does not know how to write herself, and would not be able to let her "dear boy John" hear from her at all, if some one did not write instead of her. That "some one" is good little Rhoda. She has given up her play this afternoon—and no one loves play more dearly than Rhoda—in order that she may, in this way, help old Mrs. Cooper. Rhoda wishes very much to be useful. I wonder whether you are like her.

A LITTLE girl was lying in bed so ill that her disease had taken away her sight. Her teacher went to see her, and said, "Are you quite blind, Mary?" "Yes," she replied "but I can see Jesus." "How do you see Jesus?" "With the eye of my heart."

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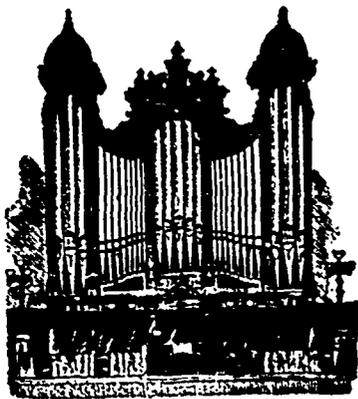
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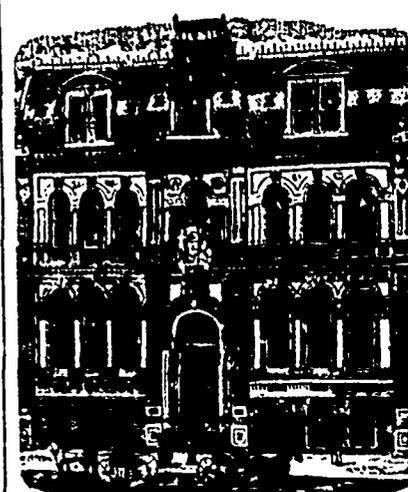
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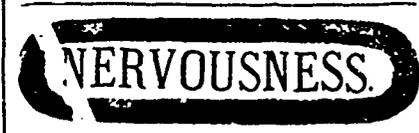
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Toronto, 22nd Sept., 1879.

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