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NOTES OF THE WEEK.

THE Presbytery of Quebec has nominated Dr. Cochrane, of Brantford, as Moderator of the next General Assembly.

ON a recent motion respecting the introduction of an organ into the Beeton Presbyterian Church, forty members voted yea, twenty nay.

THE Synod of Montreal and Ottawa meets in St. John's Church, Cornwall, on Tuesday next, the 13th inst., at half-past seven o'clock in the evening.

THE Presbyterian congregation of Parkdale have secured two lots on Dunn avenue, near Queen street, and will shortly commence building operations.

WE are pleased to notice that the salary of the Rev. D. H. Fletcher, of McNab street Presbyterian Church, Hamilton, has been increased by \$400.

PRINCIPAL Grant, of Queen's College, Kingston, has been notified that a bequest of \$8,000, besides a bursary of \$1,000, left by the late Dr. Spence, is now, by the death of his widow, at the disposal of the college authorities.

THE Rev. A. B. Mackay, recently of Brighton, England, is to be inducted to the pastoral charge of Crescent street Church, Montreal, on Friday next, the 16th inst. Mr. Mackay and his family arrived in Montreal in the beginning of this week.

THE congregation of Charles street Presbyterian Church, in this city, has extended a hearty and harmonious call to the Rev. J. Hogg, Oshawa. Should the rev. gentleman see it to be his duty to accept, he will enter upon an important, and promising field. The salary offered is \$1,800.

AT the recent convocation of McGill University the degree of LL.D. was conferred on the Rev. Dr. Jenkins of Montreal, Moderator of the Presbyterian General Assembly; and that of M.A. upon Mr. George Dickson, B.A., Rector of the Hamilton Collegiate Institute. Both gentlemen well merit the distinction thus conferred on them.

AT last meeting of Lindsay Presbytery, the Rev. J. McNabb, Beaverton, resigned his appointment as Commissioner to the General Assembly, when the Presbytery satisfied with his reasons, reluctantly accepted his resignation and unanimously appointed the Rev. D. D. McLennan, Kirkfield, as Commissioner in his room.

AN interesting conversation took place on Monday night at Morin College, Quebec, given by the Alma Mater Society, which was attended by the *elite* of the city, and only terminated shortly before midnight. Addresses were delivered by the Principal, Rev. Dr. Cook, Hon. D. Ross, Professor Weir, Mr. Pilkington, and Professor Johnson, LL.D., of Montreal.

RUSSIA must be in a sad condition. Since the recent attempt to assassinate the Emperor, fears have been entertained of outbreaks, especially in St. Petersburg. Nihilism seems to be very powerful in the large cities, and the government is doing what it can to repress it by military measures. Arrests are frequent; many are taken up on the merest shadow of suspicion. What will be the final result no one can predict; but it looks now as if serious events were at the door.

THE annual meeting of the Trustees of Queen's College was held on Wednesday and Thursday of last week. The following gentlemen were elected Trustees for five years:—Rev. Dr. Neil, Seymour; Rev. R. J. Laidlaw, Hamilton; Sandford Flemming, C.E., C.B., Ottawa; D. B. MacLennan, Esq., M.A., Q.C., Cornwall; N. J. MacGillivray, Esq., B.A., Montreal. Dr. Neil and Mr. MacGillivray were re-elected. Mr. Frank Ireland was appointed Secretary-Treasurer of the Board of Trustees for the ensuing year.

THE Rev. W. R. Cruikshank, the recently inducted pastor of St. Matthew's Church, Montreal, was on Tuesday last the recipient of a framed illuminated address, accompanied by a beautiful silver inkstand and a combined writing case and desk, from the Sabbath school and congregation of the Victoria Mission, Montreal, where he has laboured for the past eight months. Mr. Cruikshank was also presented with a purse containing a handsome sum of money from the ladies of St. Paul's Church, Montreal.

A LARGE surprise party called at the residence of Dr. Stanbury, Bayfield, and presented Mrs. Stanbury with an address expressive of the congregation's high appreciation of her services as organist, and several valuable articles of silver ware. Mrs. Stanbury replied in suitable terms, and thereafter a pleasant evening was spent in conversation, music, readings and discussing the contents of the baskets filled with the good things which the ladies had provided.

