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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

WE have not been able to make room in this issue for the communication headed "In re Loyalty." It will appear next week.

REV. DR. KEMP, of Ottawa, has returned from his European trip. The Rev. D. B. Gordon is not expected back until about the 1st prox.

SOME unknown "Well-wisher" has sent the Rev. Hugh Currie, Keady, from the establishment of John Watson, Jr., of Montreal, a very valuable communication service with tokens. May it prove to the donor "bread cast upon the waters."

THE New Testament Revision Company, which meet in Westminster Abbey, have advanced so far in their work that they expect to publish their New Testament from the University presses early next year. Two editions will be issued: a large octavo, and a smaller and cheaper volume for general use.

REV. DAVID MACRAE declines the call to his old congregation at Gourrock, which congregation has voted to leave the United Presbyterian Church. But then, Mr. Macrae has a call to the School Wynd church, the late Mr. Gilfillan's, a much more influential church. The excitement in the Gourrock congregation is dying out.

LATE Scotch papers record the death of the Rev. H. McNeill of Lochend Church, Campbeltown, Kintyre. He died on Sabbath evening, 3rd ult. Mr. McNeill was one of the now fast diminishing band of ministers who took part in the formation of the Free Church of Scotland in 1843. As a preacher and as a man he was well known and highly appreciated throughout the south-western Highlands.

THE prospects are for an unusually hard winter for the poor in all parts of Europe, except in the Odessa, Russian district, where they will have plenty to eat. Elsewhere food is to be high and work scarce, and wages very low for what work there is to do. The number who will have to depend upon charity will be very large in all the countries. Were it not for the accumulated wealth, and the facilities for transportation, the destitution in many places would reach the degree of a famine.

DR. MUTCHMOR, who recently preached the opening sermon in Erskine Church, Toronto, says in

the Philadelphia "Presbyterian," "From Toronto to Montreal is the most interesting water-course on the continent. We hear the beauties of our own Hudson forever dilated upon; but they are tame compared to the decorated boundary line between us and our neighbours of the Dominion." And yet the writer of that paragraph in all probability missed seeing some of our best scenery.

THE question of the separation of Church and State is to be discussed by the French Protestant churches next month. A meeting is to be held in Paris to consider that matter. French Protestantism would gain immensely were it to stand altogether on the voluntary platform. The Established Reform Church has largely failed of efficiency because of its connection with the civil government. It may be too much to hope that it will sever that connection now; but that result must be brought to pass sooner or later.

THE number of Presbyterian churches in Wales is 1,150, the decided majority of these being in North Wales. The total number of ordained ministers is 580, and of "preachers and exhorters" 210. While fully recognizing the work of other denominations, there can be no doubt that in Wales, especially in North Wales, the Presbyterian is the national church, in the best sense of the word. It is not established by the State, but it is established in the hearts of the people, and has been the channel of unspeakable blessings to the land.

IT is a noble tribute the fidelity with which the Jews have observed the command of God to Moses, "Thou shalt open thy hand wide even to thy brother, to thy poor, and to thy needy in thy land," and there is believed to be not a pauper Jew in the United States. A prominent Jew of Philadelphia, who for four years has been compiling the statistics of Judaism in this country makes this statement. "Every Hebrew of the 350,000 in this country able to work, finds something to do, and the sick and infirm are provided for by benevolent societies." Of what other nationality or faith can this be said?

CHRISTIAN missionaries have made their mark in Japan to such an extent that some of the Buddhists of that country are preparing young men to go out as preachers to counteract the teachings of the missionaries. A number of these young men have been sent to China and India for thorough instruction in the mysteries of Buddhism. But these strongholds of error will crumble before the artillery of the Gospel, and the day is not far distant when this land shall be called Christian. A very encouraging result of woman's work there is the awakening upon the subject of female education. The Empress has become so much interested that she has inaugurated a female normal college, and gives to it five thousand dollars.

THE new Presbyterian church just completed at Midland is a comfortable frame building, large enough to accommodate a congregation of about 350, was opened by Professor Gregg, of Knox College, Toronto, on Sunday last. He preached at 10-30 from the first three verses of the 1st chapter of Hebrews, setting forth that the present is a better dispensation than that of the patriarchs and prophets, being more enlightened and containing greater advantages to God's own people, and whose responsibilities are proportionately great. The discourse was powerful,

earnest and full of love. At three o'clock Rev. Mr. Baker, Methodist minister, preached an excellent sermon. In the evening Professor Gregg again preached from the text "I know that my Redeemer liveth."—The attendance at the three diets of worship was large.

CALAMITIES never come alone. In the principal continental countries it is not the corn crops alone that are damaged. In Italy, France, and Spain the silk crop is an utter failure. In Italy, France and Germany there are likewise fears entertained for the vintage. The vines are seriously behindhand, but damage done differs according to localities. In France generally there are still hopes that the wine harvest will be simply late. In Rhenish Germany, however, it is said that unless August and September are more favourable than they were ever known to be, irreparable damage has been done. An old proverb says, "What bloom on the morning of St. Margaret's Day (July 13) comes into the vat; what blooms after mid-day remains without." If this proves true this year, three-fourths of the fruit of the Rhenish vineyards are lost. The French sugar crop is in a similar condition. About one-third of it is irremediably injured already.

THE annual meeting of the Ottawa Valley Sabbath School Association will be held in Almonte, on the 9th, 10th and 11th of September. The following subjects will be discussed: 1. Teachers' meetings, and how to conduct them. 2. Piety in our scholars; how it may be fostered and strengthened. 3. The secret of successful teaching. 4. The duty of pastors and church members to the school. 5. How to teach an unstudious class. 6. Sabbath school literature. These subjects will be introduced by well known Sabbath workers of the Ottawa District. Amongst those invited by the committee to take part, and who are expected to be present, are Rev. Messrs. Stafford, Cameron, Gordon, Wood, Armstrong, Phillips, Huntington, and other ministers of Ottawa; Alderman Lang and J. McMillan, M.A., of the same place, Rev. J. McRitchie, President of the Mutual Conference, Rev. W. D. Ballantyne, Rev. D. J. McLean, Rev. R. Brown, Rev. J. J. Leach, Rev. J. Brown, D. Ward, Rev. Mr. Burns, and P. C. McGregor, B.A.

THE wide and growing differences of opinion among Congregationalists on important doctrinal points, such as future punishment, leads President Bartlett to say: "In the agitations of the times, some men, of more or less prominence, have swerved quite widely, if not radically, from the basis of traditional orthodoxy, and have not been especially reticent of their opinions or doubts. Their liberty to do so cannot, and their conscientiousness should not, be questioned. They have, however, at the same time expected to be received by the Churches as though no such change had taken place in themselves. This expectation and demand are bringing before the ministry and the Churches, the great mass of whom as conscientiously reject these new views, the serious question whether it is practicable for two to walk together except they be agreed on these matters. They have been slow to raise the question, but they have raised it necessarily and spontaneously, and are considering it carefully and gravely." Dr. Bartlett thinks that the great body of his denomination will stick to the old-fashioned orthodoxy, while the schism will cause the "liberals" to become Unitarian, or something like it.

## PASTOR AND PEOPLE.

### TRUTH THE MEASURE OF VITALITY.

However it be as to the survival of the fittest in the animal kingdom, the survival of the truest in human society and in human philosophy is a sound maxim. We must believe that God is not false, and that the Judge of all the earth will do right. All rightly-constituted minds have at least that much faith in the order of the universe. Hence the common saying, "Truth is mighty, and it will prevail." None but the incurably vicious believe that the Devil will triumph, and even they do not believe it; they are only unwilling to concede victory to Righteousness and Holiness because they feel that they have thrown in their lot with the fortunes of the Prince of the Power of the Air. These thoughts were suggested by observing a paragraph in a newspaper about Turkey a letter describing the fearful disorganization which exists in that country. After the capture of Constantinople in 1453 by Mahmoud II., the Turks, not content with the capital of the Greek Empire, and Selim, the grandson of Mahmoud, added Syria and Egypt to their dominions; and yet later Solyman the Magnificent, the most accomplished of all the Ottoman princes, conquered the greater part of Hungary, and extended his sway in Asia to the Euphrates. This was about the middle of the sixteenth century, and at that period the Turkish Empire was unquestionably the most powerful in the world. "If you consider," says the historian Knolles, who wrote about two centuries since, "its beginning, its progress, and uninterrupted success, there is nothing in the world more admirable and strange; if the greatness and lustre thereof, nothing more magnificent and glorious; if the power and strength thereof, nothing more dreadful and dangerous, which wondering at nothing but the beauty of itself, and drunk with the pleasant wine of perpetual felicity, holdeth all the rest of the world in scorn." They were the terror of Europe, and in 1683 had pushed their arms to the walls of Vienna, where they were defeated by John Sobieski, from which time their power began to decline.

Charles V. was the contemporary of Solyman the Magnificent. The power of the Italian Church was at its acme, and the bugles of the Reformation had just been sounded. Raphael, Michael Angelo, and Titian were adorning the churches of Rome, Florence, and Venice with their paintings. John de Medicis, Pope Leo X., made Italy the centre of literature and the arts. It was in 1519 that the building of St. Peter's was commenced carried on subsequently by Michael Angelo, who, speaking of the grand dome which he had conceived in his mind, remarked that "he would suspend the Pantheon in the air."

Where are Constantinople and Spain and the Church of Rome now? "How art thou fallen from heaven, O Lucifer, son of the morning!" "Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee." Judgment appears about to be visited on the Beast and the False Prophet alike.

Mohammedanism has had a wonderful career in the world. It penetrated into Europe; it took possession of North Africa; it spread itself into India, Persia, Tartary, and among the islands of the Malay Archipelago. It has lived as a powerful system through 1,200 years. It could not have lived so long except on the principle of the survival of the fittest—it was truer than anything else with which it came in contact. There are some fine features about the religion of Islam—its unrelenting monotheism and its intense earnestness. The Turk may be very wrong in his religious ideas, but he at least believes them; there is no scepticism in Islamism—no indifferentism. It is a downright positive thing; it is among false religions like Calvinism among the true. Before it inferior types of religion disappeared.

The Roman Catholic form of Christianity—despite its great corruptions—has run a parallel career. They commenced about the same time—and they are likely to end about the same time. Romanism was better than Paganism; it announced many glorious truths; and the truth which it held has imparted to it its wonderful vitality.

But strong as were Islamism and Romanism, overlaid with error they carried in themselves the seeds of decay. They shone like luminaries in a dark age; they paled before a pure form of Christianity as did

the old light-houses on our coasts as compared with the calcium electric lights. The history of Europe since the Reformation continues to illustrate our argument. Those nationalities which embraced the Truth are precisely those which constitute to-day the powers of Europe. The little realm of Scotland has grown under its stern Presbyterian convictions to be one of the most notable communities in the world. England, Holland, Denmark, Sweden, Germany, have completely overshadowed Spain, Portugal, Italy, Austria. France is a powerful and prosperous nation, but even here the elements of strength are derived from the weakening of the power of Ultramontane thought, and the elements of weakness are due to the absence of strong religious conviction.

And now, surveying the whole field of history and philosophy from the beginning, what system is it which has, in comparison with all others, exhibited the greatest amount of vitality? has held its own and continued to grow amid the wreck and decay of all other systems? Friend and foe will at once recognize that that great ENDURING system has been CHRISTIANITY. In three hundred years Paganism—all the culture and philosophy of the Roman world fell before it. Gradually even in a corrupted form it pushed its way over the entire continent of Europe, and made that continent what we see it to-day without any parallel as an example of civilization in the history of the world. The same Christianity in its Protestant form has created a similar civilization in this western world, and is building up another highly civilized community in Australia—not to speak of the influence it begins to exert in India. Every other form of religion vanishes before its touch. It is plain to see that Mohammedanism, Brahmanism, Buddhism, Confucianism, Tao-ism, venerable as they are, and though counting their adherents by scores of millions, will succumb to its impact. The most stubborn resistance it has ever encountered has been from its elder brother Judaism. Note the vitality that lay in the revelation of the Old Testament, maintaining itself from the days of the Pharaohs against Assyrian, Greek, Roman, through the Middle Ages, down to the present time, in every country on the face of the globe. Prophecy assures us that it will nevertheless be merged in the higher revelation.\*

If Christianity manifests this indestructibility—and this conquering power—assailed as it has been too by every form of philosophical speculation as well as by the sword and the power of the State for eighteen centuries—is it not because it is impossible to extinguish the torch of truth?

It is engaged in a great conflict now, with Infidelity. Suppose the sceptical philosophers like Huxley and Haeckel should triumph, do we not all know that we should have Chaos? Is not this a guarantee that Infidelity will not triumph? Can the mother of Chaos devour the child of Mary, whose precepts are the bond of modern society, and whose faith has awakened the sweetest affections that ever melted with charity the human heart? Can LOVE be banished from the world? and shall the Pure in Heart be driven away as a lie from the bosom of society? *Central Presbyterian.*

### CAN WE FEEL SURE?

It was said of a certain magnificent speech of Daniel Webster that "every word weighed a pound." But there is a line in the thirty-fifth psalm—mostly made up of monosyllables—in which every word weighs a ton. David uttered it in a season of despondency, when he cried out: "Say unto my soul, I am thy salvation." The old monarch was in trouble. His own throne was assailed, and so he went to the Everlasting Throne. His own heart was assailed by doubts, and so he sought for a fresh and full assurance of salvation. Whatever David's own experiences may have been, he furnished a golden prayer for universal use in these pregnant, pithy words: "Say unto my soul, I am thy salvation."

The salvation which all of us most need is a deliverance from the guilt and dominion of sin. We need to be liberated from the bondage of that great slaveholder, the Devil. Beset with temptations, we need succour when we are tempted. The only salvation "under Heaven given among men" is by the atoning blood of Jesus and the regenerating power of the Holy

\*Three religions have been founded in whole or in part on the Old Testament; Judaism, Christianity, Mohammedanism; and how strong each one has been. Christianity has this for its background.

Spirit. This is a full salvation, a complete salvation; it is God's masterpiece of mercy to us guilty, depraved, and dying sinners. Can this salvation be made *sure* to a man, and can he be *sure* that he possesses it?

We answer, unhesitatingly. Yes. David did not ask for impossibilities when he asked God to assure him of his salvation. Paul knew what he was about when he said, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" There is no perhaps about the salvation of a true follower of Christ, any more than there is about the rising of to-morrow's sun. It does not depend upon my say, or your say, or any man's say. Only God can give the decisive and infallible assurance to us that we are safe for this world and for eternity.

Let it be carefully noted that the prayer is that God would say unto the *soul*. "I am thy salvation." There is no audible voice addressed to the ear; in fact, multitudes hear the offer of salvation every Sabbath by the ear, and yet their hearts are as deaf as adders. What God says can only be heard by the heart. We would define faith to be *heart-hearing*. And unto the docile, believing soul God says wonderful things, and things to make the soul leap for joy. This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners. I open the ivory chamber of John's Gospel, and read these words. "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation." Again, Jesus says, "This is the will of Him that sent me, that every one who believeth on the Son may have everlasting life." "My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand." He does not affirm that we may never, in a fit of waywardness and pride, throw ourselves out of that almighty and loving hand. But He does declare that while we stay there we are safe. And, being safe, we have a right to know it, and to feel all the serenity and satisfaction which this ownership by the Lord Jesus can inspire.

Faith is the soul's trust in Jesus as our salvation. It ought to bring a delightful sense of security. But it does not always do so, because it is too weak and doubting to produce assurance. Faith is the milk, and assurance is the cream which rises on it. The richer the milk the more abundant will be the cream. Assurance is not essential to salvation, as faith is; for God will let a great many people into heaven who had a very feeble faith here on earth. Faith is life, though it be sometimes a very weak, anxious, burdened, and uncomfortable life. Assurance marks a higher degree of health, vigour, joy, and power to overcome. Peter possessed some faith when he screamed to his Master, from the waves: "Lord, save me!" He had reached a much higher attainment by the Spirit when he exclaimed in the market-place of Jerusalem: "This is the stone which was set at naught of you builders, which is become the head of the corner." Saul of Tarsus had an infant faith born in his soul when he was groping about in the house of Ananias at Damascus. The infant had grown into a giant when Paul had reached up to the eighth chapter to the Romans, and could shout: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." Jesus had really said to Paul, "I am thy salvation."

Paul had the witness of the Spirit that he was Christ's. There was an inward conviction and an outward life, and the two corresponded with each other. They both corresponded also to the Spirit's description of true piety in the Bible. When a tree produces the leaves of a pear and the fruit of the pear, we are sure that it is a pear tree. When a man feels the love of Jesus in his soul and keeps the commandments of Jesus in his life, he has the witness of the Holy Spirit that he is in Christ. Being in Christ, he is safe. There is no condemnation to such a man. He has passed from death unto life. The Lord has already said unto such a consistent believer: "I am thy salvation." But when an oily-tongued dissembler, who cheats his creditors or lives a life of secret uncleanness, rises in a prayer meeting and prates glibly about his holiness or his sanctified attainments, he simply unmask his own hypocrisy.

