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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

REV. D. J. MACDONNELL, of St. Andrew's Church in this city, left last week for the Thousand Islands for a six weeks' vacation. His pulpit will be filled during his absence by Rev. Principal Grant, and Rev. Mr. Hill, of Adrian, Mich.

THREE thousand teachers gathered at the annual meeting of the American Institute of Instruction, at the Fabian House, N.H., on the 9th. Several excellent papers were read and the occasion was every way both pleasant and profitable.

SEVENTY young men attended Colorado College, at Colorado Springs, during the past year. Several are studying for the ministry. It is young and growing, and is described as being 500 miles from any other Christian college and 1,000 from a theological seminary.

THE Minister of Public Works in the Spanish Cortes lately opposed the bill that had been moved to abolish bull-fights, saying they "could only disappear when the circumstances which favour them or render them necessary have themselves disappeared. The bill was defeated, and the outrageous and revolting custom is to continue.

ST. PAUL'S Presbyterian Church, Peterborough, is to undergo considerable alterations and improvements during the summer for the better and more comfortable accommodation of its large and increasing congregation. Sabbath services in the meantime are being held in the basement of the church, by visiting clergymen,—who are officiating for the Rev. Mr. Torrance, that gentleman having gone to the seaside for change of air.

It gave us extreme pleasure to notice in a late issue the presentation to Rev. E. D. McLaren, B.D., of a beautiful buggy from the congregation of Cheltenham, of which he is pastor. The other charge, Mount Pleasant, also under the care of Mr. McLaren, determined not to be behind the sister church, recently subscribed a purse of seventy dollars and presented it to their pastor, with the expression of their warm regards for him and his amiable wife.

SIR MOSES MONTEFIORE, the distinguished English Jew, has often excited the admiration of the world by his noble acts for his people. Just now, though in the ninety-fourth year of his age, he has, at his own offer of himself for the purpose, been appointed by the

Jewish Board of Deputies, in London, on a mission to Morocco, with a view of securing an amelioration of the condition of the Jews in that country. With the appointment the Board adopted a resolution of hearty thanks to him for his chivalrous devotion of himself to the service.

FATHER HYACINTHE, the noted so-called Reformed Roman Catholic priest, from whom so much was anticipated some time since, closed, on Sabbath, the 23rd ult., a course of lectures in Paris, in which he advocated a reform of the Romish Church, based on the abolition of the Pope's supremacy and the celibacy of the priests, and the assertion of the right of the people to choose their own priests and to have the liturgy in their own language. Though once the most popular and largely attended lecturer in Paris, his audience in all this course was small, and made up mostly of Protestants.

MR. GEORGE S. APPLETON, a member of the well-known publishing firm of D. Appleton & Co., died of cerebro-spinal meningitis, at the residence of his brother, Wm. H. Appleton, at Riverdale, on the Hudson, on Monday, the 8th inst., in the fifty-seventh year of his age. He was born in Boston, and is said to have been the linguist, the press agent, and in many respects the master mind of the firm. Death has been busy during the last few years with noted New York publishers. The Harper Brothers, Charles Scribner, and now Mr. Appleton, have rapidly followed each other to the end of their course.

THE new Presbyterian Church in Sault St. Marie, Algoma, was formally opened for divine service on the 14th inst. The Rev. J. Strath, of Paisley, preached with acceptance at 11 a.m. and 3 p.m. The Rev. A. R. Campbell, Methodist minister in the place, preached at 7 p.m. The Rev. J. R. Eazterday, of the Sault, Michigan, and Rev. J. R. McLeod, pastor of the congregation, took part in the services. The church is a neat frame edifice gothic and capable of seating 200 persons. The interior is very neat, and in some respects departs happily from ordinary ecclesiastical architecture.

THE eighty-third annual convention of the Congregational Churches of Vermont has been held at Rutland. The number of congregations reported was 200. Considerable excitement was caused in the convention by the introduction of the following resolution, which was referred to a committee and postponed till next year. "To be a pastor of a Congregational Church requires the acceptance of the historic belief of these churches, and to remain pastor of a Congregational Church, and to claim fellowship with Congregational churches and ministers after any substantial part of the historic belief has been repudiated, is a breach of faith."

ON the first day of July the corner stone of the new Presbyterian Church in course of erection at the village of Belmore, was laid by the Rev. George Brown of Wroxeter, the pastor, the Rev. A. C. Stewart, occupying the chair. The service was commenced by singing the 127th Psalm, "Except the Lord do build the house," reading the fifty-second chapter of Isaiah, and prayer. The following ministers together with Mr. Thos. Gibson, M.P.P., were present, and delivered short, pithy and appropriate addresses, viz.: Revs. Messrs. G. Brown, of Wroxeter; D. Wardrope, of Teeswater, S. Young, of Clifford; and J. McLung, of

Mildmay. after which tea was served to a large gathering, all at last leaving the grounds apparently feeling well pleased at being present and witnessing the laying of the first corner stone of a church by any denomination at the village of Belmore.

AT a regular meeting of the Presbytery of London the following minute was unanimously adopted: "The Presbytery in accepting the resignation of Rev. James P. Baikie of his charge at Port Stanley, cannot do so without expressing its deep regret at the circumstances which rendered his withdrawal meanwhile from the active duties of the ministry necessary. And while recording their special sympathy with their brother in his severe and protracted sickness, and with the Port Stanley congregation in being deprived of his faithful and valuable services, do specially wish to put on record their high esteem for him as a man, as a member of this Court, and as a minister of the Church of Christ. Mr. Baikie's gentle and winning manners, kind disposition and faithful devotedness to the cause of Christ have endeared him to his brethren, and rendered his connection with the Presbytery valuable. The Presbytery while desiring humbly to submit to the sovereign will of God in this trying dispensation, do yet earnestly pray that it may please God not only to spare his life, but restore him to such health and strength as that he may again serve the Lord in the Gospel of His dear Son."

THE opening services of the new Presbyterian church, Strathroy, were held on Sabbath the 14th inst. In the morning, Rev. G. M. Milligan, of Old St. Andrew's, Toronto, preached to a very large congregation, from Jude, 3: "The common salvation." At two o'clock, Rev. Mr. Scobie, the pastor of the congregation, preached from the words, "Let both grow together until the harvest." Owing to the extreme heat the congregation was not so large as in the forenoon, but the body of the church was comfortably filled. Mr. Milligan again preached in the evening, the church being filled to its utmost capacity. His text was Psalm xlvii. 9. "The shields of the earth belong unto the Lord." The new building, which is of white brick, is semi-Gothic in design, with half-raised cruciform roof. The walls are supported and relieved by eight buttresses on either side, five in the front gable and four in rear. On the north-west corner is a handsome square tower eighty six feet in height, finished at each corner with elegant pilasters and finials. Internally the church is equally handsome. The building being ninety feet long by forty-six wide, the auditorium is a spacious one, and will seat a large congregation. It is lighted by a magnificent stained glass window in the north gable, over the entrance, and over which a small gallery stands out which has not yet been fitted up, as the space is not required. There are eight gothic windows on each side beautifully illuminated in stained glass, surmounted by two circular windows in the transept and several lesser lights, all of which were furnished by McAusland, of Toronto. The pulpit is of the modern platform style, and is done in red oak and walnut. The seats, which are arranged in semi-circular form, are handsomely cushioned—the expense of which, we understand, has been entirely defrayed by the Ladies' Aid Society of the congregation. Mr. Milligan lectured on Monday evening for the Ladies' Aid Society, on "Wants that are Wants." There was a large audience, and a goodly sum must have been added to the Ladies' funds.

## OUR CONTRIBUTORS.

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

"Purgatory is a place or state of punishment in which persons who have not fully satisfied the justice of God on account of their sins committed during life suffer for a time before entering into heaven" (p. 39.) "The very good go to heaven" (p. 40.) According to his Grace, a man can by his own works satisfy God's justice for his sins. Of course, as a good son of his Church, he believes that he can do more—that he can be, not merely perfect, but—to use a grammatical term *superfect* that he can be far better than God's law requires, though it requires perfect holiness. Now, that man can by his own works fully satisfy God's justice for his sins, is a doctrine directly opposed to His Word, which teaches most plainly that he cannot do so in the least degree for even one, and that one of the least heinous. It is also directly opposed to the well-known hymn, "Rock of Ages," which is found in some Romish books of devotion—an instance of division among Romanists.

The believer in Purgatory is, certainly, worthy of pity. However much he may do to satisfy God's justice for his sins, he never can have the assurance that he has done enough. He has, therefore, every reason to fear that, after death, he will have to endure suffering, differing from those of hell only in being for a time, which, however, may be many ages. He cannot, therefore, but "through fear of death, be all his lifetime subject to bondage." How very different it is with him who obeys the Gospel call! Christ says to all who are labouring and heavy-laden, that is the toiling and the suffering, "Come unto Me simply trust in My finished work—and I will give you rest." He who is striving to gain heaven by his own merits is a "toiling" one. When he complies with the invitation of Jesus, he, at once, enters into rest from his labours. He who is tormented by fears of the pains of Purgatory is a "suffering" one. When he complies with the invitation of Jesus, he, at once, enters into rest from his fears.

"Purgatory is the Limbo or third place spoken of by St. Peter (1 Peter iii. 19.) where the souls of the just were detained and to whom Christ went to preach again" (p. 39.) This is all that his Grace says regarding "the spirits in prison"—the great argument of his Church in favour of the doctrine of Purgatory. What he says is a mere assertion. I have not space to review it fully. I would, therefore, do just two things regarding it. I would first direct his attention to the fact that those whom he here terms "the just," are termed in the original "disobedient," and in the Vulgate "unbelieving." A strange kind of just persons! I would next ask him to prove that "the spirits in prison" are *not* the spirits of those who perished in the Flood.

"Be at argument with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison" (Matt. v. 25.) (p. 39.) His Grace should have quoted the next verse, (26) and thus given the whole passage. There, our Lord says, "Verily I say unto thee Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." As we cannot pay even the *first* farthing, imprisonment, in this case, is imprisonment *for life*—a life that shall never have an end. The prison of which Christ here speaks cannot, therefore, be that of Purgatory.

"St. Paul says, 'That the good works of every man will be tried of what sort they are,' etc., etc., and the man himself shall be saved yet so as by fire" (1 Cor. iii. 15.) (p. 39.) His Grace does not here quote Scripture correctly. Paul says, "The fire shall try every man's work, of what sort it is" (verse 13.) It is only *works* which are to be tried by fire. The man himself is to be saved, not *by* fire, but only *as* by fire—a proverbial expression for being saved with great difficulty. The Fathers—of whose unanimous consent Rome speaks so much—are, regarding this passage, very much like the performers in a Dutch concert, every one of whom plays his own tune.

"The Second Book of Machabees says that 'It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.' This book is not allowed by Protestants to be canonical, but even taking it as a history it proves that the Jews offered

sacrifices for the dead and were not reproved for these practices by Christ" (pp. 39, 40.) The passage in 2 Maccabees from which the Archbishop quotes, refers to what happened about 150 years before Christ. Of course, then, it does not prove that the Jews when He was on earth offered sacrifices for the dead. It does not even prove that it was common among the Jews in the time of the Maccabees to do so. Even if such had been the case, there was no warrant for it from the Old Testament. We have no evidence whatever that the Jews, in the time of Christ, offered sacrifices for the dead. If the fact that He did not reprove them for doing what some of their forefathers did about 150 years before, prove that it was right, then it is very easy to prove that many things which I am sure that his Grace condemns, are right. For example, the Jews in Old Testament times, often served false gods. Christ never reprov'd the Jews of His day for doing so. Therefore, "it is a holy and wholesome thought" to serve false gods! Until only a few years ago, negro slavery existed in the United States of America. Were Christ to come now to that country, He would not reprov'd the people thereof for it. Therefore, "it is a holy and wholesome thought" to keep the negro in slavery!

"Few pass out of this world so very pure as to enter at once into the beatific vision of God" (p. 40.) According to the Apostle Paul, being "absent from the body" is being "present with the Lord." "Without holiness no man shall see the Lord." But no one is, in this life, perfectly free from sin. Therefore, "the souls of believers are, at death, made perfect in holiness, and do immediately pass into glory."

"The very wicked go to hell and the very good go to heaven, but tepid Christians go to Purgatory" (p. 40.) The Saxon word for "tepid" is "lukewarm." Now, his Grace here says that all lukewarm Christians go to Purgatory. It is the same thing to say that all who go to Purgatory are lukewarm Christians. I would, therefore, ask attention to the following syllogism. "All who go to Purgatory are only lukewarm Christians—Pius IX. went to Purgatory—therefore, Pius IX. was only a lukewarm Christian!!" To think that a member of the Vatican Council—an orthodox one too—virtually says that the late Pontiff—whom so many regard as a model of every virtue—was only a lukewarm Christian, and that his soul is now being roasted in Purgatory as if it were a piece of beef or a quantity of green coffee beans! "Oh, it is pitiful." Ye statues and pictures of the Madonna! is it not enough to make you wink, weep, or sweat: yea, to do all these things? Your Lordship's Rivirince, it's sorry I'm for you. Shure now you're in a toight place. You kin nivir git out uv that same at ahil, at ahil.

For several days after the late Pope's death, a multitude of services—many of them very imposing, all of them a great imposition—was held for the repose of his soul. According to M. Rousselot, the *cure* of Notre Dame Church, Montreal, he went to heaven as soon as he died. It has already been proposed that he should be canonized. Pius IX., himself, during his lifetime caused to be inscribed on a monumental tablet of stone, a request for prayer for the repose of his soul. He, therefore, expected to be in Purgatory as long at least as the stone should last. Here, we have another instance of difference of opinion among Romanists.

"The family of Christ as members of His mystic body, is composed of the saints reigning in heaven, the true Christians obeying His laws on earth and the souls in Purgatory; all can assist each other by their prayers and merits" (p. 40.) According to this, the saints in heaven can assist those on earth and in Purgatory by their prayers and merits. Admitting that they can assist the saints on earth—which they cannot—I challenge his Grace to quote one verse in the Bible which proves that they can assist those in Purgatory. How is it that the pains of Purgatory may last thousands of years, if those in it be benefited by such glorified saints as Abraham, Jacob, Moses, David, Peter, Paul and John? According to the Archbishop, the saints on earth can, by their prayers and merits, assist those in heaven! In what way, your Grace, can they do so? If the former can assist the latter, of course, the latter should pray to the former. Imagine David or Paul praying to the saints on earth! Does your Grace ever hear a prayer like the following, addressed to you by Peter, "O St. John Joseph Lynch pray for me?" Would your Grace be so kind as to state where we are taught in Scripture

that the saints on earth can assist those in heaven? According to the Archbishop, the saints in Purgatory can, by their prayers and merits, assist those in heaven and on earth! Where are we, your Grace, taught so in God's Word? Ah! it is not to be wondered at that your Church does not like her members to study that blessed Book. Imagine St. Joseph—of whom your Church makes so great account—praying to the saints in Purgatory to pray for him! Does any of the saints on earth ever pray to the saints in Purgatory to pray for him? If the saints in Purgatory can, by their prayers and merits, help those in heaven and on earth, what need have they of the prayers and merits of the latter? What need is there of gilding refined gold? Do the saints in Purgatory pray to those in heaven and on earth? If they do not, they ought to. Since they are so rich in merits that they can help the saints in heaven and on earth—can "give them of their oil"—would it not be as well to let them work their way out themselves? Ah! "Mother Church" would look on that as a most "unholy thought," for she knows that it would be a most "unwholesome" one for *her funds*.

To many, the term, "the saints in Purgatory," will, no doubt, sound ridiculous. But his Grace says that it is the souls of the just which are detained there, and he also speaks of their prayers and merits.

The assistance which the saints in one or other of the places referred to, can give those in the others, is of small account, for the Word of God, as we have already seen, is utterly opposed to the doctrine of man meriting any good thing for himself, much less for another.

The passage in the Archbishop's little book which I have just been reviewing, is a piece of arrant nonsense, but it is just what his Church teaches. I would like to say a word or two on the remaining part of his remarks on this subject, but I must not at present take up any more of the PRESBYTERIAN. I shall, therefore, make them the first part of my next paper, in which I shall afterwards examine what he says about infallibility.

Meliss, Que.

T. F.

### NOTES FROM LONDON.

London is situated in the centre of the county of Middlesex, on the river Thames, and is surrounded by a fertile district of country. The history of this beautiful and flourishing city extends only over half a century. The first house which was erected is said to have been built by a Scotchman about fifty years ago, forming the beginning of what is now a city of 25,000 inhabitants, with well laid out streets, splendid avenues, and a pleasant Park. The streets are lined with warehouses, manufactories, schools and churches, which will compare favorably with those of older and more matured cities. Here we find the "Thames," "Blackfriars' Bridge," "Covent Garden" Market, "Kensington," and many other names familiar to those who are acquainted with the great English metropolis. The population is principally Anglo-Saxon, and distinguished by a spirit of enterprise and industry. Besides being the seat of a large number of manufactories, it is with one exception the largest oil producing district in the dominion, and has been the source of immense wealth to some who have engaged in this department of business; having produced lately in one year 3,695,842 gallons. In public buildings London has kept pace with the progress of the age. The post-office and custom house are handsome buildings, and are situated in a pleasant part of the city. The churches, which are about thirty-five in number, display much architectural beauty and represent the leading denominations which are generally to be found in other cities and towns, but varying of course in respect of numbers. The "Congregational Union" are at present holding their annual meeting in the new Congregational church. The meeting was opened by an eloquent address from the retiring chairman, the Rev. J. R. Dickson, of Toronto, on the "Elements of Denominational Success."

The presence of the "Union" in the city of London marks an era in the history of that Church, as it is the first time that it has met in London, though "Independency" has had a footing here since 1837. It is a good thing, no matter how conservative we are, or how rigidly we look at our Presbyterian principles, to be thrown occasionally into contact with those who think differently. It some times helps to smooth asperities, and rub down sharp corners, and in almost all cases convinces us more and more of the soundness

and thoroughly scriptural foundation upon which our Presbyterianism stands.

