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PRESBYTERIAN CHURCH EXTENSION ASSOCIATION OF TORONTO.

The annual meeting of the Association will be held in St. James' Square Presbyterian Church, on the evening of Wednesday, the 26th inst., at half past seven o'clock. Instead of each congregation holding their usual weekly prayer-meeting on that evening, all the congregations, it is expected, will unite in one large gathering of the Presbyterians of Toronto. It is hoped that every one connected with our Church will make an effort to be present on Wednesday evening, and testify their interest in the work and success of the Church Extension Association.

NOTES OF THE WEEK.

WE are glad to learn that one of the students of the Montreal Presbyterian College is offering his services to the Foreign Mission Committee of the Church with a view to labour among the heathen.

"THE CHRISTIAN GLEANER" is the name of a new non-denominational missionary magazine published at Port Hope. It is plentifully illustrated, and seems to glean the various fields, far and near, with considerable skill and industry.

BY the assistance of the United States Consul in Laos, Further India, the American missionaries have secured a proclamation from the king of Siam, granting full religious liberty in North Laos, and recognizing the Christian Sabbath.

LORD LAWRENCE, lately Governor-General of India, says that "missionaries have done more to benefit India than all other agencies combined," to which Sir Bartle Frere adds that "they have worked changes more extraordinary than anything witnessed in Modern Europe."

LORD HARTINGTON has been installed as Lord Rector of the University of Edinburgh. The ceremony took place in the Free Church Assembly Hall in the presence of a crowded assemblage of students and others. He has received from the University the honorary degree of LL.D.

IN the annual report of the New York Protectory, an institution having the care of poor and orphan children, the officials state that the cheap, vile litera-

ture which is so plentifully provided, and which finds its way so readily into the hands of the young, is the most prolific cause of vice and crime among those who come under their care.

IT is now authoritatively announced that John Henry Newman is to be created cardinal at the next Consistory in Rome. This would seem to be evidence that the present Pope is far more liberal than his predecessors: for it is well known that Newman has no sympathy with Ultramontanism.

ANOTHER anti-Chinese Bill is looked for from the special session of the American Congress. It is said that one will be drawn up which will evade the legal difficulties which stood in the way of the one of last session, and it is thought that President Hayes will sign it. We hope that he will sign no Bill that discriminates between people and people.

AT the meeting of the Free Presbytery of Glasgow, Scotland, on the 4th inst., Mr. Anderson gave notice that he should at the next meeting move that the Presbytery, considering the abounding commercial distress which still exists in the land, resolve to address the Home Secretary or Prime Minister and humbly suggest the appointment of a day of national humiliation and prayer.

THE Presbytery of Montreal is to devote the evening of its April meeting to a conference on Sabbath school work. Principal Dawson, Judge Torrance, Dr. MacVicar, David Morrice, J. L. Morris, Prof. Campbell, and other distinguished Sabbath school workers are to take part in the exercises. The Rev. J. S. Black, who is Convener of the Presbytery's Committee on Sabbath schools, will present a report as to the condition of Sabbath schools within the bounds of the Presbytery.

THE World's Conference of the Evangelical Alliance will open at Basle, Switzerland, on the 31st of August, and close on the 7th of September. The proceedings will be in French, but English meetings for British and American delegates will be held. On the 1st of September there will be reports on the condition of Protestantism in the various countries represented. Evangelization will be the chief subject for the second day, Christian education for the third, Protestantism and society for the fourth, Missions for the fifth, and Christian union for the sixth.

PLYMOUTH CHURCH, Brooklyn, recently held a fair for the benefit of its Bethel Mission, and realized some \$3,000. Every evening during the continuance of the fair a concert was given in the church. It might at first seem superfluous to say that it is not in view of recent customs on such occasions—that no gambling or lottery of any description was resorted to. One or two simple forms of raffling were introduced, but they were promptly suppressed. We hope that all Churches will follow the example given in this respect.

THE three hundredth anniversary of the Treaty of Utrecht was celebrated in Holland with much enthusiasm. We need not wonder very much at this when we remember that it was this treaty which brought the long and terrible struggle between Spain and the Netherlands practically to a close, and set the latter

free, not only from Spanish tyranny but from the thralldom of Rome—for what was Philip but a minion of the Pope? Those who have read Mr. Motley's eloquent descriptions of Spanish cruelty and Dutch heroism and endurance will understand the enthusiasm manifested on this occasion, and heartily accord their sympathies to the countrymen of William the Silent.

THE Roman Catholic bishops and cures continue to attract the attention of the French Liberals by their intolerance. A new-born child recently died before it could be christened; the cure of Rome refused to allow it to be buried in consecrated ground; the father and mother complained to the maire, who ordered a new grave to be dug in the vicinity of the graves of other members of the family; the cure refused to yield, and applied to the prefect, who decided that, according to law, the cure was right. The new-born babe has therefore, to the unutterable grief to its parents, been consigned to earth in a portion of the churchyard set apart for persons of infamous character.

APROPOS to the late conference on the second coming of our Lord is the following paragraph from the pen of Dr. Withrow:—"Some may think the Sun of Righteousness is slow in rising, but let those who believe that times are out of joint understand that they are doing dishonour to the Holy Ghost. Four-fifths of the human race now have the Bible in their own tongue. Religious toleration prevails in every civilized nation. The Roman Church may never grow out of her greed of power, but the day of her despotism is over. Infidelity is no longer a masculine factor in human affairs, as it was, for instance, in the days when the Roman amphitheatre ran with the blood of the Christians. Bible study over the world is settling beyond disturbance the fundamental Christian truths. There never has been a time when the missionary spirit was more active than now. It is impossible to enumerate the occasions of special encouragement to missions. In short, as the old English preacher said, 'The Lord has been coming ever since He went away,'"

OLIVER WENDELL HOLMES gives young men sensible advice on the marriage question, as follows:—"The true girl has to be sought for. She does not parade herself as show goods. She is not fashionable. Generally, she is not rich. But, oh! What a heart she has when you find her! So large and pure and womanly. When you see it you wonder if those showy things outside were women. If you gain her love your two thousand are millions. She'll not ask you for a carriage or a first-class house. She'll wear simple dresses, and turn them when necessary, with no vulgar magnificat to frown upon her economy. She'll keep everything neat and nice in your sky parlour, and give you such a welcome when you come home that you'll think your parlour higher than ever. She'll entertain true friends on a dollar, and astonish you with the new thought how little happiness depends on money. She'll make you love home (if you don't you're a brute), and teach you how to pity, while you scorn a poor, fashionable society that thinks itself rich, and vainly tries to think itself happy. Now, do not, I pray you, say any more: 'I can't afford to marry.' Go, find the true woman, and you can. Throw away that cigar, burn up that switch cane, be sensible yourself, and seek your wife in a sensible way."

PASTOR AND PEOPLE.

A PRAYER-MEETING WITH A NUB TO IT.

[The evil which the prayer-meeting described below attempted to lessen is just as prevalent and just as damaging in many Canadian cities, towns and villages, as among our American cousins. The pernicious influence of the worse than trashy "boys' papers," offered for sale at the counter of nearly every news-dealer in the Dominion cannot be over-estimated; and the sooner parents, guardians, and teachers earnestly set about remedying the evil the better for the future of our country.—ED. CANADA PRESBYTERIAN.]

It was our Friday evening union meeting in the Week of Prayer, and a very good meeting it was. Every one present, men and women, especially the women, I think, felt the importance of the subject of our supplications—that the sources and channels of the influence of the press might be purified. There had been some things to set us thinking on the subject.

An awful outbreak of crime in our part of the State, that could not be traced to drink, nor to avarice, nor to lust, nor to ignorance, nor to false religious teaching, nor to immigration, had made many people wonder whether illustrated journals of crime, depicting in full detail the methods used by eminent and successful criminals to accomplish and conceal their work, might not perhaps have had an unfavourable influence on the public morals. And some remarks of a brother connected with the School Board, to the effect that the moral tone, and even the scholarship of the public schools were suffering from the circulation of a certain class of "boys' papers," were listened to with hushed attention, as if there were great searchings of heart in many a father's and mother's bosom in the meeting. But there was not much speech-making, and there was a good deal of very serious, earnest praying to God to interfere and set this matter right.

It was not till toward the end of the hour—about the time the brother who presides generally remarks: "Brethren we have only a few minutes more; do not let the time be wasted"—that the new minister, who has just come to preach at the church over on the North side, rose and made one of the strangest prayer-meeting addresses I have ever heard.

"My friends, I am a new-comer in Littleton, and I confess that I do not understand you. You do seem to be very much in earnest, to feel the greatness of this evil, and to be praying sincerely for the Lord to remove it. The question that puzzles me is why you don't remove it yourselves. I have observed that these papers you so justly complain of are openly exhibited and sold on your best business street at shops where you all have dealings, and which pass for respectable shops. The trade only exists by your tolerance. If you will stand by each other and agree to shun any shop that refuses to pledge itself to conform to reasonable demands in this matter, you can have your own way about it. At least, you can put a mark on any place where papers confessedly pernicious are openly sold, as a disreputable place, to be shunned by decent people as they shun a common dram-shop. But there won't be any such place, for this town is not large enough to support a news-office from which the support of respectable people is withdrawn. I merely suggest if you really are in earnest you do something about the matter, and do it now!"

And when he said "now," the new minister brought his hand down on the seat in front of him with a thump that made us all start. Well, I assure you that there was no need that evening to exhort the brethren to "occupy the time." Col. Harkins (he is a deacon now, but we call him colonel still) jumped up and said, "That's right! I am ready for action." And Elder Wilson shouted "Amen!" from the back seat, and the teacher of our High School—But I need not try to tell you what we said; what we *did* was more to the purpose.

The minister of the old stone church, who presided, asked that after the benediction the men who were willing to take hold and do something stay just long enough to appoint a committee. And then he was just lifting up his hands to give the benediction, when the new minister came skurrying up to the platform, and said:

"Wait a minute, brother. This committee won't know what they can do unless they know how much they are to be backed up. How many of these people will stand by one another and by us in pledg-

ing themselves to have no dealings with a shop at which criminal and corrupting papers are sold? I would like to know."

And when the chairman put the question it would have done your heart good to see how all the roomful, men and women, came to their feet. Well, they appointed a committee in three minutes, and then these appointed a sub-committee to go around and call on the news-dealers; and I was put on this sub-committee, though I confess I did not want to be. But the gallant colonel was going to lead, and I did not see how I could refuse to follow.

We were fortunate—rather, we were providentially guided—in our first call. For the head of the firm met us like a man and a gentleman, let me say like a Christian. For, though he did not deny that he had felt annoyed at some things that had been reported to him as said in our meeting, he said frankly, "You are right. The abuses you complain of ought to cease. But where will you draw the line? What rule do you propose to lay down, gentlemen?"

For my part, I was perplexed what answer to make to this very obvious question. So I stood in the background and let the colonel speak. And he said just the right thing. Said he: "Mr. Jenkins, you have met us like a gentleman in this matter, and we cannot do better than refer this question back to you. You understand it better than we do. What do you say?"

"Well," said Mr. Jenkins, "you will find some difficult questions about this business before you get through with it. But I will give you a start. Just look over that counter, and I will hand you six or seven papers from it that are not fit for anybody to sell or read. I had as lief have a rattlesnake come into my house as one of those papers." And he made up a bundle of them—the majority were "boys' papers"—and said, "You have my promise that these shall not be sold here in the future. There are some others about which I am willing to talk to you another time."

"You shall not be a loser by your honourable and straightforward conduct," said we in reply. "We will undertake that if your competitors attempt to get an advantage by picking up what you frankly abandon, they shall lose more than they gain by it."

And so we broke the line that morning. You will easily understand that when we went around to the other news-stands and told them of the handsome proposal of Jenkins and Jobson, all the rest had to fall into the same arrangements, and even to show a little advance in public virtue over their competitors.

And now we propose to hold an adjourned prayer-meeting to hear the committee's report, and clinch the matter so it will hold. I suspect that the church will be pretty full, and I should not wonder if it should turn out to be a praise-meeting. And we do not feel as if we had been working instead of praying, but as if the action to which we were inspired at that Week of Prayer meeting had been God's own answer to our prayers.—*Christian Weekly.*

STOP AND SHAKE HANDS.

Why is it that men dart out of a prayer-meeting as they do, the moment the benediction is pronounced? The true idea of the church is that it is a family—God's family. Its members are children of one Father, and brothers and sisters one of another. A prayer-meeting, therefore, is a family meeting. It is a reunion of brothers and sisters. The service is of the character of a feast; and we all know that after feasting comes talking and the exhibition of good nature. After the formal portion of the service is over brethren, why not stay and have an informal service of your own? Talk of whatever the Spirit suggests. Tell your joys and your sorrows, your hopes and your fears, to one another. "Laugh with those who laugh, weep with those who weep." Don't file out of the room solemn as crows flying to the groves at night, passing through gloom into deeper gloom; but go forth happy as children pouring out of the door when father and mother start out with them for a ramble in the bright sunshine across the fields. At least stay long enough, after the formal service, to shake hands with pastor and each other, and greet any stranger that may have chanced to drop in among you of an evening. Lubricate the wheels of your church machinery with the "oil of gladness," and you will be astonished at the ease with which all parts will be working together. "Salute every saint in Jesus Christ."—*Golden Rule.*

OUR CONTRIBUTORS.

CANADIAN PRESBYTERIAN HISTORY. No. VII.

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

FIRST PERMANENT PENINSULA PREACHER.

(Concluded.)

Family tradition, which was followed in a former article, turns out to have been somewhat at fault in the matter of the licensure and ordination of Mr. Eastman. "Hotchkiss's History of Western New York," the author of which, then a licensed preacher, was present, says that Mr. Eastman was ordained by the "Ontario Association," at a meeting "held in a school house within the bounds of the congregation," at East Palmyra, in the State of New York, June 9th, 1802. The ministers officiating were Rev. Joseph Grover, Rev. Reuben Parmelu and Rev. Eleazer Fairbanks. This, according to the same authority, was the second ordination in what was known as the "Genesee Country," either Presbyterian or Congregational, and no strictly Presbyterian ordination occurred for years thereafter in Central or Western New York.

"ASSOCIATION" AND "PRESBYTERY."

The Ontario Association was formed at Bristol, in Ontario County, March 18th, 1800, "for the purpose of greater union for the promotion of the interests of religion." It was "the first ecclesiastical body of the kind which was formed in New York," and there was then no regularly organized Presbytery nearer than Albany. "The model after which the Association was formed, was the Morris County Associated Presbytery in the State of New Jersey, of which Mr. Grover was a member," and it appears to have differed but little from a Presbytery except in name. It was merged in the Presbytery of Geneva, May 25th, 1813.

The Morris County Associated Presbytery was organized at Hanover, New Jersey, according to "Gillett's History of the Presbyterian Church," May 3rd, 1780, as a secession from the Presbytery of New York. Its leader was Rev. Jacob Green, from 1746 to 1790, Presbyterian pastor at Hanover; and the movement "was based upon the principle of the independency of the local church." It appears, therefore, to have been but an advisory body composed of ministers and elders of independent Presbyterian churches—about as Congregational, in fact, though called a Presbytery, as was the Ontario Association. Mr. Eastman was licensed by this Presbytery, at Caldwell, New Jersey, March 17th 1801, and then commenced a long and faithful ministry, as loyal to Presbyterianism as though not tinctured with Congregationalism at its beginning.

FIRST GOSPEL SERMON IN ROCHESTER.

One incident connected with Mr. Eastman's "bridal tour" to Canada is too interesting to be omitted, though it may be somewhat out of its regular order. The party pitched their tents on Saturday night on the banks of the Genesee, just above the Falls. On the morning, as they were observing the Sabbath with the usual Christian service, the powerful voice of the young preacher attracted to them some Indians and several white men who were fishing along the river. The Indians looked in and said, "Ugh!" "Come in, my friends, come in," said the preacher. They accepted the invitation, and he sang to them the hymn commencing "Come ye that love the Lord." The effect was magical, proving at once that "Music hath charms to soothe a savage breast." An old Indian expressed his appreciation with the usual interjection of his race, and the white men called for "more." He then sang "This is the day the Lord hath made," with like good effect, and proceeded with his service. It proved to be a happy day, and to that congregation composed of his fellow travellers and those rude fishermen, the subject of this sketch preached what is believed to have been the first gospel sermon ever heard where the City of Rochester now stands.

STYLE OF PREACHING.

Mr. Eastman was educated to write his sermons and to read them. When, however, he reached Canada, the people demanded "preaching and not reading," and, after a little, he commenced to re-educate himself in that direction. He would write as before, but would then go out among the maple trees on his farm at the Beaver Dam, mount a log or a stump for a pulpit, and without manuscript or notes preach to the trees, until, sometimes, they so really appeared to

him as living auditors that he actually pronounced the benediction to them at the close of his services. In this manner he soon learned to preach without reading, and he found it the more blessed way. His style was forcible, earnest, direct, and at times wonderfully winning and persuasive. With a voice of unusual power, yet capable of the softest modulations, he was wont, now, to declare, in almost thunder tones, the terrors of the law as proclaimed on Sinai, and again, almost with a mother's tenderness, to plead with the sinner the marvellous love which centred on Calvary.