We have just said that assurance is not a positive essential of faith; but yet it is the privilege and the duty of a genuine Christian to possess the assurance of Christ's love and protection. Old Latimer used to

say that when he had this steadfast trust in his Master he could face a lion. When he lost it, he was ready to run into a mouse-hole. Why should the soul to whom Jesus has said "I am thy salvation" be continually worrying itself sick with doubts and fears? If I have put my everlasting all in Christ's hands, He is responsible for the trust as long as I leave it with Him.

Two men go out to Colorado and purchase tracts of mining land. One of them spends half his time worrying about his deed, and in running to the clerk's office to see whether his title is good. While he is tormenting himself in this idiotic way, the other man has worked his gold mine so industriously that he has sent fifty loads of solid ore to the crushing mill. Brethren, if we have taken Christ's word, and committed our souls to His keeping and our lives to His disposal, let us not worry about our title-deeds to heaven. Let us understand the power of the two pronouns "my" and "thy." It is *my* soul to which the Almighty Jesus says, "I am *thy* salvation." Go about your lifework, brother, and do it honestly and thoroughly. God is responsible for the results and the reward. If I check my baggage to Chicago, it is not mine until I get there. It belongs to the baggage-master. Surely, I ought to have as strong a faith that my immortal soul is safe in Christ's keeping as I have that my trunk is safe in the charge of a railway officer.

Assurance of salvation by the Son of God is no modern discovery. It is not a new invention, "patented" by any school of Bible students. It is as old as the Cross of Calvary. Paul built his Epistle to the Romans on this rock. The psalmist of Israel was seeking after it, in his troubles, when he cried out to the Living God "Say unto my soul, I am thy salvation!" - *Theodore L. Cuyler, D.D.*

#### PRESSING TOWARD THE MARK.

Most of us talk more or less about "turning over a new leaf" with the beginning of the year, or on our birthday, or some such anniversary. The "old leaf" is not pleasant to look upon. It is blurred and blotted. There are imperfections here and mistakes there. Some of the lines we should be glad to permanently erase. Even if the sins whose impress it bears have been blotted out and are remembered no more against us, it is still a sad and humiliating record. The best of us cannot look upon it without a sigh for the past and a prayer for help and guidance in the future.

It is well to make good resolutions, even though we know that heretofore we have signally failed to keep them. In our own strength we are certain to fail. If these failures lead us to God, they are not wholly in vain. Paul gives us from his own rich experience a key to the secret of his mastery over self. He was accustomed to make good resolutions. "This one thing I do, forgetting the things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Past failures with him were therefore only stepping-stones to success. His pressing forward was a part of that mysterious training in grace whereby human weakness was lifted into contact with divine strength. It enabled the same man who once cried out in bitterness of soul, "O wretched man that I am; who shall deliver me from the body of this death?" to exclaim in full assurance of faith, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord!" It is the secret of that triumphant song of victory which the old warrior sends down to the listening ages after his long conflict with sin: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Let us, then, "turn over the new leaf" thoughtfully, reverently, prayerfully. As yet it is white and unblotted. Only the constant and present help of the Holy Spirit can keep it so. The Saviour has declared that God is more willing to bestow this supremest mark of His fatherly affection than earthly parents are to give good gifts to their children. Heaven help us all so to "hunger and thirst after righteousness" that "the new leaf" of the coming period may show that we are indeed "growing in grace and in the knowledge of the truth." - *Western Recorder.*

#### OUR FATHER'S CARE.

"Your heavenly Father knoweth that ye have need of all these things" - *Jesus*

The golden lights of the summer  
Lie on the laughing land;  
The voice of song is borne along  
By the breeze on every hand.  
The flowers spread out their beauty,  
Above the vivid green;  
And the water's rush, and the forest's hush,  
Make tender the glowing scene.  
But the cooling kiss of the summer air,  
And the joy and beauty everywhere,  
Are proofs of Almighty, loving care.  
For our heavenly Father knoweth  
We have need of all these things.

There are sounds of a gathering tempest,  
And the clouds are black as night;  
O'er the earth is spread a shade of dread.  
And all things sigh for light;  
The leaves of the green woods quiver,  
And a silence falls around,  
Till over the hills with a haste that thrills,  
The thunder peals resound,  
And angrily falls the pelting rain,  
And suddenly roars the mighty main,  
And the heart grows sad with a fear of pain  
But our heavenly Father knoweth  
We have need of all these things.

The daylight calls to labour,  
And the work we have to do  
Claims all our powers for the flying hours,  
And we must each task pursue.  
Although we are often weary,  
And the aching hands hang down,  
There is much to be done ere the rest be won,  
And we wear the victor's crown,  
But the toil that comes to us day by day,  
And even the troubles that throng our way,  
Do more proofs of the love of God display  
For our heavenly Father knoweth  
We have need of all these things.

We joy in the radiant season,  
The time that we love the best,  
When the sea's calm flow, and the sunset glow,  
Is bringing the needed rest.  
Oh! sweet is the summer golden,  
And glad is the early morn;  
And soft is the light that falls at night,  
Upon the whispering corn.  
For all the world sings happy lays,  
And our hearts are stirred to songs of praise,  
And God comes near in the holy days.  
For our heavenly Father knoweth  
We have need of all these things.

Yes, need of the light and shadow,  
Need of the loss and gain,  
Need of the rest and the labour,  
Need of the ease and pain;  
For some great useful lesson  
Is taught by all that falls  
On our spirits here, till the rest be near,  
And the voice of the angel calls,  
Praise unto God, His love shall guide  
To the sheltered place by the Saviour's side,  
And all is good whate'er betide;  
For our heavenly Father knoweth  
We have need of all these things.  
- *Marianne Farningham.*

#### SADNESS AND CULTURE.

Is sadness a necessary accompaniment of high culture? That the more intelligent classes of the world are just now in a peculiarly despondent mood, none can doubt. The conspirators of Russia are not the ignorant, but the titled, the wealthy, the refined; and they are ready to face death in the effort, not to reform the State, but to destroy it, in despair of good government. The discussion in England of the question whether life is worth living is significant of the tendency of which we speak. There are certain colleges in this country whose students have the air of persons that have exhausted all the woes and the pleasures of the earth, and find nothing more for which to exist.

There are those who regard our excessive culture as responsible for the despondency. Our young people, they say, are leading a life of introspection, rather than of activity, and the study of human nature presents nothing of a cheerful sort for their contemplation. They know too much, and do too little. They become so refined that they are not fitted for the rough-and-tumble of ordinary affairs. They are disgusted with a world with which they find themselves out of tune.

Perhaps there is something in this, if it be not misunderstood. No doubt it is possible to unfit one for ordinary duty by a misdirected education. But we do not believe for a moment that we have too much culture. We have too little. Nor have we too much refinement. We have too little. It is more probable

that our culture and refinement are of the wrong sort. They should fit us for duty, they should reconcile us with the world, and then they should add to our cheer.

But the grand defect of our education, after all, is its secularization. We are leaving God out of our culture. Too many of our colleges scramble for a reputation, and put men in the chairs of instruction with reference to mere ability and popularity, and without regard to piety, or even to acquiescence in the fundamental doctrines of our religion. And the young man who acquires a godless culture is not usually made more cheerful by it. He is taught to think about the great problems of life, but not to solve them. He carries with him a heavy doubt of his immortality. He looks on nature as a fabric of mingled beauty and deformity, as a scene over which no Supreme Intelligence presides, as a series of battles in which the strong destroy the weak. When an apostle said, "having no hope, and without God in the world," he recognized the union of atheism and despair which all subsequent experience has demonstrated. Let us keep the Bible, the Cross, the Heavenly Father, in the centre of our systems of culture, and we shall have happiness where now we produce only gloom. *Boston Watchman.*

#### "I DON'T LIKE THE MINISTER."

Perhaps he does not like himself any better than you like him. Perhaps he may be thoroughly convinced that there is need of some change in his makeup. But how to bring it about is the question.

We cannot see that your staying away from church will improve him. On the contrary, it will probably add to his discouragement. And discouragement is not the soil most favourable for the growth of excellence. If you would like to see your pastor abler, freer, more whole-souled and cheery, stand by him. Make him feel the stimulus of a warm friendship. It will put him upon his best for progress.

We are at a loss to see how your absence from the above reason can improve the church. Absenteeism is not a curative. It creates many ills, but we do not know of its curing any.

Least of all does it appear how your staying away from church and prayer meeting because you do not like the minister will help your own soul. Christian graces do not flourish under the deadly nightshade of a dominant criticism. There is one further view to be taken. How will your continued absence from the sanctuary where you are covenanted to worship, please the Master? It is related that for us He did some things which were not pleasant. Perhaps we may in return do for Him a thing even so very hard as to attend church although we do not like the minister.

#### THE REVIVAL THAT IS NEEDED.

What the church needs is a deep and genuine revival of religion; not the presence of special religious interests in many localities, nor even in great commercial centres, such as have caused devout thanksgiving in years past; but, more than these, the church needs a revival epoch, a spiritual awakening, that like a tide-wave, shall roll over all church life, so broad, so powerful, as to form an era in church history. This alone can bring new life to a dead and formal churchism, and quicken it with a power that will save it from reproach. This alone can stem the tide of worldliness and skepticism spreading over the land.

And in this view of the case the outlook is, after all, not so discouraging. God is neither reluctant nor powerless to bless His Church. That it is a time of serious moral defection and of great wickedness is not a hindrance. A revival is not a human agency. It is not stopped, therefore, by the barriers which would interpose successful obstacles in the path of merely human wisdom or power. It is not a question of reform dependent on human methods. A revival is the work of God.

And as to the church itself. Neither its weakness as to numbers or influence is a hindrance to revival. It is a difficult thing to make spiritual work a matter of faith in God and not of confidence in human resources. Here again the history of God's dealings teaches us the lesson of Scripture, "When ye are weak, then are ye strong." The little gathering in the upper room at Jerusalem was a poor basis for calculation of probabilities, as to success from an earthly point of view; and yet they turned the world upside down, and by the spiritual power granted to them planted the Christian church throughout the borders of the then known world. - *Illustrated Christian Weekly*



## OUR CONTRIBUTORS.

### VERY HELPFUL.

Let John Ruskin speak. His venerable father has passed away at the ripe old age of seventy-nine. He rests in the quiet God's acre of Shirley. No hopeless heathen symbol pollutes that marble slab. But there we read the tribute of the cultured son to his father's Christian worth. It is strikingly suggestive, "His memory is very dear and helpful."

That his memory should be very dear, is surely natural; but that it should be very helpful, is a rich theme for earnest thought. His life very helpful to such a son! then he was no common man.

That John Ruskin should cause it to be engraven there, shows how very much he felt he was indebted to his father's training and his father's life.

Life helpful, very helpful, lies within the reach of every true Christian. The world from the yearning hearts of the discouraged, the adrift, the erring, is ever crying out "Help! Oh, for Jesus' sake help me!" One warm grip from thy hand, one decided word from thy lips, and some undecided one decides for God and the eternal right. You read with thrilling interest the story of Isandula and of Rorke's Drift, and you see there in those sad groups of the unburied dead, that wherever some brave man made his last stand, there others gathered shoulder to shoulder and fell side by side. No decided Christian life is ever lived in vain. Nothing done for Christ is ever lost. The flower may not bloom for a generation, but burst it will. The seed may not ripen into harvest until sown in some far away land, but ripen it will.

Very helpful fathers are sorely needed from the Atlantic to the Pacific. Without them the street corner will turn out its shoals of godless graduates. Does the father despise the work of God and the work of Christ, then we may be almost sure the sons will be the leaders in everything unmanly and vile. But with very helpful fathers, the home becomes a power vital with Godwardness and Godlikeness. How suggestive the boyish sarcasm, "Is your father a Christian? Well, I don't know, but if he is, he is not working much at it just now." It was a very foolish question to put to a child, yet that child gives most undesignedly a fearfully vivid picture of sad, sad home life, by far too common. How very different when the boy heard his father charged with atrocious sin, with one indignant glance he looks the slanderer in the face and calmly says, "You great daft thing you," scornfully turned on his heel and walked away. Very foolish fathers may urge their minister to guide their wayward sons, "a good talking to." No, the better way is, let the father be a very helpful one to his sons in all true manhood and all true piety, and the day will come when those same sons will say, "Thank God I had such a noble father." If a father's piety is worth a straw, the flower will be family religion, the eternal harvest, family salvation.

Very helpful mothers are also sorely needed everywhere. Frivolous mothers, over-wrought mothers, are children to be loathed, to be thought a burden and a curse? Queenly motherhood joyously welcomes the God-sent, and lovingly helps the dearest to start aright from a mother's knee to the throne of God. Dress, society, accomplishments, all have their use and their place, but the true glory of the house-mother is, when her memory is very dear and helpful. The daughters may toil through life in unlettered obscurity, or they may rise to cultured fame and fortune, but there is ever before them the sainted mother. Did she bend the knee in darkest hours of life, they do it; had she hallowed songs for cradle and sanctuary, so have they; is her memory very dear and helpful, so assuredly will be theirs.

Ministers, very dear and helpful are urgently needed. The present cry is, give us popular men for the pulpit, the platform and the parlour. Deep strong-toned piety may be tolerated or taken for granted. Men are wanted who will fill the pews, there is too seldom the wise outlook for men who will fill the heart.

The chiselled sentences of the essay elocutionist may be admired for a pastorate beautifully short, but where are the spiritual giants going forth from the churches.

No doubt it is easier to raise mushrooms than veteran Christians. But souls in blood earnest must have helpful ministers, men whose every sermon is an inspiration to the man longing for better life; men

whose whole life is a benediction. Unless our pulpits are filled with such helpful pastors, what is to be the destiny of the weak, the tempted, the fallen. Wisely we honour the power and the experience of our gray-haired judges, physicians and statesmen, but over many a pulpit may it be written, no gray hair need apply. I have heard many a soldier tell the story of his life in the long winter nights, but it was always the story of the veteran that moved the most. And this I know as a verity, that Christ's ministers who have been most helpful to my own soul and life, were fathers who had grown gray in the Master's work.

The young minister full of consecrated enthusiasm has his own place and power, but in the saintly life behind the words, there lies the secret of far reaching helpfulness.

The glory of the ministry lies not in its power to please, to fascinate, but to mould Christ-like, to help Godwards. The brilliant sermons may be admired and then forgotten in a week, but the men saved by the strong grip of their minister's hand and life, look up in his face and feel "but for him I had been an utter wreck."

'Tis like a breeze of ocean air to read the helpful words and deeds of the men and women who have gone before? What young man can forget the story of how the generous Jonathan strengthened David's hands in God. It was an hour dark as midnight to David, but there a fresh start was taken in the upward life. No wonder that Jonathan's memory was peculiarly dear and helpful.

Does the eloquent Apollos need the curtain lifted and the glory of Jesus revealed, then God will bring him to the warm fireside of Aquilla and Priscilla. No harsh criticism, no iceberg isolation, nay but the yearning heart, willingly and lovingly revealing all the sublime wonders of Calvary and of Pentecost. Would he ever forget those humble helpers, never, no never.

And have not many before them the memory of some precious book which has been specially helpful in life's dark past? Has not the weary pilgrim found his progress wondrously helped, and has not the venerable patriarch enjoyed many a saintly hour of rest ere he heard the chimes from the farther shore? Have not souls stricken with doubt and apathy found in still hours, on the Mount of Olives, faith and triumphant hope? Does not the enormous proportion of novels taken out from all our public libraries awaken gravest thought? Does not the wretched trash, scattered broadcast on every railway ever sadden you by its profligacy and scoundrelism? Whatever men of the world may demand from their literature, Christian literature imperatively needs to be fascinating, pure and helpful. I know of no nobler use for Christian wealth and talent than to gather such a literature in every shape and form, and scatter it broadcast over the land, so as "to clamp the enemies guns and sweep the field with the bayonet."

Has any mortal helped you to a nobler life, then speak out your thanks, be it to mother, father, friend or minister. It may cheer some darkly brooding hour, when men are tempted to ask, "What good have I ever done? Hear a woman's tersely ringing words:

"What worth in eulogy's blindest breath,  
When whispered in ears that are hushed in death  
No, no, if you have but a word of cheer,  
Speak it, while I am alive to hear."

Whatever you may aspire to be, to do, have the ever glowing ambition to leave the world better than you found it. And then living here, or glorified hereafter, some human being may look back and say, "Thy memory is very dear and helpful."

Walkerton.

ROBERT C. MOFFAT.

### THE HINITES ON HISTORY.

If a man were to come to you and say, I have the philosopher's stone, prove that I have not, you would laugh at him as a simpleton. If he had it and wished you to believe that he had it, he ought surely not merely to assert that he had it but to show to you by converting iron into gold before your eyes that he had it. When the apostles went forth among the Gentiles they did not say, our religion is from heaven, prove that it is not; what they said was, our religion is from heaven, listen and we will show you that it is. Now if the Hinites expect to get rational followers, instead of asking the world to prove that their theory is false, they should go to work and prove that it is true. This of course they try to do, they go to prophecy, history,

ethnology, and philology for proofs. Their views of the origin of the Irish, I shall consider in this letter.

1. The Hinites affirm that we have "ample evidence" that the tribe of Dan settled in the north of Ireland about the time of the Assyrian captivity, that is about 721 B.C.