The "press" is well represented here, there being three papers. The "Advertiser" and "Free Press" are morning papers. The former, I understand, has a circulation of over 20,000 copies weekly, as well as a large daily circulation, and is in every respect a well got up paper. Educational matters are closely attended to here. There is besides the common schools, a high school, Hellmuth College, and Huron College, which, I understand, has lately risen to the rank of a university—no common boon to a young city like London. The pulpits in the city were filled by members of the "Union," so that I had not an opportunity of hearing any of the ministers of our own Church; and who are so favourably known throughout the Province for their learning and eloquence. Clarence St. Church, of which the Rev. Dr. Proudfoot is minister, was supplied by the Rev. Professor Fenwick, of Montreal, who preached at the morning service, taking for his text the well known words of St. Paul, "For I am not ashamed of the Gospel of Christ," from which he delivered an able and eloquent discourse, expounding a number of the leading doctrines of the Christian religion and exposing the fallacious arguments by which Christianity is attacked. From an orthodox standpoint Professor Fenwick's sermon was of great importance, and must have been appreciated by an audience, a large proportion of which claim to be the descendants of covenanting forefathers. St. Andrew's Church, of which the Rev. J. A. Murray is pastor, was well filled in the evening to hear a sermon from the Rev. S. R. K. Black, who preached from John xii. 20, 24.

London, 10th June, 1878.

#### NEW HYMN BOOK.

MR. EDITOR,—I observe with pleasure the letter of "Precentor" in your last issue, and hope that the timely hints therein contained will not fall to the ground.

It is very desirable that a Musical Committee be appointed to arrange and adapt the music of the proposed new hymn book.

As suggested by your correspondent "Hamilton's Patent Union Notation" might be found to suit very well, as it in some measure combines the two notations and is likely to be very acceptable to most of our Church people.

Our General Assembly have arranged for a "Hymn" Book but what of our "Psalm" and "Hymn" Tune Book? Let us not forget that our Psalms and Hymns are to be sung as well as read, and while getting up a Hymn Book let us have something that will suit for a generation, so that we need not require to alter and amend every few years.

It seems to me a growing evil that our Sabbath school music is drifting away altogether from our Church music, so that we get Sabbath school music *up*, but it is difficult to get the same attention paid to congregational music. This might be got over by mixing or at least binding up together both Church and Sabbath school hymns so that each could be used in either service when desired.

I trust you will have further correspondence from your readers on this important subject, so that we may be able to compete with our neighbors in this matter, and secure the interest of all classes in our Church and Sabbath school service of praise.

JOHN MCLAREN.

Montreal, June 17th, 1878.

#### THE METIS GRANT.

MR. EDITOR.—In my former letter on this subject I criticised a report regarding myself, which Dr. Cochrane said that Mr. Wright had stated at a meeting of the Home Mission Committee as a report which he had heard. I did so in self-defence, as it was hurtful to me. Soon after my criticism appeared, I received a letter from Mr. Wright in which, while expressing his belief that I had no intention to charge him with lying, he says that my article in its "general effect" does so. He adds, "Indeed I know that some of our ministers consider you to be giving the lie direct to me, etc. Nor could it very well be otherwise." What he further says on this point I omit for the sake of shortness, and because I think the foregoing is sufficient. I would, therefore, in justice to myself, as well as to Mr. Wright, say that I never regarded him as having done anything more with the report referred to, than repeat it as a report. While I

was writing my criticism, I carefully endeavored to avoid expressing myself in such a manner as even to seem to charge him with lying. I must say that I cannot see how my language can be fairly interpreted as doing so.

I declined to fall in with an arrangement made by the Presbytery according to which I was to be removed. I had received from the people here what was, in effect, a call. In accordance with it, the Presbytery had kept me here about fourteen years. When the Presbytery made the arrangement referred to, it was guided by representations based on second-hand and anonymous evidence to the effect that my stay here was doing harm to our cause. I would not put myself to the trouble, loss, and expense connected with removal without first knowing the names of my accusers, and having them to state distinctly what they had to say against me. I had other reasons which I shall not state in print. The Presbytery saw that my request was a very just one, and, accordingly, reversed its former decision.

For some years before the grant was stopped, a deputation from the Presbytery was to have visited Metis, but one thing and another prevented the arrangement from being carried out. I did not speak to my people about increasing my stipend, preferring to let the deputation do so. At length, the Home Mission Committee in April, 1877, stopped the grant because Metis had not fulfilled the conditions. The only notification thereof, which I ever received, was a small paragraph in the PRESBYTERIAN. Though the grant has been restored, I get nothing for the half year from April 1st to Oct. 1st, 1877. Of that I have been deprived on account of no fault of mine, or of my people.

The Presbytery, at a late meeting, expressed deep sympathy with me and promised to have my stipend supplemented in one way or another.

Our people here cannot raise much for a minister. The whole field is small enough for one. The other party is smaller than we are. It has only eight communicants. How then does it support a minister? The body to which he belongs gives him \$300 a year, besides he gets the collections. During the summer these are very large. The great bulk of the visitors attend his church, because it is close to them. Presbyterians who attend, of course, "put into the plate." Thus they help to keep up a church which was established in order to crush down their own here. The other minister has also the private contributions of his people. He does not keep a horse. He has no travelling to do. This church is half a minute's walk from the parsonage. He has just to enjoy himself and keep his field from falling back into the hands of the Presbyterians. "Don't give up the ship." He and I are thus balanced. He has the greater *pay*, and I the greater *work*. I may add that he is changed every three years at most.

I know all the outs and ins of the disruption here, and if I were to give a history of it I would "a very curious tale unfold." It would, however, take too much space to do so. I shall state just one or two particulars. The origin of the other church was very discreditable. The ringleader but for whom, there would not have been two churches here yet—was at one time an elder in our church. Before he left, he ran around the settlement, abusing the Confession of Faith—a book of which he knew very little—and quoting against it—to use an Irish phrase—passages from the Bible which are not in it. He also told fibs about our church and myself. Well, he at length got a little congregation formed in connection with church number two. By-and-by that failed. Then church number three stepped in, and "every man and mother's son" of those who left us wheeled over to it. The other church has, I may say, remained stationary since the beginning. The great reason why those who belong to it do so, is to save three miles of travelling. The other minister—I do not speak of the present one more than any other—is as liberal in the matter of baptism as any Popish priest could possibly be. One of his predecessors once told me that if a heathen who was resolved to remain one, were to ask him to baptize his child he would not hesitate a moment to do so. He also said to me that if he were to carry out the rules of his church, he would not have *five* members. Though the other church was designed to be a pattern to us benighted Presbyterians, it is no better than we are. Family worship is almost entirely neglected in it. The peculiar meetings which it should observe, are kept up only in summer when there are strangers

belonging to the same body to keep them up. The ringleader in the disruption made a great show of godliness, but his conduct did not show much of the spirit thereof. He was once a great Good Templar, but even then, he helped to keep up the order of good tipplers. He has gone to a distant part of the Dominion to a very fashionable tune, "The debts I left behind me." I am one of his creditors.

The foregoing is a very imperfect sketch of the disruption in our Church here. As I have already said, to give you a full account of it would require too much space.

The other Church is determined to hold fast what it has won from the Presbyterians, and for which it is indebted to the use of most dishonourable means. Of course, it would highly approve of our Church handing over the whole field to it, or though our Church were to send a missionary for two or three weeks in the year, letting it have the whole field for the remaining part.

I know very well that in some instances if the laws regarding \$600 and \$700 be strictly carried out, fields belonging to us will be handed over to other denominations. Yours respectfully,  
T. FENWICK.

#### LETTER FROM CENTRAL INDIA.

The following extract from a letter from Miss Fairweather to the Secretary of the Woman's Foreign Society has been handed to us for publication:

MY DEAR MRS. HARVIE,—As to incidents, I could tell you many, but how can I write? In the houses visited by me, with the exception of two, I teach nothing but the Bible. I never give my time to anything else except it is absolutely necessary as a decoy, and the few who started with embroidery I have gradually tried to interest sufficiently in the reading to make them abandon work altogether; In this way I get over a goodly number in the time which would be required for one house where work is taught.

Most of my houses are high caste, although I have by no means abandoned work among the poor. I could not do that—they were the Saviour's special care. Mostly the women are very attentive and respectful, and in more than half the houses I have the attendance of the male members of the family. There are several places where I can collect women together from the street and neighborhood. Three are very good—one in the city and two in the camp; those in the camp being Hindu while that in the city is Mahratti. Frequently they send us home with garlands of flowers about our necks in token of "kind regards."

Yamoon, who is my native assistant, sings very prettily in Mahratti. She also knows a little Gougerrati, which is a wonderful attraction among the Parsees especially.

I am at present much interested in a family of Indian Jews. The man was born in Damascus, and resided there until his seventeenth year, when he went to China, and was at Pekin during the struggle and massacre there. He remained twelve years in China, and then came to Calcutta, having amassed a goodly sum of money, which he converted into jewels for easy transport to his own land. While in Calcutta he married a young Jewish girl, but as she was only a child her father desired him to allow her to remain still at home, as he expressed it, "till she got sense," otherwise, was of age. He did so, and then went into speculations, which, proving unsuccessful, brought him to ruin. He then entered the army of the Maharajah Holkar, and I stumbled upon them one day while passing through the city. There are about a dozen families of Indian Jews in the city. I have seen two other families besides. I find her teachable, but he is quite a bigot.

Mahratti women are not veiled, and so much the more easily reached. They are frank and social, enjoying the tiniest morsel of gossip with the keenest relish. Some few have closed their doors against us, because, when it became known that the daughters studied the Bible, they could not obtain husbands for them (lamentable in any country).

Our girls' school got on nicely for a time. It began in June last, and was closed at the end of September because of the rapid opening of Zenanas, which claimed our time more especially. In connection with this girls' school was one for bazaar boys, conducted by Mr. Douglas, the Munshi and myself. It had to be discontinued for want of a permanent teacher. At present we have none, for a like reason.

The people are ever friendly and kind. I only wish



I had more strength to put in the work. I am sorry to say I do not have too large a stock on hand at present. I never felt the sun so much as this hot season. I have been able to visit seven villages during the year and speak to the women.

Any spare time I have devoted to half-castes and soldiers' wives. This is a pleasant change from all native work, and seems to half rest one. It is pleasant to use English *sometimes* in the work. The hot season is again upon us with cholera and drought. I feel as though there was a strain upon us looking forward. The work is more than hopeful—on the whole, it is successful.

Hoping you may be very successful, and that your Society may prosper and do a good work for India, yours very sincerely,  
MARION FAIRWEATHER.

Indore, March 13, 1878.

#### WOMAN'S POSITION IN THE CHURCH.

MR. EDITOR,—In the leading article of to-day's issue of your valuable paper, which treats of cases of discipline dealt with by the recent General Assembly of the northern section of the Presbyterian Church in the United States, you make reference to the case of the Rev. Mr. Lee, who had been allowing women to occupy his pulpit during divine service, and contending for their admission to the office of the ministry. In condemning these obvious aberrations from sound Bible principle and practice, the Assembly, you, in effect state, included in their decision a careful definition of woman's position in the Church.

Would you kindly oblige myself, and I have no doubt, many others of your readers, by giving in an early number of the CANADA PRESBYTERIAN the definition here referred to. Yours sincerely,  
H.

Goderich, 12th July, 1878.

[We cannot at this moment lay our hands on the finding of the Committee of Assembly or the question referred to in the above. Whenever we do so, we will print it for the edification of our correspondent and our readers. In the meantime it will suffice to say that the Assembly were unanimous in condemning the practice of admitting women to pulpits and that on scriptural grounds. But it was careful to express its appreciation of women's associations established for missionary purposes, and to commend the example of women holding special meetings for prayer and leading these themselves. — ED. C. P.]

#### OUR HOME MISSION WORK.—II.

MR. EDITOR,—In a few sentences I shall try to complete the statement of our present position and responsibilities with regard to our Home Mission work.

From what has been said already it is clear that it will be impossible for us to overtake the work or to do justice to the claims that will devolve upon us, especially in the North and North-West.

It may be said there are other denominations, and if we fail to do all that we would like to do, it will be done by them, and after all the cause of Christ will not suffer absolute loss, only the relative strength of the Presbyterian Church will be less than it otherwise would be in these Provinces—a matter which after all should not trouble us deeply. There is force in this, or rather, there might be under certain circumstances. I could go even beyond such a statement and say that it is narrow and wrong to spend time and money and energy trying to force Presbyterianism by planting churches among a people already well enough supplied with the means of grace by the other evangelical denominations; but this only brings out with greater vividness a feature of the work in the North-West which increases our responsibility very greatly and makes even a partial failure on our part a matter of a very serious kind.

According to the statistics of the Province of Manitoba, a large proportion of the settlers, both of families and single men, are Presbyterian. For example, out of 472 families 329 are returned as Presbyterian, and out of a total of 402 single men 210 are reported as Presbyterian. Making all possible allowance for imperfect statistics or for any probable change in the relative proportions of the different denominations among the people who may go into the Province in time to come, it is still very evident that the Presbyterian element in the population will be in excess of that representing any other denomination. According to the numbers given, fully *one-half* of the population

returned themselves as favourable to the Presbyterian Church. This leaves the remaining half to be divided among the other denominations, and, even allowing this to be two-thirds, leaving only one-third for the Presbyterian Church, the advantage is still very great and the responsibility of neglecting is proportional. With this so greatly in our favor, if we leave other churches to do the large share of the work with all this relative disadvantage to begin with, it will be as if the man with five talents came back with seven, while the steward with two talents brought back ten. Or to make clear by an illustration. Suppose a settlement of 100. A Presbyterian missionary opening service will have a congregation of fifty at once, while any of the other denominations opening service in the same place will have to begin with a congregation of twenty or thirty. And this is not all. There is such a thing as *inertia*, which, apart from any consideration of its moral value, as a simple property of bodies, is a *fact* which will affect results, statistical or dynamical; and it is sufficiently true to be taken as a general statement that a Presbyterian who ceases to be a Presbyterian because his own church is beyond his reach is attracted with so much difficulty towards other denominations that his presence at last is but little help to their vitality. As a general principle it seems to be true that a mind once thoroughly permeated and penetrated by Calvinism cannot heartily accept any view of truth which fails to present the doctrines of God's sovereignty and man's responsibility as he has been accustomed to receive them, so that there is an *absolute* loss to the Church, and a serious injury to individual lives, whenever we fail to supply our people with the means of grace.

Besides all this, our sister Churches have all that they can do without our laying the burden of our peculiar responsibility upon them.

Taking a view of the case as it stands to-day, there are certain facts which it is impossible to put aside, and they may be summed up in few words. A work of surpassing importance claims our attention at the present moment. It is a work which we have proved to be beyond our ability. We have done much; we hope by God's blessing to do much greater things, but the demands, the pressing need of the work will, in all human probability, increase far more rapidly than our ability and resources. It is a work that will not lie aside and wait our convenience, as the forest may lie uncleared until you want the land. It is a field of rich deep soil, open and ready. If you can sow it with wheat, well; if not, nature will take care that it shall be sown, and the harvest will be as the sowing. Ten years will largely tell the story of the foundation work of our Church in these provinces, and *that* will affect its life and prosperity for many a year to come.

In your next issue I hope to state the way which has suggested itself, by which it seems possible to overcome the difficulties which lie before us at the present time, and to place this work on a strong and satisfactory condition. Yours very truly,  
G. BRUCE.

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville, on 16th inst. Received a call from Knox Church, Harriston, to Rev. Mr. Campbell, Cannington. Received Mr. B. J. Brown as a minister of the church. Also after examination and discourses from Messrs. A. Fraser and W. J. Smyth, licensed them as preachers. An adjourned meeting was appointed to be held at Woodville, on Tuesday, 30th inst., at eleven o'clock a.m. J. R. SCOTT, *Pres. Clerk*

PRESBYTERY OF HAMILTON.—This court met on the 16th July, when twenty-three ministers and thirteen elders were present. A call from Simcoe was sustained in favour of Mr. D. C. McIntyre, but was declined by him as he accepted the previously given call from Beamsville. The ordination and induction (D.V.) will take place at Beamsville on the first Tuesday of September, (the 3rd), at 11 a.m., Mr. J. Frazer to preside, Mr. Laidlaw to preach, Mr. Murray to address the pastor, and Mr. Radcliff the people. A committee was appointed to visit Vittoria in reference to alleged difficulties there, and another to visit Niagara. A resolution of condolence with the Rev. J. Black, who is laid aside by a serious accident, was adopted. The Woman's Board of Foreign Missions was advised to conduct their operations under the constitution approved and recommended by the General Assembly. The rest of the business was not of public interest.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Knox Church, Owen Sound, on July 9th. The

afternoon sederunt was taken up in a conference on the state of religion, and it was agreed that the first evening sederunt at the next ordinary meeting be spent in a further consideration of the items of Mr. Currie's report on that subject. Mr. Currie was appointed to moderate in a call to a colleague for Mr. Morrison, of Knox Church, Owen Sound. Owing to the action of the General Assembly in depriving retired ministers of their full status as members of Presbytery, Mr. Dewar resigned the convenership of the Presbytery's Home Mission Committee, and Mr. Somerville was appointed convener in his stead. Mr. Alex. Leslie and Mr. D. G. McKay, having passed satisfactory examinations in the subjects prescribed, were licensed to preach the gospel. The Presbytery adopted the following minute in reference to Mr. Whimster's translation:—"That in consenting to the translation of Mr. Whimster, the Presbytery take this opportunity of placing on record their high estimate of his worth, and the great loss they sustain in being deprived of his services both as a member of Presbytery and a minister of the gospel, and their earnest prayer to Almighty God is: that he may bless their beloved brother with a larger measure of health and strength in the new field to which, he is called, and that he may be still more encouraged in the work of God and making known to men the unsearchable riches of Christ." Mr. Currie gave notice that he will move at the next ordinary meeting, that the Presbytery take the necessary steps to hold a pastoral visitation of all the congregations within the bounds. Adjourned to meet at same place on 30th inst., at 10 a.m.—JOHN SOMERVILLE, *Pres. Clerk*.