RESIDENCE IN BARTON

Mr. Eastman's residence in Barton continued from some time in 1815, something more than four years. He preached, alternating with Rev. Mr. Leeming, Episcopalian, in a church building which was originally erected by what were called Lutherans and Calvinists, the Church of England then having possession of the Lutheran interest. A memorandum made, many years since, by the father of Mr. David Hesse, now the venerable representative elder of Barton, says that this church was completed before 1810, when Rev. Lewis Williams occupied it as one of his regular preaching stations. It says also that "the steeple was put on under the direction of the Lutherans, under the name of the Church of England, and they procured the deed in their own name."

During these four years Mr. Eastman did not neglect his apostolic wanderings, but, with Barton as a base of operations, he preached through the whole region round about, extending his missionary excursions as far west as Long Point and London, and frequently going back over parts of his Peninsula parish. He often travelled twenty to fifty miles to an appointment, and once he rode seventy miles to preach a funeral sermon. There were no eulogies in those days, but "Prepare to meet thy God" was the burden of his discourse. He made the journey not alone to bury the dead, but to warn the living to "flee from the wrath to come." In 1819, he purchased a farm in

THE TOWNSHIP OF GRIMSBY,

where he continued to reside until the close of life. Immediately upon this change of base, he commenced to fill up the gaps between Thorold and Barton, besides resuming, in company with Rev. Lewis Williams, the pastoral care of congregations gathered by him before the war. A little more than two years after, Mr. Williams died, and Mr. Eastman was again left absolutely alone as a Presbyterian minister, in all this region, except at Niagara and Stamford. It often occurred that for several successive months he did not see a ministerial associate of his own denomination, and seldom met one of any other. This isolation, with all its embarrassments, responsibilities and exhaustive labours, continued until the latter part of 1830, when Rev. A. K. Buell, from Western New York, settled at St. Catharines. The next year Rev. Edwards Marsh, also from Western New York, came to Hamilton and Barton, and, from that time, the territory was looked after by missionaries of the several branches of the Presbyterian Church. Until the breaking out of the McKenzie Rebellion, Mr. Eastman's co-workers were chiefly "American ministers," who followed Messrs. Buell and Marsh, and with whom he was associated in "The Niagara Presbytery of Upper Canada," as will hereafter appear. But, though thus reinforced, his labours were not lessened. The field was large, and the labourers were few. His study was still in the saddle, and the books from which he chiefly drew his inspiration were those scattered with a lavish hand by an all-wise Father on every side. The bubbling brooks, the trackless lakes, and the primeval woods taught him the power and goodness of their Creator, and suggested illustrations by which plain, practical gospel truths were enforced from his rustic and often improvised pulpits. He was encouraged by association, and gladly welcomed each new arrival, of whatever nationality, or from whatever division of the great Presbyterian family.

THE EARLY REVIVALS.

In the summer of 1831, Mr. Eastman sent his son William to Lockport, N. Y., with an invitation to Rev. William F. Curry, then for some years pastor of the First Presbyterian Church in that village, to come over and aid in the management of a "four day meeting" in Gainsborough. The invitation was accepted, and a powerful revival was the result, which was followed, in rapid succession, by similar meetings in the churches under Mr. Eastman's special charge at Pelham and Louth, in the newly formed church at St.

Catharines, and in several other places in the Peninsula. At St. Catharines Mr. Eastman preached the opening sermon from the appropriate text, "How much owest thou my Lord?" It was a powerful, logical and convincing discourse, and was long remembered by all who heard it. These revival meetings and the preachers whose labours were especially blessed in connection with them, will be more particularly noticed in a future article.

MR. EASTMAN'S "SEVEN CHURCHES."

For a number of years Mr. Eastman devoted himself especially to the care of the congregations at Gainsborough, Pelham, Clinton, Louth, Vienna (in Gainsborough township), and at the Chippewa Narrows, now called Wellandport, in all of which places, as also in Grimsby, where he often preached, he was largely instrumental in the erection of comfortable houses of worship—seven in all—which have since been known as "Mr. Eastman's seven churches." They have an interesting pioneer history, for which, however, there is no room this week.

ECCLESIASTICAL RELATIONS.

It is a family tradition that Mr. Eastman was an original member of the first Presbytery of York, which was organized not long after 1820, but which probably never had more than a second meeting, the Presbytery of Brockville, which was associated with it in the first Canadian Synod, necessarily assuming the chief authority in all parts of Upper Canada. It is almost certain that he had at least a nominal membership with those early organizations, under their different names and arrangements, almost from the beginning, keeping up his connection, as did others, by correspondence, when detained, by reason of distance and the difficulties of travel, from personal attendance. But his formal membership of the "United Presbytery," (which was the successor of the first Synod and its adhering Presbyteries,) commenced with a session held at York in August, 1830, his application for admission having been made and referred to the "York Committee of Presbytery" the previous February. He was present at the meeting of Presbytery held in June, 1831, at Brockville, and assisted in the formation of the "United Synod of Upper Canada," with its two Presbyteries—York and Brockville—and thus became an active member of the second Presbytery of York. In February, 1833, he withdrew from all connection with that body, and at a meeting of Synod at Prescott the following August, his name was stricken from the Synod's roll. An irreconcilable "incompatibility of temperament" had been developed between "old country" members of the Synod and the Peninsula churches, especially in reference to the question of psalmody, and Rev. Messrs. Buell and Marsh had been refused admission to the Presbytery of York, for that reason, and because of a real or imaginary difference as to the interpretation of the Westminster Confession. There was, therefore, an apparent necessity for another Presbytery, and in May, 1833, the "Niagara Presbytery of Upper Canada" was organized, with Messrs. Eastman, Buell and Marsh as its leading members. Their associates in the Presbytery, and in missionary and evangelical labours through the country, were mainly "American ministers," many of whom left the country during "the rebellion." The Presbytery, consequently became disorganized, and its about twenty-five organized congregations were left without preaching or pastoral care. In this emergency, Mr. Eastman returned to the United Synod, and, though the Niagara Presbytery was re-organized in 1841, he never resumed his membership with it, but went, with his "United" associates, in 1840, into the "Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland." This step was not at all agreeable to many of his Peninsula parishioners who had been educated by him to hold a strong prejudice against that branch of the Church, because of its views in relation to Psalmody, and of its desire for Government support of the institutions of religion. So far as now known, none of the congregations under his special care went with him to "the Kirk," and so intense was the feeling, for a time, that the doors of some of the houses of worship which had been erected chiefly through his instrumentality were closed against him. At the Disruption in 1844, he cast his lot with what was known as "The Free Church," with which he remained until the end of his ministry.

FATHER AND SON.

After about 1835, Mr. Eastman was not without as-

sistance in his own family. God had given him a son after his own heart a "chosen vessel" from the cradle. While he was yet in his trundle bed, his parents were often awakened and deeply affected by his earnest prayer that God would forgive all his sins and make him pure and holy. From early youth, he was distinguished for prayerfulness, and he was accustomed, at evening, after family worship, to go out to some retired place for personal communion with God. He dedicated himself to the gospel ministry, and with that end in view, studied the classics, etc., under the instruction of his father and of private tutors, until his health failed and he was obliged to abandon his design. But there was no abatement of his zeal or devotion. He laboured earnestly, as his health would permit, in most of the early revival, in the Niagara and Gore Districts, and as far west as Brantford, and was instrumental in organizing a number of Sabbath schools. In 1833 he was ordained an elder in the church in Gainsborough, and soon after became quite as much a teaching as a ruling elder. Several churches urged that he be licensed, as they desired him as their pastor, but he declined. In a number of places he preached alternately with his father, whose usual formula of announcement was—"Divine service will be held in this house next Lord's day, at — o'clock, conducted by my son." But the son's preaching was not confined to the Sabbath or the pulpit. As he met with his friends and neighbours at their firesides or places of business, he was wont to speak "a word in season" in reference to their soul's welfare, and to exhort and instruct them about the things that pertain to the Christian's hope and the Christian's life beyond the grave. In the winter of 1848, while as enumerator, he was taking the census of the township of Gainsborough, he made it a regular practice to converse and pray with the families visited, and, after the labours of the day were over, to convene the people of the neighbourhood for prayer and the study of the Scriptures. His was an every day Christianity, an unflinching zeal, an unselfish devotion to the "Master's business." Pecuniary reward he never received here from those for whose salvation he sacrificed time, talents, health and life itself, and, so far as man judges, he served God for nought. His most striking characteristic as a Christian was his wonderful power in prayer, and none who heard him pray would fail to recognize his nearness to God, and his child-like confidence that his Father would answer his petitions.

Such was William Osgood Eastman, the judicious adviser and efficient helper of his father, through many years of his self-sacrificing and God-honoured pioneer ministry—especially useful in this respect after the infirmities of age began to be felt by the latter, and defective sight greatly embarrassed his labours. Comparing the two, one who was well acquainted with both says: "The one was possessed of Herculean strength, indomitable energy, great executive ability, undaunted courage, remarkable will-force and a living faith which surmounted all difficulties—a wonderful man! The other, anointed of the Lord, full of faith and the Holy Ghost, thrusting his sickle into the harvest and gathering souls unto eternal life." The last days of the son were peaceful and happy. "At his death bed," said one who was present, "were witnessed the triumphs of grace—freedom from doubt, unwavering faith that his Redeemer lived, and that he was going to him. To his gaze, as to Stephen's, "Heaven was opened," and he was permitted a passing glimpse of the beautiful mansions he was so soon to inhabit. He went home September 17th, 1848, and, doubtless, stood waiting at the portals, seventeen years after, to welcome his father in, when those eyes so long sightless here, first opened upon the dazzling splendours of the New Jerusalem.

"THE LAST OF EARTH."

About the year 1840, Mr. Eastman began to suffer from failing sight, and in 1850 he was compelled to retire from regular public labours in the pulpit. About 1856 he became totally blind, yet he still continued to preach occasionally for several years thereafter, and his interest in the churches he had been instrumental in organizing, and in their spiritual and general prosperity, failed not until the last. "And hearty indeed was his gratitude that he lived to see the union that formed the Canada Presbyterian Church, and the growth of a spirit of union in the Presbyterian family everywhere." "As long as he was able to attend the communion at Grimsby, he took part in the service of the tables, and always with much vigour, energy and

earnest evangelical sentiment. From his active, energetic nature, his blindness was a grievous trial to him, and, therefore, hard was the struggle to be resigned to God's will. But he did struggle and battle to the last. And then the victory was won, and faith itself was lost in sight. He died at his residence in Grimsby township, near Smithville, on the fourth of August, 1865, and his dust was laid to rest in the rural cemetery at St. Ann's, near by the spot where he first gathered the people of Gainsborough for worship, threescore years before. Loving hands have erected a beautiful monument to his memory, on which is perpetuated, by the sculptor's chisel, the historic fact that "He was the father of the Presbyterian Churches in the Niagara and Gore Districts, and, for more than half a century, was eminently useful as a faithful and zealous labourer in his Master's vineyard. Members of his family and many of his spiritual children sleep beside and around him, to awake together in the morning of the resurrection."

MR. EASTMAN'S FAMILY.

Elizabeth Hopkins Eastman, the bride of the four weeks' wilderness journey from New Jersey to Canada in 1801, was a most faithful and devoted wife and mother for more than two score years, and passed to her heavenly reward October 9th, 1844. Together, she and her husband lived to see eight of their ten children happily married, and actively and usefully engaged in the various duties of life. But one son was given to them—the beloved preaching elder before referred to. Three of their daughters married ministers, each of whom laboured in the early Presbyterian Churches in the Niagara District. One daughter, the first-born, Mrs. S. M. Davis of Niagara Falls, has joined her parents since the first draft of this article was made. Much of the information used in the former article was furnished by her in April, 1878, during a temporary relief from physical suffering. Since then she has been unable to tax her memory, and all efforts to procure further historical notes from her have been in vain. She died at her residence at the Falls, on the 21st day of February, ultimo, in the seventy-eighth year of her age. But two more are to follow, and then the family will be re-united in the home beyond the river. Mr. Eastman was married three times. The wife who survived him has but recently passed away, her funeral having been attended January 23rd, 1879. Of the numerous grandchildren, the mantle of the ascended prophets appears to have fallen only upon William O. Eastman's son, Samuel H. Eastman, who is now preparing, at Knox College, to proclaim the same glad tidings of salvation, and to tell the same "old, old story" to which the people listened so attentively from the lips of his father and grandfather. Another son, a namesake of his grandfather has during many years filled his father's place as a ruling elder in the Gainsborough (now St. Ann's) church, and been active in Christian labours as he has had opportunity. Indeed, a disposition to work for the Master appears to be a family inheritance.

RECOLLECTIONS OF FRIENDS.

Rev. Joel Kennedy, now Presbyterian pastor at Joy, Illinois, thus writes: "Rev. D. W. Eastman was the first minister I remember. I suppose he married my parents and baptized me. During my childhood and youth he was often—and always welcome—at my father's house, and no features, form or manner that ever came before me are more distinctly impressed on my mind than his. He was a very closely built, supple, strong, healthy man. His horse was the fattest and glossiest, and he the most erect rider in the country. The gait was peculiarly his own—a short, jog-trot—never faster, never slower. Rain or shine, burn or freeze, it was all the same. 'The merciful man is merciful to his beast,' was his motto. But he never failed to meet his appointments. It does not seem to me that I ever saw him in a waggon, or that he was ever in one. But 'the horse and his rider,' that is the picture before me. And just like statuary! the marble could not be more erect and dignified. But you want to know about the dear good old minister gone to his reward—of his ministerial life, fidelity and success. 'A sower went forth to sow.' Patient sowing of the good seed of the Word was the principal characteristic of his ministry; and it was blessed, and largely blessed. He planted churches and gathered the people into them, and they were a great blessing to a large extent of country through which he ministered alone for many years. Many are reaping the fruits of his labours who think or know little of the

sower. How often in these later years have I called him to mind, and said to myself, 'How much I owe to him!' His instructions will never be forgotten; but it was his sainted son William who prayed for me as I have since prayed for others, and who brought me, I trust, to Christ. One week from next Sabbath [Dec. 8th, 1878.] will be my sixty-second birthday. About forty-seven of these years have been spent in the Lord's service, and they have been by far the brighter and more fruitful because of the blessing of God upon the labours and influence in my behalf of those two faithful Christian workers."

A granddaughter of Mr. Eastman's, residing at Grand Haven, Mich., sends the following. "Family worship was always a specially delightful part of Christian fellowship in his household. Children and grandchildren recall these seasons with grateful emotions. Praise seemed more like prayer when he engaged in the singing. It was like a heavenly inspiration, a foretaste of the enjoyments of saints above, to those who were partakers, or listeners, in the evening or morning song of praise. He was an ardent lover of music, both sacred and secular, and many family visits and happy reunions were made doubly delightful by the deep interest he ever felt, and the enjoyment he experienced, in the pleasures of music and song. At middle age his voice had a peculiarly clear, rich, mellow tone, and, in memory, we hear him go through those dear familiar hymns of Dr. Watts, so generally used in the congregations to which he ministered. The energy and animation of voice and manner are still fresh in mind, as he struck up the well-known chords of Dundee, Old Hundred, Coronation, Mear, Silver Street, and other old tunes which have a special sweetness as we recall them from childhood's years. I never realized, until I heard him, some sixteen years since, when on a visit at his home, (1863), that praise could be such a living element of Divine worship—so inspiring, so purely a part of true devotion. This is one of my precious and fragrant memories of my dear grandfather.

"Another is, seeing and remarking the effort he made to preach, at an earlier date, when his eyesight was almost gone. After selecting his text, his wife would read to him the various references he desired, and then he would devote days and hours of faithful study to the arrangement and preparation of his sermon, that his hearers might have the benefit of the maturity of his intellect and experience, freshly clothed in the beauty of well chosen language.

"One incident, during my visit in 1863, is especially remembered—the baptism of his great-grandchild. It was on Christmas day. His son's wife and a number of his grandchildren, with other friends, were present to enjoy the particularly pleasant occasion. I think it was the last time he officiated at a baptism, and he engaged in the sacred service with the deepest reverence and devotion. He seemed in so calm and happy a frame of mind that we all felt the cheering influence of his presence, and the precious hours of that, to me, memorable day passed in heartfelt enjoyment. That was during my last visit at his home. Two years from that day he was celebrating the praises of the Saviour he loved, in the many mansions in the Father's house above."

The subject of the next article will be the "United Presbytery" and "United Synod," in reference to which, particularly before 1830, information is especially desired during the next two weeks.

INEFFICIENCY OF THE ELDERSHIP.