It is not mentioned in any historical work, ancient or modern, that the tribe of Dan settled in Ireland. How then did Mr. Hine come to know they did? The Tuatha de Danann he says, spoke Hebrew, and must have been Israelites of the tribe of Dan. The Tuatha de Danann are not mentioned by any Hebrew, Greek or Roman writer; our first account of them is from Irish fabulists. Sir James Ware, one of the most learned antiquarians that Ireland has produced, admits that it was St. Patrick that introduced the knowledge of letters among the Irish. Now as St. Patrick did not land in Ireland till the year 431 after Christ, it follows that there can be no Irish history of an earlier date than that year. The truth is that there is no Irish history in existence written before the tenth century. Tighearnach and Marianus Scotus may be considered as the founders of the school of Irish annalists; the first of these died in the year 1088, and the latter in the year 1086. But even if the history of Ireland had been written as early as the days of St. Patrick, it would be utterly impossible to give an account of things which had happened at as early a period as the time of the Assyrian captivity. It would puzzle our best Canadian historians to give an account of the loves and wars and expeditions of the Indians in this country not only 1152 years ago, but even 400 years ago. How then could we expect an Irish annalist writing in St. Patrick's day, and having neither books nor monuments to consult, to write an authentic history of Ireland from his own time back to the days of Jeremiah? D'Arcy McGee in his very interesting "Popular History of Ireland" speaks of "what the old bards and story-tellers have handed down concerning the history of Ireland before it became Christian," that is before St. Patrick's day, as "wild and uncertain traditions of which we have neither documentary nor monumental evidence." It is gross ignorance, not only of the history of Ireland but of general history, that would lead any one to suppose that we have reliable information about what took place in Ireland 721 B.C. We have not even the slightest evidence that the existence of Ireland was at that period known to the civilized world.

It is a sure thing that Hebrew was not spoken in Ireland in St. Patrick's day. How Mr. Hine knows that it was spoken there 1152 years before his day, it is difficult to say.

It may be useful to give a brief sketch of the history of Ireland according to the historians upon whom Mr. Hine relies for his facts. Ireland then, according to these historians, was uninhabited until the year 2025 B.C. In that year, and on the 14th of May, Partholan, a wicked Greek who had murdered his father and mother, landed on the coast of Munster. He had with him 1,000 soldiers and some women. His race was wholly cut off by pestilence 300 years after his arrival. Nemedius, also a Greek, and the eleventh in descent from Noah, arrived about thirty years after the descendants of Partholan had perished. His posterity were greatly troubled by African pirates, and had to leave the country. Under the guidance of Simon Breac, or speckled Simon, they steered for Greece. The next settlers of Ireland were the Firbolgs. They were from Greece and were the descendants of Simon Breac. The Firbolgs were displaced by the Tuatha de Danann. They too were Greeks. They went however from Greece to Denmark, where they lived for some time. From Denmark they came to Scotland, and from Scotland to Ireland. They landed in Ireland some time before the days of Moses. They were great necromancers. They could quell storms, cure diseases, and foretell events; they could also restore to life those who had fallen in battle, and bring them into the field the next day. They were mighty warriors. They slew 100,000 of the Firbolgs in one battle. They carried a wonderful stone with them from Denmark; it was called *lia fail*, or the stone of destiny. They used it to crown their kings upon. The Gael were the fifth and last colonists of Ireland. They were descended from Gathelus, the son of a king of Scythia by Scota a daughter of Pharaoh. This Gathelus was a very great personage. He lived in Egypt in the time of Moses, and was on very intimate terms with the great prophet and legislator of the Jews. His descendants went from Egypt to Spain and lived in that

country for quite a time. From Spain under Heber and Hereimon, two sons of King Milesius they went to Ireland in the year 1300 B.C. They conquered the Tuatha de Danann quite easily in spite of all their knowledge of the black art.

The fabulous history of Ireland, or according to Hine, the true history, may be found very fully in Dr. Kenting's History of Ireland. McGee gives a very brief sketch of it. Gibbon refers to it, vol. I. page 256.

From the account of the settlement of Ireland which I have just given it will be seen that there is a slight chronological difficulty in making the Tuatha de Danann the tribe of Dan. The Tuatha de Danann arrived in Ireland in the year 1300 B.C., whilst the tribe of Dan had not left Judea till the year 721 B.C. I believe however that the Hinites never allow dates to stand in their way; they brush them aside like cobwebs.

The word tuath in Irish means people; tuatha or tuathan being the nominative plural; the word de means of; and the word danann may mean Dane Island; thus it is probable that the words Tuatha de Danann literally mean, the peoples or hordes of Dane-land. Whatever Danann means it cannot mean simply Dan; the latter half of the word, ann, must have some meaning. What then does ann mean? It may unquestionably be the same as in; for it is a rule in Irish orthography that a broad vowel in one syllable must be followed by a broad vowel in the next, and a small vowel followed by a small vowel. The broad vowels are *a, o, u*; the small *e, i*. And what does inn mean? It is a contraction for innis, an island or grazing ground. Erin, properly Eirinn, means Iar-Innis, west-island. That Danann means Dane-island is probable however not only on etymological grounds, but from the fact that the Irish Bards always represent the Tuatha de Danann as coming from Denmark. It may of course be said that Denmark is not an island. It may not be exactly an island; but it was far more likely that an ancient Irish Bard would speak of it as an island than that a modern D.D. would say that Tuatha de Danann means the tribe of Dan.

2. The Celts of Ireland, Mr. Hine tells us, are Canaanites. He proves this to his own satisfaction from prophecy, philology, and history, three things of which he knows nothing.

Hine's prophetic proof of the Canaanitish origin of the Irish is this. "The Canaanites were to be thorns to the Israelites, the Irish Fenians are thorns to the English; therefore the Irish, especially the Fenians are Canaanites." It seems to me that there are some weak points in this argument. In the first place it takes for granted that the Canaanites were to be thorns in the sides of the Israelites, not only in Judaea, but in other countries; and also that the English are Israelites. In the second place it proves too much. Using the same species of reasoning, we may say, the Canaanites were to be thorns to the Israelites, the Indians are thorns to the Yankees, Israelites of the tribe of Manasseh, therefore the Indians, especially Sitting Bull and his braves, are Canaanites.

Let us now look at Hine's philological and historical proofs of the Canaanitish origin of the Irish.

The Irish and the Phœnician alphabet he says consist of the same number of letters, namely sixteen. Any persons who will take the trouble of looking into O'Reilly's Irish English Dictionary will find that there are seventeen letters in the Irish alphabet, namely, *a, b, c, d, e, f, g, h, i, l, m, n, o, p, r, s, t, u*. H is not admitted to the dignity of a letter, it is used only as an aspirate. The Phœnician like the Hebrew alphabet consists of twenty-two letters, not of sixteen. Prof. Whitney of Yale College, a very eminent philologist in his very valuable work, "Language and the Study of Language," says "The Phœnician alphabet was a system of twenty-two signs, all of them possessing consonantal value. It was strictly and exclusively a phonetic system. It received from the Greeks its final perfection. To the Greek alphabet the early Celtic modes of writing trace their origin, mainly through the Latin." Page 462.

No doubt some Irish fabulists assert that Nial, the father of the great Gaelhelu, "by the assistance of two excellent scholars invented the Hebrew, Greek, Latin and Irish alphabets." The same fabulists also tell us that Ireland was distinguished for its schools and colleges ages before St. Patrick was born. That Irish monks who were good scholars and had nothing to do should write fables is not to be wondered at, but that men of sense should believe these fables to

be historical facts is something astonishing. If the Irish had letters and a written literature before the days of St. Patrick, how comes it that the Irish words for books, pens, reading, writing, and letters are all of Latin origin.

The Irish language we are gravely told is "identical with the Phœnician." All scholars know that the Phœnician and the Hebrew though different dialects may be regarded as the same language. Augustine, who lived among the Phœnicians of Carthage says—"The Hebrew and the Phœnician languages differ very little from one another." Whitney says, "The Phœnicians spoke a dialect so nearly akin with the Hebrew that its scanty remains are read with no great difficulty by the aid of that language." Page 295. Now no sane man who can speak the Celtic language and spell his way through the Hebrew Bible will say that the Irish and the Hebrew are identical; the former belongs to the Indo-European family of languages, the latter to the Semitic family. A man may be a good Hebrew scholar, and not be able to read one word of Irish.

Hine's historic proof of the identity of the Irish with the Israelites consists merely in the following assertion. "There can be no doubt that the Irish are Canaanites, their own history and legends fairly prove this." It is a great pity that Hine did not condescend to name the history which proves this theory. I hope it is not a story-book.

It is well known that the Irish and the Highlanders are of the same stock. They speak the same language, and call themselves by the same name, Gael. If then the Irish are Canaanites, the Highlanders must also be Canaanites.

That the Irish are Celts is an unquestionable fact. That the Celts of Britain and Ireland came from Gaul all rational historians admit. That Ireland was peopled not directly from Gaul but from Scotland cannot very well be doubted. A learned Irishman, Dr. O'Brien, Bishop of Cloyne says,—"Mr. Lhuys gives good ground to think that the first Celts who came to Ireland arrived there, not immediately from Gaul, but rather after remaining for some tract of time in the greater British isle." Gibbon in his own way of putting things says, "It is probable that in some remote period of antiquity, the fertile plains of Ulster received a colony of hungry Scots." Vol. II. page 564.

The Irish would have no reason to be ashamed of a Phœnician origin; neither would they have any cause to be proud of an Israelitish origin. Morally the Phœnicians were not much inferior to the ten tribes, especially at the time of their captivity; intellectually they were at least equal to them. Let the Irish rest satisfied with being what they are, chiefly Celts, descendants neither of Shem nor of Ham, but of Japheth. The Irish Celts were a noble race, distinguished both for their learning and their bravery. Any nation might be proud of the battle of Clontarf.

"Let Erin remember the days of old,  
Ere her faithless sons betrayed her;  
When Malachi wore the collar of gold  
Which he won from the proud invader;  
When her kings with standard of green unfurled  
Led the Red Branch Knights to danger;  
Ere the emerald isle of the western world  
Was set in the crown of a stranger."

A. MALACHI.

#### JUSTIFICATION.

MR. EDITOR, Under head m, "the Christian's anxiety and encouragement," of Sabbath School Lesson xxxiv, which is an exposition of Phil. ii. 12-13, the following Christian experience and doctrine are expressed. "The Christian is anxious, not to have himself justified he knows that he is justified by Christ's finished work—but to have himself sanctified." It is true that every truly godly person is anxious to have himself sanctified, but the statement that the Christian is justified by Christ's finished work is ambiguous, if not erroneous. The Bible expresses in many places that one is justified by faith, *i.e.*, faith in the finished work of Christ. If that is the meaning of the statement, it is orthodox. The complete satisfaction rendered by Christ, and His resurrection, are the ground of our justification and His imputed righteousness the condition of it. These are received by faith on the sinner's part, otherwise he is not justified.

Scripture teaches nowhere that the sinner is justified by Christ's finished work, but it teaches all through that Christ, the sinner's substitute, rendered full satisfaction, and whosoever believeth is justified by faith in His death and resurrection.

We hear that so-called modern evangelists preach that the sins of Christians have been forgiven on Calvary. It is possible they mix together the atonement and its blessed effects. If such is to be taught

in our Sabbath schools, we shall very soon have a new way of justification, it is possible many ways, whereas the Bible teaches only one way, *viz.*, by faith.

In the new way suggested, one is justified without faith, justified before he commits sins, before he is born. Yea, all are justified; all necessary on the sinner's part is to believe that he is justified already. Hence the wicked are as safe as the righteous. It is as well not to have faith as to have it, if sinners are justified without it. The article at issue teaches new gospel.

As to the allusion to Christian experience, if the doctrine from which it emanates is true, no one need be anxious about his justification. But if justification is an act of God's free grace, it is questionable if the truly godly is never anxious as to whether the act has taken place in his case.

As a general rule persons of the shallowest type of experience never doubt their conversion, and are not anxious about their justification. According to Psalm li. 7, 9, 11, David did not belong to that class of Christians, nor did Paul, Phil. iii. 9; Heb. iv. 1.

A true Christian may even doubt that the act of justification has taken place in reference to him. No wonder; it takes place in heaven. He believes that there is no justification without sanctification immediately following. He believes in the thorough effectual work of the Holy Spirit in all justified persons. He feels his own progress in sanctification so slow, if any at all, that he can scarcely understand how it is possible that one so unholy as he is justified.

An honest Christian may not at all times be able to realize that it is when God blots out his sins, they appear to him in their awfulness and demerits.

It was so with David—"and Nathan said unto David, The Lord also hath put away thy sin," 2 Sam. xii. 13. David notwithstanding prays for forgiveness, Psalm li. 9. Good Christians in our day are similarly anxious.

F. [The statement that "the Christian . . . knows that he is justified by Christ's finished work" is correct. A Christian is a believer—a believer has faith. By a very natural and easy slip of the mind our correspondent has substituted "sinner" for "Christian," and this makes all the difference. The statement in our lesson is only the interpretation, supplied by Scripture itself, of the Scriptural statement that we are "justified by faith." Faith is, as it were, the hand stretched out to receive the boon; the ground and procuring cause of the believer's justification is "Christ's finished work." Our correspondent's quarrel with "so-called modern evangelists" he must settle with them, not with us. To say that the Christian knows that he is justified by Christ's finished work is quite a different thing from saying that "the sins of Christians have been forgiven on Calvary." Our Sabbath school teachers and even our Sabbath school scholars are too intelligent to misapprehend the statement referred to as our correspondent has done; and there is not the least danger of its leading them into any heresy. We embrace the opportunity of supporting the teaching of the lesson referred to, that the words "Work out your own salvation with fear and trembling" refer, not to the believer's justification, but to his sanctification.—ED. C. P.]

#### THANKSGIVING DAY.

MR. EDITOR, —As in all likelihood a Thanksgiving Day will soon be appointed, it might be well to make some different arrangements from that of past years. Is it expedient to have it on a week-day? Would it not be in every way better to have it when you would be likely to have the mass of church-going people out. I have the impression from what has come under my own observation, that it has been hitherto (so far as attendance was concerned, a humiliating affair.

But if there are good reasons why it should be held on a week-day, is it necessary that it should be at a time the worst possible for the great bulk of those who attend church?

I do not think I am wrong in supposing that the great majority of members and adherents of the Presbyterian Church live in the country. I believe that the most of country ministers have two churches in which they preach every Sabbath day. Is it wise then, to appoint a service at a time when the roads are usually at their worst, and the days very short? The arrangements of past years may have suited city congregations, certainly they have not suited the town and country churches; for as is well known, in many cases, if not in the majority of cases, town congregations are largely made up of those who live and labour in the country. Your correspondent found it unexpedient last year to observe the day appointed, and unless it is made with greater wisdom this year, there will be a repetition of the omission. OBSERVER.

## BOOKS AND MAGAZINES.

### Facts about Tobacco.

Compiled by Prof. F. P. Thwing New York Religious Newspaper Agency

The facts adduced in this volume are all unfavourable to the use of tobacco. They are (1) historical, (2) scientific, (3) medical, (4) ethical and economic; and this array of facts is followed up by a chapter on "Moral and Religious Considerations." Its wide circulation ought to be encouraged as a means of warning the young as to the injurious effects of the narcotic in question.

### The Summer and its Diseases.

By James C. Wilson, M.D. Philadelphia: Lindsay & Blackiston, Toronto: Hart & Rawlinson.

This is No. 3 of the American health primers, of which we have already noticed. These compendious volumes ought to be read by all. "Prevention is better than cure;" and a volume of 160 pages like that now before us, containing an exposition of the causes of disease, with the laws of health, and rules for its preservation, is of greater practical value than a library of ponderous tomes crammed with prescriptions.

### The Westminster Teacher.

Philadelphia: Presbyterian Board of Publication.

Among the aids in Sabbath school work so plentiful in the present day, "The Westminster Teacher" is one of the best, or at least one of the most suitable for Presbyterian Sabbath school teachers. Its chief distinctive features are: (1) The large space devoted to very lucid and practical expositions of the Shorter Catechism; (2) the exceedingly useful hints and suggestions headed, "For Teachers of the Little Folks;" and (3) the valuable papers on topics connected with Sabbath school work contributed by Sabbath school workers of talent and experience. Besides the lessons for the month the present number contains: "On the Mount of Olives," by the Rev. John W. Dulles, D.D.; "The Duty of this Generation to the Next," by the Rev. H. C. Haydn, D.D.; "Getting Help from the Bible," by the Rev. J. R. Miller; "Hymns and Tunes for our Sunday Schools and Churches," by the Rev. Tryon Edwards, D.D.

### The Eclectic Magazine.

New York: E. R. Pelton.