PRESBYTERY OF CHATHAM.—The Presbytery of Chatham met on Tuesday, the 2nd day of July last, in Adelaide street Church, Chatham. The attendance was not so large as usual, particularly that of elders. The question was raised whether mission stations that have sessions have a right to send representative elders to sit and vote in Presbyteries and Synods. The consideration of the question was postponed till the next regular meeting of the Presbytery. The Revs. A. W. Waddell, A. McCall, and J. R. Battisby, and Mr. Duncan McVicar reported that they had attended the General Assembly as commissioned, and they gave an account of the proceedings of the supreme court. The General Assembly having granted the prayer of the Presbytery, in reference to Mr. John Cairns, catechist, Messrs. McCall, Walker and Battisby were appointed to superintend Mr. Cairns' studies in Church History and Government, in Mental and Moral Philosophy, and in Latin, Greek and Hebrew. Rev. D. L. McKechnie and Mr. McKeown were appointed to levy an assessment on the congregations within the bounds for the purpose of defraying the travelling expenses of the delegates to the General Assembly. The deputation appointed at the previous meeting to visit Buxton reported that they had done so, but that certain promises made by the people at a congregational meeting held by the deputation had not yet been fulfilled—the report was received and the deputation re-appointed. It was agreed that the next regular meeting of the Presbytery be held at Thamesville, on Tuesday, the 17th day of September next, and also that a Sabbath School Convention be held at that meeting. The Rev. Messrs. Becket, Battisby, Gray and McKechnie, and Messrs. Bartlett, Captain Taylor, McKerncher, Webster, and Kenneth Campbell were appointed a committee to make all requisite arrangements for the Convention. Messrs. Walker, Gray, and Battisby, ministers, and Messrs. Bartlett and McVicar, elders, were appointed to visit Amherstburg and to inquire into the financial state of the congregation there. A petition from the mission field of Wallaceburg, praying the Presbytery to take the necessary steps to give them a session, was granted, and Rev. J. A. McAlmon with assessors was appointed to attend to the matter and to bring it to an issue. On motion, Messrs. Gray, McKechnie and Walker were appointed a committee to correspond with the Presbytery of London concerning proposed changes in the bounds of this Presbytery. Mr. Donald Currie, student, was licensed to preach the gospel. The Presbytery adjourned to meet at Thamesville, on the 17th September, at 1 o'clock p.m. WM. WALKER, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—A quarterly meeting of this Presbytery was held at Picton on the 9th of July. The following were the chief items of public interest. Rev. Alexander Young was appointed Mod-

erator for the ensuing six months. The following minute was adopted in reference to Mr. MacMechan. "The Presbytery in parting with their brother would follow him to his new field of labour with their continued sympathy. They would also place upon record this expression of their esteem: Assiduous in labours, courteous in bearing, faithful in the discharge of duties assigned, his counsel and countenance will be long missed by those who have been long privileged to meet with him; yet as another section of the Church has become the gainer, the Presbytery can only trust that the new field of labour now opened up to their brother may be found congenial, and abundantly blessed by the Great Head of the Church, to whom they earnestly commend him." The Presbytery declined to take charge of the Palmerston mission field at present under the care of the Lanark Presbytery. The congregation of Trenton were granted permission to sell their church and the property on which it stands, that they may apply the proceeds to the building of a new church on a more eligible site. Messrs. Hugh Taylor, Thomas S. Glassford, B.A., Alexander H. Scott, M.A., and Alexander McLean, B.A., students of Queen's College, Kingston, were, after examination in all the subjects prescribed, licensed to preach the gospel. Mr. John Mordy, M.A., was transferred to the Presbytery of Bruce with a view to license. Arrangements were made for the dispensation of the sacrament of the Lord's Supper in all the vacancies and mission stations within the bounds. The list of supplemented congregations was revised; Picton was added to the list, while action in regard to some was deferred for lack of information. Mr. Cormack tendered resignation of his pastoral charge, and the Clerk was instructed to cite the Kirk Session and congregations concerned to appear for their interests in the matter at an adjourned meeting to be held on the 6th day of August next. Messrs. Young and Smith were empowered to moderate in calls at Picton and Amherst Island respectively, when the people are ready. A bequest of \$100 to the Presbytery of Kingston for mission purposes by the late Mrs. Patterson, one of the managers of that congregation to be used as they see best for its interests. The Presbytery's Home Mission Committee was reappointed for the ensuing year, Mr. Smith, Convener. The Clerk's salary was increased to \$150 per annum. Mr. Steele was cited to appear at the adjourned meeting in August, to give explanations as to his present anomalous position with regard to this Church. A portion of the evening sederunt was spent in listening to addresses in favour of the endowment of Queen's College, Kingston. An adjourned meeting is to be held in St. Andrew's Hall, Kingston, on Tuesday, the sixth day of August next, at three o'clock in the afternoon.—THOMAS S. CHAMBERS, *Pres. Clerk*.

**PRESBYTERY OF MONTREAL**—A quarterly meeting of the Presbytery of Montreal was held in St. Paul's Church, Montreal, on Tuesday, the 9th of July. The attendance was fair for the season of the year, but certainly not large. The minutes of the last quarterly meeting and of special meetings, held in the interval, were read and sustained. Elders' commissions were read and sustained as follows:—From the session of Rockburn and Gore in favour of James Rennie; Erskine church, Montreal, John Brodie; Crescent Street church, Montreal, John Stirling, and from St. Andrew's church, Huntingdon, in favour of James Learmont. Rev. James Watson, M.A., of the Second Presbyterian church, Huntingdon, was chosen Moderator for the next six months. Much time was occupied discussing a dissent on the part of Joshua Breadner and others from the finding of a commission appointed some time ago to visit the congregation of Huntingdon and Athelstane, and the further consideration of it was laid over till next quarterly meeting. An extract minute of the Presbytery of London, Eng., intimating that the Rev. Mr. McKay, Brighton, Eng., declined the call to the Crescent Street Church, Montreal, was read and the clerk instructed to communicate this decision to the Kirk Session. The necessary extracts from the minutes of the General Assembly were read, and in terms thereof the Presbytery resolved to receive the Rev. Omer Camerle as minister of this church, to take Messrs. Chas. McKillop, B.A., W. D. Russell, J. R. McLeod, A. B. Cruchet, and F. Walker, Students in Divinity, on public probationary trials for license, when these gentlemen made application for this purpose; also to receive Mr. A. Internoscia, an Italian ex-priest, as a student of the third year, and to place

Mr. G. B. Tanguay, a French ex-ecclesiastic of the Church of Rome, under the care of this Presbytery and of the senate of the Presbyterian College, with a view to his further attendance on classes. Messrs. Watson (convener), the Clerk, D. Yuille, Treasurer, James B. Muir, and J. S. Black, were appointed a committee to enquire into the present condition of the Presbytery fund, take such steps in regard thereto as may be deemed necessary, and report to next quarterly meeting. The final consideration of an application from New Glasgow for moderation in a call was deferred till next meeting. Rev. Chas. A. Doudiet called attention to the fact that at the last Corpus Christi celebration in Montreal an arch had been erected immediately opposite St. John's Church, on St. Catharine Street, in such a way that his congregation were unable to assemble for services at the time appointed. A committee was appointed to enquire into this and some other cases of a similar nature, and report. The Rev. Mr. Groulx's application to be received as a minister of this Church was referred in the meantime to the French Evangelization Board for consideration—the Presbytery recommending the Board to employ Mr. Groulx in French work if they see fit. A communication from Rev. George McKay, River La Guerre, enant arrears was referred to the Presbytery's Home Mission Committee to take prompt action. Messrs. Chas. McKillop, B.A., and A. B. Cruchet having applied to be taken on trials for license, the Presbytery proceeded to do so. Upon a conjunct view of the whole trial the Presbytery resolved to license them, which was done by the Moderator, the Rev. Mr. Watson, after satisfying answers had been given by them to the questions appointed to be put to candidate for license. The next quarterly meeting was appointed to be held in this place on Tuesday, the first day of October, at the usual hour, due intimation of which was given, and this meeting was closed with prayer.—JAMES PATTERSON, *Pres. Clerk*.

**PRESBYTERY OF SAUGEEN**—The Presbytery of Saugeen met at Mount Forest on the 9th and 10th of July. The resignation of the Rev. Mr. Park as clerk was accepted, the thanks of the Presbytery tendered him for his long and faithful services. The Presbytery also expressed their deep sympathy with him for that state of his health which led to his resignation. The Rev. Stephen Young, of Clifford, was chosen clerk. A call was read from Priceville, signed by 112 members and sixteen adherents, in favour of Mr. Donald McLeod. The stipend promised is \$700 and manse, with two acres of glebe. The call was sustained, and the clerk instructed to transmit said call to Mr. McLeod after being notified that the portion of the congregation still in arrears to Messrs. Cameron & McKenzie had made arrangements for the payment of the same. On condition of Mr. McLeod accepting said call, the Presbytery agreed to meet in Priceville, on Tuesday, the 20th August, at 7.30 p.m., to hear Mr. McLeod's trial discourses, etc., the ordination and induction to take place on Wednesday, 21st August, at 11 a.m., Mr. Crozier to preach and preside, Mr. Morrison to address the minister, and Mr. Park the people. A call from Knox Church, Harriston, in favour of Rev. John Campbell, of Cannington, in the Presbytery of Lindsay, was also read. The call was signed by 116 members and twenty-five adherents. The stipend promised is \$800 and manse, or rented house. Reasons for translation from the congregation were read, and commissioners heard in support of said call. The call was sustained, and the clerk instructed to transmit it to the Presbytery of Lindsay. Robt. Blackwood from the congregation, Rev. D. D. McLennan, of Kirkfield, from the Session, and Rev. John McClung from the Presbytery, were appointed to prosecute the call before the Presbytery of Lindsay. On condition of the call being accepted and the Presbytery of Lindsay agreeing to his translation, the Presbytery agreed to meet in Knox Church, Harriston, for Mr. Campbell's induction, on Wednesday, the 7th August, at 11 a.m., Mr. Baikie to preside, Mr. Young to preach, Mr. Cameron to address the minister, and Mr. McClung the people. A case between Palmerston Session and Mr. Gambol was deferred till next meeting of Presbytery, when all parties concerned are to be cited to appear for their interests. Mr. Moffat gave in a report of the Presbytery's Home Mission work. A petition from West Brant was read asking to be separated from North Brant with a view of being united to Pinkerton. A petition was also read from West Bentwick asking to be united to North Brant under the pastoral charge of Mr. Duff. Papers were

also read from North Brant and Hanover. Commissioners from all the congregations were heard. Mr. Duff was also heard. After due deliberation it was moved and carried that the prayer of the petition from West Brant be granted, to take effect after the 21st inst., the congregation of West Brant continuing to pay Mr. Duff's salary up to the 1st October, Mr. Duff to continue Moderator of West Brant Session. It was further moved and agreed to, that all the stations in Normanby, and Egremont, and Hanover station be cited to appear at the next ordinary meeting with the view of adjusting all the stations and making such changes as may best suit the wants and necessities of all parties. A petition was also presented by the West Brant congregation praying that in the event of disjunction from North Brant, the congregation desire to be transferred into the Presbytery of Bruce. The Presbytery expressed its willingness to the transference. The Session records of Clifford, Balaklava, North Brant, Egremont, and Proton were examined and attested. The committee appointed to draw up a minute anent the resignation of Rev. P. Greig, submitted the following which was adopted:—"In parting with their esteemed brother, Rev. Mr. Greig, the Presbytery would record their sense of the long and faithful service rendered by him, extending over the period of seventeen years, in a wide and difficult field, and their appreciation of his courteous and kind co-operation as a member of the Presbytery, his singleness of purpose in advancing the good cause. Their prayer is that he may be still spared in the service of the Master, and that another sphere of labour may be provided for him to set forth and commend the glorious Gospel." A letter was read from Cotswood congregation asking for a supplement of \$200 as North Arthur had declined to unite with them. It was agreed to defer the consideration of the application in the meantime, and cite North Arthur to appear for their interest at the next regular meeting. Mr. McClung was appointed Moderator of Ayton and North Normanby. A letter was read from Mr. McAlmon claiming arrears from the congregations of Markdale and Flesherton. The clerk was instructed to correspond with said congregations anent the matter. After the transaction of some other business of less public importance, the Presbytery adjourned to meet in Knox Church, Palmerston, on Tuesday, the 17th September, at 2 o'clock p.m.—S. YOUNG, *Pres. Clerk*.

#### MOSES' LAST LOOK.

The end was at last come. It might still have seemed that a triumphant end was in store for the aged prophet. His eye was not dim, nor his natural force abated. He had led his people to victory against the Amorite kings; he might still be expected to lead them over into the land of Canaan. But so it was not to be. From the desert plains of Moab he went up to the same lofty range whence Balaam had looked over the same prospect. The same, but seen with eyes how different! The view of Balaam has been long forgotten; but the view of Moses has become the proverbial view of all time. It was the peak dedicated to Nebo on which he stood. He lifted up his eyes westward, and northward, and southward, and eastward. Beneath him lay the tents of Israel ready for the march; and over against them, distinctly visible in its grove of palm-trees, the stately Jericho, key of the Land of Promise. Beyond was spread out the whole range of the mountains of Palestine, in its fourfold masses; all Gilcad, with Hermon and Lebanon in the east and north; the hills of Galilee, overhanging the lake of Gennesareth; the wide opening where lay the plain of Esdraelon, the future battle-field of the nations; the rounded summits of Ebal and Gerizim; immediately in front of him the hills of Judaea, and, amidst them, seen distinctly through the rents in their rocky walls, Bethlehem on its narrow ridge, and the invincible fortress of Jebus. To him, so far as we know, the charm of that view lay in the assurance that this was the land promised to Abraham, to Isaac, and to Jacob, and to their seed, the inheritance—with all its varied features of rock and pasture, and forest and desert—for the sake of which he had borne so many years of toil and danger, in the midst of which the fortunes of his people would be unfolded worthily of that great beginning. To us, as we place ourselves by his side, the view swells into colossal proportions, as we think how the proud city of palm-trees is to fall before the host of Israel; how the spear of Joshua is to be planted on height after height of those hostile mountains. All this he saw. He saw it with his eyes, but he was not to go over thither. It was his last view.—Dean Stanley, in *Lectures on the Jewish Church*.

THE Bishop of Madras numbers the native Christians in his diocese at 79,917.

SIR HUMPHREY DAVY observes: "Of all the religions which have operated upon the human mind, Christianity alone has the consistent character of perfect truth; all its parts are arranged with the most beautiful symmetry; and its grand effects have been constantly connected with virtuous gratification, with moral and intellectual improvement, with present and future happiness."

## BOOKS AND MAGAZINES.

*The Fortnightly Review.*

Toronto: Rose-Belford Publishing Co.

No. XIII. of the North American Series of this publication contains: "The Dread and Dislike of Science," by G. H. Lewes; "Emilie Castelar," by M. E. Grant Duff, M.P.; "Asiatic Forces in our European Wars," by W. R. Greg; "Shelley's Last Days," by Richard Garnett; "The Political Adventures of Lord Beaconsfield," "Liberalism and Disestablishment," by Edward Jenkins, M.P.; "Charles de Bernard," by George Saintsbury; "The Future of Asiatic Turkey," by James Bryce; "The Transvaal and the Zulu Country," by J. Sanderson; Home and Foreign Affairs.

*Sunday Afternoon.*

The August number of this magazine contains:—"Fishers of Men," by S. T. James; "A Prison for Women," by Clara T. Leonard; "The Badness of Hymns," by Frederick M. Bird; "Chips from a North-Western Log," by Campbell Wheaton; "A Tribute," by Elizabeth Stuart Phelps; "Voltaire in Geneva," by Gerald Smith; "My Minister," by Caroline H. Dall; "Superfuous Praying," by Washington Gladden; "Gransir," by John Vance Cheney; "Aunt Huldah's Scholars," by Edward E. Hale; "The Royal Mother of a Royal Race," by R. H. Howard; "A Bit of Flotsam," by Mary A. P. Stansbury; "Anna the Prophetess," by E. Foxton; "Forecastle Jack," by Frank H. Converse; "Beppo," by Z. B. Gustafson; "Incidents of the Greek Revolution," by S. G. W. Benjamin; "My Confidence," by Thomas L. Rogers; Editor's Table; Literature.

*The Complete Preacher.*

New York: Religious Newspaper Agency.

We have received the July number of the "Complete Preacher," containing the "Oration at the Funeral of William Cullen Bryant," by Henry W. Bellows, D.D.; "The Body of Christ," by Dean Stanley, D.D.; "The Prodigal Son," by Joseph Parker, D.D.; "Catholicity in its Relationship to Protestantism and Romanism," by F. C. Ewer, S.T.D.; "Fidelity and its Recompense," by W. M. Punshon, LL.D. The Editor of this publication does not endorse the views of all the preachers whose sermons find a place in its pages. Were he to do so, he would very frequently contradict himself. Many of the sermons are good—that is, Scriptural and thoroughly evangelical; others teach truth in the main but contain occasional errors; while a few are radically wrong. The object of the publication is not the presentation of the truth, but the representation of the preaching, be it right or be it wrong, which is exercising the greatest influence on the audiences of to-day. The word "Complete" in the title only indicates that the sermons are not abridged, as is the case with those in another periodical issued by the same publishers. The full title is "The Complete Preacher: Sermons in full by some of the most prominent clergymen in this and other countries, and in the various denominations." It is only by such a door as is afforded by the word which we have italicised that some of the sermons already referred to could have been admitted. Such a publication as this, however, has its uses. It, no doubt, provokes that unpleasant feeling with which we regard the incongruous to find the dissertations of this Dr. Ewer, who teaches all the errors of Rome under the guise of "Catholicity," the prelections of Pere Hyacinthe whose conversion was rather political than religious, the Restorationist escapades of Canon Farrar, and the "Mysteries" of Mr. Beecher, bound up under the same covers with sermons by such men as Dr. Christlieb and Mr. Spurgeon. But the defenders of the truth require to know what the enemies of the truth are about—what particular direction they are taking, and what weapons are in their hands; while it is sometimes beneficial even to the ordinary reader to know how little the ablest advocates of error have to say in its behalf. It is only on considerations such as these that we can justify the indiscriminate publication of "sermons by prominent clergymen."

TAKE a good laugh when you can. It will stretch out the contracting wrinkles which gloom has deepened. Open up your souls to laugh at whatever will produce the sensation, as women open up their windows for a good, balmy summer breeze. How happy all would be if our fathers and mothers could keep their mirthfulness, and not have laughing-eyed hope crushed out of them!—*Presbyterian*.

## CURRENT OPINIONS.

THE least intelligent hearers and readers are commonly the greatest fault finders.—*Sunday School Times*.

THE question before this generation we take to be this: How to popularize religion, not by obscuring or ignoring it, but by causing it to appear to men in all its own beauty and power.—*Interior*.

THE continued existence and prosperity of a church of Christ are of vastly more importance than the will of any majority, or of any minority, or of any pastor.—*Examiner and Chronicle*.

That religion which checks human knowledge, and, by torturing the meaning of words, attempts to circumscribe it by artificial metes and bounds, is not divine, but is mere priestcraft.—*Gen. W. T. Sherman*.

A COLLEGE course makes a man more valuable to himself. It gives him more and higher subjects to think about. In short, it makes him more of a man, whether it makes him more of a farmer, or more of a mechanic, or more of a shop-keeper or not.—*Standard of the Cross*.