MR. EDITOR,—I have perused that section of the Moderator's Pastoral letter, specially addressed to the Eldership of the Church, with mingled feelings of satisfaction and regret. Regarded as the voice of the Supreme Court, expressive of its estimate of the manner in which the responsibilities entrusted to us have been met, and of earnest desire for greater efficiency, it is satisfactory to find, that, in pointing us forward to future labours, no disposition is manifested to accept as valid reasons for a partial discharge of the duties of our office, the facts, that we eat our own bread, and that the services we render, are purely labours of love,—too liberal consideration for which, has, to no inconsiderable extent, militated against the successful discharge of these duties in the past. To no other cause can be attributed the absence of necessary Presbyterial supervision, which permits the Church to be, in the expressive words of the Pastoral,

"weighted down" with an accumulated mass of incompetency. No amount of censure scattered broadcast, can compensate for the lack of this oversight, to the benefits of which elders are certainly entitled; and it is somewhat remarkable that Presbyteries, while compelled by a sense of duty to chronicle such doleful accounts of the elders within their bounds, in their answers to the enquiries of the Committee on the state of Religion, do not at the same time, feel warranted to take steps to secure a more efficient class of office-bearers. As the matter stands, it is anomalous and to be regretted, that charges of ignorance, indifference and general incompetency should be preferred against them by the Supreme Court, before individual cases of delinquency were subjected to the same disciplinary treatment, which would issue in more faithful attention to duty, or expulsion from office, in the case of every other class of office-bearers of the Church.

The Pastoral Address hits the mark when it says—"the nature and extent of the office of an Elder in the Church of God is not understood."

The elders of the Church may indeed to a large extent be ignorant of the nature and extent of their office, but it is a mistake to suppose they are indifferent in regard to the matter. None feel more painfully than themselves that both the nature and extent of their office are of a largely discretionary character, admitting of little or no effort on their part, in the oversight of congregations, on the one hand; and of their services being wholly, or to a large extent dispensed with, in many departments of work connected with the government of the Church, on the other. Doubts and difficulties regarding the Scriptural character of the elder's office are sure to arise, if the Church is to rest satisfied with the merest moiety of service from those whom she invests with it; or if their assistance in every department of government be looked upon and treated as needless or dangerous. The truth is, these years past we have been feeling after light on this important question, and it is a fact,—singular indeed but true—that, till we approached the Supreme Court with the humble request to be admitted to something more than a merely nominal participation in its labours, never were charges so heavy, of general inefficiency preferred against us. The only reasonable explanation of this seems to be, that our attention has been confined too exclusively to one aspect of our functions, to the detriment of other, and no less important duties. None of your readers will, I trust, construe my remarks into anything like an attempt to turn the sharp edge of reproof from my own conscience, or the consciences of my brethren in office. Consciousness of defection in the discharge of duty, requires me to bow to the reproof embodied in the Pastoral, and endeavour by Divine grace to profit by it; but, till efforts are put forth to separate the precious from the vile, it is well that, along with aggregated charges of general incompetency preferred against us—which are fitted to lead others to regard the term elder of the Presbyterian Church in Canada, synonymous with unfaithfulness to trust,—a frank exhibition be given, of circumstances which have contributed to bring about the condition of things deplored, in order that the evils attendant on the system of comparative irresponsibility under which we have been left to discharge our duties in the past, may be noted and corrected. AN ELDER.

CONGREGATIONAL REVENUE.

[The following letter will furnish an answer, at least as far as one congregation is concerned, to the enquiry of "W. N. H.," in our last issue, as to how the "weekly offering" system has worked where it is in operation.]

MR. EDITOR,—The "weekly offering" system has been in operation, in part, for several years in Chalmers' Church, Woodstock, and has been found to be a great improvement over the pew rent method, as the money is collected without trouble, and regularly, and the amount paid is much larger, and yet felt less by those who pay thus.

The following will show the increase:—One hundred people who paid by pew rent paid \$415.50, or \$4.15 each; sixty people who paid by weekly offering paid \$460.25, or \$7.67 each. I doubt not, after an experience of six years as Church Treasurer, that churches would find it a wonderful improvement were they do away with pew rents, allocate the pews, and introduce the "envelope" or "weekly offering" system, and the treasures would also find it of great advantage, as one book and an hour every week would

keep the accounts of a large congregation. I resigned my treasurership on account of the trouble of keeping a set of books and the continued interruption to regular business from people calling to pay their pews.

EX-TREASURER.

Woodstock, Oct. 12th, 1879.

DRAWING-ROOM GOSSIP.

MR. EDITOR.—As parlour socials in connection with our congregations are becoming very general, and as these meetings are attended by our leading men, it occurred to me that the opinions and suggestions upon church matters expressed there might be interesting to your readers, more especially as on the occasions referred to we have opportunities of hearing the views of the ladies whose "rights" at regular church meetings have not yet been recognized. One subject talked of was

OUR VACANCIES.

This subject was discussed very intelligently, and opinions upon it were freely exchanged, but as might be expected, parties were very much divided. Extended or protracted vacancies were generally condemned as being injurious to the interests of Presbyterianism. Congregations which remain long vacant suffer from many causes. The attendance begins to fall off. The church funds run low. Stagnation and inactivity take the place of life and progress.

THE FILLING OF VACANCIES.

came in for a full share of attention. There is of course in every well regulated congregation one or more Diotrepheses who think their nominee should be appointed, whilst the minister so nominated may have no other qualifications than that he is a friend or in some way related to the person who proposes him. Then again, the congregation may be a prominent one, comprising a few wealthy, influential men, who think they must travel a great distance before they get a man sufficiently able to fill their pulpit, thus ignoring home talent, home experiences, and that true spirit of patriotism which should characterize every country and every people. Without any reflection upon the brethren who have been called from a distance and settled among us, and to whom we wish every prosperity, it must be admitted that this practice of calling outsiders has grown to rather considerable dimensions, as for the last two or three years nearly all important vacancies have been filled by men imported from a distance. This is scarcely fair to those ministers who have either been born or educated in this country; or who have by adoption made Canada their home. Such a practice is discouraging in the highest degree to our rural clergy, and it is no wonder that many of them take to farming, school teaching, or school inspecting.

There are large numbers of our ministers in towns and country charges who by their zeal and abilities not only reflect credit on the rising ministry of our Church but are thoroughly qualified to instruct any congregation and "edify the body of Christ."

CHURCH MUSIC

was another topic referred to, and the opinion was expressed that in this respect our congregations are improving. The grave, sanctimonious precentor has given place to trained choirs who supply good substantial music, and at the same time the psalmody is made more interesting to the younger people in our congregations. It is true that some of our more scrupulous members object to a "choir" on the grounds that some of the members at times seem to forget that they are a part of a worshipping Assembly—their singing being too much of a mechanical exercise. Well, I admit that on occasions a gentleman in a choir may be rather officious, or a lady may pass around a smelling bottle or enter into a conversation with the person beside her during the sermon or while the congregation is engaged in prayer, but these faults, though very serious, belong to the individuals and not to the choir, and call, not for the abolition of the latter, but for the removal of the former. They might misbehave in the pews, but no one would think of doing away with the church on that account, and so these objections are no arguments against the system, which is working well in many of our congregations. It augurs well for the future of our Church when we find her wealthy, intelligent ministers so freely discussing matters so intimately connected with her progress and prosperity.

CRITIC.

HOME MISSION WORK.

MR. EDITOR.—I have recently returned from my fifth trip in the last thirteen months among the Hastings Road Mission Fields and the lumber shanties. My first trip was performed partly on foot and partly with a jumper amid considerable difficulties; my fourth trip in November on horseback, when the roads were at their worst; and my last amid snow so deep that it was causing several shanties to break up. In these the distance travelled was fully 1,000 miles, the time spent, forty entire days; the services given, fully fifty, apart from visitation to the sick and other work; and the labour may be said to be both free and voluntary.

THE FIELD.

The lumberer's axe has done much, the fire has done more to rob our forests of their wealth; and in a few years the whole country will be abandoned to the settlers. Our Church fails in not providing continuous supply for all vacancies; and, if continuous supply is not now provided for at least three of our Mission fields, the results will be most disastrous.

The 1st is called "Thanet and the Ridge." The church at the Ridge is enclosed, and another is projected for Thanet. There is a glebe at the latter place of three acres; there are four stations, fifty-four communicants, and the missionary has the range of four townships.

The 2nd, L'Amable. This is an important centre, and the land around is good. A fine glebe of seventeen acres has been purchased, a beautiful plan of a church and near \$400 towards building it have been procured, nearly \$600 more subscribed; and within a radius of six miles there are over sixty possible contributors. The Montreal Students' Missionary Society has done much to bring both of these to their present state of efficiency, and I trust two of the best men belonging to it and about to be licensed are willing to go in this fall and take possession for the Lord.

The 3rd, Carlow. The soil is magnificent; the communicants are over sixty; promised contributions foot up to near \$400; the Church is almost free of debt, and a fine glebe of 36 acres attached should tempt the best licentiate of the year from Knox College to spend a term in it with a view of a call. Mayo has been hitherto attached to Carlow, but as all obstruction is now removed, as we lay claim to thirty families in it, and still they come, and as the development eastward along the Mississippi Road is unlimited, Knox College Missionary Society should send a student here for the summer months.

The 4th, Maynooth, represents from four to eight townships. The Knox College Missionary Society deserted it. Let Queen's College Missionary Society win its spurs here. Two men are needed. The difficulties to be overcome are great, but when their labours are crowned with success, the glory will be the greater.

The country east, west and north of these mission fields has yet to be opened up. Ought not other Colonization Roads to yield as large returns? What about the Opeongo, Addington, Mississippi, Petersen, Burleigh, Bobcaygeon, Victoria and Muskoka Roads? They can hardly go through a rougher country, and who is to blame for their not being properly looked after? We should, as a Church, aim at nothing less than one or two charges in every township old and new.

THE MISSIONARY NEEDED.

The ignorance we meet with is perfectly alarming. From experience I can say that only twenty years are needed to turn a decent Christian into a heathen if he is neglected, and the children are sure to be. Let me give a few cases out of many in proof. I asked a youth that had come to service, "who was the perfect man?" His reply was "George Washington." Having by request called to see a woman dying, I found four entire families in, not an individual among them could read, or tell me who was the Saviour of sinners—and yet they were Presbyterians—by tradition. I visited the brother of one high up in English aristocratic circles, and what a picture presented itself! The husband and wife were smoking into each other's faces with the stove between, and their children seemed to be a portion of Miss McPherson's latest importations from the vilest dens of London. A tax-gatherer told me that on entering a house one day, he found a woman reading; and she said to him, "I have just met these words in the Bible Mr. W. gave me, that 'the Father hath given all things into the hands of His

Son;' the greater fool he, for me and my man have given all things to our son John, and he has turned us out of house and home." Now it is quite right to obey Christ's "marching orders," but we are to "begin at Jerusalem." I have heard our neglected countrymen cursing the Church of their fathers for not looking after them. We are commanded to go into the wilderness in search of the lost sheep. We must not let the Home Field shrivel up by neglect, as we dry up our resources for the Foreign Field, and dwarf our Church beside. Do foreign missionaries constitute the entire staff of our devoted men? And is our Church unwilling to hold the rope whilst explorations are being made in outlying districts? I know of thirteen Presbyterian families in Monmouth on the Burleigh Road, who daily hear the railway whistle and have not seen the face of a Presbyterian missionary since they went in there 14 years ago. In other words, infant congregations along our great highways are allowed to perish because we are unwilling to help to pay for their upbringing. The Lord forgive us our sins of remissness.

MISSION TO THE LUMBERMEN.

We also sinfully neglect this class. Many of our young men work in the shanties all winter. They only know of the Sabbath in many cases by its being washing day. They only hear of God's name accompanied with an oath. When they return home they neglect God's house and become indifferent to all religion. There are over 2,000 lumbermen in my diocese. Having received considerable literature from the Rev. Mr. G. of Ottawa for their benefit, I resolved to visit as many shanties as I could, but my limited time only permitted me to reach 400 men. This additional work shows that there is more need of missionaries in the winter in such outlying districts than in the summer. The Lord develop to proper proportions this most important branch of Church work.

MADOC.

AN ENQUIRY.

MR. EDITOR.—In some copies of the Baptist paper, which is, I presume, the religious organ of the body I noticed the following advertisement:—"Fresh supply of 'What eminent Presbyterian Divines say about Baptism and Communion'—75 cents per 100.—Recommended to be scattered among Pædo-Baptists."

I presume it was one of those which was shown by a Baptist to a Presbyterian friend of mine lately. It contained statements from such men as Chalmers, McCheyne, Jonathan Edwards, Luther, etc. I presume these are garbled as were the statements from the Waldensian History, and to those who know *what* they believe, and *why* they believe, it matters little. But while exercising all due charity towards our fellow-Christians we do expect *honesty*.

Now, as there are many into whose hands these tracts may fall whose minds are unsettled, and perhaps, poorly informed, would it not be well if some of our ministers who are capable of exposing this lack of honest principle, would do so through the columns of your valuable paper. Hoping to have the matter exposed before long.

VERITAS.

Wardsville, Feb. 21, 1879.

THE ELDERSHIP.

MR. EDITOR.—What does "Presbyteros" in the "Presbyterian" of this week mean when he writes:—"The division of elders into teaching and ruling is a figment of priestcraft, which has no warrant in the Word of God?"

I have always been taught—and that by men who had no sympathy with priestcraft or its teachings—that the polity in the Presbyterian Church which is recognized as set forth in the division of the elders into ruling and teaching elders is as much scriptural as any other part of that same polity, and is to be sustained by such proof from Scripture, as 1 Tim. v. 17.

Is it not the case in our Church that all the elders, including the minister, have a parity of position and authority as rulers, but the minister because of natural gifts and education is fitted and ordained to teach, thereby obtaining the right of precedence, which he is in duty called to maintain by labours in word and doctrine, so obtaining double honour; likewise the elders who rule, that they be counted worthy who rule well?

DAVID.

Montreal, 15th March, 1879.

BOOKS AND MAGAZINES.

Littell's Living Age.

Boston: Littell and Gay.

The numbers of the "Living Age" for the weeks ending March 1st and 8th contain articles on important and interesting subjects from "The Edinburgh Review," "The British Quarterly," "Saturday Review," "Chambers' Journal," "The Economist," "Nature," "The Cornhill Magazine," with instalments of serial stories from advanced sheets. The subscribers to this publication have a very large quantity of reading matter at a low price.

The Catholic Presbyterian.

London: J. Nisbet & Co. New York: A. D. F. Randolph & Co.

The February number of the "Catholic Presbyterian" contains: "Recent Theories of Future Punishment," by Prof. Cairns, D.D., Edinburgh; "Revival and Revivalism," by J. Marshall Lang, D.D., Glasgow; "The German Movement towards Presbytery," by Prof. Lechler, D.D., Leipzig; "Merle d'Aubigne and his Work as Historian," by Principal Rainy, D.D., Edinburgh; "Pastors, Theology, and the Age," by Prof. Patton, D.D., Chicago; "The Freedmen in the United States," by C. A. Stillman, D.D., Tuscaloosa; "Brief Notes on Christian Cultus," by J. Oswald Dykes, D.D., London; "The Two Streams of Presbyterian History," by the editor; General Survey, The Mission Field; Open Council; Notes and Queries. We understand that this new and ably-conducted periodical has already attained a very large circulation. It can be procured from Mr. James Bain, bookseller, Toronto.

The Princeton Review.

We have received the March number of the "Princeton Review" containing: "Religion and the State," by the late Prof. Taylor Lewis; "The Genesis and Migration of Plants," by Principal Dawson, of Montreal; "The Pulpit and Modern Scepticism," by Rev. Phillips Brooks, D.D.; "Sentimental and Practical Politics," by Edward A. Freeman, LL.D.; "Thiers," by E. de Pressense; "Final Cause; M. Janet and Prof. Newcomb," by President McCosh; "Continental painting at Paris in 1878," by Philip Gilbert Hamerton; "Premillenarianism," by Rev. R. M. Patterson, D.D.; "The Islands of the Pacific," by Sir Julius Vogel. Although the "Princeton" is now much more secular in its general character than it formerly was, it still contains articles of that class which raised its name and fame so high in bygone times. In the present number there are at least two papers—one on "The Pulpit and Modern Scepticism," by Dr. Brooks, and one on "Final Cause," by President McCosh—which have a good deal of the old ring about them.

Studies in the Model Prayer.

By George D. Boardman, D.D. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

The author of this book is well and favourably known in the Presbyterian Church in the United States, and has occupied the position of Moderator of its General Assembly. He has also acquired considerable fame as a writer from his work on "The Creative Week." The volume on the Lord's Prayer, now before us, will become a favourite with thoughtful and earnest Christians. It is written, not to dazzle but to instruct. It is the product of a mind of no ordinary calibre, and the result of much study. It is divided into nine chapters, with the following headings: Our Heavenly Father, Our Father's Name, Our Father's Kingdom, Our Father's Will, Our Father's Bread, Our Father's Forgiveness, Our Father's Temptation, Our Father's Deliverance, Recapitulatory. The publishers have done their part of the work admirably. The paper and printing are unexceptionable, and the binding is chaste and beautiful.

Memorials of the late Hugh Mair, D.D.

Toronto: James Campbell & Son.