The "Eclectic" for September has for frontispiece a fine steel engraving representing "Penn's Treaty with the Indians." The number, like those which preceded it, contains a brilliant selection of articles from the foremost secular magazines of England. In a paper from "Macmillan's Magazine," Matthew Arnold places Wordsworth, as a poet, next to Shakespeare and Milton. Thomas Hughes, in the "Contemporary Review," criticises a new edition of Benjamin Franklin's autobiography, and in doing so gives a very high estimate of the American sage as a statesman; he also makes a praiseworthy attempt to defend his religious character, and refuses to identify him with what he calls the "Modern ideal American," who, he says, "is a man who has shaken off the yoke of definite creeds, while retaining their moral essence, and finds the highest sanctions needed for the conduct of human life in experience tempered by common sense." Such a man, he thinks was not Franklin, who, "if he never lifts us above the earth, or beyond the domain of experience and common sense, retained himself a strong hold on the invisible which underlies it, and would have been the first to acknowledge that it was this which enabled him to control the accidents of birth, education, and position, and to earn the eternal gratitude and reverence of the great nation over whose birth he watched so wisely and whose character he did so much to form."

### Outlines of English Grammar.

By C. P. Mason, B.A., F.C.P. Toronto: Adam Miller & Co.

This work is now in its sixth edition in England, and deservedly popular. The copy now before us belongs to the first Canadian edition, forming part of Miller & Co.'s Educational Series. This edition has been improved and enlarged under the author's eye; the paper, typography, and binding will also be found superior. As to the intrinsic merits of the work as a class-book, little need be said, as it is pretty well known. One advantage it possesses over school grammars in general is that it gives not only the English forms, but also the Anglo-Saxon forms, and the

forms of the time of Chaucer. The exercises, which are very ample, occupying forty-eight pages of the book, are placed at the end, but ought to be introduced by the teacher, each in its place, from the beginning. Mr Mason reckons on an intelligent teacher. Of young learners he well says in his preface:

"They require clear, short, and accurate definitions and rules, brought within their comprehension by the explanation and illustrations of an intelligent teacher, and followed up by abundant practice, embodied in carefully graduated exercises. In dealing with these the work of beginners should, as far as possible, be gone through *trivium*. I have endeavoured to make these exercises as varied, useful, and lively as possible. Young learners hate prosy stilted sentences. They enter much better in the grammar of an illustration, if the subject matter of it is something familiar to their daily lives and thoughts; and an occasional laugh at some homely topic does a good deal towards dispelling the listlessness which is apt to creep over a class."

### The Catholic Presbyterian.

London: James Nisbet & Co. New York: A. D. F. Randolph & Co. Toronto: James Hain & Son

We expected much from the conductors of this publication, and we have not been disappointed. The numbers that we have already seen have rather tended to raise our expectations of what it will be, and of the position which it must necessarily occupy in the future. It had a work to do which was not being done formerly, and a position to occupy which had been otherwise vacant—the work of strengthening the bands which bind the Presbyterian Churches together, and the position of acting as the world-wide organ of Presbyterianism and presenting it to the world in its true Catholic aspect. Towards the accomplishment of these objects its aim has so far been manifestly directed; and at the same time it has not neglected the more general object, which it has in common with other religious periodicals, of advancing the cause of true religion without reference to denominational peculiarities. Without taking any wider view of its work, it is sufficient apology for its existence that it serves as a medium to fully prove and illustrate the essential unity and sympathy of the Presbyterian Churches throughout the world, of which unity and sympathy a passing glimpse was afforded by the Pan-Presbyterian Council of 1877. The headings of the articles and departments in the August number are as follow: "Life Blood Ecclesiastical," by the editor (Dr. Blaikie); "Sabbath Laws in the United States," by Stuart Robinson, D.D., Louisville; "Evangelicalism in the Church of England," by John Marshall Lang, D.D., Glasgow; "A Layman on Lay Evangelism," by William C. Gray, Chicago; "The Catacombs," a poem, by Mrs. Cousin; "The Problem of the Labouring Classes. - II. in Germany," by George A. Smith, A.M.; "Theologians of the Day—Horace Bushnell," by Rev. Manchius H. Hutton; Recent Books; Notes of the Day; General Survey; Notes and Queries. The opening article is a brief, pithy, and well directed defence of, and exhortation to, activity and enthusiasm in a good cause, especially in work to be done for Christ; and administers a sufficiently sharp rebuke to those obstructionists who, in Church Courts and elsewhere, under the cloak of necessary prudence and caution, but really from constitutional indolence or something worse, are in the habit of throwing cold water on the projects of those of their brethren who "take a more vivid view than themselves of the needs of the world and the duty of the Church." We have not space at present to say anything about the other papers in the present number, with the exception of calling the attention of our readers to Dr. Stuart Robinson's "Sabbath Laws in the United States;" and this we do, not on account of the superiority of the article to any of the rest, but on account of the importance of the subject as having a direct bearing on the present aspects of the Sabbath observance question—if question it is—in our own province, as well as in the country to which the writer more immediately refers. He shows that there is enough even in the Constitution of the United States and the various State laws—and if so there is surely more than enough in the British Constitution which is the Constitution of Canada—to justify the Christian community in demanding not only the enforcement of existing laws for the protection of the Sabbath, but the enactment of whatever further laws may be found necessary for that purpose. The closing sentences of his incisive and logically just address to the foreigners to whose influence he attributes in some measure the Sabbath desecration so prevalent in the United States at the present day, might with equal justice be ad-

dressed to all opponents of the Christian Sabbath, there or here, foreign or native:

"In effect you demand that, in order to your enjoyment of liberty according to your notions, we shall, so far as social order is concerned, become infidels like yourselves, and give up our commemoration of our God and Saviour through our Sabbath. We must, to suit you, renounce all recognition, in our social capacity, of the fact that we, like our fathers are Protestant Christian men in sentiment and practice. Now we cannot afford to subject everybody else's liberty to restraint in order that you should enjoy the odd sort of liberty which you demand. We must, therefore, kindly suggest to you that if our ideas of liberty and our methods of management do not suit you, then you should not have taken stock in this old and well-established joint-stock concern. If you have misunderstood us and our method it is your misfortune. . . . Depart in peace. The world lies open before you. . . . There is Mexico in which your notions of the Sabbath prevail; or Brazil and the States of South America in which the Sabbath will give you no trouble. . . . In Russia you may join the "advanced thought" of your party, the Nihilists. In Germany you will find the Internationalists with ideas of religion and the Sabbath kindred to your own. In France you will find the remnants of your allies, the Communists. . . . Go in peace, and leave us to endure what you deem the oppressive load of a Sabbath."

### A TENNYSONIAN RETROSPECT.

It must come with a shock of surprise to most readers to learn that on the 5th of August of this year Alfred Tennyson reached his seventieth birthday. Some of us can remember when "The Two Voices" and "Locksley Hall" and "In Memoriam" struck a sympathetic chord in our fresh souls, and placed their author for us, on the highest pinnacle of fame; and it seems as if it were only yesterday that this impression was made. He has led his own and our generation with such success, he has so voiced its moods, he has so imparted to men his own moral conquests and spiritual victories, that we cannot think him old, or easily estimate our indebtedness to him. No poet of the age has been so intimately associated, recluse as he is said to be, with the thoughts and feelings which throb in the life of the time. He has interpreted the nineteenth century on its social and spiritual side with sufficient breadth to take in its many-sided activity, and with sufficient sympathy and insight to give a manly tone to its spiritual character.

Looked at from his seventieth birthday, Tennyson has survived many reputations which for the moment were as brilliant as his own. It is not necessary to dwarf others to make him great, but some who began with him have already disappeared. Alexander Smith and Philip James Bailey awakened expectations which they did not fulfil. His friend, John Sterling, has utterly faded out of sight as a poet, and lives only because Thomas Carlyle wrote his biography. Algernon Charles Swinburne, though a much younger man, has so divided his strength between prose and poetry that his fame is at a stand-still; and much as we delight in Browning, he has never mastered his idiosyncrasies sufficiently to give us the full strength of what is in him. Clough and Arnold are rather the exponents of phase of thought than the inspired interpreters of life. When compared with his contemporaries, Tennyson may be said to have failed again and again in what he early aimed at, but with every new volume he has shown a clear advance upon what was his best before. His genius was at first as wayward as Browning's, but he has had the patience and industry to overcome the obstacles which stood in the way of success, and has shown himself worthy to be not only the first among his peers, but the poet laureate of his time.—September Atlantic.

A SOCIALIST named Sanoff is said to have roasted himself slowly over a petroleum lamp, left in his prison cell at Odessa, until he had burnt enough of his flesh to insure death. His action was only discovered by the smoke issuing from his cell. Neither at the time nor afterward did he utter a word or cry, and he died as he intended.

"Amid my vast and lofty aspirations," says Lamartine, "the penalty of a wasted youth overtook me. Adieu then, to the dreams of genius, to the aspirations of intellectual enjoyment!" Many a gifted heart has sighed the same sad sigh, many a noble nature has walked to the grave in sackcloth, for one brief dallying in the bowers of Circe, for one short sleep in the Castle of Indolence.—Bayne.

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**THE LAWN.**—To keep a lawn fresh and green put on frequently a slight sprinkling of salt or bonedust, or superphosphate, or any good fertilizer. When the soil is soft run the roller over; it helps the appearance greatly. The application of a little ground gypsum will also freshen up the grass. But, above all, never neglect to run the mowing machine over frequently.

**GERANIUMS TO KEEP OVER WINTER.**—Geraniums, suchias, salvias and other plants that you may wish to keep over winter, without any care of them, may be taken up with a ball of earth attached to them and placed in one corner of your cellar, provided it is warm enough not to freeze potatoes; pack them close and bank the earth firmly about the roots. In January or February you can bring the suchias to the window, and they will form beautiful flowering plants in about six weeks' time.

**EFFECT OF TOBACCO ON THE MOUTH.**—Both smoking and chewing produce marked alterations in the most expressive features of the face. The lips are closed by a circular muscle, which completely surrounds them and forms their pulpy fulness. New muscle of the body is developed in precise ratio with its use, as most young men know—they endeavour to develop and increase their muscle in the gymnasium. In spitting and holding the cigar in the mouth this muscle is in constant use; hence the coarse appearance and irregular development of the lips, when compared to the rest of the features, in chewers and smokers. The eye loses its natural fire, and becomes dull and lurid; it is unspeculative and unappreciative; it answers not before the world; its owner gazes vacantly, and often repels conversation by his stupidity.

**A GOOD WORD FOR APPLES.**—Apples, in addition to being a delicious fruit, make a pleasant medicine. A raw, mellow apple is digested in an hour and a half; while boiled cabbage requires five hours. The most healthy dessert that can be placed on a table is a baked apple. If eaten frequently at breakfast, with coarse bread and butter, without meat or flesh of any kind, it has an admirable effect on the general system, often removing constipation, correcting acidities, and cooling off febrile conditions, more effectually than the most approved medicines. If families could be induced to substitute them for pies, cakes and sweetmeats, with which their children are frequently stuffed, there would be a diminution in the total sum of doctors' bills in a single year sufficient to lay in a stock of this delicious fruit for the whole season's use.

**CARE OF THE DROWNING.**—Dr. Howard, medical officer of New York harbour, recently explained at the receiving house of the Royal Humane Society, London, his method of resuscitating persons taken from the water in a state of insensibility. The principles upon which he acts are those of clearing away the water and mucus which prevent the entrance of air into the lungs, and the imitation of the movements of the chest in respiration. He first empties the stomach and passages of water. For this he places the patient's face downward, puts a roll of something hard under the pit of the stomach, so that it is above the level of the mouth, and then presses with all his force on the back. Afterward, to set up artificial breathing, instead of the partial rolling of the body or the pumping action of the arms now practised, the body is laid upon the back with the clothes stripped down to the waist. The pit of the stomach is now raised to the highest point by something under the back. A bundle of clothing or the body of another person will do for this. The head is thrown back and the tongue must be drawn forward by an assistant, so as to keep open the entrance to the air tubes. Beware of more than one or two assistants. The hands are passed over the head, the wrists crossed, the arms kept firmly extended. In this position the chest is fully expanded. The operator then kneels astride the body, places his hands on the lower part of the ribs, and steadily and gradually makes compression. Balancing on his knees he inclines himself forward until his face nearly touches that of the patient and so lets fall the whole weight of his body upon the chest. When this has yielded as much as it will, he throws himself back, by a sudden push, to his first erect position of kneeling, and the elastic floating ribs by their expanding bellows action draw air into the lungs. These manoeuvres must be repeated regularly twelve to fifteen times in the minute.



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TORONTO, FRIDAY, SEPTEMBER 5, 1879.

## THE NARCOTIC QUESTION.

THE weight of the best medical testimony has unquestionably of late greatly preponderated against the habitual indulgence in alcoholic drinks. Even Sir Henry Thompson, as we have seen, who regards such drinks as a harmless indulgence when used occasionally, declares his belief that persons in ordinary health are better without their habitual use. In the "Contemporary Review" for July, Dr. B. H. Richardson deals with the still wider question of narcotics in general, including alcoholic beverages. His article contains a great deal of information as to the differing action of different stimulants and narcotics, and sounds the note of alarm concerning the very deleterious qualities of such drugs as chloral hydrate and absinthe which are becoming popular to an alarming degree, chloral hydrate in particular having already largely taken the place of opium among a large proportion of the literary, professional and commercial classes in England, and having by its illegitimate use superinduced symptoms of a new disease to which Dr. Richardson has given the name of chloralism.

But the chief interest to the general public of Dr. Richardson's article arises from his able and thoughtful discussion of the important question, whether the craving for narcotics which men satisfy in so many different ways, is a normal and legitimate need of ordinarily healthful human nature, or is a morbid symptom, the result of aberration. Or to put it in Dr. Richardson's language, "whether the use of these agents springs from a natural desire on the part of man, and of animals lower than man, for such agents; or whether it springs from a perversion or unnatural provocation acquired and transmitted in hereditary line, a toxico-mania, in plain and decisive language."

As we are so often told that all attempts to make men generally abstinent are Utopian because the craving for stimulants and narcotics is so natural and universal that it must find satisfaction somehow, the answer to this

question becomes of very great practical interest, for if the craving be shown to be a morbid one, then the hope for human progress must lie in restraining, not gratifying it. That it is a morbid one Dr. Richardson maintains for the following reasons.

First, he calls our attention to the fact that though both man and some of the lower animals can be educated into a craving for these substances, they can yet, in their absence, live healthily, and happily without their supposed aid, and that they are only pleaded for when the taste for them has once been acquired, which, as Dr. Richardson says, "looks strangely like an artificial pleading for an artificial as apart from a natural thing;"—a hypothesis strengthened by the fact that neither children nor animals nor men educated without them crave for them until, as it were, broken in to the taste.

A second consideration is, that while everything actually needful for man's faithful existence has been provided for him and placed ready to his hand, narcotics and stimulants have had to await a gradual process of discovery, have required for their production "human ingenuity, skill, knowledge, science, and in some cases, as in the case of alcohol and alcoholic beverages, a very considerable degree of skill and an enormous amount of skilled labour." The only exceptions, absinthium and opium which might have been utilized by men in a savage state, or even by the lower animals,—have been instinctively avoided by the latter, and have not been used by man until by art or accident he had discovered at last a particular mode of use. Taking these circumstances into consideration, Dr. Richardson says that, to his mind, with the wish to be entirely open to conviction, he "fails to discern a single opening for the use of these lethal agents in the service of mankind, save in the most exceptional conditions of disease, and then only under skilled and thoughtful supervision, from hands that know the danger of infusing a false movement and life into so exquisite an organism as a living, breathing, pulsating, impressionable, human form."

As for the argument that "these lethal agents are necessities, instinctively selected and chosen to meet human wants," Dr. Richardson maintains that it is "all confusion, assumption, apology for human weakness, exaltation of human weakness, sanction of temporary and doubtful pleasure, compromise with evil, and acceptance of penalties the direst for advantages the poorest and the least satisfactory." That these agents induce a physical and mental aberration which they afterwards maintain,—in other words a toxico-mania,—he holds to be proved by the fact that they do not maintain the uniform and natural law of life,—but impart aberrations which prematurely wear out the physical powers,—and by the character of the craving itself, which is in the first instance acquired or inherited from a degenerate stock,—and which is in its nature quite diverse from the ordinary wants of humanity,—carrying in its very intensity and insatiableness signs of mental and physical aberration or morbidity. That it is sometimes hereditary only increases

its resemblance to other constitutional taints, while the phases of the action of some of these agents find their strict counterpart, in the phases of insanity as seen in any lunatic asylum. This analysis of natural phenomena suggests to Dr. Richardson the wonder, "not that forty per cent. of the insanity of the country should be directly or indirectly produced by one lethal agent alone, but that so low a figure should indicate all the truth."

His final conclusion, then, is that there is no natural law impelling man to the use of these "lethal agents" independently of his own action, but that the taste for them or for "lethal derangement" is instituted by his own action, thereby creating a new and morbid craving. He does not, by the way, discuss the use of tea and coffee, but in view of the fact of their extremely mild action as generally used, and of the much smaller danger of and from excess therein, they are hardly to be classed as "lethal agents," with alcohol, tobacco, opium, chloral, absinthe or chloral-hydrate. One consideration whereby Dr. Richardson disposes of the common plea that if one of these narcotics is disused some other will take its place, is the fact that it is just those persons who from principle abstain from one form of intoxicant who most resolutely abjure other forms, and that those who indulge in one form are most ready to indulge in others. Abstainers, as a rule, do not use tobacco, few indeed could do so without a stimulant, and Dr. Richardson never met with an opium eater or an indulger in chloral-hydrate who did not also take wine or some other alcoholic drink. It is not therefore necessary, he observes, that because one devil is cast out of a man another must enter that is worse than the first.