THE great obscure mass of American women are honorable, chaste and modest. In the majority of our homes there are common sense and piety enough to give tawdry display its proper place in life, and to curb and direct the appetites which God has given to men and women. It rests with mothers to make that majority larger or smaller.—*Tribune*.

THE gospel as revealed in human experience is not designed to be a dark lantern. It is not kindled for your sake alone; the world is to be benefited by your light. You are the city set on a hill; men ought not to be obliged to search in order to find you; the true light blazes forth so that the most unobservant passer-by cannot fail to see it.—*Zion's Herald*.

IT is easier to be on the high horse, attending meetings every evening, and speaking at each, inspired all the time by crowds and by sympathy, than it is to discharge patiently, without excitement, the prosaic, every-day duties of religion, laboring for souls when you labor alone, attending meetings when there is no crowd but quite the reverse.—*National Baptist*.

THERE is one thing which Christian men, who possess real grit and backbone, sense and conscience, in every part of the country, ought to be united upon, namely: to do their utmost by all proper means to send better men to the halls of legislation, state and national, and to retire, as soon as possible, those that have proved themselves unworthy or incompetent.—*Advance*.

## SATAN'S LULLABY.—A UNIVERSALIST SONG.

TUNE "Ye shall not surely die."

BY BISHOP PECK.

My children dear, let every fear  
Far from your souls be driven;  
Whate'er you do, you'll all get through,  
And anchor safe in heaven.

Remember how my saints of old,  
As sacred Scriptures tell,  
Through many sins and doubts and fears,  
Were brought to heaven to dwell.

Remember, how the ancient world,  
Who had with Noah striven,  
At one grand swoop were gathered up,  
To reign with God in heaven.

While in his box old orthodox  
From wave to wave was driven,  
These happy souls in countless shoals  
Were floated off to heaven.

Your brethren, too, the Sodomites,  
While Lot had to retire,  
Went in a trice to Paradise  
On rapid wings of fire.

Saint Pharoah and his mighty host,  
Had royal honours given,  
A pleasant breeze brought them with ease  
By water into heaven.

My ancient church, the Canaanites  
To Israel's sword was given;  
The sun stood still, that they might kill  
And send them off to heaven.

God saw the villains were too bad  
To own that fruitful land,  
He therefore took the rascals up,  
To dwell at His right hand.

And Judas, that perfidious wretch,  
By all the world accurst;  
By help of cord, outwent his Lord,  
And got to heaven first.

And thousands more have gone before,  
Rascals of every kind;  
So when you meet in heaven, you'll greet  
Companions to your mind.

Each murderer dire, and thief and liar,  
Enjoy the blissful seats,  
And drunkards brawl, stagger and fall,  
Along the golden streets.

All, all is well—there is no hell,  
Nor any devil—no.  
To heaven your home you'll surely come,  
There's nowhere else to go.

## SCIENTIFIC AND USEFUL.

LEMONADE POWDERS.—Powdered tartaric acid one ounce, powdered sugar six ounces, essence of lemon one dram, let it dry thoroughly in the sun, rub together and divide in twenty-four papers. One makes a good sweet glass of lemonade.

KEEPING MEAT IN WARM WEATHER.—Veal, mutton, pork, etc., will keep perfectly fresh and good for weeks, without salt or ice, in warm weather, by keeping it submerged in sour milk, changing the milk when mould appears. Rinse in cold water when wanted for use. Keeps any length of time and retains flavour.

RHUBARB WINE.—Four pounds of rhubarb cut up fine; pour on one gallon of boiling water, (not hard water), add four pounds of brown sugar; let it stand covered twenty-four hours, having added a little cinnamon, allspice, cloves and nutmeg, all bruised for flavouring; then strain; let it stand for three days; then bottle; keep in a cool place.

SMALL BEER.—Take one quart of West India molasses, one ounce essence of spruce, one ounce essence of wintergreen, one-half ounce essence of sassafras; fill a pail with hot water, mix it well, let it stand until it becomes blood-warm, then add one pint of yeast; let it remain ten or twelve hours; bottle it, and in three hours it is fit for use and first rate.

A VERY good impression of any article of metal having a flat ornamented surface may be taken by wetting some note paper with the tongue and smoking it over a gas flame. The article is then pressed upon the smoked circle, when, if the operation be carefully conducted, a clear impression will appear. This can be made permanent by drawing the paper through milk and afterward drying it.

AN ink that cannot be erased even with acids is obtained by the following recipe:—To good gall ink add a strong solution of fine soluble Prussian blue in distilled water. This addition makes the ink, which was previously proof against alkalis, equally proof against acids, and forms a writing fluid which cannot be erased without destroying the paper. The ink writes greenish blue, but afterwards turns black.

ACCORDING to the "Quarterly Journal of Inebriety," statistics indicate that most of the suicides following inebriety occur among beer-drinkers. The ultimate effect of lager beer, in many cases, is melancholy with a tendency to suicide. This is most prominent among the Germans, whose phlegmatic disposition is favourable to such a result. Beer has a peculiar psychological action, developing a low grade of depression in all cases.

COOKERY FOR INVALIDS.—Pick some codfish into small pieces, pour boiling water over it and let it stand for fifteen minutes, then pour off the water and cover it with cream; heat but not boil it; add a little pepper and pour it over a slice of toasted bread or a split cracker. Corn-meal gruel is seldom properly made. It should boil at least an hour slowly. If the patient has no fever, more or less cream should be added five minutes before it is taken up. For a convalescent, a handful of raisins boiled in it is a great improvement, and a small bit of butter and grated nutmeg may be added. If sweetened, loaf sugar should be used, but most sick people will relish it better without.

WASHING FLUID.—Take one half-pound soda-ash, and a half pound of unslacked lime, and put them in a gallon of water; boil twenty minutes; let it stand till cool, then drain off and put in a jug or jar. Soak your dirty clothes over night, or until they are wet through, then wring, and rub on plenty of soap on the dirtiest places, and in one boiler of clothes, well covered with water, add one teacupful of the fluid; boil a half hour or more; rub through one water, and rinse well, and your clothes will look better than by the old way of washing twice before boiling. This is the original recipe; but to economise I put one quart of good lye, made from wood ashes, in the place of soda ash, and I found that it was just as good, and cheaper, too.—*Housekeeper's Companion*.

SUNSTROKE.—The following has been issued by the New York Board of Health, and is quite appropriate to this region:—"Sunstroke is caused by excessive heat, and especially if the weather is 'muggy.' It is more apt to occur on the second, third, or fourth day of a heated term than on the first. Loss of sleep, worry, excitement, close sleeping-rooms, debility, abuse of stimulants predispose to it. It is more apt to attack those working in the sun, and especially between the hours of eleven o'clock in the morning and four o'clock in the afternoon. On hot days wear thin clothing. Have as cool sleeping-rooms as possible. Avoid loss of sleep and all unnecessary fatigue. If working in-doors, and where there is artificial heat—laundries, etc.—see that the room is well ventilated. If working in the sun, wear a light hat, (not black, as it absorbs heat), straw, etc., and put inside of it on the head a wet cloth or a large green leaf; frequently lift the hat from the head and see that the cloth is wet. Do not check perspiration, but drink what water you need to keep it up, as perspiration prevents the body from being overheated. Have, whenever possible, an additional shade, as a thin umbrella, when walking, a canvas or board cover when working in the sun. When much fatigued do not go to work, but be excused from work, especially after eleven o'clock of a very hot day, if the work is in the sun. If a feeling of fatigue, dizziness, head-ache or exhaustion occurs, cease work immediately, lie down in a shady and cool place, apply cold cloths to and pour cold water over head and neck. If any one is overcome by the heat, send immediately for the nearest good physician. While waiting for the physician, give the person cool drinks of water or cold black tea, or cold coffee, if able to swallow. If the skin is hot and dry, sponge with, or pour cold water over the body and limbs, and apply to the head pounded ice wrapped in a towel or other cloth. If there is no ice at hand, keep a cold cloth on the head, and pour cold water on it as well as on the body. If the person is pale, very faint, and pulse feeble, let him inhale ammonia for a few seconds, or give him a teaspoonful of aromatic spirits of ammonia in two tablespoonfuls of water with a little sugar.



## PRACTICAL PAPERS.

## WHAT IS PLYMOUTHISM? II.

BY REV. JAMES LAURRON.

In my last article I sketched briefly the rise of Plymouthism and the origin of the name. In this and the following articles let me just as briefly glance at the serious errors into which Plymouthists have drifted.

## I.—DENIAL OF AN ORDAINED MINISTRY.

The system having originated, as was shown in the last article, in a revision from the formality and priestism of High Churchism, we would naturally expect to see the Brethren drift into the opposite extreme of non-churchism. Fleeing from an establishment where the clergy, and these too often very unfit for it, had everything spiritual in their own hands, the Brethren rushed to the other extreme of denying and denouncing the ministerial office altogether. "What the Brethren maintain as the truth," says one of them, Edward Degret, "is that the Holy Spirit should have the liberty to minister by whom he wills in the Assembly, and, secondly, that whoever possesses a gift whether in greater or less measure is bound to exercise it in responsibility to the Lord." The same doctrine is stated by Mr. Kelly, one of their leaders, in words somewhat similar. "Any who possess the qualifications from the Lord are authorized to evangelize the world or instruct the Church. Hence in their assemblies, Brethren," says Mr. Kelly in another tract, "have no pre-appointed person to conduct their proceedings; all is open to the guidance of the Holy Ghost at the time, so that he who believes himself to be so led of the Spirit may address the meeting." According to this position of Plymouthism every man that thinks he can preach should at once rush into the work without preparation, call, license or ordination, and there is not, and there ought not to be, such a thing in the church of Christ, as offices and officers such as ministers or pastors and elders and deacons. There were such officers and offices in the days of the apostles, but such offices and officers, says the Plymouthist, ceased with the apostolic offices and times. Running away from the doctrine of apostolic succession of the High Church, the Plymouthists have landed in the doctrine of the Quakers, that an order of men invested with the character and exercising the office of the ministry is unnecessary and unlawful, and that every man is to be guided in the worship of God, and government of God's house purely by spirit, as they call it, or as others might say by impulses which he feels at the moment. There is, thus we see, a gift of ministering and of ruling, according to Plymouthism, but there is no office of either ministry or rule. There is a spirit of prophecy, but no office of the prophet. In the Plymouth Societies when met for worship, the leaders of the service are not those chosen after deliberation, prayer and trial, to that office, but the man or even the woman who feels called to speak or pray by some inward impulse.

All this is nothing else, as one can see at a glance, than a complete destruction of church government and order, however plausible the thing may look at first. That the tendency and teaching of Plymouthism is therefore bitterly hostile to the ordinary ministry of all the Protestant Churches, destructive of it, is a fact beyond doubt. The Plymouthists go about the country, as Spurgeon remarked, "butting ministers or pastors to death;" their usual way being, "such a pastor is a nice man as a man, a good scholar, etc., but—" "Such another man is a good speaker and earnest, but—" There is always a but; so that at last the ministers are butted out of their office, and the office butted out of the Church.

Now, surely it is unnecessary for me to show how unscriptural and revolutionary is this position of theirs. Men do not organize even a temperance society without appointing officers. A church without office-bearers regularly elected and installed into office, (which is ordination,) is like a country without a government, *sine lege, sine rege, sine terrore*, is like an army without officers. Christ took good care to appoint officers of the church in his day whom He called Apostles and evangelists, and these Apostles took good care to appoint office-bearers to succeed them, such as *pastors, elders and deacons* in all the congregations they organized.

But I do not assume that our readers are in the position that any one need convince them that con-

gregations should be organized and that there should be men appointed for *teaching, ruling and serving*. Matters are not yet in that position among us. But if Plymouthism gets a foothold in Canada, its very first effect will be, to set people against, not only the present ministers, for that is a small thing, but against the very office of the ministry, which would be an issue extremely disastrous to the cause of religion for years to come.

Let us not suppose, however, that Plymouthists in getting rid of their Officers have thereby obtained that complete freedom of individual action that is promised them, and that looks so well at a distance. The truth is that the power exercised by the regular ministry of the Evangelical Churches over their congregations is easy and light in comparison with the yoke that the *ruling brethren, the leading men* lay by degrees, and without explicit consent, on the shoulders of the people who are less forward, less gifted, or less ambitious of rule.

The Rev. Frederick Whitefield, who, if we mistake not, was for twelve years one of them, says. "The fact is, no deacons in a dissenting chapel are more exclusive or harder to please than the few *ruling Brethren* over some of your meetings. It is well known they have to be pleased, and the weaker ones have to carry out the views of this *secret hierarchy*. Liberty to ministers! Yes, if the ruling Brethren have no personal pique or other objections to them. Far rather give me the church that plainly and avowedly places its supervision in the hands of bishops and ministers, than this *secret consistory* that does the same thing, only in a much more arbitrary and dogmatic manner."

There is one evil, as we might expect, that has already appeared in Canada, arising from the doctrine of Plymouthism, that every man as soon as he thinks he is converted has a right to set out at once to preach without preparation, examination of his fitness, or his being held responsible to any society for his doctrine and conduct. In the *ardour* of excited feeling and of perhaps slumbering pride and conceit too strong for good order, some young men, who had not been it may be very remarkable for their sobriety, go out to preach. For a time they go about preaching and hinting, not obscurely, that the *ministers* had never explained the Gospel properly to the people. Some of them soon go back to their sin again, like a dog to his vomit, or like a sow that is washed, to her wallowing in the mire. The others hold on, it may be, very consistently for a longer period and people have of them a good opinion—but they also after a time go back to their old way for a while. They reform and say that they have repented, and within a few weeks after their fall they are preaching away again, as if nothing had happened. Is that way of working to become the rule? Is it for the good of religion that it should? For the good of the young men themselves, for the good of the world? We assert strongly that it is hurtful all round. But that is the natural outgrowth of Plymouthism, of a church without government. According to it there is no King in Israel; but, every man can do according as he sees right in his own eyes.

## INSOMNIA.

It is only another name for sleeplessness, but it is Latin and has a certain sound; as neuralgia means pain, and yet people feel that it is grander to have neuralgia than simply pain!

It is no new thing; the oldest of books gives us plenty of examples, from Jacob in the Genesis whose cares kept him watching, to the man in the Proverbs who lay awake to concoct mischief. "They sleep not unless they cause some to fall."

Then there was the King Ahasuerus, who could not sleep. He had a remedy which all of us can not find; he could call upon a myrmidon to read him the chronicles of his kingdom; and in the dull monotonous methods of eastern reading this opiate must have been eminently soothing. When too, his attention was aroused, and the king resolved to do an act of justice to Mordecai, no doubt his peace of conscience sent him sweet sleep.

Again, an eastern king of note, Nebuchadnezzar, had dreams, and could not sleep from his zeal to know the interpretation; also, as he could not remember his dreams, we see signs of another trouble, failure of memory. But Daniel interpreted the visions and then we may suppose the king slept; unless, indeed, his

insomnia was the final cause of that insanity whose record is such a puzzle to our children.

A still latter record of sleeplessness shows a sufficient cause; the king had cast the prophet into the midst of his royal preserve of lions, and was naturally uneasy. Here he relieved his mind by going out into the open air, and asking the prophet in his perilous position how he fared. The cheerful answer probably set him at rest, and we may presume that the king went home repentant and slept!

In these days of hurry and drive which it is of no use to fight against, for they are foretold by the prophets, insomnia is mournfully common, and comes from as many causes as the records in the Scripture—care, worry, anxiety, an uneasy conscience; above all, overwork and strong tea and coffee. Some of these causes it is possible to avoid and others may be modified, and considering the fact that unless we sleep we must die or go mad the subject is worth study. Enough has been written for those who are willing to study the subject, but there are many who will glance over the column in a newspaper who would never go seriously to work to understand that which they rather fear to look up. To begin with, we have the best medical authority for saying that a resort to narcotics is to be avoided, except in the last extremity. The tissues of the brain are too delicate to be trifled with habitually. Even the "mild cigar" merely dulls and stupifies with poison, and the new "bromide" is unsafe, so they say.

One cause of trouble is too continuous effort. The story is told of Chancellor Kent, who lived a long and excellent life, that when one met him walking "around the block" one day, he said he never worked more than an hour or two without taking a short walk to refresh himself. He gained in vigor more than he lost in time. If the story be fictitious, the principle is true.

It is best to work by daylight. The powers which begin to act in the morning reach their maximum toward noon and begin to flag after two o'clock, so that late work is done with increased expense of brain and nerve. If work must be done in the evening there should be, if possible—no, there must be—some rest and relief before going to rest. A few minutes in the fresh air, even if it be upon a balcony, or in a cold room with an open window. Then a complete change of clothing, and Franklin's air bath, or a dash of cold water upon the head and face, over the shoulders, and, above all, on the lower part of the spine. There is a theory of galvanism and electric currents in brain and spine, and any shock, as of cold water, excites the currents. A little good friction seems to equalize the circulation and relieve the brain. Then keep the feet warm, even at the expense of a hot water-bag—and go to sleep.

All this requires some moral courage; but so does lying awake and growing desperate.

If the dinner has been moderate and early, some very simple food after an evening's work seems to draw away the pressure of blood from the brain. To eat a raw onion is said to afford certain relief, but this is not to all an agreeable means.

A story went the rounds some time ago that a man in England sold a remedy for insomnia under pledge of secrecy, and that many found it so useful as to recommend their friends to take the pledge. On the death of the sleep-vender, a man who considered himself absolved told the secret. It was simply to compose one's self, fix the attention upon the breathing and breathe slowly and regularly, at the same time imagining the breath as a column of vapor rolling out at each expiration. Those who have tried the plan say that except in desperate cases it was "the last they knew" till they waked! Others say that the trial only made them the more nervous. There are exceptions to all rules.

We have omitted to say that any case is hopeless where the Sabbath is not observed. By Sabbath we mean, "day of rest," and God has so made men and beasts that they require one-seventh of the time for rest, besides the repose of the night. If a man break this law he is hopeless. "Human nature cannot endure it," and doctors say their hopless cases of paralysis and mania are those where men persist in breaking this law of God, moral and physical. "In it thou shalt do no manner of work."

Beyond this there is sense in the old rules which intelligent people ought to be able to follow. "Keep the feet warm, the head cool, the digestion regular, and a fig for the doctor."—*N. Y. Christian Union*.



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TORONTO, FRIDAY, JULY 26, 1878.