These memorials consist of eleven sermons, a communion address, and a catechetical exercise, compiled from the papers of the late Dr. Mair, with biographical sketch, by Mr. A. D. Fordyce of Fergus, Ontario. Dr. Mair was born and educated in Scotland; was licensed in connection with the United Secession Church there; spent many years labouring as a Presbyterian minister in the United States; and was for the last six or seven years of his life pastor of St. Andrew's Church, Fergus. From the specimens given in this book it is apparent that he must have

been a preacher of no mean order. The sermons are thoroughly evangelical, and often contain striking presentations of Gospel truth. The style of pulpit oratory prevalent thirty or forty years ago would not be generally acceptable to the audiences of the present day; and still we rather think that the modern reader will bear with the Johnsonian diction and cumbrous sentences of Dr. Mair, just as he would with those of Dr. Chalmers, on account of the admirable choice of language and the vigorous thought. The following are the subjects of the sermons: (1) "Incomprehensible nature of the love of Christ;" (2) "Christ an Almighty Conqueror and Gracious deliverer;" (3) "Personal nature of the Gospel Message;" (4) "Nature and Evidence of Divine Sonship;" (5) "The Christian Traveller;" (6) "Self-sacrifice an essential accompaniment of acceptable Worship and Service;" (7) "Duty and Means of Reconciliation to God;" (8) "Success of the Gospel Ministry dependent on the Christian People's Prayers for their Pastor;" (9) "Emotion in the Preacher necessary to successful proclamation of the Gospel;" (10) "On Spiritual Insensibility;" (11) "On Spiritual Beauty, Stability and Progress." The subject of the Catechetical Exercise which occupies the closing pages is "The Final State of the Righteous." The book contains 300 pages; it is becomingly bound; and the fact of its having issued from the PRESBYTERIAN press need not prevent our saying that it is also well printed. The price is one dollar; and it can be procured from Mr. John Young, 102 Yonge Street, Toronto, or from Mr. A. D. Fordyce, Fergus.

The English Reformation: How it came about, and why we should uphold it.

By Cunningham Geikie, D.D. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

To guide persons in deciding whether to speak or keep silent, the following test has been given: Is what you are about to say true? Is it necessary to say it? Is this the proper time to say it? This test might very properly be extended to the writing of books; and the work now before us will certainly bear the test. Resting on an ample basis of undeniable, though partly forgotten history, its truth cannot be called in question. But is it needed? We are sorry to say that it is, and never within the last four centuries more than at the present time. The battles of Protestantism have to be fought over again, not only against Rome, but against reactionaries nominally at least within the Protestant pale. There are ultra-liberals in all our Protestant denominations who, having really no creed at all of their own, believe that all creeds and practices—including the creed and practice of the Church of Rome—are equally good. The Anglican Ritualists, while continuing in the bosom of a Protestant Church and receiving its emoluments, consider the Reformation a most unfortunate occurrence at the best, and hate the name of Protestant. And although Dr. Geikie does not himself belong to the Church of England, the evangelical portion of that Church will not reject aid from without in the fighting of its battles, especially when the aid is as efficient as in the present instance. In these days, when the Church of Rome is quietly and cunningly extending her power and influence, in England, in the United States, in Canada, and even in Scotland, it will not do to forget the Reformation. Its annals must be re-written and its principles re-asserted, not for the purpose of fostering bitter feelings in the hearts of men, but for the purpose of saving them from error and keeping them from being seduced by the wiles of the great sorceress. We should like to give copious extracts from this ably-written and most valuable book but have at present only space left for a few sentences from the closing pages. Speaking of the Reformation, our author says:

"As to the results of these great principles, to which more might be added, they are seen on every hand. They have made England independent of an Italian priesthood. She alone now makes her own laws and is mistress in her own house. . . . They have freed the land from monks and monkery, which even Romanist countries have since put down as an intolerable evil. . . . They have dispelled the belief that a sinful man, who calls himself a priest, can judicially absolve a man from his sins. They have swept away from amongst us the hateful system of compulsory secret confession—have purified our churches from miracle-working pictures and images, and have turned to ridicule the thousand inventions and impostures by which Rome kept her hold on the souls of men. . . . Britain knows how her fathers went to the stake to drive out the priest from her borders, and she will not let him re-enter them to rule. Like all other citizens, he may enjoy his religion and publicly preach it, but let him beware of doing more. As to the 'Conspirators,' England loathes them, and will not rest till they be ejected from a Church whose wages they take while they betray her faith."

WORDS OF THE WISE.

RIGHTEOUSNESS is immortal.

TRUTH is as impossible to be soiled by any outward touch as the sunbeam.—Milton.

No man ever repented of Christianity on his death-bed.—Hannah More.

A TALENT is perfected in solitude; a character in the stream of the world.—Goethe.

THEY are never alone that are accompanied with noble thoughts.—Sir Philip Sidney.

DOST thou love life, then do not squander time, for that is the stuff life is made of.—Franklin.

To love in order to be loved in return, is man; but to love for the pure sake of loving, is almost the characteristic of angels.

MAN is an animal that cannot long be left in safety without an occupation; the growth of his fallow nature is apt to run to seed.

MANY a one is worn out in body, embarrassed financially, and discouraged in spirit because he thought he could find another path than that which he felt persuaded the Lord wished him to take.

HE who looks on beauty with a pure affection forgets the loveliness of the body in that of the soul and rises by means of that earthly beauty to the great artist, to the very essence of loveliness.

FOR every work we do we need special preparation. Sometimes we may make it ourselves, assisted and directed by the Lord, but oftener He sends it in ways we could not have foreseen and in lessons so plain we cannot mistake the source whence they have come.—United Presbyterian.

THE sermon or any other religious exercise is good to us only when we use it as a help to a better life. If it have pleased our taste or commended itself to our judgment without stimulating us to seek an attainment in the direction of its instruction, it has been utterly profitless. Rain falling on the desert—what good does it do?

IN the humblest dwellings and in the obscurest corners the noblest, the most successful, and the most honourable lives are lived as truly as on the wide avenues and beneath the gaze of myriads of eyes. Every life which Christ guides by His light, and cheers by His smile, and crowns with His forgiveness and His reward, is thoroughly worth living for its abundant rewards.—Pres. Porter.

A LIFE, to be good, must be uniformly developed. A large and brilliant flower growing in one corner of an enclosure, the rest of which is crowded with weeds, does not make a beautiful garden, and no more does some pretentious act of generosity or heroism make the life attractive that is otherwise barren and deformed. Piety seen and felt in every word and deed, day by day all the year through; it is this that secures the well proportioned character.—Exchange.

LIVE out the gospel. This is the best and highest style of preaching. It is a kind of preaching which our Lord Jesus Christ expects of every follower. Every believer is called of God, as was Aaron, for this, and is anointed of the Holy Ghost and sealed with the spirit of promise. A Christian life is the most commanding pulpit. No words are so telling as a good man's daily walk, and nothing so counteracts the preaching of God's ministers as the want of a consistent life on the part of God's people. The thunders of a Christian Demosthenes may roll along the skies and no one trembles, because the unfaithful lives of the members of the church muffle the sound. If Christians will live out the power of Christ's life, great will be the company of the preachers and glorious the results achieved.

"I HAVE heard a man with a bottle of whiskey before him have the impudence and assurance to say, 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving;' and he would persuade me that what was made in the still-pot was a creature of God. In one sense it is so; but, in the same sense, so is arsenic, so is oil of vitriol, so is prussic acid. Think of a fellow tossing off a glass of vitriol and excusing himself by saying that it is a creature of God. He would not use many such creatures, that's all I'll say. Whiskey is good enough in its own place. There is nothing like whiskey in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey into him. It was a capital thing for preserving the dead admiral when they put him in a rum puncheon; but it was a bad thing for the sailors when they tapped the cask and drank the liquor till they left the admiral as he never left the ship—high and dry."—Dr. Guthrie.

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

Scientific and Useful.

As a result of careful experiments in feeding stock, it has been found that in moderate weather they require about two and a-half pounds of hay per day, or its equivalent in other fodder, for every 100 pounds of their live weight to sustain the vital functions and prevent them from losing flesh. All that is gained in the way of milk, flesh, or wool, is derived from the food consumed beyond this amount.

BOILED BREAD PUDDING.—Crumb your stale bread in a pudding-pail and cover with sweet milk and set by the stove to warm and soften. Then to every quart of the mixture add two well-beaten eggs, a cup of sugar, and a handful of raisins, or sweet dried fruit of any kind. Do not have your pail full, as it needs some room to rise. Put the cover on tightly, and set it in boiling water, and do not allow it to stop boiling till done. If you try that once you will never make a boiled pudding again.

CIDER VINEGAR.—Expose a large surface of the cider to the action of the atmosphere; it will turn rapidly to vinegar; for instance, if the cider is put into buckets or tubs in the sun, and a mosquito netting is laid over the top of it, so that the flies will not touch it, and it is shielded from rain by boards, in three or four weeks you will have strong vinegar. The larger the surface exposed to the air, the sooner the fermentation will take place and the vinegar be formed. Place a bucket of cider behind a cooking stove constantly in use, and you will soon have vinegar. Warmth and air are all that are needful.

IMMENSITY OF SPACE.—In a recent lecture delivered in Edinburgh, on the "Stars," Prof. Grant gave a graphic idea of the immensity of space. He said a railway train travelling night and day, at the rate of fifty miles an hour, would reach the moon in six months, the sun in 200 years, and Alpha Centauri, the nearest of the fixed stars, in 42,000,000 years. A ball from a gun, travelling at the rate of 900 miles an hour, would reach Alpha Centauri in 2,700,000 years; while light, travelling at the rate of 185,000 miles a second, would not reach it in less than three years. Light from some of the telescopic stars would take 5,760 years to reach the earth, and from some of these clusters, the distance is so great that light would take 500,000 years to pass to the earth; so that we see objects not as they really are, but as they were 500,000 years ago.

COLOUR BLINDNESS.—Dr. P. D. Heyser, of Philadelphia, has been making some interesting investigations concerning the capacity of the average railway employee to distinguish between the ordinary colours used for signaling on railways. Last summer he wrote to the managers of the different lines centering in Philadelphia, and proposed to begin a systematic examination of train-men, with a view to ascertaining to what extent colour-blindness prevailed among them. In October last he began operations, and has already examined the eyes of several hundred men. No official report has as yet been made, but it is understood that he has found a number of men who are utterly incapable of distinguishing between the different colours. Dr. Heyser's investigations are really more practical than those of Dr. Jeffries of Boston, who is examining the eyes of children in the public schools, for the lives of many passengers may at any time depend upon a man's ability to distinguish red from green.

USE OF WHEAT IN ENGLAND AND SCOTLAND.—Very little wheat was used during the earlier periods of English history by the poor in England and none in Scotland. Rye bread and oatmeal in 1596 were the staple diet of the servants in great families. In the reign of Henry VIII the gentry kept the wheat for their own tables; their households were usually obliged to content themselves with rye, barley, and oats. In a monopoly granted by Charles II. in 1626, barley bread is stated to be the usual food for the ordinary sort of people. In 1727 a field of eight acres sown with wheat in the vicinity of Edinburgh was reckoned so great a curiosity, that it excited the attention of the whole neighbourhood. In 1770, no loaf bread was to be met with in the villages and country places of Scotland, oat cake and barley bannocks being universally used; but about the commencement of the nineteenth century a change began. Every village began to have its public baker of wheaten bread. In England, private baking was the rule; and even up to 1814, there was not a single baker in Manchester. All the chief towns of Great Britain have now several bakers' shops, and baking in private houses has very much diminished.

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O. C. WOOD, ESQ., M.D.
DEAR DOCTOR.—You enquired after my health and views relative to your treatment of the cancer or cancerous affection in my lip—now just eleven years ago—in reference to which I have to express my gratitude to an overruling Providence that I was led to an acquaintance with you, and became a subject of treatment by you. My lip had been sore at least seven years (7) years, exceedingly painful, and for two or three years before you took it in hand, almost unendurable. All sorts of experiments had been submitted to by me, embracing caustics, excoriation—everything indeed but the surgical knife—and in vain; for it always returned, and worse than before. Your treatment effected a speedy, complete and permanent cure. The cancerous humour seems thoroughly expurgated from my blood. I have now for a long time used nothing antagonistic as at first, nor any stimulant or tonic to keep up my system; and yet my health is perfect, and, at the age of sixty-six, I am laboring with a vigor equal, if not superior, to any other part of my laborious life. You are at liberty, to make any use of this you may judge proper. Yours gratefully, JOHN CARROLL, Methodist Minister.
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TORONTO, FRIDAY, MARCH 21, 1879.

EDUCATION OF THE BLIND.

OUR Provincial Institution for the Education of the Blind is situated at Brantford. From Mr. Langmuir's report it appears that during the year ending 30th September, 1878, this establishment afforded accommodation and instruction to 175 pupils. The number in attendance in the preceding year was only 148. This increase necessitated enlarged accommodation; and accordingly a new wing has been added to the building and a separate dwelling house built for the principal. So far as practicable, the pupils are taught all the branches usually taught in the ordinary Public Schools, such as reading, writing, arithmetic, geography, history, English literature, etc.; and, in addition to this, special care is taken to put them in possession of some useful art, such as is possible for persons in their condition to practise, and by which they can earn a livelihood after their educational course is finished. It appears that, during the year, 27 pupils were receiving instruction in the manufacture of willow ware; 49 were being instructed in the use of sewing machines; 27 were engaged in the manufacture of socks by machinery for the public institutions of the Province; 63 received daily instruction in hand sewing; and 80 were taught hand knitting and fancy work. During the last two or three years special attention has been given to the development of the musical talent which many of the blind are found to possess in a very high degree. The work of this department is now carried on by three resident teachers and a monitor, and by two non-resident teachers. The number of pupils receiving instruction in vocal music was 83; while 53 were taught in the various kinds of instrumental music, and 23 were studying musical notation. It is expected that some at least, perhaps many, of these pupils will afterwards take good positions as professional musicians; and the Inspector recommends that a good pipe organ should be introduced for the instruction of such pupils as show an aptitude for that class of music, with a view to preparing some of them to be organists in churches.

KNOX COLLEGE ALUMNI.

WE are glad to learn that a circular has been issued calling a meeting for Wednesday the 2nd April, of the graduates of Knox College with a view to the formation of an Alumni Association. It has frequently been to us a matter of surprise that such an association has not long ago been organized.

When Prof. McLaren was appointed to the chair of Systematic Theology in his *alma mater*, his fellow graduates presented him with a professorial gown, etc. The subject of forming an Alumni Association was then spoken of and a committee was appointed to give definite shape to the matter, but from some cause or other nothing further was done. Now that the idea has been revived we trust that it will be vigorously pushed. We believe that such a society was successfully organized last year in connection with the Montreal Presbyterian College and doubt not that it will tend to draw more closely together the graduates of that institution and to deepen their attachment to their *alma mater* and everything pertaining to her prosperity.

The number of ministers at present in the church whose theological training was received in Knox College is in the neighbourhood of two hundred. The combining of these into an Alumni Association could not fail to be advantageous. A grand social reunion annually would be of immense service in many ways in intensifying the feeling of loyalty towards the Institution to which they owe so much, and in enlisting their hearty co-operation on behalf of its increasing usefulness and success. By means of such an association a gold medal or special scholarships might be founded and a college journal efficiently maintained.

We notice that the meeting is called for Wednesday, 2nd April, within the College Building, Toronto. Probably this is as good a time as could have been arranged in the interest of a large attendance, unless the meeting had taken place about the time of the General Assembly.

We would suggest, however, that subsequent meetings be held at a time when, as far as possible, a large number of graduates of Knox will not necessarily be prevented from attending. Those of them who are members of the Senate or Board of Management of Montreal College, for instance, could scarcely be expected to absent themselves from the closing exercises of that Institution, the administration of which has been committed to them by the General Assembly, to attend a meeting of the Alumni Association of Knox.

The same suggestion we offer to the Alma Mater Society, of the Montreal College, so that the graduates of that Institution settled in the west may not be deterred from taking that interest in the Society they otherwise might.

We trust that the attendance on the 2nd prox. will be large, and that the result of the meeting will be the successful launching of the Knox College Alumni Association.

CHURCH FUNDS.

IN the "Record" for the current month, there is given a comparative statement of the contributions received for the several Schemes of the Church, from which it appears that with two exceptions all the funds are in advance of what they were at the corresponding period of last year. So far this is gratifying. We hope, however, that there will be no flagging of effort on this account upon the part of any of the congregations of the Church that have not yet made their contributions. Not only will the expenditure this year be greater than last in connection with some of the schemes, but it is of the utmost importance that there should be a considerable balance in the respective Treasurers' hands at the close of the year to enable them to meet salaries, etc., before the contributions of the ensuing season come in and thus render unnecessary the borrowing of money and the payment of large sums for interest. The two schemes the receipts of which are less than at the same date last year, are the Colleges and French Evangelization.

In regard to the latter we learn that the deficit is chiefly owing to the withdrawal (we hope temporarily) of the Church of Scotland grant and other contributions from Britain, as also to a large falling off in the receipts from legacies. There is the greater reason, therefore, for our own people and the congregations of our own Church devising liberal things for the maintenance of this important department of the Church's work. The decrease in the College contributions may be owing to the special effort made to remove the ordinary fund debt and in some measure to the effort on behalf of the endowment of Queen's College. We earnestly trust, however, that before the close of the ecclesiastical year the contributions will so come in as to free every one of the funds from debt. There are not a few, even in those dull times, who could give large donations beyond their ordinary contributions, and we hope that such parties may come to the rescue and forward what they can for the French Evangelization and College Funds, the two apparently most needy at the present time.