AT a meeting of the Board of Managers of the Barrie Presbyterian Church held on the 1st inst., the following resolution was carried unanimously, viz.: "That in consideration of the efficient and continuous labours of the Rev. John Leiper, and the success which has attended his ministry in all its different departments, the Board of Managers feel it to be their duty in acknowledgment of these services, to place three months of the coming summer at his disposal, either to visit the Old Country or travel on this continent as may suit his convenience, and they hereby undertake in conjunction with the Session to provide the necessary supply."

WE have received printed copies of three sermons by the Rev. E. Wallace Waits, of Stratford, whereof the following are the titles: (1) "Melchizedek and Christ as Royal Priests—an Action Sermon preached

in St. Andrew's Presbyterian Church, Stratford, on the occasion of the Communion, October 6th, 1878;" (2) "Influential Meditations in the Night—Concluding Lecture of the second series on Remarkable Nights, or Nights Worth Remembering, delivered in St. Andrew's Church, Stratford, on Sabbath evenings during the winter of 1878-9;" (3) "David and Jonathan—a sermon preached to the Independent Order of Odd-fellows." These discourses contain many eloquent and forcible passages, and will well repay perusal.

PRESBYTERIANS don't always take kindly to the modern style of "debt raising" as the following from a St. John (N. B.) contemporary very plainly indicates: "Mr. Edward Kimball is a gentleman who has attained some celebrity in the United States as a 'Church debt raiser.' He hails from Chicago. He has been in St. John on business for some time past, and learning that St. Andrew's Church was in debt he conceived the happy thought of freeing it from its encumbrances. He asked permission of the church authorities to occupy the pulpit on a Sunday, and after some consideration his request was granted. A large congregation was present at the morning service yesterday forenoon when Mr. Kimball commenced to preach, but when he was about to conclude there were few people in the church. It seems that in finishing his sermon, Mr. K. introduced his plan of relieving the church from debt. As a first call he wished to take the names of those who would give \$750 within two years, and he called on the church authorities to take around slips of paper to the congregation. A more astonished congregation has seldom been seen, and instead of enthusiasm, indignation was aroused. The majority of the congregation retired at once, leaving Mr. Kimball in the pulpit, and his 'debt raising' scheme a failure. Mr. K. preached in the evening again, but he did not make any effort to clear off the debt."

DURING last week the revival services in the Drill Shed at Guelph continued to be well attended, and the interest manifested was unabated. Mr. Hammond has now left, but we understand that the meetings continue up to the time of our going to press. Many have been remaining to the enquiry meeting on each occasion, and several local ministers have expressed their opinion that much permanent good has been effected. The "covenant book" signed by the professed converts is said to contain over 800 names. It is quite possible that Mr. Hammond is too sanguine, but his estimate—founded, he says, on experience—is, that out of one hundred apparent conversions, ninety-five will prove real. Their ages vary from eight to seventy-two years, but the greater part of the work has been done among the young. We believe, however, that even in cases of conversion by ordinary instrumentalities, the preponderance of the number of young converts over that of those who are converted at an advanced period of life is just as great as it is during revivals. There is an emphatic promise to the young in the words, "Those who seek Me early shall find Me." Previous to Mr. Hammond's departure from Guelph he organized an Evangelistic Union, with officers, so that when any particular district in the neighbourhood required workers they could communicate with the Secretary and help would be at once forwarded. From Galt also, and from Hespeler there are accounts of crowded meetings being held with beneficial results.

PASTOR AND PEOPLE.

DR JOHN HALL ON THE PASTOR'S WORK.

Dr. John Hall, of New York, has lately delivered three lectures to the theological students at Yale, of which the following is a brief report:

I. ON THE PASTOR BEGINNING HIS WORK

To-day I discuss the pastor beginning his work. I do not take into account those ministers whose names are adorned with S.S.—“stated supply” but which I interpret “saving salary.” I believe that the minister should sustain such a relation to the congregation as will justify him in speaking of them as “my people.” In choosing a field it is wise and modest for the young minister to choose one that will not be too exhausting in its demands on his as yet untried strength. Failure at this time is apt to be very disastrous. When he has chosen his place, let him work as though he always expected to work there. I think the young minister should contemplate making a home of his own. His failure or success will depend to a great degree on the partner he chooses. I believe it is the experience of society that celibates are not noted for their sweetness and gentleness. The home has much to do in making the minister more human, gentle, wise and tender. When a man has found a place to live, one of the first rooms that he needs to arrange is a study. Let it be sunshiny, plainly and simply furnished. Let it be clean. Let no one confound the odour of sanctity with that of tobacco. If you are extravagant in anything, let it be in books. Know what is in your books. One or two good sets of books, as Smith's Bible Dictionary, and Matthew Henry's Commentary, will do you great service. Make the best use of the books you have, and you will find as the years go by that your books will increase faster than you can read them.