## THE ISLAND OF CYPRUS.

THE Earl of Beaconsfield has proved himself a master in the sphere of diplomacy. He has exhibited the wisdom of the serpent which is allied with the harmlessness of the dove. Turkey in Europe has been preserved, but at the cost of no inconsiderable amount of real estate. Russia has given way to a number of concessions. Austria has gained by the transaction to a large extent. Germany and France have commanded no territorial additions. Even Greece which was expected to come out a large gainer, has to remain contented with her original boundaries. It remained to be seen whether Great Britain would not add to her possessions. Lord Beaconsfield suddenly and unexpectedly played his best card for Cyprus. The card has won. This island is now a British possession. The Union Jack will henceforth float from the principal buildings in the towns and cities of this island.

The immediate result is the enthusiastic outburst of national feeling in favor of Lord Beaconsfield's diplomacy. The press of London is almost unanimous in its expressions of congratulation. The British people are loud in their rejoicing over the addition of Cyprus to the Empire. Lord Beaconsfield was received from Berlin more as a victorious general returning with well won laurels after a siege, than a diplomat coming back from a peaceful congress. It required a whole posse of police to keep back the crowds who were ready to do him homage. In the House of Lords he was received with such cheers as seldom disturb the habitual calm of the peers. There is no name pronounced by Englishmen of to-day that elicits more applause. And there is no doubt that the possession of the island of Cyprus is an important reason for the Earl's great and wide-spread popularity. The English people love the very idea of increasing their territory. They are becoming accustomed to the view that they are destined to possess every important point in the world. They have recently by an unexpected act of the Fiji people become the

possessors of their islands. The Transvaal republic has passed into the hands of the British sovereignty. There is nothing more natural than that England should come out of the Berlin Congress with some substantial gain to her territory. The Earl of Beaconsfield is in consequence the demi-god of the hour. Should his policy not be approved by parliament, an appeal to the country in the present state of popular excitement cannot but result in a declared majority in his favor. The successful diplomacy of Lord Beaconsfield has done more for the continuance of his ministry than any act of successful legislation could have accomplished.

There can be no doubt that a great result has thus been achieved. The island of Cyprus is valuable in itself. Historically it is of great interest. As a possession it has been highly valued by a succession of peoples into whose hands it has fallen. The Turks have long been in possession and evidently valued it as an important strategical point. It has changed hands from time to time, those acquiring it evidently esteeming it very highly for its own sake. But in the eyes of the British nation it is valued for more than its intrinsic worth. It was a saying of the great Napoleon that the Mediterranean should be none other than a French lake. The Emperor saw the advantage of controlling this inland sea. It has now rather become a British lake. With the command of Gibraltar at the one extremity, of Malta in the centre, and now with the island of Cyprus in the East, there is no power in Europe that can control the Mediterranean sea as Great Britain can. This is all the more important considering her possessions in the East. The Mediterranean is now the highway to India. With the possession of the Suez Canal Great Britain can command the right of way with an important point like Cyprus for the concentration of her forces, much has been gained to make the Mediterranean a British lake. But more than this. The whole of the East is virtually under the protectorate of Britain. The possession of Cyprus will play no unimportant part in conserving to our country the great possessions in the East which have fallen to her lot.

The inhabitants of Cyprus are full of rejoicing at their unlooked for deliverance from the rule of the Turks. They are as quick as the people of the Fiji islands or of the Transvaal to discern that auspicious times have fallen to them in their becoming a British possession. What does this imply? It means freedom for the Cypriotes. It signifies that they have passed out of the hands of a barbarous government. It therefore betokens that a day of progress in everything pertaining to civilization has dawned for them. Already the capitalists of Great Britain are turning their eyes to this new possession. Money is ready to be subscribed for railways to cross and recross the island. Those places which in the times of the apostles were far apart, and involved imminent dangers in order to visit them will be brought near. The island will quickly be covered with a network of electric wires. As the farmers of England and Scotland are now turning the desert of Irish soil into fertile fields and blossoming gardens, there will be settlers from Great Britain on the promising territory

of Cyprus, who will speedily take advantage of its natural productiveness and make it a favored spot of the earth. We cannot doubt that better days are in store for this island of Apostolic fame. And what shall we say of the new opening which has been made for Christian aggressiveness? Soon the Church of England will count her cathedrals by dozens. The Presbyterian Church will have established her simple form of worship. The doctrines of the Bible will be proclaimed as from the house-tops. It may be that the Presbytery of Cyprus will become as familiar to our ears as the Presbytery of Syria, or the Presbytery of Toronto. Sabbath Schools will be instituted. The word of God will have free course and be glorified. The attendant benefits of commerce will be seen and felt. There can be no doubt that the diplomacy of Beaconsfield has resulted in securing for that benighted island the blessings of Christian freedom. And it is but the beginning of the end. The railway will soon pass along the principal points of interest from Antioch to Jerusalem. We almost feel that with recent events the day has dawned when Egypt and the whole of Africa, freed from the incubus of Moslem sovereignty, will come under the benign influence of the Christianity of the west. The final death-blow to slavery has been struck.

## THE CHILDREN'S DAY.

IT is interesting to observe that in many parts of the world a day is regularly set apart on which the interests of the children are considered, and services suitable to their years are instituted. It is not an American idea, though it has taken rapid root in American soil. We were very much interested to read an account of the day as it has been observed in Scotland. There is something grand in the notion of a day being annually set apart for services adapted to the young. It does not require much forethought to see that this will speedily commend itself to Christians in all lands, and certainly an important result will be gained should this movement end in a day being set apart for this purpose throughout Christendom.

It may be objected that there is something wrong in a day being set apart for such an object. The question arises, should not every Lord's day be a day for the children. Certainly this can be had, when we consider the attention that is every where being given to Sabbath School work. Not only have the children suitable services established for themselves, but the Churches are vying with one another as to which will have the best accommodations for the young on the Lord's day. No longer are children compelled to meet in churches. No longer are they confined to a cold routine of catechetical exercises. Now they have splendid rooms for the work of the Sabbath School, and they enjoy every kind of apparatus that is suitable for instruction. A great change has certainly taken place for the better. Even very young children are suited with appropriate class-rooms with special pictorial and blackboard exercises, and with hymns adapted to their tender years. Not only so. But there is hardly a pastor in any denomination but conceives it to be a part of his duty to address himself from the

pulpit especially to the young. A wise minister will give a corner to the children in his sermons. He will shoot low in order to strike all his hearers. He will not be satisfied unless he has spoken some word that will strike young ears. Such is the tendency of our times.

But with all this a children's day commends itself to our judgment. It is a day on which a pastor will be expected to address himself specially to the young baptised members of his flock. It will be a day for the special consideration of the wants of children. It will emphasize the importance of the young as the saplings in the nursery of the Church. It will teach them that they are judged to be a valuable section of the congregation. The children will be led to feel that they are part of the congregation and that such provision being made for them, much is expected from them in the future.

We hope to see the children's day becoming soon an annual day with our churches in Canada. Why should there be an observance of this kind in the United States and not with ourselves? Why should the staid Churches of Scotland have such a day and their representatives in Canada be without it? In no country in the world would it be more thoroughly appreciated than in ours. Let our Churches consider the matter. Let our General Assembly legislate upon it, and we guarantee that no day in our Church calendar will be hailed with more enthusiasm.

#### A NEW ASPECT OF HYMNS.

OUR attention has been called to a movement amongst our brethren of the Methodist persuasion in the United States to have a set of hymns composed descriptive of denominational distinctions and suited to their own particular sect. It puzzles us to know how a poet will run such words as bishop, or presbyter, or baptist, or independents into decent rhyme. But we presume there is nothing impossible to the inspirations of poetic genius. We doubt not it will be rather an amusing result if failure do not overtake the attempt.

Seriously, this is the hymn question run mad. The muse cannot be bent in such a direction. The moment the poets of the churches give themselves up to singing of their sectional differences, there is an end, we conceive, to all true poetry and all ennobling song. No, there is one theme for the Christian poet, and that is Christ and Him crucified. We say, perish all hymns wherever they are to be made the means of preserving and praising denominational differences. They can never be other than milk and water productions. With such themes as the love of God, the cross and passion of Christ, and the duties which Christians owe to their Lord, to one another and the Church at large, as the benefits and privileges of believers, and their hopes and expectations that go beyond the grave, there is a noble field for the creation of hymns and Spiritual songs. The attempt to get up a denominational hymnology would be the death of Sacred music, and of poetic song.

#### WEAK CHURCHES.

THE weakness of many of our Churches is often the fault of the governing powers. If the pastor and the other officers of a congrega-

tion hold priestly notions, if men are fed with the husks of an effete traditionalism, instead of the pure Word of God, the membership will soon decrease, and the minister be left to preach to empty pews. Sacerdotalism is not in favour with the people of our age and country. They want something real, enduring and satisfying; and that priestism cannot give them. And if some of our sacerdotalists still manage to have a hold on the members of their congregations, it is because they know how to conceal their priestly doctrines and pretensions, or the people are ignorant and do not understand them. The fact is that an avowed sacerdotalist drives away from his Church all thinking and sober-minded members. We may thank the priestly and priest-ridden party that we as a Church are making such slow progress. Many, no doubt, would join us, if they could be assured that they should always have an earnest Evangelical clergyman as their pastor.

But there are other sources of weakness in our congregations. We have too many weak Christians, and they constitute weak Churches. There are too many honorary members, too many deadheads, too many dead weights. The members are idle, not working and co-operating with their zealous minister. They throw all the burden on his shoulders. No wonder that clergymen thus situated will gradually become imbued with High Church views and look upon themselves as priests acting for the people before the throne of God. The clergy are what the people make them. If the people neglect or refuse to work, they lay thereby the foundation of a solid sacerdotalism; for the clergyman will feel isolated, and this isolation tends to produce the formation of a priestly caste.

The Church is weak when the members are worldly-minded and have not the spirit of sacrifice. Such members will neither work in the Spiritual vineyard, nor contribute of their means towards the advancement of Christ's cause. Nothing good, nothing spiritual, nothing great can be done without making some sacrifice. Self-devotion for the good of others is the spirit of Christianity, and where this spirit is wanting, the Church languishes.

Well-meaning ministers are sometimes discouraged on account of the smallness of their congregation. The Sabbath is often a day of sadness, instead of joy to them when they see so few in the house of prayer, and when they hear the feeble responses of those who are present. But let them consider that a small Church is not necessarily weak. Christ and His few apostles were insignificant in the eyes of the world, but they represented the mightiest power ever revealed. Nor is a poor Church, of necessity, a feeble Church. Quality—not quantity—is the test. We must weigh, not count. A worldly Church is weak though its membership be large. A Church of seven is strong if fired with holy zeal. What we call weakness is not to be deplored. An infant is weak, but it has the capabilities of growth. If it is only healthful, well-fed and well-cared for, it will not long remain weak. If a Church is really alive in faith and works, it will not long remain small in numbers or mendicant in condition. Let the pastor find out who are the true and living members of his congregation.

He should consult with them and set them to work. And if every living member become a missionary of good things, the Church will soon increase in numbers and become powerful in good works.

But how shall the pecuniarily feeble Churches become strong? We answer, first, they should not be ambitious and run into debt by building a sanctuary for which they cannot pay, or by engaging "a great preacher" whom they cannot support. The Church must not imagine that there is essential power in mere crowds, for these always contain coarse elements that cannot be utilized in a Church. The preacher will soon run out those whose chief aim is to "fill up the house." Sensationalism should be avoided as demoralizing. Entertainments, threaticals, grab-bags, tableaux, suppers, and kindred methods of "drawing in the people" are nuisances, and leave behind a blight and mildew.

That Church grows strong that feels its personal responsibility before God for the salvation of souls, and devotes itself to the one object of perfecting men in Christ Jesus. Men are needed who are "living epistles" of honesty, purity, and Christian consistency. A missionary spirit is needed. Doing for others outside its own field, will help to invigorate the piety of a small church, and invite a blessing from God into its own bosom larger than it conceives. The subsidizing of individual aptitudes is another secret. Every man and woman should do something for the Lord. The poorest can do something, and the most unlettered.

But the all-embracing idea is the baptism of the Holy Spirit. In this baptism alone is strength found. Financial problems, and all other difficulties are solved when this gift is accepted. Weakness in numbers, in devotedness, and in influence, will disappear when this Divine Ally is allowed to enter a church. "Ye shall receive power after that the Holy Ghost is come upon you."—*Evangelical Churchman*.

#### BRANTFORD LADIES' COLLEGE, DIVIDEND DECLARED.

At the annual meeting of the shareholders of the Brantford Ladies' College held last Tuesday, the balance sheet and educational report for the year were presented by the directors. The state of the finances must indeed have been highly gratifying to the stockholders and all concerned, showing as it did that after laying aside twelve and a half per cent. for depreciation on the furnishing account amounting to the sum of \$1,000, and retaining a balance of \$615, in the hands of the treasurer, the directors were able in addition, to declare a dividend of five per cent. on the paid up stock. The report was unanimously adopted, and cordial thanks tendered the directors for their wise and economical management of the institution during the year. There are few institutions of the kind, (if indeed any one), that can show such a favourable exhibit, at such an early stage in their history, as the Presbyterian Ladies' College in Brantford.

The appointments made by the directors for the educational work of the college during the ensuing year, also met with the unanimous approval of the shareholders, as indicating a determination on the part of the Board to secure teachers in every department thoroughly equipped for their work. The new Principal, Mr. McIntyre, has arrived, and entered upon the charge of the institution. Under his wise direction assisted as in the past by Dr. Cochrane, the directors are confident they will more than satisfy the expectations of parents and guardians, who send pupils to the College.

A CHURCH that does the Lord's business on business principles may safely trust God—and no other.—*Examiner and Chronicle*.

## CHOICE LITERATURE.

TOM'S HEATHEN.

CHAPTER VII.—TOM'S STORY.

The next morning I was still in a speculative mood, and we were sitting gravely about the breakfast table, an unusual occurrence, for I insist that a mirthful breakfast is essential to a healthy day—a vantage-ground from which to meet for the next twenty-four hours foes, spiritual and physical. Suddenly the door burst open and in rushed Hal like a north-west wind.

"Halloa, mother! Halloa, Uncle Doctor! Halloa, everybody!"

"Milder! Milder! you young hurricane! Did you leave your manners in New Haven?"

"Yes, and everything else but my precious self. Chum vows I have been up and dressed all night, else I should never have gotten off by the early train. You understand it is Saturday, and I thought it would be healthier for body and mind to run home for Sunday. I assure you it is purely a sanative measure," rattled he, kissing his mother on either cheek.

Kate came in to set a plate for Master Hal, her favorite in the household, and when he had established himself at his mother's side I looked at the group of happy faces and dismissed my speculations for the present.

Few men are so fortunate as to have all the comforts, conveniences and civilizing influences of a family home, who have neither wife nor child. Yet such had fallen to my lot. Sister Mary came to me at once after her husband's death, and from boarding I went to housekeeping. Her children had become, in a sense, my children, without the cares and anxieties incident to parentage. They were a comely lot. There was Hal, student and incipient physician, a good-looking fellow, and he knew it. And Maud, a just-graduated school-girl, fair as the dawn, and as sentimental as her sensible mother would permit. And Jack, scapegoat, responsible for all the mischief on the premises—and there was enough of it—a big-headed boy, with tousled hair and generous mouth, that was always whistling unless he was eating. Hal insisted that there was a muchness every way about that boy that ought to be pruned. But when he attempted the pruning business he found more than he could conveniently manage, and latterly Jack had his own way, and a long way it was too. There was no telling what he would prove to be. I was prepared for anything not absolutely vicious.

"I tell you, mother," said Hal, passing up his coffee-cup the second time, "I just ached to bring Chum home with me. The poor prodigal's home is three thousand miles away, and he has not seen it for more than three years."

"Three years," repeated Mary with tender concern, wondering how his mother could live without seeing him for three long years.

"What is his name, and where is his home?" asked Maud.

"You must have a good memory. I am always talking about him."

"You rave about Chum, without naming or placing him."

"Out with your note-book, then, and down with the items. Name, Northrop P. Duff; called North, for short. But, as he is long, fearfully long, he is dubbed North Pole by most of the fellows. There is a tradition among the Sophs that he sleeps in the halls, the bed-rooms being too short for his accommodation. As for his home, it is in San Francisco, which accounts for his absurd growth; and, as to himself, he is a capital fellow, every way."

After consultation it was decided that Hal could invite him home, only he was not to pounce upon us in this unexpected fashion.

Maud said we should have to put another story to the house, and Jack muttered that his legs would take up so much room under the table, that the family would have to stand, and for his part, he should dine in the kitchen.

After breakfast Hal picked up Maud as he would pick up a kitten, and carried her off protesting that she would be treated as a baby no longer. Was she not almost eighteen and just graduated? As I passed the hall door a few moments later, I saw Maud and Hal busily whispering together, and knew that some precious scheme was incubating.

And a precious scheme it proved, for at dinner Hal came cracking his fingers about my ears like an Ethiopian end-man, calling, "Wake up! Uncle Doctor; wake up! For once you are caught napping."

"Don't be silly, Hal. Draw off your artillery or you will deafen me."

At that he flew around the table, posturing like a dancing-master, and with a profound bow said, solemnly, "I have gone and done it, Uncle Doctor."

"To the discredit of us all?"

"Ask Miss Dyer."

For a moment I felt as if a hand were clutching my throat. A preposterous fancy. Hal was waiting for remarks, and I said, "I have something else to do."

"But you should have kept better watch."

"Of what?"

"Of Miss Dyer."

"I watch her father."

"All right," with tremendous emphasis. You watch the old gentleman, and I will watch the daughter."

"Hal, Hal, what nonsense are you up to now?" asked Mary, looking mystified and concerned.

"Why, mother, when I was home last Uncle Doctor inculcated me, and it has been taking effect ever since."

"For what?" asked Mary, looking at me in alarm.

"For lunacy, lest he should become an idiot."

"Useless; he was born one," muttered Jack.

"Maud, do explain, or I shall believe the house has turned into a lunatic asylum in sober earnest," said Mary, with increasing perplexity.

"It is nothing else when Hal is at home."

"Be still, Jack, Maud and I are sane at all events," and she looked appealingly at Maud.

"It is nothing, mother, only this: when Hal was here a

few weeks ago, Uncle sent him over to the Dyer place with medicines. He saw Miss Dyer, and it seems did not acquaint himself to his own satisfaction, and has been brooding over the matter ever since. He is a little sensitive, you know."

"Conceded!" ejaculated the youngest member of the council.