Dr. Richardson finally discusses the question whether under the present unnatural and artificial conditions of life, the use of agents not necessary and not healthful in more simple conditions may not be required by the more exceptional ones of a complex civilization, in short that "these remedies, at all risk of learning to crave for them, at all risk of falling the victim to toxico-mania, must be accepted, that the work of the world may go on at full pace." To this Dr. Richardson replies with the pertinent enquiry whether those who resort to such perilous aid are doing more work and better work than they who are content to labour without such adventitious aid. He asks, "is the man who never touches a lethal weapon—alcohol, opium, tobacco, chloral, absinthe, or arsenic—a worse man, a weaker man, a less industrious man, a less to be trusted man, than he who indulges in those choice weapons ever so moderately, or ever so freely?"

If these questions can be answered in the affirmative Dr. Richardson admits that his position is undermined from this quarter. Few, however, will have the boldness to affirm that the man who has recourse to the aid of intoxicants is a better worker than the total abstainer. Indeed, a very good case could probably be made out for the reverse position. But assuredly this warning, endorsing as it does so many others, is well

worthy of the consideration of all. Taking into view the fact that *intoxicants*—bearing evidence of their poisonous tendency in their very name—are certainly not necessary to a thoroughly healthful existence, that their tendency is always to introduce injurious irregularities into the physical economy and to beget a craving which speedily passes into a morbid one, if it is not such from the beginning; and further, that their use is ever trembling on the verge of excess—the parent of ruin and misery to body and soul—shall we not consider those the wisest who refuse to avail themselves of so dangerous an ally, which in return for a little temporary aid or pleasure, may yet exact so heavy a penalty.

### THE SUPPORT OF THE GOSPEL.

OUR columns frequently contain appeals to congregations and individuals on behalf of Foreign Missions; and it is but a week or two since we had occasion to call attention to the pressing necessities of the Home Mission Scheme. We do not think that either of these worthy objects will suffer any injury from our saying a few words as to the duty of congregations in the matter of paying each its own minister liberally, promptly, and cheerfully. "Charity begins at home," and if the beginning has not yet been made, what can be expected as to the rest. It is just those congregations that fail in meeting their engagements with their own ministers that will be found also to come short in their contributions to the schemes of the Church. We have used the above proverb because it serves our purpose to a certain extent, but there is one word in it that is not at all applicable to the case in hand—that is the word "charity." We will modify it a little with the help of another proverb, equally well known: "Be just before being generous." The obligation of a congregation, and of every individual member thereof to pay, the minister's stipend as soon as it is due is as much a matter of business—it is more, but it is that at least—as their obligation to pay the merchant or the doctor or the lawyer; and it cannot be shirked without gross dishonesty. The question, "Should we pay our minister?" is a strange heading for a newspaper article; but we find that very question used as the heading of an article in the last number of the Morrisburg "Herald." It ought to be no question. It might just as well be asked, should we pay our grocer or our butcher or our baker? And it is very far from being a question with the writer of the article to which we refer, Mr. John C. Munro of Grantley, a well known and much respected elder of one of the country congregations of the Presbyterian Church in Canada. The very first glimpse of that printed heading, with its sharp interrogation mark at the end, ought to be enough to evoke, from every reader concerned, an answer, prompt and substantial. Mr. Munro would be one of the last to ask such a question on his own account, but, says he:

"I am led to ask the above question, by a few facts that came lately under my own observation in regard to the paying of the stipend of the ministers who preach to us the gospel. After service a few Sabbaths ago, I heard a minis-

ter (with great reluctance) state to his congregation, that they were behind in their payment, five hundred dollars, and that it was making him dishonest, as he could not pay his own liabilities as he promised; but if they would pay him two hundred dollars, he would forgive them the balance."

When that unfortunate minister ventured, apparently with much fear and trembling, to hint to his congregation that they were "making him dishonest," he used an argument well calculated to have much weight with a certain class of people—those who are so very ready to risk the commission of gross sin in their own persons, and who are at the same time so very anxious, and scrupulous, and watchful, regarding the moral character of the minister. Certainly it was altogether too bad of that congregation to make their minister dishonest, for that just amounted to tearing up the last shred of respectability that had been left among them. *His* dishonesty was forced upon him, but what about *their* dishonesty? And what do our readers think of people to whom a minister could make such an offer of composition without fear of giving offence?—forty cents in the dollar, without the trouble or scandal of going through the bankruptcy court!

This same minister who was driven to plead in such abject attitude for his just due, found similar work to do in behalf of a brother in office, more shame-faced and in a worse position than himself, as the following paragraph from Mr. Munro's article shews:

"Of another congregation, he told me that they promised their minister five hundred dollars but they had paid only one hundred, and he was going round to see what he could do. In another place, the people were offered service on Sabbath evening, if they would raise fifty dollars. They had several meetings but failed to raise the amount. One rich farmer (who lends his thousands,) offered four or five dollars a year, but coupled the offer with the demand to have preaching in daylight, as it was not agreeable to be out after dark, adding that if they paid for it, they had as good a right as others to have their service in the day time."

The writer whose words we quote makes no sweeping condemnation, neither would we. The great majority of our congregations do their duty both in supporting their own ministers and in contributing for the support and dissemination of the Gospel outside of their own bounds; but there are delinquent congregations in the Church, and there are delinquent members in the congregations; and the burden of those who do their duty in this matter is thus increased. But we will let Mr. Munro speak:

"I could add more to the list of delinquent congregations; when I say congregations, I mean all Protestant denominations. Of course there are exceptions, but so far as my experience has gone, they are few in the country; in towns and cities, it may be different. I am aware that there are exceptions in every congregation—men who pay honestly, and more than their due. I recently heard announced in a congregation of over fifty families, that nine of them paid one-half of the minister's stipend. There are usually a few in the congregation who take an interest in the work, and go around to get the others to subscribe, and they have too often to *beg* and *plead* to get the rest to promise a little toward their minister's pay, and then they have to run after it and *coax* and *plead* again to get it, even in instalments. At the end of the year there is sure to be a deficiency, and then there must be a *tea-meeting*, or some other begging scheme to raise money for the minister. Why don't they have *tea meetings* to pay the doctor, the lawyer or other professionals? Is the minister not as worthy as they? O no, there is no thought of him, until we are sick, and afraid of death!"

People often complain of the "begging and pleading" of collectors, but our friend turns the tables upon them; the hardship, the wrong, and the only cause of complaint is in the fact that the begging and pleading are necessary. The great increase in the number of tea-meetings, soirees, socials, etc., in the present day only reveals the sad fact that in many quar-

ters it is almost impossible to get money for religious purposes in any other way. It is idle for a man to claim that when he gives twenty-five cents for admission to a church soiree, he is giving it to the cause of God, for he is only paying it away for full "value received" in the shape of eatables, music, and speeches. This sort of book-keeping by double entry would not be allowed to pass in the ordinary affairs of life.

Although our space is limited, the remaining paragraphs of Mr. Munro's article are so well-considered, so forcible, and so much to the point that we cannot withhold them from our readers:

"The friends and relatives of those who during their life could not tell which end of the church the pulpit was in, after their death, will run ten, twenty or more miles after a minister to preach a funeral sermon—just because it is *fashionable*. Oh! that it would become *fashionable* to pay the preacher, what a change there would be! It would be like the congregation that felt too poor to build a new church when the old one was about falling on them. But Satan got among them, and they split, and the one half of them built a fine new church. The other half, not to be outdone, built a better one. Then said the good old minister, "I urged you in the name of God to build a church, and ye would not, but when the Devil got in you, you built two."

Some will say, "O, they are well paid for all they do; why don't they work as I do? St. Paul didn't think shame to work." These people forget that "The earth is the Lord's and the fulness thereof," and that we are only His stewards, and what we have is only lent to us. I have come to the conclusion that this is one of our greatest sins as a people. As God has promised the sun to shine on the good and on the evil, I also believe He will punish the people, good and bad, for the sin of withholding from Him what is His right. He did it to His own chosen Israel of old, and He is still the same God, and will not allow them to go unpunished who will not pay and support His ministers, and the cause of Christ."

### THE MISSION FIELD OF AYLWIN AND DESERT IN THE PROVINCE OF QUEBEC.

The Rev. Duncan McNaughton, M.A., was installed as ordained missionary into the pastoral oversight of the mission field of Aylwin and Desert on the 26th of August by the Presbytery of Ottawa. Mr. McNaughton enters upon a wide field of labour and must be a man of untiring energy to have entertained the thought of undertaking the oversight of a field so extensive. His field has its first principal station at Aylwin, distant fifty miles north of the city of Ottawa, and its second at the Desert, forty miles north of Aylwin. The people of his charge are scattered over a distance of between fifty and sixty miles. They have always done well in the past according to their circumstances in contributing towards the maintenance of the Gospel in their midst, and we doubt not will maintain their former record since they have again secured the settlement of a minister among them. We wish them and their minister all spiritual prosperity in the work that lies before them.

THE cholera is increasing at Cabul. The number of deaths in the regiments which lately returned from Herat is variously estimated at from one hundred to three hundred and sixty-five.

SIR ROWLAND HILL is dead. He was founder and advocate of the penny postal system of England, which has come into universal use throughout the civilized world. That he was not far ahead of the times with his idea is shown by the facts that soon after he broached it, in 1837, more than two thousand petitions were sent to Parliament for its adoption, and that Parliament was constrained to carry out the plan almost immediately. Hill was given a place in the post-office to assist in the operation of the new system, but a political change presently threw him out of office. But he had become so great a favourite that a public testimonial of the value of \$65,000 was raised for him. Soon after this he regained his place in the post-office; and when ill-health compelled him to retire, in 1864, he received from Parliament a grant of \$100,000, and from the government his full salary of \$10,000 a year for life. Besides this he was made a Knight Commander of the Bath, and received many medals and other testimonials. The rewards which were showered upon him were certainly a very brilliant testimonial to the great utility of the service which he rendered.

## CHOICE LITERATURE.

## A STORY OF TWENTY YEARS AGO.

Mr. B. was a great merchant in Baltimore. One morning he was passing over the vessels that lay at the wharf; he stepped upon the deck of one, at the stern of which he saw a negro, whose dejected countenance gave sure indication of distress. He accosted him with:

"Hey! my man what is the matter?"

The negro lifted up his eyes and looking at Mr. B. replied:

"Ah! massa, I'se in great trouble."

"What about?"

"Kase I'se f'olch'd up here to be sold."

"What for? What have you been doing? Have you been stealing? or did you run away? or what?"

"No, no massa; none o' dat. Its becase I didn't mind de audas."

"What kind of orders?"

"Well, massa stranger, I will tell you. Massa Willum werry strict man, and a werry nice man, too, and everybody on de place got to mind him, and I brake f'rew de rule, but I didn't tend to brake de rule, doe; I forgot myself and I got too high."

"It is for getting drunk, then, is it?"

"Oh, no, sah; not dat nother."

"Then tell me what you are to be sold for."

"For praying, sah."

"For praying! That's a strange tale. Will not your master permit you to pray?"

"Oh, yes, sah, he lets me pray easy; but I hollers too loud."

"And why do you halloo in your prayers?"

"Kase the spirit comes on me and I gets happy fore I knows it; den I gone, kan't trole myself; den I knows nutting 'bout massa's rule."

"And do you suppose your master will really sell you for that?"

"Oh, yes; no help for me now. All de men in de world couldn't help me now—Kase when Massa Willum says one thing he no do anoder."

"What is your name?"

"Moses."

"What is your master's name?"

"Massa's name is Colonel Wm. C—."

"Where does he live?"

"Down on the Eastm Shoah."

"Is he a good master and does he treat you well?"

"Oh, yes; no better in de wuld."

"Stand up and let me look at you."

And Moses stood up and presented a robust frame; and as Mr. B. stripped up his sleeve, his arm gave evidence of unusual muscular strength.

"Where is your master?"

"Yander he is, jes comin' to de warf."

As Mr. B. started for the shore he heard Moses give a heavy sigh, followed by a deep groan. Moses was not at all pleased with the present phase of affairs. He was strongly impressed with the idea that Mr. B. was a trader and intended to buy him, and it was this that made him so unwilling to communicate to Mr. B. the desired information. Mr. B. reached the wharf just as Colonel C. did. He introduced himself and said:

"I understand that you want to sell that negro man yonder, on board the schooner."

Colonel C. replied that he did.

"What do you ask for him?"

"I expect to get seven hundred dollars."

"How old do you reckon him to be?"

"Somewhere about thirty."

"Is he healthy?"

"Very; he never had any sickness in his life except one or two spells of the ague."

"Is he hearty?"

"Yes, sir; he will eat as much as any man ought, and it will do him as much good."

"Is he a good hand?"

"Yes, sir; he is the best hand on my place. He is steady, honest and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew."

"Why do you wish to sell him?"

"Because he disobeys my orders. As I said, he is my foreman; and that he might be available at any moment I might want him, I built his hut within about a hundred yards of my own house, and I have never rung the bell at any time of the night or morning that the horn did not answer in five minutes after. But two years ago he got religion and commenced with what he terms family prayer—that is, praying in his hut every night and morning, and when he began his prayer it was impossible to tell when he would stop, especially if (as he termed it) he got happy. Then he would sing and pray and halloo for an hour or two together, and you might hear him nearly a mile off. And he would pray for me and my wife and my children, and our whole family connections to the third generation, and sometimes, when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company. The women would cry and the children would cry, and it would get me almost frantic, and even after I had retired, it would sometimes be almost daylight before I could go to sleep, for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbid his praying any more—and Moses promised obedience, but he soon transgressed, and my rule is never to whip, but whenever a negro becomes incorrigible, I sell him. This keeps them in better subjection, and is less trouble than whipping. And I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the place would soon be perfectly regardless of all my orders."

"You spoke of Moses' hut. I suppose from that he has a family?"

"Yes he has a woman and three children, or wife, I sup-

pose he calls her now—for soon after he got religion he asked me if they might be married, and I presume they were."

"What will you take for her and the children?"

"If you want them for your own use, I will take seven hundred dollars; but I shall not sell Moses or them to go out of the State."

"I wish them all for my own use and will give you the four-hundred dollars."

Mr. B. and Colonel C. then went to Mr. B.'s store, drew up the writings and closed the sale, after which they returned to the vessel; and Mr. B. approached the negro, who sat with his eyes fixed upon the deck, wrapped in meditation of the most awful forebodings, and said:

"Well, Moses, I have bought you."

Moses made a low bow, and every muscle in his face worked with emotion as he replied:

"Is you, Massa? Where is I gwine, massa? Is I gwine to Georgia?"

"No," said Mr. B., "I am a merchant here in this city. Yonder is my store, and I want you to attend on the store, and I have purchased your wife and children too, that you may not be separated."

"Bress God for dat; and, massa, kin I go to meetin' sometimes?"

"Yes, Moses, you can go to church three times on Sabbath and every night in the week, and you can pray as often as you choose, and as loud you choose; and every time you pray, I want you to pray for me, my wife and all my children; for if you are a good man, your prayers will do us no harm, and we need them very much; and if you wish to, you can pray for everybody of my name in the State it will not injure them."

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his full heart laughed outright for gladness, exposing two rows of as even, clean ivory as any African can boast; and his heart's response was, "bress God, bress God all de time, and bress you, too, massa; Moses neber tinks 'bout he gwine hab all dese commodationers; dis make me tink 'bout Joseph in de Egypt." And after Moses had poured a few blessings on Colonel C. and bidden him a warm adieu, and requested him to give his love and farewell to his mistress, the children and all the servants, he followed Mr. B. to the store, to enter upon the functions of his new office.

The return of the schooner brought to Moses his wife and children.

Early the next spring, as Mr. B. was one day standing at the store door, he saw a man leap upon the wharf from the deck of a vessel, and walk hurriedly towards the store. He soon recognized him as Colonel C. They exchanged salutations, and to the Colonel's inquiry after Moses, Mr. B. replied that he was upstairs measuring grain, and invited him to walk up and see him. Soon Mr. B.'s attention was arrested by a very confused noise above. He listened and heard an unusual shuffling of feet, some one sobbing violently and some one talking very hurriedly; and when he reflected on Colonel C.'s movements and the peculiar expression of his countenance, he became alarmed and went up to see what was transpiring.

When he reached the head of the stairs he was startled at seeing Moses in the middle of the floor down upon one knee, with his arm around the Colonel's waist, and talking most rapidly, while the Colonel stood weeping audibly. So soon as the Colonel could sufficiently control his feelings, he told Mr. B. that he had never been able to free himself from the influence of Moses' prayers and that during the past year he and his wife and children had been converted to God.

Moses responded: "Bress God, Massa C., doe I way up hea, I neber forget you in my prayers; I olles put de old massa side de new one. Bress God, dis make Moses tink about Joseph in de Egypt again."

The Colonel then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B. assured him that was out of the question, for he could not part with him; and he intended to manumit Moses and his wife at forty, and his children at thirty-three years of age.