There can, we believe, be no question as to this, that if ALL the congregations of the Church, that have not yet done so for this year, were to forward contributions somewhat in proportion to the number and wealth of their membership, every one of the schemes would end the year free from debt.

A careful perusal of the published statistics of the church for the past few years and of the acknowledgements in the "Record" for the current year affords most convincing evidence that there is something wrong *somewhere* in the matter of supporting the Church's schemes. Where the blame lies we shall endeavour to point out next week. Meanwhile, let all ministers and office-bearers see that contributions are forwarded without delay to such of the schemes as have not been attended to for the years which end with the month of April.

THE English Bible Revision Committee have revised for the first time all the books of the Old Testament except Job, Proverbs, Ecclesiastics, and the Song of Solomon.

THE REV. DR. TALMAGE.

DR. TALMAGE is the master of sensation, and he has now a genuine sensation on hand. The famous Brooklyn preacher is at present on trial before his Presbytery on no less grave charges than fraud and deception. This is the newest thing out since the days of Dr. Dodd, who was hanged in London for forgery notwithstanding the special pleadings of the great lexicographer in his behalf. The *jurors* consequent upon the arraignment of Dr. Talmage reminds us of the intense excitement which manifested itself all through the *cause celebre* of Henry Ward Beecher. If the trial be properly worked up, it will set the Brooklyn Tabernacle orator on his feet for the next ten years. It is just the thing to keep up the crowds. We undertake to say that if the Presbytery proceedings are of a protracted nature, the Tabernacle, large as it is, will become much too small for the pressing throng.

Were there any likelihood of proving a libel with such charges, we would be disposed to join with those who feel that a great injury has been done to religion. All newspaper criticism, however, should be avoided while such a serious trial is pending. The accused is entitled to be adjudged innocent till he is proved guilty. But we may say here, that so far as we have been able to look into the matter, we do not anticipate that the proceedings will terminate unfavourably to Dr. Talmage. With reference to his conduct as editor of the "Christian at Work," there were some things which we confess we did not like. There was conflict between the statements of the editor and proprietor of the paper, and the publication of these left the impression that there was a screw loose somewhere. But having had the feeling that there was probably a misunderstanding between the parties and that the correspondence was really a matter that should have been relegated to the waste paper basket rather than have been made public property, we were disposed to let it go without comment. Ministers are often not good business men, so far as their own private affairs are concerned, while frequently displaying vast statesmanlike ability in the management of public business. Their minds are so constantly occupied with the engrossing work of preparing sermons, doing pastoral duty, and possibly writing books or articles, that it leaves little time for attention to matters of detail. It therefore appeared extremely likely that such a reason as this would account for the seeming aberrations from strict honour, which were charged against the editor by the proprietor of the "Christian at Work."

Again, as regards the recent doings of Dr. Talmage, which really contain the *gravamen* of the charges, there is some explanation needed certainly. It seems that like many other churches, the Brooklyn Tabernacle is terribly burdened with debt. Even with the extraordinary popularity of the minister, the crushing load threatened the extinction of this particular church. There has been at the same time a concurrent movement taking place all through the States in favour of wip-

ing out such debts. Wonders have been done in this direction. Kimball has become a celebrated name in connection with ecclesiastical mortgages. Mr. Kimball has a mission, and that is to pay off church debts. It is a noble mission certainly. It is one the success of which would do much for the advancement of Christ's Kingdom. It is one which cannot but commend itself to all who have the interests of religion at heart. But many things have been done in this very business which we cannot approve. Still we are inclined to be lenient with a man who has removed church debts to the extent of millions. And in that same way, we feel towards Dr. Talmage. In his anxiety to save the Tabernacle, and to clear away the mortgages, he has seemingly lent himself to transactions which are of a doubtful nature. His despatches to his brother-in-law to subscribe \$5,000, himself agreeing to make up the difference between the actual contributions and this amount, are not to be commended. But we feel that the Presbyterian proceedings will bring to light that Dr. Talmage has been doing evil that good may come, and that he is a man of honesty and integrity. It will be a good thing if the trial results in warning congregations as well as ministers against contracting debts which they are unable to meet except by resorting to the ways and methods of the world, and against doing anything even to accomplish a good purpose which is fairly open to criticism, and which gives scope to the enemies of religion to turn their batteries upon its ministers and followers.

For one thing, we like the prompt action of the Brooklyn Presbytery in dealing with this matter. That was what was wanting all along in the Beecher scandal—an authority to enquire into it at once and in a kindly, disinterested manner. The Presbytery is not to be blamed for putting their illustrious brother on trial. They are to be commended for bringing it to the surface at once, and we also admire the way in which Dr. Talmage has met his accusers—raising no difficulties, himself voting the relevancy of charges, and asking to have the matter quietly and thoroughly sifted. Only good results can flow from such a course. So that while waiting for the further developments of the case, we cannot but ask our friend the "Canadian Independent" to contrast the course of the Brooklyn Presbytery with that which was followed by the Congregational body in dealing with the Plymouth Church scandal.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The last regular meeting of the session was held on the evening of Wednesday, the 12th inst., the President, Mr. Tait, in the chair.

After devotional exercises, and the reading of the minutes of the preceding meeting, the General Committee presented the following recommendations:—

I. That Manitoulin Island be dropped from the list of the Society's mission fields, and that the Bruce Presbytery be communicated with to that effect.

II. That the following fields be occupied by the Society in addition to those decided upon at the last meeting:—St. Joseph's Island, Lake Huron; Strong, Muskoka; and Mayo, North Hastings.

III. That the following gentlemen be the Society's missionaries during the summer:—

1. Mr. S. Carruthers, to Coboconk. 2. Mr. D. Bickell, to Catow, North Hastings. 3. Mr. Thomas Nixon, to Mayo, North Hastings. 4. Mr. Thomas Davidson, to Nipissing. 5. Mr. G. B. Greig, to Katerine and Emsdale, Muskoka. 6. Mr. C. H. Cook, to Baysville, Muskoka. 7. Mr. Angus Robertson, to Waubaushene. 8. Mr. Andrew B. Meldrum, to St. Joseph's Island. 9. Mr. J. S. Henderson, to Strong. IV. That 4,000 copies of the annual report be printed. All these recommendations were adopted, letters being read during the discussion of St. Joseph's Island, from the Revs. J. R. Macleod, of Sault Ste. Marie, H. McKay, of Kagawong, Manitoulin Island, and J. Strath, of Paisley. A petition was also presented from the people of Coboconk, asking for the return of Mr. Carruthers, and a letter was read from the Rev. James Robertson, of Winnipeg, asking for a missionary for Manitoba. To this last the Society was with regret obliged to send a reply in the negative.

Mr. Jamieson presented a report of the work done during the winter by the Central Prison mission; Mr. Urhart, reported the work done at the gaol; Mr. Beattie (on behalf of Mr. Farquharson,) that at Brockton and Parkdale; and Mr. McGregor read the report of the Tract Committee.

The following minute was adopted in reference to the death of Mr. Bryden:

"This society desires to express its deep regret and its sense of loss sustained in the death of Mr. John Bryden, one of its active members. During the past summer he laboured with great earnestness and faithfulness on the society's missionaries in Muskoka. His work was highly appreciated by the people among whom he laboured, and we have reason to believe that his efforts to point men to the Saviour not only in the field which he occupied last summer, but wherever he had the privilege of proclaiming the Gospel have been owned and blessed by God.

"As a preacher he was able and earnest, while his genial and unassuming manner endeared him to all with whom he came in contact.

"The society also desires to express its deep sympathy with the bereaved mother and the other relatives who have been called upon to mourn the loss of one whose life was so full of bright promise, and would commend them to the care of Him who alone can bind up the broken heart and heal the wounded spirit.

"While mourning the loss of a dear friend and brother we do not sorrow as those who have no hope, but we rejoice in the thought that he has gone to be a partaker of that rest to which it was the object of his life to lead his fellow men."

The business part of the meeting was followed by an inspiring address by the Rev. Geo. Bruce, of St. Catharines, on his Home Mission scheme.

After a hearty vote of thanks to Mr. Bruce, who was present by invitation, the meeting adjourned with the doxology and benediction.

ANDREW B. BAIRD, *Rec. Sec.*

ALMA MATER SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.

The first annual meeting of this Society will be held in the hall on Wednesday, April 2nd, at two o'clock p.m.

BUSINESS.

1. Reading and adoption of Annual Reports.
2. Election of officers.
3. Enrolment of new members and payment of annual fees.
4. Matters connected with the Students' Gold Medal and other Theological Honours, Scholarships, Journal, etc.
5. Banquet and addresses at five o'clock p.m.

All graduates are cordially invited to become members of the Society, and any unable to attend are requested to forward their names and fees to the Secy.-Treas. The annual fee for graduates is one dollar.

Members of Committee: M. H. Scott, B.A., Secy.-Treas.; Rev. T. Bennett; Rev. R. Hamilton; C. E. Amaron, B.A.; D. L. McCrae; and Wm. Shearer. Presbyterian College, Montreal, March 13th, 1870.

HENRY WARD BEECHER has been reviewing Mr. Blaine's position on the Chinese question, and promises to follow up his first move with other and better ones. In Philadelphia, on the 3rd inst., he appeared before an audience of 3,000 people, and examined and refuted Mr. Blaine's assertions with great skill and success.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. R. F. WOK.

CHAPTER XX.—THE DAWNING LIGHT.

Some little time before the supper bell rang, De Forrest sauntered in, and witnessed a scene that both surprised and puzzled him. And yet a lover would scarcely have found in the quiet and pretty picture that the parlour and its occupants made any ground for jealousy. Hemstead was at the centre table, under the now lighted chandelier, reading aloud from the Bible. Lottie sat by the hearth, the twilight playing upon an unusually grave and thoughtful face.

"Well," he exclaimed, "you look for all the world like an old married couple keeping Sunday together."

Of course Hemstead flushed. Why should Lottie's colour grow richer than the ruddy fire-light warranted? She knew she was blushing, and the fact puzzled her, for it was a new experience to find the blood flying into her face, and her heart in a sudden flutter.

She was also excessively annoyed at De Forrest's intrusion, for such it seemed, though he had an equal right to the parlour with herself. We usually judge unjustly, in proportion as we feel strongly.

But the habit of her old, insincere life swayed her, and she said lightly:

"If instead of dozing away the whole afternoon, you would follow Mr. Hemstead's example and read the Bible, you would be the better for it."

"I would have read to you all the afternoon, if you had given me a chance, and even from the Bible if you had asked for it," De Forrest replied, with an injured air.

"Well, you see Mr. Hemstead is a predestined missionary, and he no doubt thought, and correctly, too, that he would never find a truer object of missionary effort than myself; so I have obtained a better knowledge of the Bible this afternoon, than ever before."

They were now joined by others, and the conversation became general. Soon after they went out to supper.

The depression of the sermon appeared to have passed from the rest, as well as from Lottie and Hemstead, though for different reasons. The latter had gone out of themselves toward God, and had found Him the source of light and cheer. The others had forgotten Him, and still remained in the dim, chill grotto of their unbelief, illumining their darkness by such artificial and earth-lit tapers as the occasion offered. Mrs. Marchmont's apartments were cosy and elegant, the supper inviting, the ruddy wood fire and easy chairs suggested luxurious comfort; and why should they not be comfortable, and quietly forget their dismal thoughts about God, and the self-denial of the Cross? The current of ordinary and worldly life, which Hemstead's sincere but mistaken words had rudely interrupted, now began to flow on as quietly and smoothly as before.

But with Lottie it was very different, and the tides of her life seemed seeking new channels.

As, and to a certain extent the others, noted peculiarities in her manner and that of Hemstead. Her moodiness was gone, but in its place was not her old levity. When Moses came down from the presence of God, his face shone so that he was compelled to veil its brightness, and it has ever seemed true that nearness to God and his truth gives spiritual light and attractiveness to the plainest features.

Lottie was more than beautiful that evening. She was radiant. Like a sunrise in June, two forms of pure and ennobling love were dawning in her heart; and the first, faint, unrecognized emotions illumined her face strangely at times. Her manner was unusually gentle, and while responding to the general conversation, she had many moments of abstraction, and was evidently carrying on a chain of thought very different from that appearing upon the surface of their table-talk.

But all remembered that Lottie abounded in moods, and that she was what the common-place call "an odd girl."

But why Hemstead, after his gloom and chagrin at dinner, should now be beaming, was not so clear. Bel thought—

"The poor moth! Lottie has been dazzling him with her dangerous smiles. It's a shame."

After supper Harcourt appeared, and sacred music was in order. Even De Forrest and Addie joined in this with considerable zest. It was the proper, and about the only thing that could be done on a Sabbath evening. The most irreligious feel better for the occasional indulgence of a little religious sentimentality. When the æsthetic element is supreme and thorny self-denial absent, devotion is quite attractive to average humanity. Moreover the dwarfed spiritual nature of the most materialistic often craves its natural sustenance; and Sabbath evening at times suggests to the worldly that which alone can satisfy. The "Sun of Righteousness" sheds a pale, reflected ray upon them; but this is better than utter darkness, and may lure forward where the Divine Smile will beam fully upon them. Do not let us undervalue Sunday evening sentiment and sacred music, even though occurring where there was a dance yesterday, and where there will be a revel to-morrow. There must always be a first support on which the grovelling vine can commence climbing heavenward.

Though sentiment, like pale moonlight, causes no ripe and wholesome growth, it is better than darkness, and is proof that the vivifying light is shining somewhere.

In the case of Hemstead, however, the words of praise and prayer composing the hymns sung were the intelligent utterances of a believing heart to the natural object of its faith and devotion.

Lottie was not much given to sentiment, even in religion, and the sacred words, a week before, would have come from her lips only, while she thought of other things; but now she was surprised to find how her heart was stirred by them, and how, from being empty phrases, they were growing full of beautiful meaning.

That was a memorable Sabbath evening to her. It seemed

as if within her old, earth-born, material life, a subtle spiritual one had been kindled, which illumined and glorified everything.

She felt as if endowed with a new sense, by means of which she was becoming dimly conscious of a new and different world. She was more than happy. She was thrilling with strange and mysterious joy, and was elated beyond measure, as if Christian principle and heaven were already won; as many a pilgrim is happier before the quickly coming fall into the "slough of despond," than ever again until within the gates of the Celestial City.

Lottie's flame-like spirit was not prone to take anything coolly; and now that her soul was kindled by fire from heaven, and in addition her whole nature awakened by the as yet unrecognized, but strongest of earthly forces, the natural love of her heart for the one to whom only had been given the power to inspire it, little wonder but that her half-suppressed excitement was surprising both to herself and others—little wonder that she was more radiant than ever she had been upon the gayest and most brilliant occasions.

There was nothing unnatural in her experience. She had looked upon the face of Him who is the light and life of the world. Let her enjoy the brief ecstasy. Never chill the soul, that is thrilling with the first strong pulses of spiritual life, by discouraging doubts. Remind them, if you will, that now, as with the disciples of old, the moments on the Mount of Transfiguration are few, and the days of work and self-denial on the lowly plain many. But do not fail to close your homily with the assurance that the work and self-denial are of earth, while the illumined mount is the type of an eternal heaven.

The evening was passing. While devotion burned more brightly, sentiment was flickering out. The others were growing weary. Hemstead had the tact to see this, and he also wished to be alone that he might think over the bewildering experiences of the day. Therefore he suggested that they close with Ray Palmer's beautiful hymn, that from the first moment of faith, until faith's fruition, is the appropriate language of those who accept of God's remedy for evil.

"My faith looks up to Thee
Thou Lamb of Calvary,
Saviour Divine,
Now hear me while I pray,
Take all my guilt away,
Oh let me from this day
Be wholly Thine."

He hoped that with Lottie it might crown the teaching of the day, and fix her thoughts on the true source of help.

This hope found a richer fulfilment than he expected, for to her awakened spirit the lines seemed inspired to express her deepest need. As the last words trembled from her lips the rush of feeling was too strong for repression, and she impetuously left the room.

CHAPTER XXI.—MISUNDERSTOOD.

Lottie was conscious of a strange lightness of heart when she awoke on the morrow. It seemed as if her life had been unexpectedly enchanted. She could not understand it, nor did she seek to, being contented with the fact that she was happy. She had always been seeking her own enjoyment, and now she was happier than ever before. She was not a philosopher who must analyze everything. She widely differed from some prudent people who must take an emotion to pieces, and resolve it into its original elements, and thus be sure that it is properly caused and wholesome before enjoying it. Many seem to partake of life's pleasures, as did the members of the royal family, of their feasts, in the days of the ancient Roman empire, when it was feared that poison lurked in every dish.

We have seen, however, that Lottie was not morbidly conscientious. She had gathered honey everywhere, and often in spite of conscience's protest. But now, for a rarity, conscience appeared with, and not against her. She was satisfied with the fact that she felt better than before; and the majority of even quite experienced Christians ask, as their ground of confidence, not "What is truth?" "What has God promised?"—but, "How do I feel to-day?" Little wonder then, if inexperienced Lottie, with everything to learn, was content with being happy.