"Don't interrupt me! This morning Hal took me into his confidence, and upon comparing notes found that Miss Dyer and myself were classmates before she went to Vassar. Consequently I dressed, Hal got the carriage, and we went to call on Miss Dyer. She received us graciously, seemed pleased to renew our acquaintance, smiled upon Hal, though I must say that I never saw him so stupid before, and he came away gratified. That is the beginning and end of the wonderful mystery."

"I am afraid not," said Mary, gravely, before whose maternal eyes, visions of entanglements began to float. "You must look out for him, Doctor," as if some dire evil was impending.

"There is no cause for anxiety. It is only a sort of internal measles, and when the onslaught is so fierce, it runs to the rear by rapid and easy stages; no danger of striking in."

At this, Hal flamed; said he was a man, and not a boy; knew his own mind, and so forth, at which we all laughed uproariously.

The afternoon was a busy one, but I found time to scud through Tom's article in the "Review," written in one of his metaphysical moods, feeling in the dark for answers to questions that are unanswerable this side of the grave. It was prudent to read it, for I knew that he would run in before he slept for "my impressions," as he phrased it. In our long talks he opened himself more freely to me than to any one else, and he insisted that I had a straightforward way of putting things that often helped him out of his most obstinate difficulties. Be that as it may, his talk was a rare feast to me, and we passed many and many a pleasant and I believe profitable hour, discussing the interests that lie close to every human soul. Just now, however, my concern centred not in Tom, but in Tom's half-brother, upon whose fate much would seem to depend.

It was past nine o'clock when he came quietly in after his Thursday evening prayer-meeting, and with only a nod for greeting, stretched himself on the lounge a little wearied and a little depressed, by some church matter which he afterwards mentioned, but did not explain.

I plunged into his article, dwelling on the main question, but failed to arouse his wonted enthusiasm. He lay motionless and said yes, or no, or nothing—generally nothing. He was in one of his "oyster moods," as he called them, when one could get nothing into him or out of him without breaking his shell. To-night, of all nights, I would have him communicative. The direct way was the best way to deal with him, and I turned upon him suddenly, asking:

"Tom, what ever became of that brilliant half-brother of yours, Bob Lyon?"

If I had struck him a stinging blow, the effect could not have been more immediate or surprising. He came instantly to his feet, and glared at me; pained, outraged, and defiant.

"That is a matter I never speak of," said he, between set teeth.

"Pardon me, Tom," said I, quickly, with outstretched hand. "You know I have no wish to hurt or offend. As I sat here last night thinking of you I thought also of him, and remembering how much you loved him and that you no longer spoke of him, I thought he might be dead."

Tom grasped my hand before I was half through, and when I paused I found his eyes were full of tears, and still holding my hand he said, with unsteady utterance:

"Would to God he were dead, or had died years ago."

Intense as my interest had now become, I could question him no farther. Unless he chose to tell me I should never know.

In the silence that followed he buried his face in his hands and groaned. Presently he reached for his hat and went to the door. There he paused and turned, facing me. I sincerely regretted my hasty question, and probably he saw it, for he looked steadily and sorrowfully in my eyes for a moment, threw his hat on the table, and to my great relief came back to his seat, saying apologetically:

"I am unreasonably depressed to-night, and your question fell upon an old sore that has been dumbly aching for days. Otherwise I should have treated you with more consideration."

"You acquit me of any intent to wound?"

"Certainly, certainly. You know nothing of poor Bess, and how could you know the pain, shame and indignation his name called up. And having said so much, I will explain, and we will never touch the matter again."

He stopped and thrust back that lock of hair, visibly moved and pained. My thoughts ran back twenty-four hours, and I saw Joel Dyer sitting with his thin hands clasped back of his head, his deep eyes gleaming like smothered coals, while he told me of the Robert Lyon he had used to save himself, and whose shadow followed him relentlessly. And now here was Tom stung with pain and humiliation, while I waited with the growing conviction that to-night I should hear the counterpart of the same sorrowful story.

"You remember," began he, speaking slowly, as if the words were dragged out of him, "what a good-hearted, generous fellow he was; genial and happy, carrying sunshine wherever he went, and how we all loved him and how proud we all were of him. I had no other brother and no sister. My father died before I could know my loss, and Bob and I had no one but each other and our mother. No boys ever loved each other more, and our mother said we were the two halves of her heart. Bob's father left him quite a little fortune—a yearly allowance and an inheritance when he should be twenty-five. My father left me only his good name. When Bob knew this he insisted that I should share his allowance, and would have made it more but that our mother interfered. Bob cared little for books and insisted that I could study enough for both, and would not hear a word of college for himself. It was his allowance generously

shared that gave me my opportunities and set me on my feet. He used to say that study was my forte and money-making his; in which he divined himself as many another man has done—mistaking the desire for the ability. He had little of the shrewdness and forethought that in some men amount to prescience, and none of the concentrated selfishness that enters so largely into the characters of most money-making men. Nor do I think he cared for money for himself. It was always for some one else; for mother and for me. We should be rich; we should have an abundance. Full of his hopes and plans, he took his inheritance as soon as it came into his possession; confidently expecting to make a fortune for himself and us." Tom paused, mentally going through the past, and when he spoke again he said rapidly: "To make the story short, Bob fell into the hands of a sharper who had all along been waiting for him, and under a pretence of friendship and disinterested kindness fleeced him clean."

"Do you know who the sharper was?"

"No; Bob never told his name, nor the fact till long after. Disappointment and chagrin kept him silent. We only know that he made desperate struggles to recover himself, getting deeper in at every attempt. The genial, happy fellow grew capricious and unaccountable. Seasons of boisterous gaiety alternated with periods of deepest gloom. We saw the change long before we knew the cause. Mother took alarm, I thought needlessly; for I was so fully absorbed by the duties of my first parish that I saw but little of these moods or the changes that were manifest in his personal appearance; and besides, the thought that Bob could go astray never occurred to me.

"One day mother sent for me and told me all her fears and apprehensions. She had not seen Bob for more than three weeks, and begged me to find him and bring him home. For one long, terrible week I sought him, going from one gambling hell to another, till I found my once innocent, happy brother in a place I shall never forget. I got him away, re-clothed him in body and mind, and took him home to our mother. Then he told us the whole story. If ever a man was full of penitence and remorse he was. I went with him through all his sin and sorrow; it seemed laid upon me. And at length I thought, and do still sometimes believe, a crisis was reached and passed. He reformed and appeared to manifest all the symptoms of a truly penitent and regenerate soul. But— and Tom stopped, breathing hard, as if he was bearing an insufferable burden, "In a few months he went to the bad again—how or why I cannot tell. He who knows all only knows. I followed him to no purpose. He would not return and could not be found. It killed our poor mother; she died with her hands in mine, and her last words were a solemn charge. 'Bring your brother back to Christ, as a seal of your ministry.' I have seen her face and heard her words ever since. And God knows how I have striven to obey my mother's charge, and how unavailing my efforts have been. He has fled from me as if I were his mortal enemy, and all I could do was to hope and pray. He was followed to California and beyond."

Had he heard the rumor to which Mr. Dyer alluded? I could not tell. He had stopped speaking, his head was bowed and his lips silently moving as if in prayer.

"And now," said he, raising his head, "there is nothing more to be said. It is one of those hopeless things that cannot be touched and that must be borne, and that tries a man's faith in God more than almost anything else. He is all-powerful. I ask not for myself, I ask only that He will for Christ's sake, reach out and take His own. If He will, He will; and I must leave it there. You understand now why I cannot speak of this."

"Yes; and after you have answered one question we will allude to it no more. Do you know where he is now, or where he was last?"

"No, I am totally in the dark," answered he, too deeply filled with his own thoughts to wonder if I had a special reason for asking. "He was reported dead more than two years ago. But I cannot think it true, though sometimes I feel as if it would be a relief to know that the worst was passed. And then at times I have a belief, uncertain and tremulous, but still a belief strong enough to be a little comfort, that He who remembered the Prodigal will also remember him, and that I shall yet see his face and hear his voice and know that his soul is saved, if not here, why then hereafter."

Tom stood with a far-off look in his eyes, seeing beyond the walls of the room and the gathered darkness without, an unknown place that held the brother he had loved and lost, and whose ruin lay so heavily on his own soul. Poor Tom! I understood him better now; and as he gave me his hand at parting, both knew, though neither spoke, that this night had brought us closer than ever before.

CHAPTER VIII.—I AM APPROPRIATED.

This promised to be a very uncomfortable and unsatisfactory affair, and I wished myself well out of it. If Joel Dyer must have help, why not pitch upon some one having more leisure and an aptitude for the detective business? The hope that I might help Tom as well as Joel Dyer was the only consideration that made it at all endurable. The silence and secrecy I thoroughly detested. Tom had opened his inmost heart to me, and I had withheld the fact that Mr. Dyer was the man who had injured his brother. I could see no good to be gained by the disclosure, even if I were not held to secrecy, but it had a mean look and made me feel uncomfortable. Then, too, there was Agnes to be kept in the dark. Never in all my life was I so disquieted with myself and my position; and with all my pondering I could see no way out of it except through it—and the end I could not conjecture.

An impression of which I was at first but vaguely conscious now began to verify itself. Mr. Dyer found early occasion to send for me, and the moment we were alone plunged into the matter of Robert Lyon and the growing necessity of finding him. Having once vented himself, and finding the relief experienced thereby, he fastened upon me as a pent-up pond fastens upon a sluice-way. There was no denying or getting away from him. Before I knew it I was appropri-



ated. He was constitutionally a man of one idea; "one thing at a time," was his maxim, and to that one thing he devoted all his energies of body and mind. His ability to concentrate was almost frightful. To that he owed his financial success, and to that I owed my present unwilling vassalage.

It had come to be always and altogether "we," and not "I," till I began in an absurd and unaccountable way to feel at times that somehow I shared his guilt, and to be oppressed by the burden a thousand times more than he. For in fact he did not feel it at all, or if he did could not be induced to recognize it for what it was; to him it was an abnormal condition he called disease.

Soon a change for the better was apparent in Mr. Dyer's physical condition. He was attaining a reasonable degree of health. The motive for living increased daily, and I knew that he would live till that man was found, dead or alive, if it took twenty years. Scarcely a day passed that he did not send for or come to me to tell something he had heard, or propose a different plan of action, for our search was in vigorous progress. That was bad enough, a daily nightmare, but there was something worse as I soon began to realize.

Agnes possessed in an unusual degree that faculty or instinct that lies at the root of a woman's wisdom, a keen and accurate intuition. She knew immediately that I was concealing something from her; she divined that it was the very thing in which I had promised my aid;—and she felt that somehow there was a breach of trust upon my part. She was acutely hurt, and the more so that her father evaded her and sought me. I could not explain and at first avoided her, for I knew that if she asked me a direct question I could not tell her a direct falsehood. If I had known Agnes Dyer as well then as I knew her afterward I should not have made that mistake, and she would never have so misunderstood me. I should have known that she was too proud to ask what she thought I was unwilling to tell.

Directly there was a change in her manner. She became less frank and confiding and more strictly courteous, and this increased. I had nothing to complain of; she was always a lady and treated me with the greatest deference; but she no longer told me her perplexities or asked my counsel with that trustfulness which, now that I had it no more, I found had been grateful. I could not endure that she should think meanly of me, and writhed under her implied distrust.

But of course there are two sides to everything. I must admit that Joel Dyer's keen interest was infectious, and I found myself going into details with a sort of satisfaction scarcely to be accounted for. It proved as I surmised, that thus far he had unconsciously followed Tom's track in his search for the same man. I went over it again, and all three ended together at Mauna Loa.

This much was proved: that in company with an American sailor an English tourist and a guide he ascended the volcano for a view of the crater. They all went down within the old crater and walked about on the hardened lava, a not dangerous feat. Lyon, however, pushed on through smoke and steam, and over insecure footing to obtain a near view of the living fire. In vain the guide warned, called, and followed, till half-stifed by sulphurous fumes, and notified by repeated sounds of coming danger, he hastily clambered back to a place of safety, and none to soon. All three waited breathlessly till the smoke and steam, lagging off, showed that the crust over which Lyon had gone and from which the guide retreated had disappeared, falling into the liquid lava, just then boiling with renewed activity in that portion of the crater. Alarmed for their safety they withdrew, still calling and searching for Lyon. They remained in the vicinity till night without finding any trace of him, and at last descended the mountain with the conviction that he had been swallowed up in the crater. It was a horrible fate, but one that he appeared to court. In fact, it would seem that he had repeatedly tried to give away the life he no longer valued. This recklessness passed for bravery. He was reported to have entered a burning building in San Francisco, despite efforts to prevent him, saving a child in an upper room by letting it down from a spot inaccessible to the firemen, and then flinging himself down, and, to the astonishment of all present, escaping with only a few bruises and a broken arm.

At another time during a storm he threw himself into the sea, in mid-ocean to rescue a drowning sailor,—the same man who accompanied him to Mauna Loa. Now, however, the life he held so cheap he had succeeded in throwing away. At least that was the opinion of those who knew most about the affair. Two years had passed, leaving no evidence to the contrary, and I should have been quite content to acquiesce in the general opinion, only that neither Tom nor Mr. Dyer were quite satisfied with the proofs, and had presentiments, born, as I thought, of their hope, that he was still alive. To make a certainty of the matter, a man was found who for a considerable sum engaged to go to Hawaii, and search the affair to the bottom.

(To be continued.)

#### A WORD FOR ROMPING GIRLS.

Most women have a dread of them. Mothers would rather their little daughters were called anything else than romps. They say to them, "Be very quiet now, my dears; don't run or jump, and be little ladies." As if a healthy child could be still; as if it could take time to walk, or step over what came in its way; as if it could fold its hands in its lap, when its little heart is so brimful of tickle. It is absurd and wrong, because it is unnatural. Children, girls as well as boys, need exercise; indeed, they must have it, to keep in a healthy condition. They need it to expand their chests, strengthen their muscles, tone their nerves, develop themselves generally.

And this exercise must be out-of-doors, too. It is not enough to have calisthenics in the nursery or parlor. They need to be out in the sunshine, out in the wind, out in the grass, out in the woods, out-of-doors somewhere, if it be no bigger than the common park. Suppose they do tan their pretty faces. Better be brown as a berry, and have pulse quick and strong, than white as a lily and complain of

cold feet and headache. Suppose they do tear their clothes; suppose they do wear out their shoes; it don't try a mother's patience and strength half so much to watch and mend as it does to watch night after night a querulous sick child, and it don't drain a father's pocket-book half as quick to buy shoes as it does to pay doctor's bills.

Indeed, we don't believe there is a prettier picture in all the wide world than that of a little girl balancing herself on the topmost rail of an old zig-zag fence, her bonnet on one arm and a basket of blackberries on the other, her curls streaming out in the wind, or rippling over her flushed cheeks, her apron half torn from her waist, and dangling to her feet, her fingers stained with the berries she had picked, and her lips with those she had eaten. Mother, mother, don't scold that little creature when she comes and puts her basket on the table and looks ruefully at the rent in the new gingham apron, and at the little bare toes sticking out of the last pair of shoes. Wash off her hot face and soiled hands, and give her a bowl of cool milk and light bread, and when she has eaten her fill and got rested, make her sit down beside you and tell what she has seen off in those meadows and woods.

Her heart will be full of beautiful things—the sound of the wind, the fall of the leaves, the music of the wild birds and the laugh of wild flowers, the rippling of streams and the color of pebbles, the shade of the clouds and the hue of the sunbeams—all those will have woven their spell over her innocent thoughts, and made her a poet in feeling, if not in expression.

No, mothers, don't nurse up your little girls like house plants. The daughters of this generation are to be the mothers of the next, and if you would have them healthy in body and gentle in temper, free from nervous affections, fidgets and blues; if you would fit them for life—its joys, its cares and its trials—let them have a good romp every day while they are growing. It is Nature's own specific, and, if taken in season, warranted to cure ails of the girl and the woman.—*Brooklyn Monthly.*

#### NINEVEH AND BABYLON.

It is singular that Herodotus, in speaking of "the many sovereigns who had ruled over Babylon, and lent their aid to the building of its walls and the adornment of its temples," does not even incidentally refer to Nebuchadnezzar, whose name was stamped upon the bricks of every important structure. What is styled the "standard inscription" of Nebuchadnezzar is a document of high interest. In this the great monarch gives a minute account of his principal works. He tells how, "with bricks made as hard as stones, I made a way for the branch of the Shimit to the waters of the Yapur-Shapu, the great reservoir of Babylon. With two long embankments of brick and mortar, I built the sides of the ditch. Across the river, to the west, I built the wall of Babylon with brick. The reservoir I filled completely with water. Besides the outer wall, I constructed inside of Babylon a fortification such as no king had ever made before me, namely, a long rampart five miles square, as an extra defense against presumptuous enemies. Great waters I made use of continually. I did not allow the waters to overflow; but the fulness of the floods I caused to flow on, restraining them with a brick embankment. Thus I completely made strong the defences of Babylon. May it stand forever."

This fortress, we imagine, stood not upon the Euphrates itself, but upon both sides of a bayou, or comparatively shallow side branch, running from it. This supposition enables us to comprehend the manner in which this strong citadel was captured by Cyrus. Herodotus, indeed, says Cyrus turned the course of the Euphrates itself into a huge artificial reservoir, 420 stadia in extent. But Sir Henry Rawlinson is confident that no such reservoir was ever practicable. If it had existed it is scarcely possible that all traces of it should have vanished, the more especially as it is said to have been faced throughout with stone, and that, too, in a region where, for a hundred miles, not even a pebble is to be found. Xenophon, who, in such a matter, is much better authority than Herodotus, says that Cyrus drained the river by two cuttings, one above and the other below the city, and thus was able to enter the town by the dry bed of the stream. If we suppose that this stream was a bayou or side-channel, the operation is comprehensible. He had only to dam up the mouth of the bayou above the fortress, and deepen its channel below, by which it entered the Euphrates, and in a few hours the bed would be left dry.

This, as we learn from the Book of Daniel, was done in the dead of night. The defenders were so confident in the strength of their fortress, that they even neglected to close the water-gates which fronted the stream at the foot of each street; and so, when the water was drawn off, there was nothing to prevent the entrance of the besiegers into every part of the fortress.