Moses was not far wrong in his reference to Joseph. For when Joseph was sold into Egypt God overruled it to his good, and he obtained blessings that were far beyond his expectations; so with Moses, he eventually proved the instrument in God's hands of saving the man's soul who sold him.

Old Moses is still living, and at present occupies a comfortable house of his own, and is doing well for both worlds.

## ROBERT DICK.

## "POET, ARTIST, PHILOSOPHER, AND HERO."

The most northern county of Scotland is Caithness, a wild region of mountains, marsh, and rock-ribbed headlands, in which the storms of the Atlantic have worn every variety of fantastic indentation. Much of the land has been reclaimed in modern days by rich proprietors. There are manufactures of linen, wool, rope, and straw, besides important fisheries; so that forty thousand people find habitation and subsistence in the county. There are castles, too, ancient and modern; some in ruins; some of yesterday, the summer home of wealthy people from the south.

The coast is among the most picturesque in the world. Thurso is the most northern town of this most northern county. It is situated on Thurso bay which affords a good harbour, and it has thus grown to be a place of three or four thousand inhabitants. From this town the Orkney Islands can be seen, and a good walker can reach in a day's tramp Dunnet Head, the lofty promontory which ends the Island.

Here lived, laboured, studied, and died Robert Dick, baker, a man whose name should never be pronounced by intelligent men but with veneration.

He did not look like a hero. When the boys of the town saw him coming out of his baker's shop, in a tall, stove-pipe hat, an old-fashioned dress-coat, and jean trousers, they used to follow him to the shore, and watch him as he walked along it with his eyes fixed upon the ground. Suddenly he

would stop, fall upon his hands and knees, crawl slowly onward, and then with one hand catch something in the sand; an insect, perhaps. He would stick it upon a pin, put it in his hat, and go on his way; and the boys would whisper to one another, that there was a mad baker in Thurso. Once he picked up a nut upon the beach, and said to his companion:

"That has been brought by the ocean current and the prevailing winds, all the way from one of the West India Islands."

He made the most astonishing journeys about that far-end of the universe in the pursuit of knowledge. We read of his walking thirty-two miles in a soaking rain to the top of a mountain, and bringing home only a plant of white heather. On another day he walked thirty-six miles to find a peculiar kind of fern. Again, he walked for twenty-four hours in hail, rain, and wind, reaching home at three o'clock in the morning. But at seven he was up and ready for work as usual. He carried heavy loads, too, when he went searching for minerals and fossils. In one of his letters we read:

"Shouldering an old poker, a four-pound hammer, and with two chisels in my pocket, I set out. . . . What hammering - what sweating! Coat off; got my hands cut to bleeding."

In another letter he speaks of having "three pounds of iron chisels in his trousers' pocket, a four-pound hammer in one hand, and a fourteen-pound sledge-hammer in the other, and his old beaver hat filled with paper and twine."

But who and what was this man, and why was he performing these laborious journeys? Robert Dick, born in 1811, was the son of an excise officer, who gave his children a hard step-mother when Robert was ten years old. The boy's own mother, all tenderness and affection, had spoiled him for such a life as he now had to lead under a woman who loved him not, and did not understand his unusual cast of character, his love of nature, his wandering by the sea, his coming home with his pockets full of wet shells and his trousers damaged by the mire. She snubbed him; she whipped him. He bore her ill-treatment with wonderful patience; but it impaired the social side of him forever. Nearly fifty years after he said to one of his few friends:

"All my naturally buoyant, youthful spirits were broken. To this day I feel the effects. I cannot shake them off. It is this that still makes me shrink from the world."

At thirteen he escaped from a home blighted by this woman, and went apprentice to a baker; and when he was out of his time served as a journeyman for three years; then set up a small business for himself in Thurso. It was a very small business indeed; for at that day bread was a luxury which many people of Caithness only allowed themselves on Sundays, their usual fare being oatmeal. He was a baker all the days of his life, and his business never increased so as to oblige him to employ even a baker's boy. He made his bread, his biscuit, and his gingerbread, without any assistance, and when it was done, it was sold in his little shop by an old housekeeper, who lived with him till he died.

The usual course of his day was this: He was up in the morning very early, at any time from three to six, according to his plans for the after part of the day. He kneaded his bread, worked the dough into loaves, put the whole into the oven, waited till it was baked, and drew it out. His work was then usually done for the day. The old housekeeper sold it as it was called for, and, in case her master did not get home in time, she could set the sponge in the evening. Usually he could get away from the bakehouse soon after the middle of the day, and he had then all the afternoon, the evening, and the night for studying nature in Caithness. His profits were small, but his wants were few, and, during the greater part of his life, he was able to spare a small sum per annum for the purchase of books.

If this man had enjoyed the opportunities he would have had but for his mother's death, he might have been one of the greatest naturalists that ever lived. Nature had given him every requisite—a frame of iron, Scotch endurance, a poet's enthusiasm, the instinct of not believing anything in science till he was sure of it, till he had put it to the test of repeated observation and experiment. Although a great reader, he derived most of his knowledge directly from nature's self. He began by merely picking up shells, as a child picks them up, because they were pretty; until, while still a man, he had a very complete collection, all nicely arranged in a cabinet, and labelled. Youth being past, the shy and lonely young man began to study botany, which he pursued until he had seen and felt everything that grew in Caithness. Next he studied insects, and studied with such zeal, that in nine months he had collected, of beetles alone, two hundred and fifty-six specimens. There are still in the Thurso museum, two hundred and twenty varieties of bees, and two hundred and forty kinds of butterflies collected by him.

Early in life, he was powerfully attracted to astronomy, and read everything he could find upon the subject. But he was one of those students whom books alone can never satisfy; and, as a telescope was very far beyond his means, he was obliged to devote himself to subjects more within his reach. He contrived out of his small savings to buy a good microscope, and found it indispensable. Geology was the subject which occupied him longest and absorbed him most. He pursued it with untiring and intelligent devotion for thirty years. He found the books full of mistakes, because, as he said, so many geologists study nature from a gig, and are afraid to get a little mud on their trousers.

"When," said he, "I want to know what a rock is, I go to it. I hammer it; I dissect it. I then know what it really is. The science of geology! No, no; we must just work patiently on, collect facts, and in course of time geology may der 'sp into a science."

I suppose there never was a man whose love of knowledge was more disinterested. He used to send curious specimens to Hugh Miller, editor of *The Witness*, as well as a geologist, and Mr. Miller would acknowledge the gifts in his paper. But Robert Dick entreated him not to do so.

"I am a quiet creature," he wrote, "and do not like to see myself in print at all. So leave it to be understood who found the old bones, and let them guess who can."

As long as he was in unimpaired health, he continued this



way of life cheerfully enough, refusing all offers of assistance. His brother-in-law once proposed to send him a present of whisky.

"No," said he in reply; "spirits never enter this house save when I cannot help it."

His brother-in-law next offered to send him some money. He answered:

"God grant you more sense! I want no sovereigns. It's of no use sending anything down here. Nothing is wanted. Delicacies would only injure health. *Hardy* is the word with working people. Pampering does no good, but much evil."

And yet the latter days of this great-souled man were a woeful tragedy. He was the best baker in the place, gave full weight, and paid for his flour on the day, and was in all respects a model of fair dealing. But his trade declined. Competition reduced his profits and limited his sales. When the great split occurred in Scotland between the Old and the Free Church, he stuck to the old, merely saying that the church of his forefathers was good enough for him. But his neighbours and customers were zealous for the Free Church. And so for various reasons, his business declined; some losses befel him; and he injured his constitution by exposure and exhausting labours in the study of geology.

There were rich and powerful families near by who knew his worth, or would have known it if they had themselves been worthy. They looked on and saw the noblest heart in Scotland break in this unequal strife. They should have set him free from his bakehouse as soon as he had given proof of the stuff he was made of. He was poet, artist, philosopher, hero, and they let him die in his bakehouse in misery. After his death they performed over his body the shameful mockery of a pompous funeral, and erected in his memory a paltry monument, which will commemorate their shame as long as it lasts. His name has been rescued from oblivion by the industry and tact of Samuel Smiles, who, in writing his life, has revealed to us a rarer and higher kind of man than Robert Burns.—*James Parton.*

SUGGESTIONS ON SINGING.

Whatever differences of opinion there may be on minor questions, there are certain principles which we believe experience and propriety both establish in regard to sacred song.

*First.* While there should be a choir to lead the singing, that choir ought by all means, to be made up of Christian people.

*Second.* Since even Christians need to take pains to be in a fit state to worship, nothing is more important than that the members of the choir should be accustomed to attend the prayer and devotional meetings of the church.

*Third.* The singers should prepare themselves for their duty by prayer, and an earnest seeking of the Spirit's aid, just as the minister should prepare himself for preaching.

*Fourth.* If the singer can not pray, he can not sing. He may have the best voice in the world, but his efforts will be without power or blessing.

*Fifth.* It ought to be the custom for the pastor and his choir to have a season of prayer before commencing the service, in order to seek special preparation from God.

*Sixth.* Nothing is more evident than that the effect of singing is greatly dependent on the spiritual state of the singers at the time. Even a converted organist can make his piety felt through his keys.

*Seventh.* In order to insure those results, the church ought to have the appointment of singers in her own hands. The matter should not be put into the hands of a society, or an unconverted music committee.

*Eighth.* Beyond all else, it should be understood that the choir is for leading the congregation, and not for entertaining them with their musical performances. Great responsibility rests on the pastor in this matter. He should see to it that the people are furnished with plenty of books; and he should always, in a hearty, friendly way, urge all to unite in the singing. The example of the pastor is all-powerful.

Sometimes a minister gives out an invitation for all to sing, in such a sad, mournful tone, that no one cares any more about it than he seems to; and hence there is no spirit in the singing. As far as possible, the children should be enlisted. The hymns, at least, ought to be such as they can join in.—*Ira D. Sanky in the Watchtower.*

HISTORICAL FICTION.

Nobody, perhaps, disputes that in its higher or poetical form historical fiction includes most of the immortal work of the human imagination; and it might be thought superfluous to mention the *Iliad* and the *Aeneid*, the *Book of Job* and the *Nibelungen Lied*, and the principal pieces of all the greatest dramatists. But even prose historical fiction, at its very best, must outrank the cleverest pictures of contemporary manners, for it bespeaks in the writer a more difficult exercise of a less common order of faculties. The fame of Walter Scott is only now beginning to emerge from those rising mists that are apt to cloud a great reputation during the first generation or two of its posthumous being; but even we, the children and grandchildren of those who watched open-mouthed for the *Waverleys* as they came, can shrewdly guess that his work will last in the very form which he gave it, as will not, for example, that of the well-beloved Anthony Trollope, so like Scott in the easy simplicity of his methods and the prevailing sweetness of his humour. Thackeray touches his highest level in *Henry Esmond*; Dickens in the serious portions of the *Tale of Two Cities*; Charles Kingsley in *Hyperion* and *Amyas Leigh*; while George Eliot's *Romola* and Schefel's *Ekkehard*, over and above their æsthetic value, are monuments of the unflinching application to this branch of literary art of the sternest and most about-exacting principles of modern historical research. The German, for a wonder, disguises his learning more gracefully than the English writer. It is rather with Schefel, in his beautiful romance, as it ought always to be in such a case, the sunken, yet all the more impregnable foundation of a romantic superstructure; but either of these memorable

books is a better help to the comprehension of a bygone epoch than the blind and pompous histories of the eighteenth century; quite as much so as any of the preciously picturesque histories of our own time, like Carlyle's and Macaulay's and Prescott's; little less so than the massive and legitimately splendid work of any of the long list of so-called "brilliant" contemporary historians, Kingslake, Motley, Taine, Froude, and the rest. No one of these men would have deigned to apply for material to anything short of those "original documents" of which we hear so much; but the moment they pass beyond mere transcription and compilation, the moment they begin to select and fuse and recast, the element of the historian's personality enters in, and his work becomes, in a degree, one of the imagination. No two men can even read the same record any more than two can see the same picture.—*September Atlantic.*

THE FREE CHURCHES OF BELGIUM.

The Synod of the Free Churches of Belgium held its annual meeting at Gohyssart July 14th. Protestantism is, numerically, very feeble in Belgium. Twenty-four churches, several out-stations, and a little company of pastors and Evangelists compose its organization. Not a single Fleming preaches the Gospel, though two or three young men are now in preparation for the work at the theological institution in Brussels. The ministers are mostly Dutch. The Synod met under the presidency of Baron Prisse, General Manager of the railway from Ghent to Antwerp. Delegates from England were present, and were warmly welcomed. The principal subject discussed was the work which the new Educational law is likely to throw on the ministers and Evangelists. The Belgian Evangelical churches have had only six day-schools in all; but these will probably be closed, as parents will prefer the free communal school, with its trained teachers, to a small institution where fees must be paid for fewer privileges. It is a great gain to have the priest and the Romish catechism removed, but how are the Protestant children to receive religious instruction? This question was earnestly discussed, but no conclusion was reached, and the Administrative Committee was directed to prepare a report on the subject for the next Synod. The principal session was held in a dancing-hall, beautifully decorated, and M. de Pressensé, of Paris, delivered an oration on "Liberty," in its relation to religion. The reports presented show a growing work in Belgium and a gradual gain for Protestantism. The immediate future is full of perils for the Belgian churches. The loss of educational control has infuriated the Romanists to a degree that can best be understood by a recent utterance of the "Avenir Belge," in which it says: "We proclaim an implacable and merciless war on the enemies of our religion, our country and our king. Catholics, to work! It is the will of God. Crusaders of the nineteenth century, Jerusalem is in the hands of the modern Mussulmans. Let us deliver it!"

AN IMPORTANT GEOLOGICAL FACT.

Geology has shown us that nature accomplishes her greatest revolutions in the earth's surface conformation slowly. Every year the river makes the channel deeper, the glacier wears a deeper gorge in the Alpine rock, and the ocean tide deposits the sand it has crumbled from the rocks upon which it breaks. We note the earthquake and the devastating hurricane; but these changes are so gradual man seldom observes them until the channel has become overhanging cliffs, or a mountain has disappeared before the icy stream, or the ocean has given us a Florida. Thus it is in disease. Our attention is attracted by acute diseases, as fevers, cholera, etc., while chronic diseases (often the most dangerous in result), being slow in their development, are seldom noticed until they have made an almost ineffaceable impression upon the system. Persons believing themselves comparatively healthy are oftentimes the victims of these diseases, and only become aware of their presence when relief is almost impossible. Diseases of the liver and stomach are the commonest of these chronic affections. Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets are never failing remedies for these diseases. They produce a healthful secretion of the bile, prevent indigestion by regulating the bowels, and impart a vigorous tone to the whole system.

NOW, OR NEVER.

But as for all those theories which tell the sinner that if he dies in his sins he shall have another opportunity; which forget the grandeur and awfulness of God's moral government; which undertake to know more than Christ dared to teach about the Father's tenderness; which insist that the divine justice exhausts itself in merely reformatory discipline, and which tend to exclude from legislation as well as from theology, the very idea of punishment—I have no fellowship with them, and if I had a pulpit, no preacher of those theories should stand in it with my consent. Behold! now is the accepted time, and now or never is the deep undertone of the gospel in its call to repentance and its offer of salvation.—*Rev. Dr. Leonard Bacon.*

There is no morrow. Though before our face  
The shadow named so stretches, we always  
Fail to overtake it, hasten as we may;  
God only gives one island inch of space  
Betwixt the eternities, as standing place  
Where each may work—th' inexorable to-day.  
—Margaret J. Preston.

DIFFICULTY is the nurse of greatness, a harsh nurse, who roughly rocks her foster-children into strength and athletic proportions. The mind, grappling with great aims and wrestling with mighty impediments, grows by a certain necessity to their stature. Scarce anything so convinces me of the capacity of the human intellect for indefinite expansion in the different stages of its being, as this power of enlarging itself to the height and compass of surrounding emergencies.—*Bryant.*

BRITISH AND FOREIGN ITEMS.

It is said that a monthly magazine is to be started in England, which will be the organ of the Evangelical Party of the Church of England.

It is announced that the New Testament as revised by the Revision Committee will in all probability be issued from the University Press early next year.

The Union Theological Seminary of New York has \$200,000 in buildings and grounds, \$750,000 in invested funds and an income of \$50,000 a year.

Five Russian nihilists at Odessa, Russia, have been sentenced to be hanged, one woman to exile in Siberia and twenty-two other prisoners to penal servitude for ten years.

It is reported that Sir Edward Bulwer-Lytton will soon retire from the Viceroyalty of India and be succeeded by Lord Dufferin, the present British Ambassador at St. Petersburg.

According to an English newspaper, in some of the English ritualistic societies every member is obliged to pledge himself never to enter a nonconformist place of worship.

The two hundred and fiftieth anniversary of the founding of the First Church, Salem, Mass., was appropriately celebrated on Sabbath, Aug. 17. The Psalms used 250 years ago were sung to old tunes.

The "Dublin Freeman's Journal" a few days ago published a letter from its commissioner in the west of Ireland, representing that almost a famine prevails among the tenant farmers in that section.

William H. Vanderbilt has given \$100,000 for the erection of a gymnasium and of a civil engineering and scientific hall on the grounds of Vanderbilt University, at Nashville, Tenn., erected and endowed so liberally by his father.