She had always looked upon religion as a painful necessity, at some remote and desperate emergency of the future; but after the hours spent with Hemstead, it seemed a source of joy beyond all the pleasures of her highly favoured life. She was like one who had been living in the glare of artificial light, brilliant enough it is true, but who had suddenly come out into the natural sunshine, and found it warmer, sweeter—in brief, just what she craved and needed.

The distrust of these exalted and emotional states is general, and often well-founded, especially when experienced by such mercantile temperaments as that of Lottie Marsden. And when it is remembered that her knowledge and ideas of true religion were of the vaguest kind, the conservative will think, "Whatever may take place in a book, the morning dew would be the type of all this feeling in real life."

And this would be true—alas, it is true of multitudes—had she been stirred by merely human causes, as sympathetic excitement, or appeals to her feelings or fears. But, as we have said before, she had looked upon the face of the Son of God. Circumstances, and the story of Lazarus, had concentrated her mind on Jesus Christ, as in that old and touching record he stands before the world in one of his most winning attitudes. She did not understand how she connected the hope and happiness she felt, with Him. She was no doubt like many who, eighteen centuries ago, knew little of Christ, but in the midst of their pain and anguish suddenly felt His healing touch, and exulted with great joy, forgetting that only one disease had been cured, or one trouble banished, and that they still remain in a world were pain and trouble threatened to the very end. But here was the ground of hope for those whom Jesus touched, as well as for Lottie. In curing our evil, He had proved His power and willingness to remove every evil, and when pain of body, and the suffering of guilt again oppressed, the true

source of help was known, and so Christ eventually became their Good Physician, entrusted with the entire care of their spiritual health.

No doubt at the time of Christ, many a heart was stirred and borne heavenward on the wings of strong emotion, by the eloquence of some gifted rabbi, by a gorgeous ceremonial in the Temple, or the chantings of the multitudinous priests. But the emotions passed away, as they do now; and men and women relapsed into their old, material, selfish lives. They may have looked back upon the ecstasy that once thrilled them with regret, and wished that it could always have been maintained; but they found this impossible. So now, the emotion goes and the combinations that once produced it never return, or fail to inspire it again. Looking to themselves and their own feelings—to inadequate means of help, they are of course disappointed; and so gradually grow hard and legal, apathetic and unbelieving. When in trouble—when the natural springs of life begin to fail, there seems no real and practical help.

If human experience proves anything it is that every life needs the personal and practical help—the direct touch and word of one who is Divinely powerful and Divinely patient.

Many days of folly—of sin, sorrow and deep despondency—are before Lottie still; but she has seen her God weeping from sympathy with weak humanity, and a moment later rescuing from the hopeless extremity of death and corruption. Here is not some vague thing like a half-forgotten emotion or an exalted religious experience in which to trust, but One who, instead of being a vanished, half-forgotten sensation, a philosophy, or even a sound creed and a logical doctrine, is a living person and powerful Friend, who can put forth His hand and sustain, as He did the timid Apostle who was sinking in the threatening waves.

The temple of Lottie's faith was as yet to be built; but she had been so fortunate as to commence with the true "corner stone."

During the morning hours she was the object of considerable and perplexed thought on the part of several of the household. There was in her face the sweet spiritual radiance of the evening before, and the same gentleness and consideration of manner marked her action.

Mrs. Marchmont and her daughter said, "It is one of Lottie's moods." Bel surmised that she was a little sentimental over Hemstead, and was indignant that she should indulge herself, and awake in the student feelings that she believed, on Lottie's part, would end with the visit.

As for De Forrest, he was thoroughly puzzled. The idea that Hemstead could be anything to her was perfectly preposterous; and as for religion, that was a decorous thing of form and ceremonial pertaining to Sunday, and this was Monday. And yet from some cause, Lottie seemed changed and different from her old self.

He could not complain, however, for she had never been kinder to him; and if her eyes did seek Hemstead's face rather often, she could see nothing there which for a moment could compare with his own handsome features. He also concluded that it was a "mood;" but liked the new and gentle Lottie quite as well as the piquant, and rather brusque girl of other days.

But to Hemstead, as with chatting and reading they whiled away the morning hours around the parlour fire, Lottie was the bright particular star as truly as the one the Wise Men followed across the deserts. Her face, now transfigured in its spiritual light, captivated his beauty-loving soul; while her words and manner suggested the hope that she, with himself, had found her way into the Holy of Holies, where the God of love dwells. If this could ever be true, he felt that he could go to his work in the western wilds, content and grateful, and that a long and toilsome life would be illumined by this dear memory. He, too, like Lottie, was on the Mount; but both would soon have to come down to the plain where the "multitude" was, and some of them "lunatic;" and when in the plain they would be very much like the multitude.

After dinner, in compliance with an invitation from Dr. Beams, they all went over to the church, to aid in decorating it with evergreens. They found Miss Martel and quite a number of young ladies at work. There were also a sprinkling of gentlemen and a few young men who were on the border line between boys and beaux, and who were frequently passing from one character to the other.

Miss Martel greeted Hemstead more cordially than any of the others in the party from Miss Marchmont's; and seemed slightly surprised at Lottie's gentle and cordial salutation.

De Forrest remained closely at the latter's side, but Hemstead noted with deep and secret satisfaction that there was nothing responsive to his constant and lover-like attention in her grave kindness. Her brow often contracted, as if his sentiment annoyed her, and she treated him more as one who, for some reason, must be borne with patiently.

"She is probably engaged, but is ceasing to love him," he thought. "She never could have respected him, and now he has forfeited whatever affection she may have had. Still she feels that she is chained to him; and must endure the life-long martyrdom of an ill-mated marriage;" and his heart overflowed with a great pity.

It did not occur to him that he was a miracle of disinterestedness when Lottie was concerned; and that her troubles moved him more than the woes of all the world. Like many another life-voyager, with hand upon the helm, he thought that he was directing his course, when in fact, a strong and subtle current was sweeping him he knew not whither.

He and Lottie did not have much to say to each other, but their eyes often met, and at times in his frank impulsiveness he looked at her so earnestly and sympathetically that she would turn away to hide her heightened colour. She was becoming conscious, with a secret wonder, that he, as no other man ever before, had the power to cause her blood to ebb and flow in the most unaccountable manner.

A short time after their arrival he wandered over to the side of the chapel where Miss Martel was working, and she seemingly fascinated him. They apparently became so absorbed in each other's words as to think of no one else,

and Lottie grew pale and quiet, feeling, in the meantime, an unreasonable resentment toward Miss Martell. If Lottie has received a little grace, she is, and ever will be, the natural possessor of abundance of human nature. Is this pale and silent girl the same as when, a little before, her cheeks were aflame and every nerve tingling with the most unwonted sensations, and for no better reason apparently than that Hemstead had seen her tugging at a fibrous spray of hemlock, and had severed it with his knife. That was all the others had seen; but there was a great deal more, for in the act their hands had touched, and both had seemed in a positive state in the power to give, and in the negative in readiness to receive, a subtle influence, compared with which electricity is a slow and material agent. And he had lifted his large gray eyes to hers full of—she did not realize what, nor did she—but the cause was there, and the effect followed.

But now, with secret uneasiness, Lottie notes that he seems oblivious of her in his eager talk with Miss Martell. Soon after joining the latter, Hemstead had said, in his straightforward manner, "You intimated to Mr. Harcourt yesterday that you were 'sorry he heard my sermon.'"

With a little embarrassment she replied, "I do not think that Mr. Harcourt was in the right condition of mind to be benefited with your line of thought."

"Do you think any one could be benefited by it?"

She was a little puzzled. Was he, like some young clergymen she had known, eager for a few crumbs of praise for his crude efforts. She was not one to give any faint and hollow commendation, and yet she did not wish to hurt his feelings. But her reply had a tinge of satire in it, for she had no patience with the weakness of vanity.

"I will hardly venture an opinion. You, who have given so much time and thought to these subjects, ought to be a better judge than I."

He felt, rather than saw, the delicate barb, and flushed slightly, "I admit that perhaps I ought, but whether I am or not, is quite another question. I am quite sure that your views upon the subjects treated yesterday are far truer than mine were. The wretched, heretical sermon that I inflicted upon you yesterday has already justly suffered an *auto da fe*. Before the day was over I saw that instead of preaching the Gospel I had been elaborating from a partial premise, a crude view of my own. I shall no longer preach, that is, if I preach at all, as if human nature were the raw material which God intended to work upon without any regard to the process, or how much refuse there was, or what became of it. Is not Jesus weeping from sympathy at the grave of Lazarus a true manifestation of God's feeling toward us?"

"Mr. Hemstead," Miss Martell exclaimed, "I cannot tell you how glad I am to know your change of views. Most emphatically I say Yes to your question. God is seeking to develop my character; only He is more patient and gentle than my good, kind father. But why do you say, 'If I preach at all?'"

His head bowed in honest humility, as he replied, in a low tone, "I often doubt whether I am worthy—whether I am called."

She now saw that she had misjudged him, and was eager to reassure and confirm his purpose for life; and the converse that followed had grown so absorbing as to cause Hemstead to forget for the time one, who by some right, divine or otherwise, had suddenly taken possession of his thoughts with a despotism as sweet as absolute. They soon found that so far from being strangers and aliens, they were members of the same household of faith, and that, upon the deepest and most vital questions, they were in perfect accord. "The tie that binds our hearts in Christian love" was recognized; and they became better acquainted in that brief half hour, than he ever would be with Bel Marton, whom he saw daily.

But while Miss Martell was speaking most earnestly to Hemstead, she saw one enter the chapel door. Her colour came and went. The sentence upon her lips faltered to a lame conclusion, and though she became deeply absorbed in the process of twining the fragrant cedar with the shiny laurel, she did not work as deftly as before. Looking round to see the cause, Hemstead caught one of Lottie's reproachful glances, and was soon at her side with a sense of almost guilty neglect.

Addie Marchmont found work of any kind, even preparation for the Christmas festival, stupid and tiresome; therefore she welcomed the diversion of Harcourt's coming with double zest; and with extravagant exclamations of delight summoned him to her side. Miss Martell stood at some distance away, and had turned her back toward them. Harcourt did not see her at first, but the quest of his restless eyes indicated his hope that she was there. In the meantime he laughed and jested with Addie, in something of his old time style.

Lottie Marsden, like many of her young American sisters, could be decidedly pronounced at times, but a certain amount of grace and good taste characterized her manner. Addie had never been taught restraint of any kind, and to her a church was just the place for a little wild nonsense, and all present were compelled to feel that both her words and manner were beyond the limit of good taste, to say the least. To Harcourt, in his present state of mind, they were so annoying as to be almost offensive, and thinking that Miss Martell was not present, he was about to leave the church in order to escape.

But Miss Martell, with her back toward them, could not know but that Harcourt was encouraging Addie, and that her freedom with him was warranted by their relations.

"I have an engagement," said Harcourt abruptly; and he was about to hasten away, when between intervening groups his eye caught a glimpse of a figure rising for a moment out of one of the high-backed pews, that suggested to him the object of his thoughts. As he stepped over to speak to Lottie, his eye lingered in that direction. Instead of going directly out, he strolled to the farther end of the audience room, speaking and bowing to one and another, but not permitting his eyes to wander long from the bent figure of a lady who sat with her back toward him, apparently wholly absorbed in wreathing evergreens.

She felt that he was coming toward her—she heard his

voice, and soon knew that his eyes were scanning her down-cast face, but she would not look up till he spoke.

"Won't you deign me even a glance, Miss Martell?" he asked.

The colour deepened somewhat in her cheeks, but she looked him full in the face, and said quietly:

"Why use the word 'deign' Mr. Harcourt?"

"I suppose because my conscience suggests that from you I deserve glances of dis-dain."

"Such glances are not becoming from any one, and certainly not from me. Besides," she added, a little bitterly, at the thought of such a brainless, frivolous girl as Addie Marchmont enchaining a man like Harcourt, "people do not get their deserts in this world."

"You certainly will not."

"How is that?" she asked quickly, not taking his meaning.

"The world is not rich enough to give it to you."

Her brow contracted into a sudden frown, and she said, a trifle coldly, "I do not enjoy that style of compliment, Mr. Harcourt."

"Is there any that you do enjoy?"

Her head bent over her work; her thoughts were swift and many, and in the quiet moment that Harcourt waited for an answer to his commonplace question, she fought and won a battle which, if never known on earth, would never be forgotten in heaven.

For the victors in such battles, the brightest crowns of glory are reserved.

She mastered self and selfishness, in the very citadel of their strength. Fierce though brief was the struggle that took place beneath that gentle, calm exterior, for the human heart is ever the same—wilful, passionate. With many it is often like the wild storm that will spend itself to the end, no matter how much wreck and ruin is wrought. With such as Miss Martell, it is like the storm which, at its height, heard the words of the Divine Master—"Peace, be still."

"Let him marry Addie Marchmont if he will," she concluded. "I will be kind and gentle to him all the same, and cost me what it may, I will see him, and seek to make him a true, good man."

So with woman's tact she turned his question which savoured only of sentimental gallantry, to good account, and said quietly:

"You know the only 'style of compliment' that I like, and you enriched me with it at Mrs. Byron's company—the promise that you made me."

Harcourt sighed involuntarily. She seemed too angelic—too far above and beyond him. As with a ministering spirit from heaven, her only thought was to win him from evil. Her face was pale from the hidden conflict which had cost her more dearly than he would ever know. Her eyes beamed on him with a gentle, yet sweet, strange, spiritual light. She scarcely appeared flesh and blood. But he was very human, and his heart craved from her human love and earthly solace. Though now, as at other times, this seemed as presumptuous to him as if some devotee had sacrilegiously fallen in love with his fair patron saint, still he felt a sudden and strong irritation, that they should be so far apart.

She misunderstood his sigh, and added, "Am I a hard task-mistress?"

He shook his head, but there was dejection in his tone as he replied, "There have been many forms of idolatry in the world, but I have thought that those who worshipped the stars must have become a little discouraged at times—they are so far off."

Her face had the pained expression of one misunderstood, but who cannot well explain. She said only: "Idolatry is ever profitless." She meant to hint, he thought that his worship of her certainly would be.

He was chilled at heart. His quick, impetuous spirit prompted him toward recklessness; she saw that he was about to leave abruptly. As she played to win him, not for herself, but heaven, she saw that she had made a mistaken move, though she could not understand his manner. In her maidenly pride and delicacy, she would have let him go if she had thought only of herself; but conscious of her other motive, she could seek to detain him and asked:

"What did you mean, Mr. Harcourt, by your fanciful allusion to star worship?"

"I meant," he added bitterly, "that to ordinary flesh and blood, kneeling in the cold before a distant star, be it ever so bright, is rather chilling and discouraging. The Greeks were shrewder. They had goddesses, with warm, helping hands, and with a little sympathetic human imperfection."

It hurt her cruelly that he so misjudged her; and in her confusion, she again said that which he interpreted wrongly:

"It is folly, then, to worship anything so cold and distant." She was about to add plainly, "I am neither a star nor a goddess, but a sincere human friend—human as yourself." She was about to make some delicate allusion to the time when he often sought her sisterly advice.

But he, in the blindness of strong feeling, saw in her words only rebuke for the presumption of his love, and he harshly interrupted her.

"No doubt it is, but let me remind you of a fact often true in missionary experience. After the poor devils have been bereft of the objects of their fond and credulous worship, by proof that their deities are indifferent, they cease to have any faith at all; and with a cold and formal bow he left her side and also left the church.

Miss Martell's head bent lower than ever over her work, and it was a long time before she lifted it or spoke to any one. But the others were occupied with themselves, and no one noted this little scene save Addie, who pouted that Harcourt had remained, but not at her side, after his expressed intention of leaving. No one surmised that two who had been present were sorely hurt. When we receive our slight cuts and bruises through life, there is usually out-cry and abundant sympathy. But when we receive our deep wounds that leave scars, often only God knows; and is best so, for He can heal, but the world can only probe.

(To be continued.)

BRITISH AND FOREIGN ITEMS.

GENERAL LITCHFIELD, the United States Consul at Calcutta, is President of its Y. M. C. A.

DEAN STANLEY has been lecturing on John Milton in Westminster chapel, London.

THE work of restoring St. Giles' Cathedral, Edinburgh, is proceeding successfully.

ST. LOUIS invites the American Evangelical Alliance to hold its meeting there next October.

THE Quakers of Philadelphia have been proposing measures for the formation of settlements in the west.

PROTESTANT ministers in Ireland, as a rule, oppose the project of endowing a Catholic university by the State.

REV. W. FRATER, who has been an English Wesleyan preacher for 75 years, died February 21, at the advanced age of 102.

THE United Presbyterian Board (U. S.) of Missions has sent to its mission in Egypt, Miss Bella Strang, who is but seventeen years old.

ALL the cotton grown in North Carolina will not pay her liquor bill, which amounts to \$8,500,000 a year, by more than a million dollars.

NAPLES, Italy, has a Y. M. C. A., organized with over 40 members, chiefly with reference to the English-speaking young men and visitors.