Babylon, after its capture (B.C. 538), was made a royal residence of the Persian kings. But after two unsuccessful attempts at revolt, its fortifications were partly thrown down. It ceased to be a royal city; its walls and palaces, mainly of unburnt brick, fell into decay, and in the time of Alexander the Great (B.C. 323) it was mostly a ruin. He had it in mind to restore Babylon, and make it the metropolis of his Asiatic dominions; but his death prevented the execution of the project. Four centuries later, according to St. Jerome, the site had been turned into a hunting-park for the sport of the Persian kings, who partially restored the walls in order to preserve the game. From that time it passed more and more out of the memory of man, until its very site was forgotten; and it was not again positively identified until 1847.—*Sunday Magazine for August.*

THE Rev. M. M. G. Dana, of Plymouth Church, St. Paul, Minn., has adopted the custom of preaching a five minutes' sermon every Sabbath morning to the children.

THE ever watchful eye of the Papacy is upon Central Africa, and twelve missionaries of the Roman Catholic Church have already left for Zanzibar to establish missions throughout the interior.

## BRITISH AND FOREIGN ITEMS.

THE Cumberland Presbyterians report 125,000 communicants and 1,500 preachers.

A BILL for the abolition of bull-fights was recently defeated in the Spanish Cortes. The minister of Public Works spoke against it.

THE latest letters from the English Universities' Mission in Central Africa, state that the Zanzibar slave-trade has virtually ceased.

THE Rome correspondent of the London "Times" says that there is no truth in the reports of the Pope's failing health or of his intended abdication.

THE demand for the five cent Testaments issued by the American Bible Society is so great that it has led to the issue of 1,000 copies a day.

DR. WALKER gives the name of "Grasshopper Christians" to those who are active during revivals, and seem to be asleep in ordinary times.

DURING the recent revival at Scottsville, Va., it is said that there was not a household in the town or vicinity that had not been seriously impressed.

A CHURCH clock, presented by Mr. Wesley when in America, is still doing good service in the main audience room of Old John Street Church, New York city.

THERE has been an increase of 470 Roman Catholic priests in England and Scotland since 1867, and convents, monasteries and religious orders have multiplied rapidly.

"MY belief is," said Monsignor Capel lately, "that Catholics are not relatively more numerous in England now than they were some years ago. In some places we have gained, in others we have lost."

A NUMBER of gentlemen in London have united to raise not less than \$300,000 to build and endow a suitable place of worship in that city in connection with the Church of Scotland. The site is said to be already secured.

CHIEF JOSEPH declines the proposition of George W. McCrary to send twelve of his young braves to college. He fears that at college they will learn to fight and shoot at sophomores and thus become bloodthirsty.

FATHER HYACINTHE, in a lecture at Paris a fortnight ago, advocated a reform of Roman Catholicism by means of a popular election and a restriction of the papacy to a simple presidency over all Episcopal churches.

THE colored Baptists of the South are trying to help themselves to a better education. They are making efforts to establish a school to educate their preachers in Louisville, Ky., and a theological seminary in Alabama.

AN English clergyman in preaching last month for the Society for the Propagation of the Gospel, stated the fact that the total incomes of all their missionary societies is less than the amount the Government collects from the dog-tax.

THERE are now twenty Baptist churches in the Republic of Liberia. About five thousand Congoes were rescued from slave ships by American men-of-war, and they were landed and cared for in Liberia. Not one relapsed into heathenism.

DR. MILNE, the excellent missionary to China, said that to acquire the Chinese language "is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselahs."

DURING the meeting of the Congress at Berlin Dr. Joseph P. Thompson had an interview with Prince Bismarck, and presented a petition in behalf of the religious equality of Turks and Christians. The Congress seems to have satisfactorily settled that matter.

A TELEGRAM has been received in London to the effect that Monday, June 10th, was observed throughout the diocese of Madras as a day of thanksgiving for the religious movement in Tinnivally, where 18,000 natives are under instruction for baptism.

A CONFERENCE of pastors of the Reformed Church of France, held at Paris, recently, protested against the attempt of the government to reorganize the Lutheran Church, as an invasion of the rights of the church and as a menace of the liberty of the Reformed Church.

IN Jerusalem there are about 13,000 Jews, being about one-third the whole population of the city. In the other cities and towns of Palestine there are in all about 12,000 Jews. There are a great many more Jews in Philadelphia than in the whole land of Palestine.

MR. WILLIAM ROPER, of Patricott Church, near Manchester, Eng., must be the patriarch of Sunday-school teachers. At the age of seventy-six years, he recently resigned the superintendency of the school with which he has been connected as scholar or teacher for sixty-six years.

SOME members of the sect of Standists, or Bible-readers, in Russia—an honest, evangelistic body—have been tried at Rischeneff for holding convocations and teaching doctrines contrary to the Orthodox Church. The trial was before a jury composed entirely of Greek Christians; but the testimony of the 100 or more witnesses was so favorable that the accused were acquitted.

THE English Ritualists make no abatement in their offensive practices. On June 17th they observed the feast of the dedication at St. Alban's, Holborn, when there were several celebrations of the Holy Communion before breakfast. The preacher, Rev. Dr. West, urged his hearers to present a united front, and show that they were not contending for a posture or vesture, but for great principles.

MANY interesting documents have been found among the papers left sealed by Pius IX. to be transmitted to his successor; among others; letters from Victor Emmanuel and Napoleon III., showing that a *modus vivendi* would have been established between the Pontiff and the Italian Government and a Concordat signed had it not been for the events of 1870; which seems to substantiate the assertions made by Prince Louis Napoleon in a recent article in a French magazine.

### THE SCOTCH, THE SABBATH, AND THE QUEEN.

The course of the boatmen of Loch Maree and of the innkeeper at Achnasheen in refusing to break the Sabbath even at the bidding of royalty has been severely condemned in several quarters—in some, for the sake of having a fling at "Scotch Sabbatarianism;" in others with the view of exhibiting a servile pseudo-loyalty. We do not doubt that by this time Her Majesty has estimated both the act and its condemnation at their true value; for we rather think she has not now to learn that the man who places his duty to his God before his duty to his sovereign is really more loyal than the sycophant who would sell his soul for a royal smile. But the press is not quite unanimous in condemning these rude Highlanders whose morals got the better of their manners—no great victory, it is said. Now and again amongst the din of reproof a word of approval and appreciation is heard. The following is from the Belfast "Witness":

Since Reformation times the Scotch have been greatly distinguished for their scrupulous observance of the Lord's Day. They accepted the moral law without any limitations or qualifications, and as a nation they have been for generations honestly endeavouring to obey it. Though the moral law is not read and responded to throughout the congregations of the Church of Scotland on every Sabbath as it is read, and with apparent sincerity and solemnity responded to by the congregations of the Church of England, who pray to God after the enunciation of each precept to "incline their hearts to keep this law," yet the statutes seem to have got a stronger hold of the Scottish mind. And so it is that many of the crimes which so frequently startle a section of the English community are utterly unknown in Scotland.

For the Lord's Day the Scottish people, as we have said, have had, and still have, a peculiar regard. Nor have they yet learned to look lightly upon any violation of its sanctity, no matter from what quarter such a violation may come. Believing in the perpetual obligation of all the Ten Commandments, they expect naturally that their rulers and all that are in authority shall show respect to the authority of God. And it grieves them much when those high in power disregard the day of God. Loyal though they are to the throne of England, they felt saddened and distressed when, on her sojourn in Scotland last year, Queen Victoria took to pleasuring in Loch Maree on the Sabbath Day. Nor has this Royal desecration been permitted to pass unnoticed by the Sabbath Alliance of Scotland. For at their annual meeting in Edinburgh last week they entered their solemn protest against the conduct of the Queen and the Prince of Wales "for doing their pleasure on God's holy day."

It does not appear from the report of the meeting which has reached us that the Sabbath Alliance deplored the desecration of the day by our Prime Minister, who ostentatiously travelled thereon—being feted by the way—to the Congress at Berlin, though he could as easily have gone on Monday as the Marquis of Salisbury did. If the Alliance have failed to note the Premier's conduct, and to protest against it, we hope that they will take good heed to remedy the omission. For if those high in authority and in place are permitted, without rebuke, to set any one of God's laws at defiance, the result over the whole community cannot but be disastrous.

Long ago Voltaire tried to write Christianity down; tried and failed; yet tried again. His philippics went for little. But when he got the Genevise to amuse themselves on the Sabbath Day, to open their theatres and cultivate theatricals on the day of God, the fair form of Christianity almost totally disappeared from the city of Calvin and Beza. For it is hard for religion to thrive in an unpropitious soil, all the more when it is denied a stated time for culture.

We are glad to think that notwithstanding the evil influences of Jacobites and gay cavaliers, of materialists and sceptics, the fourth precept of the Decalogue is still so deeply and loyally enshrined in the hearts of our co-religionists in Scotland. We are proud to learn on the authority of the Sabbath Alliance that the humble boatmen who usually ply on Loch Maree, and the innkeeper at Achnasheen, absolutely refused to convey the Royal party on their Sabbath breaking mission. To these consistent servants of God, it matters not that the London "Examiner" has poured out upon them its ridicule and scorn, has charged them with "indecent" and impertinence. The old

Book which they love, and in which all Christians profess to believe, lays down the maxim—"We ought to obey God rather than men." And the God whom they so nobly served is able to protect them all the day long. So we shall extend to them no compassion under the "Examiner's" lash. For they need none. But surely if the "Examiner's" heart was equal to its head, it might have found words of commendation for these humble boatmen who had courage enough and manliness enough in presence of Royal and golden temptations to keep a conscience. There was a day when the "Examiner" could praise courage and self-denial, and conscientiousness. But these days lie far away from the present lacquer age.

Yet, let us hope that the influence of these much abused boatmen will be potential in the community in stimulating the careless to a strict observance of the day of God, since so much of man's physical as well as spiritual well-being depends upon it. For never did Sir Matthew Hale (William the Third's Chief Justice) deliver a truer judgment than when he said.

"A Sabbath well spent  
Brings a week of content,  
And health for the toils of to-morrow;  
But a Sabbath profaned,  
Whate'er may be gained,  
Is a certain forerunner of sorrow."

Along with the words of our steadfast and fearless Irish contemporary, we place before our readers a thoroughly unprejudiced and disinterested opinion which finds utterance on this side of the Atlantic. The New York "Christian Union," though (somewhat unnecessarily) afraid of being itself suspected of Sabbatarian leanings, thus expresses its admiration of the character of the men whose principles had been so severely put to the proof:

England of the "Establishment" was stirred to its foundations, when the last mail left, over news from north of the Tweed which was deeply shocking to the truly loyal heart. It is well known that Sabbatarianism has its headquarters in Scotland, and less generally known, perhaps, that the "Sabbath Alliance" of Edinburgh is the chief exponent of its doctrines. It is likewise notorious that flunkysism reaches its highest development in and around the court of St. James. When, therefore, Her Most Gracious Majesty, on a certain Sunday in May, had herself rowed out to an island of Loch Maree, and the heir apparent on the same day visited between the services a famous stable of Clydesdale horses, it was inevitable that the Sabbath Alliance should be greatly scandalized. And when it transpired that the sturdy boatmen of Loch Maree refused to pull Her Majesty's boat on the Sabbath, when the worthy innkeeper of Achnasheen refused to let his horses be used on that day to carry the royal letters, and when, finally, the Alliance expressed its opinion in unequivocal terms, the flunkies of all England arose in their might. One calls the proceeding a "flagrant impertinence," and does not know whether to marvel most at the "impudence or the hypocrisy" of this "sublime piece of intolerance." It is evident that in the eyes of a considerable number of English men and women the Scots should have stifled their consciences at the Queen's behest.

There is no need at this time to recapitulate our own views as to the observance of Sunday, or point out the apparent differences between the teachings of our Lord and the tenets of the Edinburgh Sabbath Alliance. The Royal Family not being pressed for time would have done well to respect the prejudices of the surrounding community, and refrain from excursions on a day when they could not but be offensive to many loyal subjects. But the temper of the boatmen and of the innkeeper was admirable to a high degree. It shows that the spirit of the Covenanters still survives in a land where the tendency is to cringe somewhat abjectly in the presence of hereditary titles. The convictions of these people may be narrow, and without good Scriptural authority, but so long as they are earnest convictions there is true nobility of a very high order in standing by them despite the supercilious laughter of the world. It is easy to imagine the amazement of the royal suite at this unheard of though perfectly respectful defiance of a passing imperial whim, but such defiance is evidence of far more sincere loyalty than the subserviency that is so conspicuous a trait of contemporary English character.

We know only too well that America has her flunkies and "tuft-hunters" as well as England. More is the shame to Americans! But at least there remains as yet a strong admiration for the kind of pluck that leads a man to maintain the faith that is in him.

### INEBRIATE ASYLUMS.

The following is the speech of Dr. Cameron, M.P. for Glasgow, in advocating the Habitual Drunkards' Bill in the British House of Commons:—

Dr. Cameron, when moving the second reading of the Habitual Drunkards' Bill, wished to disabuse the minds of members of any idea that this was a heroic measure promising to deal with the great national curse of intemperance, or to carry out the object which it had in view by institutions of a costly nature supported out of national funds. All he proposed to deal with was chronic drunkenness, which was constantly associated with a morbid condition of body requiring medical treatment, and he proposed to secure that treatment, by the curative effects of what were proved by ample evidence, by means of retreats licensed by the local authorities. Experience showed that the great mass of habitual drunkards would become voluntary patients, and it was accordingly proposed that a habitual drunkard might go before a magistrate, and on undertaking to remain in a particular asylum for a definite period, the magistrate after satisfying himself that the man knew what he was doing, would sign the document, which would have the effect of putting him under the restraint and treatment he needed. As regards the other class, a friend or relative of the drunkard might apply to a magistrate for a summons requiring the drunkard to appear before the Court of Petty Sessions, who have power to order his detention in one of the retreats, unless the defendant preferred to have his case tried by a jury. From the decision of the Petty Sessions there would be a right of appeal. Power of liberation was given to the manager of the retreat, with the consent of two Justices of the Peace. The patient could at any time appeal to the inspector, whose duty it would be to report to the Secretary of State. He considered there were ample securities for the protection of the liberty of the subject, but he was willing to throw over all the compulsory clauses if the Government would accept the rest of the proposal. Institutions for inebriates existed in Edinburgh, in London, and in other parts of the country, and though powerless to keep the patient at the very moment when restraint was most needed, had not been unsuccessful. In America the experiment had answered beyond the expectations of its promoters, and all he was now asking was that power should be given to do publicly and above-board that which was already done illegally under the Lunacy Laws. He regarded the question as an eminently practical one. He had not proposed to cure intemperance, neither had he endeavoured to work upon the sympathies of the House, but amongst many letters he had received on the subject he had received one so touching that he should conclude by reading an extract from it. The writer was a pensioner who for many years had served in a Scotch regiment. In 1866 he married, and in order that he might bring up his family more respectably became a teetotaler. "Unfortunately," he says, "for me and my children, my wife seems to have begun from that date, and it has gone on from month to month and from year to year, gradually becoming worse until she has almost killed herself, ruined me, and become an object of disgust to her own children. I have done all that lay in my power to cure her, but of no avail. I have knelt at her bedside with the children, and begged and prayed her to leave off taking the cursed stuff that was killing both body and soul. I have made her swear over the dead bodies of our children in succession—for we have lost five out of the nine—to abstain from taking the deadly poison, and at each death she has promised me to leave it alone, but at the first opportunity she begins again. Several times she has had narrow escapes of killing herself by falling into the fire or down stairs. It is very sad, and a sad thing for me to be forced to bear this life; for the law can do nothing for me. My firm belief, sir, is, that if there were places to put unfortunates like my wife in confinement, where it would be impossible for them to get liquor, and where they could reflect on the sin of the life they had been leading, thousands of starving families might be saved from utter destruction. I do not say that all the unfortunate beings could be cured of their dreadful habit, but a great many would, and I firmly believe my wife would be one of the saved. She has struggled hard I know to overcome the evil, but it has got master of her, and nothing short of confinement will cure her. It has gone so far that she beats her children when I am not there if they will not go

for drink. She has taken the clothes off their backs and the shoes off their feet to take to the pawn-shop for money to obtain drink with. She has forced the locks off the drawers and boxes, and taken all we had to pawn for drink. For eight long weary years this has been going on, and for my children's sake I've hid it from the world. I have written often to her people, and explained her conduct to them. They tell me to put her away from me, but where am I to put her I must do something, for I begin to get frightened for myself. I fear that my passion may get beyond my control and injure her. Such was the case last night when I came home and found she had been beating the youngest child because the little thing, six years old, would not go for beer for her. I have desired the children never to go for it, and they are very glad, for they all belong to the Band of Hope school and what will be their future with the terrible example their mother sets before them daily? She is now lying drunk in bed while her poor children clean the house. Is not this enough to make me commit a crime such as we read of in the newspapers? I am not an educated man. I have not said all I should have liked, but I could not bring my pride to ask some one more competent. I pray fervently that you will get your Bill passed." If he were to speak for another hour he could not add more to the touching pathos of that appeal. (Cheers.) He, therefore, begged to conclude by moving that the Bill be read a second time.

**SABBATH SCHOOL TEACHER.**

INTERNATIONAL LESSONS.

LESSON XXXI.

Aug. 4, 1898. **THE DRAUGHT OF FISHES.** { Luke 1:11.

**GOLDEN TEXT**—"And when they had brought their ships to land, they forsook all, and followed him."—Verse 11.

HOME STUDIES.

- M. John iv. 1-30. . . . The woman of Samaria.
- T. John iv. 31-42. . . . The Samaritans believe on Him.
- W. Luke v. 1-11. . . . The draught of fishes.
- Th. Matt. xix. 16-30. . . . Forsaking all for Christ.
- F. Mark i. 21-28. . . . The demoniac healed.
- S. Luke v. 12-26. . . . Power to forgive sins.
- S. Matt. ix. 9-17. . . . Matthew called.

HELPS TO STUDY.

Our lesson takes us to the lake of Gennesareth. (Note 1.) Now desolate, forsaken. In Gospel days bright and busy—towns and villages all round, full of people: mostly Jews, but many foreigners—Roman soldiers, Greek merchants, crowds of pleasure-seekers, Herod's palace at his grand new city Tiberias. Much misery there, blind, lame, lepers, demoniacs; much sin, too, money-getting, rioting, etc.; hypocritical Pharisees who cared not for poor, only for selves.

Here Jesus chose to live and work.

The proud rulers at Jerusalem will not have Him. His own townsfolk at Nazareth will not have Him. Now He comes here. Look what God's prophet had predicted 700 years before: Isa. ix. 1, 2; Matt. iv. 13-18. [Note 2.]

I. THE FISHERMEN.

In the lake quantities of fish—many got their living by catching the fish—had boats, nets, etc. Hard work—out all night—often caught nothing—dangerous storms. [Note 3.]