The doom of the Tuilleries in Paris is sealed, as the French Chamber of Deputies has voted by a large majority to tear down the ruins that have been standing since the Communists endeavoured to destroy it by fire, and to transform the site on which it stood into a pleasure garden.

The editor of the "Bee-Keeper's Magazine" finds that honey can be made in New York city. He has 600,000 lively operators in the form of Italian honey-bees. They go to the battery and pay close attention to the white clover there, and some of them make trips to the Central Park, and to other regions where honey blossoms are opening to their wants.

The foundation-stone of the new Eddystone Light-house was successfully laid August 19, by H.R.H. the Duke of Edinburgh. The new tower will be 130 feet above the highest water level; the light will have a range of seventeen and a half miles. The work is expected to be completed within the next four years, at a cost of between £60,000 and £70,000.

The "Manchester Guardian," in an article reviewing the general position of the cotton manufacturing industry, says: "The winter will be one of the most severe experienced for some time past, and the position of operatives will be considerably aggravated if they have to suffer another reduction. Some of the manufacturers state that the only alternative of closing the factories will be another reduction of ten per cent in the wages of the operatives."

Herbert Spencer's definition of evolution is as follows: "Evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent, heterogeneity, through continuous differentiations and integrations." The great mathematician Kirkman translates into plain English thus: "Evolution is a change from a nohowish, untalkable, allalike, to a somehowish and in-general talkable, not-allalike, by continuous somethingelisions and sticktogetherations."

The arrests for Sunday drunkenness for the six months after the Irish Sunday-closing Act came into operation, and for the corresponding period of the previous year before the public houses were closed, as reported to the House of Commons, were; for twenty-seven weeks with open public-houses, 2,364; for twenty-seven weeks under Sunday-closing, 707; being a reduction of seventy per cent. In the five cities and towns exempted from the full operation of the Act, but where the hours of sale were shortened, the result was a reduction of twenty-five per cent.

The London "Times" publishes a despatch from Newcastle, South Africa, dated August 3rd, which says that one tribe of Zulus who have not yet felt the brunt of war are massing toward Zulobane. A detachment of a corps of British troops, which was under orders to return home, is being hurried against them. Sir Garnet Wolseley telegraphs to London as follows: "Five thousand savages are ready to attack King Cetywayo, and this number will be increased to 10,000 before entering Zululand. The British operating with these, or another composite force coming from the direction of Lunenburg, should either capture Cetywayo or drive him toward Colonel Clarke's column, which is moving from the southward. There have been further submissions of Zulus."

The following statistics are given of the forms of worship in Amsterdam, Holland: Reformed Church of the Netherlands, ten churches with about 30,000 members; French Reformed Church, two churches, four clergymen and 2,354 members; English Reformed, one church, one clergyman; Arminians, one Church, two clergymen, 834 members; Christian Reformed Church, one place of worship, 185 members; Evangelical Reformed Church, two places of worship and five clergymen; Restored Evangelical Lutheran Church, one church, four clergymen, 4,729 members; United Mennonites, one church, three clergymen and 3,408 members; Roman Catholics, nineteen churches, sixty-nine clergymen and 65,000 members; Old Episcopal Church, two places of worship and 181 members; English Episcopal, one church; Dutch Israelite Church, eight places of worship and 3,000 members; and Portuguese Israelite, one place of worship and 3,000 members.



## MINISTERS AND CHURCHES.

THE sacrament will be dispensed at Burns' Church, Rocky Saugeen, on Sabbath, September 7th, by the Rev. J. Campbell, B.A., of Harriston.

THE Rev. Samuel R. Warrender, formerly of King and Laskay, has been supplying Knox Church, Ottawa, during the summer, in the absence of the pastor, Rev. F. W. Farries.

AT a meeting of members of Melville Church congregation, Brussels, held on Tuesday last, it was decided to give a call to Rev. John Ross, of Toronto, at a salary of \$900 and a manse.

THE young people of the Quaker Hill congregation lately sent their pastor, Rev. W. J. Smyth, who was absent for a few weeks, a liberal post office order, accompanied by an affectionate address.

ROCHESTERVILLE Presbyterian Church Sabbath school made an excursion down the Ottawa by the steamer "Peerless" to Cumberland, where they held their annual picnic on the 21st of August, and returned in the evening after having spent the day pleasantly.

THE Rev. D. Tait, B.A., has been unanimously called by the congregation of St. Andrew's Church, Berlin. Mr. Alexander Young and Mr. John King, barrister, were appointed commissioners to represent the congregation at the Guelph Presbytery, which meets on the 9th September, with the view of inducing Mr. Tait to accept the call.

THE Rev. John Wilkie, who has recently been appointed by the Foreign Mission Committee of the Church, as missionary to Central India, has been visiting some of the congregations of the Church previous to his departure to the mission field there. Last week, amongst other places he visited Baltimore and Coldsprings, and addressed a meeting at each place. The attendance at both meetings were very good. The pastor of the congregation, the Rev. F. R. Beattie, occupied the chair and introduced Mr. Wilkie, who gave addresses abounding in information about India and Indian Missions. He spoke of the country and its population, of the people and their religion, of mission work and its results, and of the mission of our own Church at Indore and Mhow and the duty of the people to this and other missions. At the close of the address, which occupied nearly an hour, a collection was taken up for the outfit and travelling expenses of Mr. Wilkie to his distant field. He intends to leave Canada in October, and his visit to Baltimore and Coldsprings will not soon be forgotten. He goes to India with the sympathy and prayers of the people there, and may the prayer of the Church be that the Lord may go with him and give him and the other missionaries many open doors to the heathen.

ON Monday, the 25th ult., Rev. Robert Torrance and Mrs. Torrance, of Guelph, were favoured with the presence at their residence of a large party of pleasant and happy people. The special object in view was the celebration of the twenty-fifth anniversary of Mr. and Mrs. Torrance's marriage—"the silver wedding," as it is conventionally called. The company enjoyed themselves in various ways in the grounds, and partook of tea together at five o'clock. A number of appropriate presents in silver were made by the visitors, among the rest a beautifully wrought silver set—ice pitcher, salver, and goblets—from the four children of the host and hostess. The eldest son occupies a position of trust and emolument in the Brantford branch of the Canadian Bank of Commerce. In giving an account of this happy meeting, a local paper says: "The high esteem in which Mr. Torrance and family are held, and which he has thoroughly deserved by his uniform uprightness, urbanity, earnestness of purpose, and eminently Christian life and bearing, both as a servant of Christ and in connection with the more secular matter of education, and otherwise, was made thoroughly manifest by the presence of the large number of friends and acquaintances, who did all in their power to make the occasion a most pleasant one."

### TO HOME MISSION CONVENERS.

The Home Mission Committee, Western Section, meets in the Deacons' Court Room of Knox Church, Toronto, on Tuesday, 7th October, at two p.m. The necessary blanks were forwarded last week to the Conveners of all the Presbyteries' Home Mission Committees. Should any not have received them duplicates will be sent on application to Rev. R. H. Warden, 260 St. James street, Montreal.

## THE LATE REV. DR. WILLIS.

BY REV. WM. REID, D.D., TORONTO.

The readers of THE PRESBYTERIAN have already heard of the death of the Rev. Dr. Willis, so long connected with the Presbyterian Church in this land. He died at Edinburgh, on the 19th August, at the ripe age of eighty. From his early years he had been carefully trained in the principles of the Presbyterian Church, and with a view to the Christian ministry. His father was a highly respectable minister of the denomination known as the Old Light Burghers, and was also Professor of Divinity in the same denomination. In this office Dr. Willis, who had gone through a full collegiate and theological course, succeeded his father, and soon gave evidence of his pre-eminent fitness for such a position. His soundness in the faith, his extensive reading, his exact knowledge of the works of theological writers, especially of the Fathers, and the theologians of the post-reformation period, and the eloquence, with which his views were often expressed, all contributed to fit him for discharging, with high credit to himself and with advantage to the Church, the duties of a theological professor. His lectures were highly valued by his students, and, in Scotland as well as in Canada, he was instrumental in training up many able ministers, who were called upon to occupy prominent places in the Church.

In 1839 the body with which Dr. Willis was connected as a minister and professor of theology joined the Church of Scotland. In 1842 Dr. Willis connected himself with the Free Church, as did most, if not all, of his former brethren. At that time he was the popular minister of Renfield street Church in Glasgow. A few years after the Disruption, he came as a deputy from the Free Church to the Church in Canada, and during his stay preached in many parts of the country, and also rendered assistance to those who were engaged in imparting instruction to the students in Knox College, then recently established. The Rev. Henry Esson had been appointed Professor of Literature and Philosophy in 1844, and Dr. Burns, who had been called to Knox Church, Toronto, was appointed Professor of Divinity. Before long, however, it was thought desirable to separate the Professorship of Divinity from the office of pastor, and, with the view of obtaining a suitable professor from the mother country, Dr. Bayne of Galt was deputed in 1847 to visit the parent Churches. Through Dr. Bayne, the appointment was tendered to Dr. Willis, and accepted by him, and in the autumn of 1847 he returned to Canada to enter on the duties of his office, his colleagues being Rev. Henry Esson, and Rev. W. Rintoul who for some years was Professor of Hebrew. From 1847 to 1870 Dr. Willis discharged the duties of Professor of Systematic Theology, and for the greater part of the time acted as Principal of the College, a position to which he was appointed in 1857.

The duties devolving upon Dr. Willis he discharged with great ability, and the services which he rendered to the Church, not only in the lecture-room, but in preaching the gospel in many parts of the land, were of the very highest value, especially in a young and growing Church. The character of his theological teaching and of his pulpit discourses gave a tone to the public teaching of the students who received their training under him, and largely tended to render the ministry of the Presbyterian Church what it has been and still is.

Dr. Willis took a prominent part in the business of the Church Courts, and his sound views, combined with a conciliatory and generous spirit, rendered him a valued counsellor in the Presbytery and in the Superior Courts. He took a warm interest in everything connected with the intellectual, moral and spiritual interests of the community. His counsels and his eloquent appeals were of great service to the Anti-slavery Society while it existed, and he lent very efficient aid in the movements which were inaugurated and carried on with a view to the settlement of the Clergy Reserves, and the establishment of the Toronto University on its present footing.

Dr. Willis had many qualities which rendered him highly esteemed and greatly beloved by those who were intimately acquainted with him. He was a steadfast friend, generous and sympathizing, and ever ready to take the part of the weak and suffering. His character is not represented as a perfect one. None is perfect. Many probably have spoken of weaknesses and failings in the character of Dr. Willis, while they themselves had far more serious defects. His

were on the surface without disguise, while in many others greater failings are hidden from observation, or only make their appearance under peculiar pressure. But making all allowance for imperfections and failings, none who knew Dr. Willis could deny that he was a truly good and devout man, and in many respects, a great man. As a learned and sound theologian, an eloquent and impressive preacher, a benevolent and philanthropic man he will long be remembered in this land where so many of his active years were spent.

After his retirement he was able to carry out a purpose which he had long cherished of visiting the east. He had also more than once visited a Scotch colony in France in whose spiritual welfare he was greatly interested. While he resided in London he collected and published a number of pulpit discourses and addresses on various subjects, forming a volume, which no doubt has a place in the libraries of many of his students.

The death of Dr. Willis took place on the 19th of August at the age of eighty. Just ten years before—19th August 1869—his colleague Dr. Burns had died at the same age. "Our fathers, where are they? and the prophets, do they live forever?" Our Church, so far as the ministry is concerned, is rapidly changing. May the lessons which God in His providence is teaching us from year to year and from day to day, have the effect of stirring all up to greater diligence and more entire devotedness.

Mrs. Willis, the widow of our departed friend, was extensively known and greatly beloved by many in this land. Many prayers will be offered up that she may be greatly comforted in the day of her sore trial, and that the rich promises of the gospel may be abundantly fulfilled in her experience.

### OBITUARY.

Mr. George Pringle, who died in November last aged 92, was at the time of his death an elder in Knox Church, St. Thomas. He had lived in the said town for nearly forty years. In the congregation, in the town, and indeed in the locality at large he was highly esteemed and universally respected. Born in Earls-ton, Scotland, in the year 1786, he emigrated to Canada in 1832. That same year he was elected an elder in the congregation of the late Dr. Taylor, in the City of Montreal, where he spent five years. Thereafter he moved to Canada West, to the City of London, where he resided for six years; acting as elder in the congregation of the father of Dr. Proudfoot.

His occupation was varied; sometimes watchmaking, sometimes house-building, sometimes farming, organ-building, and again watchmaking. He was twice married; had three children by his first wife, and four by his second: all of whom are occupying positions of honour in the land.

He died as he had lived, trusting confidently, joyfully in the Lord: His end was certainly peace. He has left an example that is very worthy of imitation. His unostentatious and constant attendance upon Divine worship to the last was very noticeable, and very beautiful: even his last Sabbath on earth beheld his presence in the House of God.

"Mark the perfect man, and behold the upright; for the man is peace." Ps. xxxvii. 37. M. F.

### EDUCATION AND CHRISTIANITY IN INDIA.

An article written on India concerning the influence of English education, which appears in the last number of "Woman's Work for Woman," is very suggestive of the difficulties to be encountered in establishing the truths and institutions of the Gospel in that country, even as its former religious beliefs are passing away. It says:

"The statistics of the Educational Department of India show that at the present time upwards of six thousand young men go up annually for the entrance examination of the Calcutta and other universities. These youths are examined as to their knowledge of the English of such standard works as Milton, Shakespeare, Chaucer, and Carlyle. There is scarcely any doubt that English education and contact with Englishmen is doing more to undermine the caste system, and indeed to destroy the foundation principles of Hindooism, than anything else, the Gospel of Christ alone excepted. However, while the influence of English is thus adverse to the systems of false religion and superstition, it would be a mistake to suppose it always favourable to the cause of Christ.

"As science is sometimes perverted and made subservient to the cause of Satan in the world, so English education may be made to advance the cause of Antichrist in India. The same key that unlocks the treasures of Christian knowledge and science in English literature, also unlocks the door

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVII.

Sept. 14. } THE CHRISTIAN IN THE WORLD. { 1 Tim. vi. 1879. } 6-16.

GOLDEN TEXT.—“They are of the world, even as I am not of the world.”—John xvii. 16.

HOME STUDIES.

- M. 1 Tim. iv. 1-16. .... Godliness profitable.
- T. Luke xii. 13-21. .... Beware of covetousness.
- W. Luke xii. 22-34. .... Treasures in heaven.
- Th. Matt. vi. 19-34. .... God and mammon.
- F. 1 Tim. vi. 6-16. .... The Christian in the world.
- S. John xvii. 9-26. .... Not of the world.
- S. 1 John ii. 15-29. .... Love not the world.

HELPS TO STUDY.

It is supposed that Paul wrote this First Epistle to Timothy, from Macedonia, about A.D. 67, after his release from his first imprisonment; but of the exact time and place there is no certainty. Timothy was at that time bishop, or pastor of the church at Ephesus, which position he continued to hold if tradition speaks truly—for many years after Paul's death, till, at last, he died the death of a Christian martyr in the reign of Domitian or Nerva. In the beginning of the letter (i. 2), Paul calls Timothy “my own son in the faith.” He was a native of Lystra or Derbe, the son of a Greek father and a Jewish mother, Eunice (2 Tim. i. 5), who appears to have instructed him from his childhood in a knowledge of the Hebrew Scriptures (2 Tim. iii. 15), which course of early instruction specially fitted him to communicate to others that gospel which came to his own heart with saving efficacy, under the preaching of Paul, probably during his first missionary journey. Much of the matter contained in this epistle has reference especially to pastoral work, and to the duties and responsibilities of an office-bearer; but the passage which forms the subject of our lesson is applicable to Christians in general. The topics are, (1) A Profitable Combination, (2) A Good Fight, (3) A Solemn Charge.

I. A PROFITABLE COMBINATION.—vers. 6-10.

Taking eternal as well as temporal interests into account, it is very evident that Godliness with contentment is great gain—“For what shall it profit a man, if he shall gain the whole world and lose his own soul?” (Mark viii. 36); but in our lesson the reference is to temporal interests alone, as is evident from the seventh and eighth verses. In this same epistle (iv. 8), we are told that “Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come.” The wise man (Prov. xv. 16) says that “better is little with the fear of the Lord than great treasure and trouble therewith;” and the Psalmist (Psalms xxxvii. 16) sings:

“A little that a just man hath  
Is more and better far  
Than is the wealth of many such  
As lowly and wicked are.”

Godliness means Godlikeness, piety, love for God and delight in His service. Contentment means satisfaction with one's lot, a contented state of mind. The word means “sufficiency,” and is spoken here of the mind, not of material possessions. Is great gain, i. e., the gain is in the very fact of possessing piety along with contentment. The reference is not to future, but present profit, and not to outward material wealth, but riches of heart. The Godly are not exempt from trouble and trial and affliction in this world, but they escape many of the evils which the ungodly bring upon themselves by their sins; and the life that the Christian is taught to lead is just the life that is most conducive to health and happiness—the best sort of life for the body as well as for the soul. For we brought nothing into this world and it is certain that we can carry nothing out:

“Naked as from the earth we came,  
And entered life at first;  
Naked we to the earth return,  
And mix with kindred dust.”