A SON of the martyr, John Williams, of Lromanga, Rev. S. Tamatoa Williams, has been lecturing in London, on the "South Sea Islands."

MRS. RANYAK, who originated the work of Bible Women in London, giving it the expressive title of the Missing Link, died at that city Feb. 12.

LORD LAYTON, Viceroy of India, telegraphs that there is no apprehension for failure of the crops in the Punjab. Prices are high, but a famine is not apprehended.

It is now asserted that the plague which caused so much excitement in Russia has entirely disappeared, but the physicians still advise precautionary measures in the infected districts.

It is stated as a fact, that among 10,000 Fijians there is not a house without family worship. The *United Presbyterian* pertinently says this is more than can be said of any 10,000 Christians of America.

MARASH, in Central Turkey, has a Y. M. C. A. of 114 members, with a library of 137 Turkish, American and English books, and with Committees who are earnest and vigilant in personal religious work.

THE beautiful village of Mettingen, one of the most picturesque in the Bernese Alps, has been almost entirely destroyed by fire, a third of its 2,800 inhabitants having lost their homes and all their property.

M. EUGENE REVILLAUD, the distinguished French journalist, whose remarkable conversion from Romanism has excited so much interest, expresses the opinion that France will become Protestant within forty years.

It is reported from Russia that there is unusual activity among the revolutionary classes. They are growing bolder all the while, and notwithstanding the rigid and microscopic supervision of the police, are propagating their principles.

THE latest adaptation of the telegraph is to a writing machine made by Mr. E. A. Cowper, an English engineer. By it while moving his pen in London another pen in Brighton simultaneously moved and wrote in precisely the same characters.

A TENNESSEE Presbyterian minister has been honoured by a resolution of censure passed by the state legislature for daring to reprove, in a sermon he preached before them, the attempts for repudiating the state debt. The resolution was afterwards reconsidered.

Elihu Burritt, "the learned blacksmith," died at New Britain, Conn., on the 6th inst. Mr. Burritt mastered one or more of the foreign languages while working at his trade, that of a blacksmith. He was a man of considerable learning, of noble character, and had lived a useful life.

It is quite significant of a marked change in France that Mr. Alexander, the Superintendent of the Crystal Palace Bible Stand at the Paris Exposition, has been decorated by M. Bardoux, Minister of Public Worship and Education, with the University degree of *Officier de l'Instruction Publique*.

THE Peabody Donation Fund in London, by the 14th annual report of the trustees, amounts to £699,137 of which \$540,948 has been expended. By it 6,170 rooms have been provided for the artisan and labouring poor of that city, comprising 2,348 separate dwellings, occupied by 9,860 persons. The average weekly rent of each dwelling is 4s. 4d.

THE Edinburgh U. P. Presbytery has decided that in future at the ordination of ministers, it shall be necessary only for the moderator of the Presbytery to lay his hands on the head of the new minister. Only a limited number of ministers can form the radii of the circle of which the minister's head is the centre, and some are bound to be excluded. If imposition of hands by the whole Presbytery be necessary, it is physically impossible. The U. P. Presbytery of Edinburgh have recognized this, and have made the imposition of the moderator's hands alone necessary.

THE Afghan ambassadors have received news that Yakooob Khan has been proclaimed Ameer of Cabul. A message from Yakooob Khan, dated Cabul, the 13th of February, says that two English battalions, supposed to be about eleven hundred men, had been completely defeated and pursued by the Elhji tribes in the Akosta Valley, where the English had already established an administration of their own. He says that the British troops also sustained a severe defeat at Lagno Fort at the foot of the Khonak Mountains, and sixty miles south of Gazni. This fort was taken by the Elhji after a severe fight, and the English Governor, bound with ropes, was carried in triumph to Cabul. This fort is an important post.

MINISTERS AND CHURCHES.

A TEA-MEETING held in connection with Knox Church, Ayr, on Friday evening, 7th inst., produced \$40, which will be applied to the interior adornment of the church.

ON the evening of the 5th inst., a soiree was held in the Presbyterian church, Merriton. The programme was chiefly made up of speeches, readings and music. The proceeds amounted to nearly \$100.

THE Rev. Joseph Elliot, formerly of the Nazareth Street church, Montreal, has received a cordial and unanimous call to Cannington, in the Presbytery of Lindsay. We understand that the congregation entertain strong hopes of Mr. Elliot's acceptance.

REV. J. B. FRASER, M.D., gave one of his interesting lectures on China, at Queensville, on the 7th ult. The proceeds of this and of another lecture delivered previously by Dr. Fraser, are to be applied to the purchase of an organ for the Queensville Presbyterian church.

THE anniversary services of St. Paul's Church, Hamilton were held last Sabbath. Rev. D. J. Macdonnell, of Toronto, preached both morning and evening. The attendance was very large. Collections were taken up at the close of each service which yielded a handsome amount in aid of the building fund.

A SOCIAL was held at Little's school-house, in the neighbourhood of Galt, on Wednesday evening, the 5th inst. It was one of a series now being held by the Young People's Association of Knox church, Galt, and yielded the sum of \$35, which will go toward paying the expenses of Mr. Jacob Corsbie, missionary to Trinidad.

THE congregation at St. Hyacinthe, Que., under the care of the Board of French Evangelization of our Church, have recently completed the erection of a handsome brick church edifice, at a cost of upwards of \$4,000. It is to be dedicated to the worship of God on Sabbath first, the services being conducted by the Rev. Professor Campbell of Montreal and Mr. C. E. Amaron.

THE ladies of the Presbyterian church, Demorestville, held a fruit social and concert on the evening of Thursday, the 6th inst. The vocal and instrumental music were apparently much appreciated by the audience, as were also a reading given by Mr. Bell, of Acton, and an interesting and instructive account given by the Rev. John Burton, of Belleville, of a tour through England and Scotland.

A TEA-MEETING was held in Chalmers' Church, Scotch Settlement, Presbytery of Chatham, on Tuesday evening, 4th inst. The pastor, Rev. D. Currie, occupied the chair, and addresses were given by Rev. Messrs. McColl, Walker, Battsby and Cairns. The amount realized was \$60 by sale of tickets, and \$106 in the shape of voluntary contributions towards the payment of the debt on the church.

THE Rev. W. Galloway was inducted into the pastoral charge of the Presbyterian congregation at Lucan, on the 19th ult., Rev. Mr. Ballantyne preached. The minister was addressed by Rev. J. Rennie, and the people by Rev. H. Currie. Ten months ago, Lucan was but a mission station. Mr. Galloway went to labour there as a student-missionary, and has already worked it into a very promising charge.

ON the 10th inst., a social festival was held in the new Presbyterian church, Mount-pleasant, of which Rev. Thos. Alexander is pastor. Owing to the state of the roads the attendance was smaller than it would otherwise have been. Still a good number was present to hear a most interesting and instructive lecture from Rev. John Smith, of Bay Street church, Toronto, on "The sins of the pews." Full justice was done to the subject. It was highly appreciated by the audience, and a cordial vote of thanks tendered to him. Several pieces of music were given by young friends from Brantford, which, together with the very bountiful repast prepared by the ladies, helped to make the evening's proceedings both pleasant and profitable.—COM.

THE annual report of Crescent Street Presbyterian Church, Montreal, indicates energy and liberality very creditable to a congregation working at present under unusual disadvantages. The total amount contributed for all purposes was \$31,431.92, as follows:

Sustentation Fund, \$4,228.81; Poor Fund, \$437.54; Visiting and Aid Society, \$109.90; Missionary and Benevolent Society, \$2,500; Sabbath School, \$436; Building Fund, \$21,322.17; Presbyterian College, Montreal, \$2,397.50. Of the amount collected for missionary and benevolent objects, the following sums were apportioned to the various schemes of the church: Home Missions, \$350; Foreign Missions, \$250; French Evangelization, \$175; Ministers' Widows' and Orphans' Fund, \$56.60; Presbyterian College, Montreal, \$500; Assembly Fund, \$30. Although without a preacher for over four years, the congregation has been able to keep well together, contribute largely to the schemes of the Church, and erect a handsome building, the cost of which is all provided for, leaving it practically free from debt. From the figures given above, it will be seen that nearly \$6,000 has been contributed for missionary and benevolent purposes during the year, and over \$25,000 on account of ordinary revenue and building fund. It is to be hoped that the example of Crescent Street will stimulate other congregations to get rid as soon as possible, of the debt on their new churches.

A MISSIONARY meeting was held in the Crescent street Church lecture room on the evening of Wednesday last, which was largely attended, there being between 300 and 400 present. Rev. Principal MacVicar presided, and an address was delivered by the Rev. R. H. Warden in which he gave a bird's eye view of the mission work of the Church and urged increasing liberality to all the schemes. This congregation is to be congratulated on the success of their second invitation to the Rev. A. B. Mackay of Brighton, England. The London (Eng.) Presbytery met on Tuesday afternoon 11th inst., and the same evening principal MacVicar received a "cablegram" intimating that the call had been accepted and that the Presbytery had agreed to translate Mr. MacKay to Montreal. Mr. MacKay will be a great acquisition to the Montreal pulpit and to the whole Church. He is expected to begin his ministry in Crescent street in the month of May. From the annual report of this congregation just issued, we learn that the membership at present is 348. Additions have been made during the year both to the number of elders and deacons, there being now twelve elders and thirteen deacons. The congregation moved into their handsome new church in March 1878, since which time the Sabbath attendance has greatly increased. Upwards of 600 sittings are let, a number which will doubtless be largely augmented now that the call has been accepted. The expenditure last year for ordinary purposes was \$4,869, the receipts exceeding those of 1877 by \$838. Towards the building fund upwards of \$21,300 were received during the year. The balance due on the building has we understand been fully provided for by subscriptions extending over the next three years and by the proceeds of the sale of the old church property on Cote street. Notwithstanding the large amounts contributed towards the Building Fund upwards of \$2,500 were raised during the year by the Missionary Society of the congregation. The Sabbath school, which is under the superintendence of Mr. David Morrice, has 167 scholars and twenty-five teachers on the roll. The school contributed during the year \$436, including a special collection for the Building Fund of the church. Towards the support of one of the Theological chairs in the Montreal Presbyterian College special annual subscriptions from individual members of the congregation were paid last year to the amount of \$1,615, to the Bursary Fund \$282.50, and to the Endowment Fund \$500. The total receipts of the congregation for all purposes last year reached the sum of \$31,432, an average of fully \$90 per communicant.

PRESBYTERY OF SAUGEEN.—This Presbytery met in St. Andrew's Church, Mount Forest, on the 11th and 12th inst. There were ten ministers and seven elders present. Mr. McClung was appointed to moderate in a call at Ayton and East Normanby. Mr. D. Stewart was appointed Moderator of the Session of Waldemar, etc.; he was also appointed to moderate in a call in these congregations. The following were appointed commissioners to the General Assembly: Messrs. Wm. Park and A. C. Stewart by rotation, and Messrs. S. Young and D. Fraser by ballot; and Messrs. D. McMillan, Jos. Nisbet, Isaac Starrott and James Allan, elders. Mr. D. W. Cameron laid on the table a call from the Cotswold congregation in favour of the Rev. C. Cameron in the Pres-

bytery of Glengarry, when it was moved by Mr. Fraser, and seconded by Mr. Campbell, "That the call from Cotswold being from part of a charge only, and therefore illegal, be not sustained." It was moved in amendment by Mr. Moffat, and seconded by Mr. Nisbet, "That no further steps be taken in the meantime to sustain the call from Cotswold. But that it lie on the table, that an adjourned meeting of Presbytery be held to consider the whole matter, that all parties in North Arthur and Cotswold be cited to appear at said meeting, and that all steps be taken to continue or dissolve the union said to subsist; to give the people of North Arthur full opportunity of concurrence if so disposed, and should it be found inexpedient to continue the union that it be dissolved, and the call sustained as from Cotswold alone. Said meeting of Presbytery to be held in Guthrie Church, Harriston, on the 2nd Tuesday of April at 3 p.m." The Presbytery reconsidered the application of the Rev. Gilbert Smith and agreed to recommend him to the General Assembly to be received as a minister of this Church. Messrs. McLeod, Morrison and D. McMillan were appointed a deputation to visit Markdale, Flesherton and Berkeley to consider the advisability of disjoining Berkeley from Markdale and Flesherton and opening up a station at Williamsford to be wrought in connection with Berkeley. The Clerk was instructed to correspond with the Owen Sound Presbytery anent the matter, as Williamsford is either within or upon the borders of the Owen Sound Presbytery. The Presbytery considered the report of the Assembly's Committee for the preparation of a scheme for the continuous Supply of Mission Stations and unanimously approved of the same. The remit anent the Home Mission Fund was considered when it was moved and seconded, "That the Presbytery is in favour of the separation of the Home Mission Fund and Supplementary in terms of the remit." It was moved in amendment and carried, "That this Presbytery consider it undesirable to establish a Separate Supplementary Fund, as it would result in establishing an additional collection to the six already existing and doubts whether it would produce the desired result." The Presbytery unanimously agreed to nominate the Rev. Professor McLaren, Knox College, Toronto, as moderator of next Assembly. The next regular meeting was appointed to be held in Durham, on the 2nd Tuesday of July at 2 p.m.—S. YOUNG, Pres. Clerk.

DUFF'S CHURCH, EAST PUSLINCH.

This congregation is called after the famous missionary in India, Rev. Alexander Duff, D.D., who recently died at Edinburgh. He was for many years in Calcutta where he established schools among the natives and which are now numerously attended. The East Puslinch congregation have enjoyed the ministry of four settled pastors since its organization. Rev. Wm. Meldrum was settled as pastor here forty years ago and continued his ministry for fifteen years. Mr. Meldrum has retired from the active duties of the ministry, and is now a resident at Merriston, and regularly attends this church. He occasionally preaches here especially at communion seasons. He is well advanced in years, being in his eighth decade, but is still hale and hearty. Rev. Alexander McLean was the second pastor. He was ordained and inducted as minister of this congregation in November, 1855. He continued as pastor till his untimely end, which occurred on the Queen's birthday, 1864. He was paying a friendly visit to one of his parishioners at Morriston; in leaving the house which was at night, he fell from the steps at the door; when found he was unconscious and could give no account as to his fall; he died in the course of a few hours after the accident. He was a most promising and talented minister. His death cast a gloom not only over his own and neighbouring congregations, but over the whole Church. His library was reckoned the largest of any minister in the Church, containing thousands of volumes, some of which were very rare. He was a writer of considerable note, especially on Roman Catholicism. His treatise called, "The more Priests the more Crime," was widely circulated. He has ably written on other topics such as baptism, etc. During his ministry Duff's church was crowded to the door. There were two other A. McLeans settled as pastors in neighbouring congregations, both of whom have gone to their reward. The people in those days were in the habit of calling their ministers by shorter names than their proper ones. The minister of the West Church was called

Wise McLean; the minister of Strabane was known as *Kind* McLean, but the minister of the East Church was designated as *Chief* McLean, these monosyllabic adjectives were employed not only to distinguish the one from the other, but also to point out the prominent traits of character. During Mr. McLean's incumbency the congregation finished their large stone church. Rev. Kenneth McDonald was the third pastor. He was settled in October 1865. His ministry lasted till April 1872, when he was translated to another congregation. He was a very active and diligent pastor, took great interest in the young, with whom he is a great favourite to this day. During his ministry a revival of religion took place of considerable extent, the fruits of which are seen to this day. The present commodious stone manse was built and other improvements made during his pastorate. Rev. Alex. McKay, D.D., the fourth and present pastor was inducted Oct. 30, 1873. During his ministry the congregation which for many years was burdened with debt owing to building operations and thirty-three acres of glebe, are now free from all such encumbrances. They are contributing for missionary purposes more than double what they used to do. The amounts collected for the schemes of the Church of late years will compare favourably with some of our large city congregations. S.

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The last meeting of the session was held on Friday evening, 14th inst. The prize-men of the year are as follows: Essayist, W. A. Hunter, B. A.; Speakers: 1st, John Ross, B. A.; 2nd, D. Tait, B. A. Secular reading: 1st, C. H. Cooke; 2nd, D. James. Scripture reading: S. H. Eastman, B. A. The following gentlemen were elected as officers for the ensuing year: President, A. B. Baird, B. A.; Vice-President, J. C. Tibb, M. A.; 2nd Vice-President, T. Scouler; Critic, D. McColl, B. A.; Recording Secretary, D. James; Corresponding Secretary, A. B. Dobson; Treasurer, J. A. Turnbull, B. A.; Secretary of Committees, D. Stalker, B. A.; Curator, A. B. Meldrum; Councillors, A. Henderson, W. S. McTavish, and J. Jamieson. The retiring vice-president read a brief and eloquent valedictory, and thus the proceedings of another session were closed.

PHILOSOPHICAL AND LITERARY SOCIETY OF THE PRESBYTERIAN COLLEGE, MONTREAL.