Two fishermen, Jonas and Zebedee. Each two sons—Simon and Andrew, James and John. Where do they live? John i. 44. When great excitement in country about John Baptist, the young men went to hear him; what happened to them? whom besides did they get to know? John i. 35-42. Believed they had found the Messiah, of whom had read in Scriptures, head in synagogue—had been with Him at Jerusalem, Samaria, Cana—seen His miracles, heard His words—had been allowed to baptize for him just like John.

But they had come home again, living as of old, fishing. And now sad news—their old teacher John put in prison by Herod (Matt iv. 12); and of Jesus they see nothing—is it all a dream?—the "kingdom" not come after all?

II. THE CALL.

One day they are all on the shore. Who comes by? where has He come from? what to do? He too "going a-fishing"—whom to catch? The people living in those busy Galilean towns like the fish in the lake—"immersed" in darkness (ver. 16) and sin; He would "catch" them—not killing them as in real fishing, but giving them new life [Note 5]. He is seeking helpers in this work—shall He call learned Rabbis, scribes, used to teaching? No; He will call these fishermen—humble, indeed, but diligent, keen, patient at their own work, and He will make them so at His (see 2 Cor. xii. 16).

The fishermen have had a long night of toil, but no fish—in the morning the boats are hauled up on the soft beach—what are Simon and the others doing? A great multitude coming down out of Capernaum, pressing around the new Prophet—where does He take refuge? He preaches—from what pulpit?

See the boat now sailing out into deeper waters—nets preparing—strange—if failed in night (when fish mostly caught) how expect to catch in day time? At thy word—but why listen to a landman? Where have they learned the power of His word?

Down goes the net—suddenly a heavy strain—how must they have felt! How came the fish there? see Ps. viii. 5-8 (comp. with Heb. ii. 6-9); so Jonah i. 17; ii. 10; Matt. xvii. 27; John xxi. 6. Then two narrow escapes of the "haul" being lost—first net breaking—then boat sinking; but the power that gave can also keep.

What are Andrew and the rest doing? but Peter on his knees—Christ's power and love has broken his heart—he would do anything for Him now—but his unworthiness overwhelmed him—how can he ever be fit to be with such a Master, ever be a fisher of men?—rather let Jesus go away and leave him. (Comp. Gen. xxviii. 17; Exod. xx. 19; Judges xiii. 22; Job xlii. 5, 6; Isa. vi. 5.)

See the Lord's reply—a rebuke?—not even a command this time—a promise. It is Peter's very self-abasement that makes him fit for the work (Ps. li. 17; Isa. lvii. 15; lxxvi. 2). And now a great decision: here lies the heap of fish, promising large profits—there stands the beckoning Saviour; on the one hand home—on the other a life of self-denial. Which shall it be?

Do they NOW regret their choice?

THEY WERE CALLED—SO ARE WE.

(a) What to leave? Whatever keeps from Christ. Sin of course. Any good thing that we care for more than for Christ (see Matt. x. 37; xix. 18-20; 2 Tim. iii. 4).

(b) What to do? "Follow Christ"—i.e., to love, trust, obey, imitate Him.

THEY OBEYED—ARE WE HESITATING? Think who calls—what He has done for us: 2 Cor. v. 14, 15. Think of the end. Moses did, Heb. xi. 26—Paul did, Phil. iii. 7, 14—Jesus Himself did, Heb. xii. 2. See what it is, John xii. 26.

EXPLANATORY NOTES.

1. This little inland sea is mentioned in the Bible under four names. In the Old Testament it is called the Sea of Chinnereth (Numb. xxxiv. 11; Josh. vii. 3), from—as some think—its harp-like shape. The Evangelists generally call it the Sea of Galilee. St. Luke (v. 1.) once names it as the Lake of Gennesareth, from a flat district on its west coast. St. John writing much later, when Tiberias had become the most important city on its banks, speaks of it (vi. 1) as the Sea of Tiberias. It is now called by this last name, in Arabic *Bahr Tubariyeh*.

It lies in the deep gorge or cleft—the deepest on the earth's surface—which runs from the foot of Mount Hermon to the foot of Mount Hor. Down this gorge flows the Jordan, through the "Waters of Merom," through the Lake of Gennesareth, down to the Dead Sea, the bed of which is nearly 3,000 feet, the surface 1,400 feet, below the ocean level. Gennesareth is not nearly so low as this, but is 650 feet below the ocean level, and lies very deep relatively to the hilly country on either side. Owing to its depression, the climate is tropical; but the water is sweet and cool. Like most lakes, it is subject to sudden and violent storms, caused by the wind rushing down (see Luke viii. 22) the ravines that intersect the surrounding mountains, and making the water boil as in a cauldron.

It is twelve and a-half miles long, and six and three-quarters broad in its widest part. Windmere is about as long, but much narrower. The depth is nowhere above 200 feet, and is generally from 80 to 140. There is a soft beach nearly all round.

2. The prophecy in Isa. ix., quoted by St. Matthew, is rendered by the best scholars thus:—"As the former time degraded the land of Zebulun and the land of Naphthali, the aftertime honours the way of the sea, beyond Jordan, Galilee of the Gentiles." The greater part of Galilee was in the territories of Zebulun and Naphthali; the "way of the sea" means the immediate coasts of the lake; "beyond Jordan" probably refers to the country east of the lake, belonging to Manasseh; and "Galilee of the Gentiles" to the extreme north of Palestine. These districts suffered first and most severely from the Assyrian invasions, which were the occasion of the prophecy; and they were specially privileged in being the scene of Christ's most active labours.

3. Four kinds of fishing are alluded to in the Gospels:—(a) With a hook and line, with which Peter is directed to catch the fish in whose mouth he will find the "tribute-money," Matt. xvii. 27.

(b) With a hand-net (*amphiblestron*), thrown from a rock or a boat, at any particular fish which a keen eye may detect. This net Andrew and Peter were casting when first called, Matt. iv.; Mark i.

(c) With a bag-net (*diktikon*), specially shaped for fishing in deep water. Such were the nets that were being "mended" in Matthew and Mark's account, and "washed" in Luke's.

(d) With a drag-net (*sagenech*), of great size, requiring many men to work it. This is the net of the parable in Matt. xiii.

The different appliances are fully described in Thompson's "Land and the Book."

4. Several expressions in Luke v. 1-11, have a meaning in the Greek, which is missed in our translation. "Their net brake," should be, "their nets were bursting." "He was astonished," is literally, "astonishment encompassed him." "Catch men," is, "be a catcher of men." "Launch out" is singular, addressed to Peter alone, as the chief; "let down" is plural, addressed to all; and accordingly Peter replies, "I will let down;" and the Evangelist adds, "when they had this done."—Alford.

5. From henceforth thou shalt catch men. Julian the Apostate sneeringly said that "the Galilean did indeed most aptly term His Apostles *fishers*, for as the fisherman draws out his victims from the water where they were free and happy, into an element in which they cannot breathe, so did they who made men Christians." Trench observes that the word selected by our Lord with a singular felicity excludes and anticipates such an idea. It signifies to "take alive," and is used in the Septuagint translation of the Old Testament, where the "take alive" occurs with reference to prisoners of war.

In the quiet of the early morning we should laden our hearts with kindness and good-will, for use during the day.

**WORDS OF THE WISE.**

CHILDREN have more need of models than of critics.—*Faubert.*

"EXPERIENCE joined with common sense, To mortals is a Providence."—*Green.*

THE heart of a fool is in his mouth, the language of the wise man is in his heart.

MODERATION is the silken string running throughout the pearl-chain of all virtues.

WORDS cluster; rare are solitary woes; they love a train; they tread each other's heel.

DISCONTENT is a vital element of civilization; without it there would be no progress.

THE best and most important part of every man's education is that which he gives himself.

WE should accustom the mind to keep the best company by introducing it only to the best books.

WHEN I was happy I thought I knew men, but was fated that I should know them in misfortune only.

MANY people are busy in this world gathering together a handful of thorns to sit upon.—*Jeremy Taylor.*

MAN must be disappointed with the lesser things of life before he can comprehend the full value of the greater.

No one ever did a designed injury to another, but at the same time he did a much greater to himself.—*Bishop Butler.*

TEMPERANCE and labor are the two best physicians of man; labor sharpens the appetite, and temperance prevents him from indulging to excess.

GOD takes men's hearty desires and will, instead of the deed, when they have not power to fulfil it; but He never took the bare deed instead of the will.—*Baxter.*

ONE man beareth hatred against another; and doth he seek pardon from the Lord! He showeth no mercy to a man who is like himself; and doth he ask forgiveness of his own sins?—*Jesus Sirach.*

ASSUREDLY in the approaching day of universal judgment it will not be inquired what we have read, but what we have done; not how eloquently we have spoken, but how holily we have lived.—*Thomas a Kempis.*

THE Bible tells us of the streams, that it may allure us to the fountain; it tells of the past acts of God's faithful love, that we may be led to set our hope on God, and to feel assured that He who hath helped will help, and that He who hath loved will love unto the end. *Thomas Erskine.*

RELIGION is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe—its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.—*Daniel Webster.*

GOOD works, properly so called, must be done from a right principle, that is, the new nature, or grace of the Spirit in a believer; they must be done according to a right rule, which is the word of God, and they must be done to a right end, and that is, to glorify God. O, how few works are truly good, if tried by these rules!—*Burder.*

HEARTS more or less, I suppose, most of us have, but we keep them so close-cased and padlocked—we wear an outside so hard or dry—that little or none of the love that may be within escapes to gladden those around us. And so life passes without any of the sweetening to society that comes when affection is not only felt but expressed.—*Shairp.*

Grow old along with me!

The best is yet to be,

The last of life, for which the first was made;

Our times are in His hand,

Who saith, "A whole I planned;"

Youth shows but half; trust God; see all; nor be afraid.

—*Mrs. Browning.*

CONVERSION is no repairing of the old building; but it takes all down and erects a new structure. It is not the putting in a patch or sewing on a list of holiness, but, with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the top-stone all new.—*Alline.*

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, first Tuesday of August, at 11 a.m.

OTTAWA.—In Knox Church, Ottawa, on Tuesday, the 6th day of August, at 2 p.m.

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

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

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

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

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

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

LONDON.—An adjourned meeting will be held on 1st Tuesday in August, in Knox Church, Farkhill, at 2 p.m.—Next regular meeting in St. Andrew's, Sarnia, on last Tuesday in September, at 7 p.m.

**Births, Marriages and Deaths.**

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BIRTH.

At St. Mary's, on the 21st July, the wife of the Rev. John B. Scott, of a son.



## OUR YOUNG FOLKS.

### PLAYING BIRD KINDERGARTEN.

*Kate.*—Let's all play bird a little while,  
Now all our tasks are done;  
I'm tired of playing our other plays,  
And this is the prettiest one.

*All.*—O, yes! we will play it gladly,—  
Let's put our books away,—  
We haven't played this for ever-so-long,  
So we'll play it again to-day.

*May.* I'll be a thrush of the meadow,  
And sing you my sweetest song,  
And have my nest where the lilies blow,  
And the brooklet glides along.

*Tot.*—And I'm such a little creature,—  
O! I'll be a little wren,  
And sing all day till the sun goes down,  
And the world gets dark again.

*Jenny.*—And I'll be a crow in the corn field,  
And the farmer's corn I'll pull,  
And that will let some of the mischief out,  
For of mischief I am full.

*Johannie.*—I'll be a great, proud eagle,  
And my home shall be the sky,  
And I'll go soaring and sailing  
The clouds and the mountains by.

*Josie.*—I'll be an owl of the night-time,  
And sit in the old oak tree;  
And all the rest of the little birds  
Shall be so afraid of me!

*Julie.*—I'll be a lark of the morning,  
And sing at the break of day.

*Georgie.*—And I'll be a hawk that higher flies  
And frightens the lark away.

*Frank.*—I'll be a man, you children,  
A man is the finest sight;  
And a man knows more than all the birds,  
Now don't you think I'm right?

*The Eagle.*—If there is a man among us,  
Lark, owl, crow, thrush, and wren,  
I think we'd better all fly away,  
For birds are afraid of men.

All make flying motion with arms, and scamper away, the MAN running after them.

### "EVENING HOURS."

AN ESSAY READ AT THE CLOSING EXERCISES OF THE  
BRANTFORD YOUNG LADIES' COLLEGE, BY MISS  
ELIZABETH S. D. TORRANCE, GUELPH.

HOW changed everything becomes as the evening creeps stealthily on, spreading her airy mantle around us! A deep silence then pervades the whole earth which, but a few short hours before, was filled with bustle and confusion. Every object too, which before glared with light, now appears with softened lustre, thus giving rise to an universal solemnity. The sun resplendent in its setting glory sinks to rest in the distant horizon, and the moon appears to take its place. Little birds that have carolled their happy songs all day, now seek rest in some shady tree; or nestle snugly in their downy beds. The striking of a great clock and the pealing of bells are at any time impressive but they become doubly so in the solemn stillness of the dewy evening. All these things are calculated to inspire us with pensive thoughts, however much our social hours may have been lightened with innocent pleasantries and amusements.

How eagerly does the weary labourer await evening's approach—when resting from his toil, he can by his humble fireside, enjoy home comforts prepared by loving hands. If all our people's homes were thus pleasant how happy would many hearts be; but alas! we very frequently find them the reverse. The husband sometimes prefers to spend his nights among rough companions, and his family finding home unpleasant, perhaps neglect their household duties, and choose rather the society of the gay and thoughtless. Many,

however, can picture to themselves happy homes associated with "Evening Hours"—where all were gathered round the cheerful hearth, discussing the topics of the day; the younger members building airy castles, and imagining that their prospects will be easily accomplished—little dreaming, as they while away the "Evening Hours," that their joys may be blighted and their hopes crushed. The older members talk of the many associations formed at school, and the father speaks some words of encouragement, while the mother expresses her anxiety for the advancement and future welfare of the beloved ones around her. Their thoughts may also wander to absent ones, whom they miss at all times, but more especially when the shades of night descend upon the earth. This is but one of the many happy homes we might picture to ourselves, but we frequently observe unhappy ones also,—where the sweet "Evening Hours" find only weary and broken-hearted wives, and neglected children.

Many of us when we have completed our college course, and have gone to our respective homes, will have the pleasure of spending our "Evening Hours" in telling friends of our many associations formed there, and of the manner in which we have employed our time. We may also speak of this the night of our graduation, when we must bid adieu to study and to those with whom we have had sweet fellowship during the time we have been here, some of whom, we may never meet again on earth. Such may be some of the suggestions and occupations of "Evening Hours."

But the evening of the day naturally leads us to think of the evening of life, when, laying aside our cares, we think of the labours of the past, and realize our need of rest. We know not how near this may be. Our sun may suddenly darken even while it is only in its meridian, and we may suddenly disappear from view. It may, however, be brilliant in colouring and lasting in effect. To all there is an evening of life—a time when life here is ending, when the darkness begins to draw its sombre colouring around, and to obscure all that is bright and beautiful on earth. But old age is the certain evening of life. Active cares are then ended, and we may sit down to enjoy the result of our previous labour. It is also a season of waiting—waiting for the hour when we must leave infirmities and anxieties, for the glorious resting of the righteous, and the blessed.

### ROSE, SHAMROCK, THISTLE, AND LEEK.

THE *Rose*—The intestine wars which so long devastated England were carried on under the symbols of the Red and White Rose. The adherents of the House of Lancaster chose the red rose as their mark of distinction, whilst those of York chose the white. This fratricidal war continued until the union of the roses by the marriage of Henry VII. with Princess Elizabeth, daughter of Edward IV., in 1446, since which time the rose has continued to be the emblem of England.

The *Shamrock*—When St. Patrick landed in Ireland to convert the Irish, its pagan inhabitants were ready to stone him. He requested to be heard, and endeavoured to explain God to them as the Trinity of Unity;

but they did not understand him until he plucked a trefoil, or shamrock, from the ground, and said, "Is it not as possible for the Father, Son, and Holy Ghost to be one, as for these three leaves to grow upon a single stalk?" "Then," says Brand, "the Irish were convinced, and became converts to Christianity; and in memory of that event they have ever since worn the shamrock as a badge of honour."

The *Thistle*—When the Danes invaded Scotland, on one occasion, they resolved to adopt a stratagem, and in order to prevent the Scots from detecting them they marched barefoot. The Danes thought they should reach the camp in a few minutes, when, on a sudden, a man who went forward was wounded by a stout Scotch thistle, so that he could not help crying out loudly with pain. This noise roused the camp; the Scots flew to arms, and the Danes were vanquished. The thistle was afterwards adopted as the insignia of Scotland.

The *Leek*—On a certain occasion King Cadwall met a Saxon army. In order to distinguish his men from the Saxons he placed a leek in each of their hats; and having gained a decisive victory over their enemies, the leek became ever after the badge of the Welsh.

### EASTERN SHEPHERDS.

IN the lands of the Bible the shepherd does not drive his sheep before him as our shepherds do.

He goes before them, and the sheep follow him. Often, too, he calls them by name, and they go to him.

Near the city of Damascus there is a large public sheep-fold like this at the present day, and into it great flocks of sheep, belonging to different shepherds, are often put at night.

Once a traveller was there early in the morning. The sheep had no marks to distinguish one flock from another.

When he saw them all mingled together, he wondered how it would be possible to separate them, so that each shepherd should get his own.

But he soon saw how it was done. One shepherd stood near the gate, and, one by one, he called his sheep by name. They knew his voice, and went after him.

Another shepherd did the same; and in this way all the flocks were separated, and each shepherd then led his own sheep away to the green pasture-fields.

LET us keep our scorn for our own weaknesses, our blame for our own sins, certain that we shall gain more instruction, though not amusement, by hunting out the good which is in anything than by hunting out the evil.—*Kingsley.*

THE day had been dark and gloomy, when suddenly, towards night, the clouds broke, and the sun's rays streamed through, shedding a flood of golden light upon every thing. A sweet voice at the window called out in joyful tones, "Look, papa! the sun's brightening all it can!" "So it is," answered papa; "and you can be like the sun if you choose." "How, papa? Tell me how!" "By looking happy and smiling on us all day, and never letting any tearful rain come into the blue of those eyes. Only be happy and good, that is all."

**KNOX COLLEGE CALENDAR.**

Students who have not received a copy of the Calendar for 1878-9 may be supplied by applying to Rev. Principal Caven, Rev. John King, or Rev. Dr. Reid, Toronto.

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W. SANDERSON, Secretary.  
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