The richest as well as the poorest have only the use of those things which they possess, and a sufficiency will yield as much enjoyment as vast possessions. A heathen who wrote many hundreds of years ago addresses a rich man in words which may be thus translated: “Though your threshing-floor should yield a hundred thousand bushels of grain, you cannot on that account eat more than I can.” Food and raiment is all that a person can extract from the wealth of this world; “Give us, this day our daily bread” (Matt. vi. 11); “Give me neither poverty nor riches, feed me with food convenient for me” (Prov. xxx. 8). When a servant-lad complained to George the Third that he got nothing for his work but his food and clothing, “That,” said the King, “is all I get.”

In contrast with the benefits of contentment the apostle places the great evil and danger of covetousness: But they that will be rich fall into temptation and a snare, etc. One, writing on this passage, says: “The imagery suggested is that of trapping wild beasts by means of pitfalls, whose false coverings concealed the deadly, sharpened stakes in the pit beneath. Over such a snare of the devil those are incautiously rushing who are determined to be rich at whatever cost. Not contented with a mere competency, there are many who are insane with a desire to be known as enormously rich. Such a desire is rarely accompanied by a strict integrity. It stops at no fraud except that which might meet with speedy retribution. It dates even that oftentimes. For it is not merely exposed, but falls into temptation. It finds its way where uncovetous honesty would never lead a man. It is tempted to speculate with other people's funds. The man for a time may win, but when the tide turns, and loss after loss throws the shadow of the coming disgrace deeper and deeper upon his

soul, it is then too late. He is snared—impaled on the stakes that the devil carefully and chucklingly set for him. But not only does he fall into snares and temptations with regard to money itself, but into many foolish and hurtful lusts which drown men in destruction and perdition. Many a young man is led astray, not because of the love of money itself, but for the love of that which money will bring. He is snared with the love of dress, of high living, of ease, of costly equipage, and of many other lusts that are not only foolish, but hurtful. They are foolish because they never satisfy, and they are hurtful because they destroy both for time and for eternity. They ‘drown men in destruction and perdition.’ The apostle wrote as if he had an eye upon the present times. Who can count the number of men who have gone down in the whirlpools of gambling and of speculation, who might have had good careers if only they had been contented with ordinary living, and had been willing to earn it in honest and legitimate ways. They might have left records of which their descendants would have been proud, instead of that which causes them to hide their heads in shame.”

The tenth verse is often misquoted and made to say that money is the root of all evil. Money is not the root of evil, neither is it an evil at all, if properly used. But the love of money is the root of all evil; money being put for every kind of earthly possession. It just amounts to this: that covetousness—the desire of acquiring some fancied good which does not, of right, belong to us—is the root of all evil. It was this that led to the commission of the first sin, and the tenth commandment was the first that was broken. It is this same covetousness, or improper desire of acquisition that still lies at the root of all other evils in human character and conduct.

II. A GOOD FIGHT—vers. 11-12.

The Christian life is a conflict (recall lesson xxxiii). In departing from evil and following that which is good the believer must use all the wisdom and all the strength that he has, or that he can get from God by asking for them. The writer already quoted says: “Paul's directions to his son in the gospel are few but comprehensive. 1. Flee these things. The love of money with all its attendant evils and lusts. It is better not to partle with temptation. He is safe who shuns all possibilities of being led astray. No man has the right to pray: ‘Lead us not into temptation’ with the hope of being ‘delivered from evil,’ and then immediately walk within the circle of its influence himself. 2. Follow after righteousness, etc. It is not enough to simply flee from temptation. One must do something positive. Safety lies in being actively in pursuit of something better. And the apostle mentions the true riches for which a man of God should be striving. 3. Fight the good fight of faith: The metaphor refers to the ancient Grecian games, where contestants ran for a laurel crown. ‘Fight’ is used in the sense of ‘strive.’ It is the ‘fight of faith;’ for faith only leads one to enter for the heavenly race. ‘Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.’ 4. Lay hold on eternal life: Eternal life is the crown, or garland, with which the victor is rewarded. Whereunto thou art (rather, *art*) called: He was ‘called’ by the Spirit of God. And hast professed before many witnesses. Some think that the profession or rather the confession, that is here referred to was the one that he made at his baptism, but it probably has reference to the one that he made at the time of his ordination. In either case, however, there must have been many witnesses, who would have testified against him had he done aught unfaithful to the pledge that he made on either occasion. And by how great a cloud of witnesses are we all surrounded—witnesses hostile and witnesses friendly! ‘Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight,’ etc.

III. A SOLEMN CHARGE—vers. 13-16.

This charge, to the faithful to their profession, to keep this commandment without spot, unrebukeable, is given to Timothy and all other Christians with the greatest possible solemnity; in the sight of God—in His very presence, before His face, as the Greek signifies; and before Jesus Christ, keeping in memory His own bright example in witnessing a good confession before Pontius Pilate. The word “this,” was inserted by the translators. Probably it ought to be the commandment—referring to no special command, but to the whole Gospel (including the moral law) as a rule of life. The lesson concludes with a grand psalm of praise to Christ the blessed and only potentate, the King of kings and Lord of lords.

The English Wesleyan Conference met in Birmingham on the 22nd of July.

The first church erected in Spain in connection with the Church of England has recently been opened.

Close the rum-shop, teach the press that its flings at Christianity cannot be indulged without pecuniary loss, and execute the laws against all sorts and degrees of murder, and we shall see sobriety and virtue where now we behold drunkenness and lust and bloodshed.—*Watchman*.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At Molesworth, on the 18th inst., the wife of the Rev. T. T. Johnston, of a son.

MARRIED.

At Pakenham, on the 29th inst., by the Rev. G. Bremner, Rev. James Stewart, of Prescott, to Jane Anna Gibson, youngest daughter of James Dunnet, Esq., merchant.

DIED.

At the manse, Avonton, the residence of her son-in-law, Rev. John K. Hislop, on Thursday, the 21st August, Mary Mackay, relict of Alexander Grant, Esq., mother of the Rev. R. N. Grant, Knox Church, Ingersoll, and of Alex. Grant, Barrister, Mayor of Stratford, aged 74 years.

to all the infidel and atheistic ideas and opinions of Occidental unbelief. Accordingly the influence of English literature in India has not only been in the direction of overturning the foundations of Hindooism and of Mohammedanism, but also in the direction of overturning everything of a religious nature whatever—Christianity included. With many, the doctrines of Comte, of Huxley, and Darwin are more popular than those of Christ. Others of a more serious turn of mind fall in with the views of Theodore Parker, or being progressive they construct an eclecticism of their own, drawing their moral stock largely from the Bible. The missionary is compelled to combat the ordinary objections of European unbelievers as to the inspiration, genuineness, and credibility of the Scriptures, the doctrine of the atonement, the Sonship of Christ, the future state, etc. With the educated, his effort is not so much to commend the Christian religion as the true religion, as to show the need of a religion at all. His hearers may calmly and frankly admit the superiority of Christianity to all other forms of religion, but at the same time deny the need of any religion; or where the need may be admitted, it is only as the ghost stories are needed to frighten naughty children from places of danger!

“The progress of English education in India is therefore working a radical change in the intellectual and moral condition of its people. The work of the missionary is helping on this result, and he finds himself compelled from time to time to change his methods so as to suit the new conditions being introduced in the contest. Thus the battles for truth fought over and over again in the West, are being fought and will be fought over and over again in the East. But is the result doubtful? Let the history of Christian conquest in the past give the answer. The introduction of English into India has stirred up the latent thought of great nations in India. The gospel courts thoughtful consideration. The result must be victory for truth!”

GOOD MANNERS AND SMOKING.

The editor of “Harper's Monthly,” lamenting the decay of good manners, engages in a mild and elegant reproof of men who desire the title of gentleman and yet forfeit it by habitual smoking in the society of ladies. Had he nerved the censure he directed against an unclean and selfish custom with a little indignation, though it might not so well have comported with the requisite indolence of an “easy chair,” it might prove as effectual, and, had he also pointed out the ill-breeding involved in blowing the tainted smoke into the faces of gentlemen, as well as ladies, though it would not have fallen under a plea for gallantry, he would have rendered a still wider service to etiquette. Tobacco smoke is not only disagreeable to most persons, but it is poisonous; and the right to breathe hardly includes the right to unnecessarily defile the common stock of air, or, at the most, to defile that which another person at your back or elbow must immediately inhale. It is just as insulting to smoke in the face of a man as in the face of a woman; and reveals in either case a despicable disregard for one's neighbours. The fact is, few persons carry good manners beyond the demands of society, and the non-smokers thus far have suffered too much in silence, instead of demanding that the selfish minority cease from their abusive practice. *Northern Christian Advocate*.

MEETINGS OF PRESBYTERY.

GIENGARRY.—In Burns' Church, Martintown, on Tuesday, the 23rd September, at 1 o'clock p.m.

BROCKVILLE.—At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.

KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.

MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.

BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.

WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.

SAUGEN.—At Mount Forest, on the 16th September, at 11 o'clock a.m.

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

PARIS.—In River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m.

PETERBORO.—In Cobourg, on the last Tuesday of September, at 10.30 a.m.

MAITLAND.—In Knox Church, Kincardine, on Tuesday, Sept. 16th, at 2.30 p.m.

LANARK AND RENFREW.—In Zion Church, Carleton Place, on the third Tuesday of September, at 1 o'clock p.m.

PRESBYTERY OF OWEN SOUND.—Meets in Knox Church, Owen Sound, on the 16th of September, at half-past one p.m.

CHATHAM.—This Presbytery will meet at Windsor, on September 16th, at ten o'clock a.m.

LONDON.—In the First Presbyterian Church, London, on the third Tuesday of September at two p.m.

IURON.—At Brucefield, on the second Tuesday of October, at eleven a.m.

OTTAWA.—On Tuesday, Nov. 4th, at three p.m.

QUEBEC.—At Melbourne, on Wednesday Sept. 24th, at half-past one p.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.

## OUR YOUNG FOLKS.

### THE CORN AND THE LILIES.

Said the Corn to the Lillies:  
"Press not near my feet,  
You are only idlers,  
Neither Corn nor Wheat.  
Does one earn a living  
Just by being sweet?"

Naught answered the Lillies,  
Neither yea nor nay,  
Only they grow sweeter  
All the livelong day.  
And at last the Teacher  
Chanced to come that way.

While His tired disciples  
Rested at His feet,  
And the proud Corn rustled,  
Bidding them to eat,  
"Children," said the Teacher,  
"The life is more than meat."

"Consider the Lillies,  
How beautiful they grow!  
Never king had such glory,  
Yet no toil they know."  
O happy were the Lillies  
That He loved them so.

—Sunday Afternoon.

### DUTY AND CHANCE.

IT was a beautiful day, sunny and warm, and Dick, Lou, Nell and little Tot set forth on their trip to the woods in high spirits. Bright as the day was, it had been preceded by frosts that must have scattered the nuts, they thought, and they expected to return with full baskets.

"Besides," as Tot explained, "we'll have a gooder time 'cause we're going to sell the nuts to help our 'Little Folks' Mission Band."

That was the plan, and a whole pleasant day of rambling, with a picnic dinner in the wood, seemed a very attractive way of doing good. They were a merry party, marching through the rustling leaves that had drifted here and there across the path, chasing the chattering, frisking squirrels, and stopping now and then under some great tree "to give a concert," as they called it, making the wood ring with their voices. After a time they came to a spot that they decided to make their dining-room—a little open space near a great tree where they could leave their lunch-baskets, and to which they could bring the nuts as they gathered them.

"Let's rest a few minutes, and then be off to the nut trees," said Dick.

"What's this?" asked Tot, picking up something that the toe of her little shoe had knocked loose from the ground. "An old rusty key!"

"Queer place for a key!" said Lou, examining it. "Wonder what it belonged to, and who lost it?"

"Somebody that wanted to open their trunk or desk or something, and looked for this everywhere," suggested Nell.

"Maybe the lock it belongs to is somewhere in the wood too," said Dick. "It may be the key to some buried box with money or treasures, for anything we know."

"Yes; folks often find such things," added Nell, eagerly—"something that robbers have buried, or people in war-time, to keep it from being stolen."

That reminded Lou of a story she had lately read, and after that Tot remembered something that Uncle George had told her about his finding some money once. Then Dick re-

called an account he had read in a paper, and they all grow intensely interested in the subject, and forgot how the time was passing.

"And I suppose there is plenty hidden all around here that somebody will find," said Nell, with a vague idea that half the world might have buried its treasures in Beechland Wood, "if we only knew where to look."

"Wouldn't it be splendid to go home real rich and buy things for everybody—houses and horses and everything?" exclaimed Tot, enraptured at the thought. "We wouldn't have to sell nuts for the mission then; we would just give 'em millions."

It was a tempting picture, and from thinking of it, all they had planned in the morning grew tame and insignificant. They began to examine an old hollow stump near them, and from that they went to an oddly-shaped mound. They had talked themselves into a full belief that treasures were all around them, and why should they not find them? So a regular quest began. They wandered on, digging under the roots of old trees, wearying themselves with lifting heavy stones, trying to discover caves, forgetting nuts and squirrels, the beauty around them and their own joyous spirits, in a vain, tiresome search.

Hours had passed when weary, hungry and disappointed, they gave it up and decided to go back to the great tree for dinner. In their excitement they had not noticed how far they had wandered, but they found it a long and toilsome way to return; and when at last they had reached the place and finished their lunch, the lengthening shadows told them it was time to go home. It was a very quiet little party that entered the house that evening. The elder ones scarcely liked to tell the day's adventures, but poor, disappointed Tot poured out the whole story.

"And so we lost our whole nice day and good time and everything, and we haven't got any nuts for the mission, either," she concluded.

"Ah, yes!" said-mamma; "that is usually the way when we trample down some little duty that has been put right in our path to run after some greater good that we fancy we might do if we had the opportunity—we fail of both. It is God himself who has said, 'He that is faithful in that which is least is faithful also in much.'"

### LOVED AND BE LOVED.

EVERY morning little Joan read a chapter in the Bible to her mother. One can never learn about God too early!

One morning she read the fourth chapter of the First Epistle of John. When she came to the nineteenth verse, she read these words:

"We love Him, because He first loved us."

"Whom do we love?" asked her mother.

"Our Lord and Saviour," replied Joan.

"Who loved us first?"

"The Lord; but, mamma, what do these words mean—'He first loved us?'"

"They mean, my child, that God loves us long before we love Him. When you were born, you did not love. You were a very little child, and you did not understand. But in

the meanwhile God loved you, for He gave you kind parents, a cradle to sleep in, and clothes to wear. When you grew older you were often naughty, headstrong, and disobedient; but in spite of that He loved you, for He gave you bread and meat and health and strength; He gave you playthings and amusements; through His power you have been taught about the Lord Jesus, who came into this world to make you happy, and prepare you for Heaven. This is why God loved you first."

"Now I understand!" exclaimed Joan.

"Well, do not forget," said her mother; "and remember that in return you must also love and serve Him."

The next day Joan's little cousin Mary came to make her a visit. Mary was not a very sweet-tempered child; she wanted to have her own way in everything; she wanted whatever any one else had.

Joan had a very pretty doll, which she was very fond of; but Mary liked it also, and wanted to take it. Joan refused, because she was afraid she would break it. Mary began to sob and cry; she sat down, covered her face with her apron, and refused to play.

Then Joan went to her mother who was in another room.

"Mamma," she said, "Mary is naughty, she will not play; she does not love me."

"Do you wish her to do so?" said her mother.

"Oh yes!" answered Joan, earnestly.

"Then act with her as God does with us—love her first."

Joan was silent—she knew that her mother was right. Then, running to her cousin, she gave her the doll, saying:—

"Here, Mary, take my dolly; we will play together."

Mary thanked her with a joyous look.

Joan helped her dress and undress the doll, bending all her efforts to please her. Mary was delighted, and spent a very charming afternoon.

When she went home she said to her mother:

"Joan is a very nice little girl. I like her very much. Will you let me give her that pretty picture book I bought the other day?"

Her mother willingly gave her permission, but was much surprised that Mary should be willing to give away a thing which she valued so much.

"It appears," she said to herself, "that Joan has had a very good influence on my daughter. I never saw her so generous and good-natured."

The next day she gave her engraving to Joan.

Joan showed the pretty picture to her mother.

"Would you have thought," said she, "that Mary would ever have given me any thing like this?"

"Why, yes!" her mother answered smiling, "a blessing always comes to those who love first."

God gives lovingly, kindly, and freely. Suppose He stopped giving, what would become of us?



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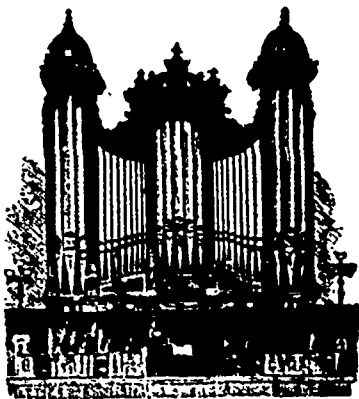
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