The annual meeting of the above Society was held on Friday evening, the 14th inst. In the Secretary's report reference was made to the heartiness with which the members entered into its work during the past year. Two public meetings were held, one before Christmas at which the subject of "Party Processions," was discussed, and one after Christmas at which the subject of "Extemporaneous Preaching," was discussed. Satisfaction was expressed with the interest which our professors and the public took in these open meetings. The Society regretted the loss since Christmas of the assistance of two of its most active members and office-bearers, Messrs. C. E. Amaron, B. A., and D. L. McCrae who were obliged to suspend work on account of ill health.

The following office-bearers were elected for the ensuing year:—President, M. D. M. Blakely; 1st Vice-President, J. A. Anderson, B. A.; 2nd Vice-President, T. A. Nelson; Secretary, Wm. Shearer; Cor. Secretary, G. T. Bayne; Treasurer, R. McNabb; Committee, Messrs. Morin, Bruneau, Bayne, G. D., Barber and McFarland.

Short and pointed speeches were made by members of the graduating class, all of whom expressed their high appreciation of the experience gained in the working of the society. And a most enjoyable evening was brought to a close by the singing of the last verse of the 67th paraphrase and the pronouncing of the benediction. Wm. Shearer, Sec.

FATHER HYACINTHE still clings to his project of a Gallican Catholic Church. Whether his scheme will be successful or not, time will tell. But he has already excited opposition. The Archbishop of Paris reminds him that he is no Catholic. He says:—"The Church has cast you out from its pale."

THAT is a sad story that comes to us from Hungary. The city of Szegedin has been inundated, and over 80,000 people are said to be homeless, and multitudes have been drowned. It seems that a large portion of the suburbs of the city are below the ordinary level of the river Theiss, and the rising of that river accounts for the disaster.

THE civil war in the Church of England rages hotly. The Church Association boasts that in the last twelve months it has instigated legal proceedings against eighteen clergymen for various Ritualistic practices, and that in spite of some failure it has, upon the whole, succeeded in suppressing or expelling the foremost of its opponents. The Ritualists, on the other hand, claim an increase in the zeal and numbers of their congregations, and an accession of nearly three thousand laymen to their Church Union.

OUR Australian friends in N. S. W. are also having a warm time of agitation over the great Chinese labour question. There was at the time of writing no hope of a settlement of the difficulty, and trade was almost paralyzed. Demonstrations and anti-demonstrations and subscriptions for the men who have struck against the introduction of Chinese labour are the order of the day. And, meanwhile, all the other provinces are stirred with the same difficulty. We hope our friends will deal with this question in the true spirit of the royal law, and not under the influence of mere race prejudices.

THE Presbyterians of Manchester are about to visit from house to house for the purpose of recovering Presbyterians who have lapsed from attendance on public worship. A committee has been appointed, and the work will most likely be accomplished before July. Here is a hint for all Christian Churches. Go after those who have deserted our services. And, while about that work, would it not be well to seek all who are not regularly in connection with some congregation? Is there not talent enough in every Christian Church that can be efficiently employed in that direction? Remember the command of the Master of the feast:—"Go out into the streets and lanes of the city, into the highways and hedges outside of the city, and compel them to come in."

THE CROWNING DISCOVERY.

All the "phones" of this phonetic age are surpassed in practical benefit to mankind, by the discovery of Allan's Anti-Fat, the great and only known remedy for obesity, or corpulency. It produces no weakness or other unpleasant effect, its action being simply confined to regulating digestion, and preventing an undue assimilation of the carbonaceous, or flesh-producing, elements of the food. Sold by druggists.

Ellsworth, Kan., July 13th, 1878.

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

MEETINGS OF PRESBYTERY.

PETERBOROUGH.—At Port Hope, on the last Tuesday in March, at 11 a.m.
KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, March 25th, 1879, at three p. m.
OTTAWA.—In Knox Church, Ottawa, May 6th, at 3 p. m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 1st April, at 11 a. m. A Sabbath School Conference will be held in the evening, to which all the teachers in the Presbytery are invited.
WHITBY.—Meets at Oshawa on third Tuesday in April, at 11 o'clock a. m.
QUEBEC.—In Quebec, on the third Wednesday of April.
BARRIE.—At Barrie, on Tuesday, 25th March, at 11 o'clock a. m.
TORONTO.—On the second Tuesday of April, at 11 a. m.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIII.

Mar. 30, } REVIEW { Ps. cxix. 1-16.
1879. }

GOLDEN TEXT.—"Thy word have I hid in my heart, that I might not sin against Thee."—Psalm cxix. 11.

HOME STUDIES.

M. Ezra iii. 1-13; vi. 14-22..... Lessons I., II.
T. Neh. i. 1-11; ii. 1-8..... Lessons III.
W. Neh. iv. 7-18..... Lessons IV.
Th. Neh. viii. 1-8; xiii. 15-22..... Lessons V., VI.
F. Ps. i. 1-6; ii. 1-12..... Lessons VII., VIII.
S. Ps. li. 1-13; xxxii. 1-11..... Lessons IX., X.
S. Ps. lxxxiv. 1-12; cxxxix. 1-12. Lessons XI., XII.

Repeat in each lesson, Title, Golden Text, and Outline.

1. The Second Temple: Ezra iii. 1-13.—How long were the Jews in captivity in Babylon? when and by whose authority did they return to their own land? Who was their leader? The high priest? What did they do for the restoration of public worship? When did they begin the offerings? What annual feast was observed at this time? What measures did they take for the rebuilding of the temple? When were its foundations laid? With what religious ceremonies?

2. The Dedication: Ezra vi. 14-22.—By whom was the rebuilding of the temple hindered? What decree did Darius issue? What prophets encouraged the people in the work? When was it finished? Describe the dedication? What yearly feast was celebrated?

3. The Mission of Nehemiah: Neh. ii. 1-8.—Give the intermediate history. How long an interval between this lesson and the last? What had Nehemiah heard about his brethren in Judea? How did the news affect him? What request did he make of the king? Who was King Artaxerxes? What was the king's answer?

4. The Builders Interrupted: Neh. iv. 7-18.—What did Nehemiah do on his arrival? Describe the progress of the work. Who conspired to hinder it? What great difficulties had Nehemiah? How did he guard against the hostile plots? With what success?

5. The reading of the law: Neh. viii. 1-8.—In what time was the building of the walls completed? What did Nehemiah then do? What request did the people make of Ezra? What did Ezra do? When was the assembly held? What feast was observed at that time? Describe the reading. How was the law explained? What religious service attended the reading and explanation?

6. The keeping of the Sabbath: Neh. xiii. 15-22.—How long did Nehemiah remain in Jerusalem? Where did he then go? What did he find on his return? What did he do? How was the Sabbath profaned? What reproof did he give the nobles and rulers? What measures did he take to prevent the sin? With what success?

7. The way of the righteous: Ps. i. 1-6.—Who was the author of this Psalm? Who is pronounced blessed? How is the good man happy in his disposition? In his course of life? In his end? How do the wicked differ from the righteous in these respects?

8. The King in Zion: Ps. ii. 1-12.—Who was probably the author of this Psalm? What is its great subject? Who is the King in Zion? How doth Christ execute the office of a King? By whom is He opposed? How does the Lord regard this opposition? Can it succeed? What has the Lord decreed concerning Christ's kingdom? What warning is given to His enemies? What blessing is pronounced upon those who serve Him?

9. The Prayer of the Penitent: Ps. li. 1-13.—Who was the author of this Psalm? How does he confess his sin? What is his sin? How is every sin against God? How does David implore pardon? What is the only plea we can make as sinners? For what else did David pray? Do we need to offer this prayer? What is sanctification?

10. The Joy of Forgiveness: Ps. xxxii. 1-11.—On what occasion and by whom was this Psalm written? What is said of sin forgiven? Can we hope for forgiveness without repentance and pardon? What is justification? What are the fruits of justification? Rom. v. 1-10. Does religion deprive people of joy? Who of people should be joyful?

11. Delight in God's House: Ps. lxxxiv. 1-5.—Who was probably the author of the Psalm? On what occasion was it written? How does the Psalmist express his desire for God's house and his delight in it? Who are called blessed? Meaning of valley of Baca? By what name is the Lord called? What will be the portion of them that walk uprightly?

12. The All-seeing God: Ps. cxxxix. 1-12.—How is God's omniscience described? What does David say of such knowledge? How is God's omnipresence described? What is said of the darkness and the light?

Give the answers to the Catechism questions of this quarter.

THE lords of the admiralty in England have refused to appoint Presbyterian chaplains for naval squadrons, but have complied with a request to appoint Roman Catholic ones.

THE clergy of the Church of England are trying to form a "Clergy Co-operative Association." Its design is something like that of the Farmers' granges on this side of the water. What next?

THE Free Church, of Scotland, has instituted a new scheme of Bible-class instruction. Public competitions are to be held at intervals and prizes offered to those who show the best acquaintance with certain prescribed text-books. Paley's "Evidences," and Rawlinson's "Historical Illustrations," are among the books.

OUR YOUNG FOLKS.

BAKING THE CAT.

NORA GRAY was very fond of "house-teen," as she called it. She had a little broom and dust-pan, a set of dishes almost large enough for grown-ups to use, and a regular doll's house, full of real furniture. How she would fly around with her little duster and set things straight! The dolls were paraded in their chairs, everything was put in place, and the little black-and-white kitten was told that she would be shut up if she "dis'rang'd anything."

Papa and mamma and grandma praised Nora so much for her neatness and industry that the little girl began to think she was quite a wonder.

"I guess I could keep house for mamma," she said, "as well as not. I could make pies, I know; I've seen cook make them a fousand times."

One day cook went to see her sick brother. Mamma was busy in the parlour with a visitor, and Nora thought she would make a pie for tea.

"Mamma will be s'prized" she said "when my pie is all done, and I guess the lady will wish she had such a child."

So Nora went to the kitchen and began to work in earnest. First she thought she would get some flour; then she must have some raisins, as much as a cup full; then some butter and eggs. She got a pie-plate, and broke an egg into it, shell and all. Then she stirred in some flour.

"It's drefful dusty," she said, and, indeed, it was. She scattered the white dust all over her blue dress, and it flew into her hair, and got rubbed on her rosy cheeks. After the flour came the butter and raisins. What a beautiful pie it was!

While Nora was in the kitchen, the lady in the parlour began to play upon the piano. Nora was very fond of music. She liked it even better than she liked cooking.

"I s'pose I must hurry," she said, "and get my pie done, and go in the parlour, 'cause that music is most as good as a hand-organ and monkey."

Just then the kitty came in, looking as if she wanted some pie too. Nora carried the pie to the stove. The oven door stood wide open, and as she put her pan in kitty jumped in after it. The music sounded gayer than ever, and Nora was in such a hurry to get to it that she shut the oven door slam! and poor kit was a prisoner.

In the parlour, with mamma and the lady, Nora forgot all about her pie.

In a little while Bridget, the cook, came home. As she opened the kitchen door she heard a sad voice say, "Macow! Macow!"

"Sure, 'an the cat must be somewhere on the primseses," she said.

She looked in the pantry, under the table, in the washtubs, but no cat was to be seen; and all the time Bridget heard "Macow! Macow!" as plain as could be.

"There's no use in looking all day for nothing," she said. "I'll see if me oven is hot a bit for me biscuits."

She opened the oven door, and out jumped the cat and sprang upon her shoulder; and after kitty streamed the butter and raisins that Nora had put in her pie.

Bridget screamed so loudly that mamma heard her right in the midst of the music. The lady stopped playing, and they all rushed into the kitchen. There sat Bridget with the buttered cat in her lap, and on the floor in front of her was a strange-looking little lake of butter, with raisins like tiny islands dotting it all over.

"O, Bridget, you spoiled my pie!" screamed Nora.

"Yer pie, is it? And sure ye came mighty near spilin' t'le cat. If the fire had been hot, sure ye'd had a fine mate pie by this time."

Poor Tabby jumped from Bridget's lap, and went up close to Nora as if she would say: "You needn't mind; I wasn't hurt any."

When mamma and her friend saw that the cat was as well as ever, they burst into a hearty laugh. As for Nora, she felt like crying, but at last she made up her mind to laugh too.

Nora made a famous housekeeper when she grew older, but she didn't cook any more while she was a little girl without asking her mother's permission, and she never came so near baking the cat.—*Zion's Herald*.

THE NEW SCHOLAR.

A NEW scholar arrived, after the beginning of the term, at — academy—a well-dressed, fine-looking lad, whose appearance all the boys liked. There was a set of gay fellows, who immediately surrounded and invited him to join their set. They used to spend their money in eating and drinking and amusements, and often ran up large bills, which their friends sometimes found it hard to pay.

They wanted every new scholar to join them; and they always contrived, by laughing at him or reproaching him, to get almost any boy into their meshes. The new boys were afraid not to yield to them. But this new scholar refused their invitations, and they called him mean and stingy—a charge oys are particularly sore at hearing.

"Mean!" he answered; "and where is the generosity of spending money which is not my own, and which, as soon as it is spent, is to be supplied again, with no sacrifice on my part? Stingy! Where is the stinginess of not choosing to beg money of my friends in order to spend it in a way which those friends would disapprove of? for, after all, our money must come from them, as we haven't it, nor can we earn it ourselves. No, boys, I do not mean to spend one penny in a way that I should be ashamed to account for to my father and mother, if they asked me."

"Eh, not out of your leading strings, then? Afraid of your father; afraid of his whipping you; afraid of your mother! Won't she give you a sugar-plum? A precious chap, you!"

"And yet you are trying to make me afraid of you," said the new scholar, boldly. "You want me to be afraid of not doing as you say. But which, I should like to know,

is the best sort of fear—the fear of some of my school-fellows, which is likely to lead me into everything low, weak and contemptible; or fear of my parents, which will inspire me to things manly, noble and high-toned? Which fear is the best? It is a very poor service you are doing me, to try to set me against my parents, and teach me to be ashamed of them."

The boys felt there was no headway to be made against such a scholar. All they said hurt themselves more than him, and they liked better to be out of his way than in it—all the bad boys, I mean. The others gathered around him; and never did they work or play with greater relish than while he was their leader and friend.

ANOMALIES OF ENGLISH SPELLING.

ONE of the principal difficulties in learning the English language is the inexplicable manner in which most of the words are spelled, the twenty-six letters of the alphabet vicing with each other to represent the forty or forty-two sounds of the language in the most bungling and disorderly manner.

Be the capacity of a child ever so good; yet he must spend years in learning these "curiosities of literature," while foreigners can only master our noble language by a vast expense of labor, patience, and time.

The Protean nature of the vowel sounds is familiar to all. A few amusing examples will show that the consonants are nearly as bad.

B makes a road broad, turns the ear to bear, and Tom into tomb.

C makes limb climb, hanged changed, a lever clever, and transports a lover to clover.

D turns bear to beard, a crow to crowd, and makes anger danger.

F turns lower regions to flower regions.

G changes a son to a song and makes one gone.

H changes eight into height.

K makes now know and eyed keyed.

L transforms a pear into a pearl.

N turns a line into linen, a crow to a crown, and makes one none.

P metamorphoses lumber into plumber.

Q, of itself, hath no significance.

S turns even into seven, makes have shave, and word sword, a pear a spear, makes slaughter of laughter, and curiously changes having a hoe to shaving a shoe!

T makes a bough bought, turns here there, alters one to tone, changes ether to tether, and transforms the phrase, "allow his own" to "tallow his town."

W does well, e.g., hose whose; are becomes ware, on won, omen women, so sow, vie view; it makes an arm warm, and turns a hat into—what?

Y turns fur into fury, a man to many, to to toy, a rub to ruby, ours to yours, and a lad to a lady!

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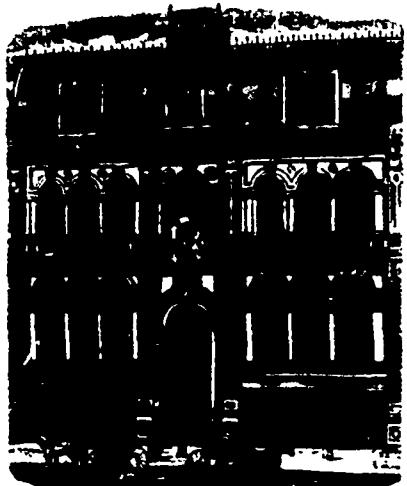
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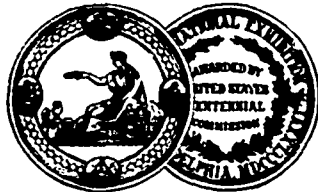
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A Re-union of Graduates & Students will be held in the evening.

Parties wishing to attend may obtain Certificates for the Grand Trunk and Great Western Railways which will entitle them to tickets to Toronto and return at ONE FARE AND A THIRD for the double journey by applying to

JOHN ROSS, Knox College, Toronto. Knox College, March 18th, 1879.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in St. Andrew's Church, London, on Tuesday, the 8th April, at 7.30 p.m.

Rolls of Presbyteries and all documents for transmission to the Synod should be in the hands of the Clerk not later than the first day of April.

The Committee on Bills and Overtures will meet in St. Andrew's Church, at 4 p.m., on Tuesday the 8th April.

Arrangements are being made with the different railways for reduced fare to and from London. Certificates will be sent in due time.

WM. COCHRANE, Clerk of Synod.

Brantford, March 11th, 1879.

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