Where should the pastor have his study? I prefer not to have it away from one's home, as in the church. It is more accessible, and the influence of his home will be a healthy and harmonizing one.

You will meet many people. Do not be too hasty in expressing your opinions. Do not be too free to make confidential friends. Do not make more than one a year. People with various motives will try to prepossess their pastor. So be slow and careful, and do not say much. Sometimes in a parish there are persons who are recognized by all as good and holy. Be prompt to recognize such. Cultivate all such, and let it be known that such are congenial to you, rather than the bright, the showy, the influential. When you are making your earliest calls avoid talking about persons. The virtue of silence in this also is a cardinal one.

There should be nothing in a minister's dress that will make a strong impression of any kind. His manner should be serious. Seriousness is compatible with the truest manliness. He should have the seriousness of gravity—the seriousness of great interests. Beware of frivolity. I think the minister should make his associates largely among ministers, and he should choose those who will help him most. Don't be slovenly in your dress, your style, your manner, your way of keeping engagements. Make the best use of your resources. Don't bring out all your best things first. Do not waste your material. You are to keep yourself strong and active and Christlike by the constant indwelling of the Spirit of God.

II. THE PASTOR AND HIS WORK.

Pains should be taken that nothing prevents your making pastoral visits. It is very necessary for you to know the people in their homes, and for the people to know you. The little children and the young people should know you. The men should know you. It is only in this way that you can get a distinct idea of the wants of your people, and so be enabled to adapt your preaching to them. Do not begrudge the time thus spent. In freely conversing with humble people you will get side lights, or particular testimony that will make you a stronger man and a better minister for many a day to come. Let this visitation be done impartially. It is not always wise to lead in prayer, but often it will be expected, and it will sometimes be a bright spot in a dreary day. Do the work of an evangelist. We ought to do this in relation to the rich, eminently. Some of our older churches are dying out, and should be replenished by bringing in

just this class. The minister should direct, supervise, and control the benevolent movements of the church. In the temperance work, if he let others take charge of it, he will have all kinds of seed sown. Do not coddle drunkards, but tell them their criminality. The pastor should keep the people interested in missionary work. The Sabbath school should be regarded not as a separate institution, but as the church teaching the young. The minister should be head and front in this work. Pastoral conferences should be more frequently held. We are so afraid of sacerdotalism that we do not make enough of this kind of work. It does not in the least approach the confessional. The minister is present merely as a Christian friend. We must in all this work try to maintain in our hearts simple love to Christ, which will make the work natural.

III. THE CONGREGATION IN GOOD WORKING ORDER.

One of the first things to be considered is the building. Be sure to get a good, sensible building committee. I think that we should care, in the first place, for the acoustic properties of the house. I think it is a great mistake to model our churches on the plan of the cathedral. Adequate light and ventilation ought to have very great attention. I think that it is very essential that the building should be paid for. The money should be given outright, as a gift to God.

The sexton should be a genial, quiet, sensible man; and, if possible, entirely in sympathy with the pastor and his work. He should be prompt and ready. A great deal of good or harm may be done by the way people are shown to their seats.

I think it is the duty of the pastor to find work for the body of his hearers. It is comparatively easy to do this in the case of ladies, but with men it is harder. Still there is much for them to do, which need not interfere with their business.

There are various kinds of ministers: the fossil ministers, who are cut out at the seminary, and who hold their form all their lives—formal ministers—funeral ministers—fluent ministers—flippant ministers—funny ministers. None of these suit us. The minister is to be a live man, a real man, a true man, a simple man, great in his love, great in his life, great in his work, great in his simplicity, great in his gentleness.

There are three things that pertain to the congregation. 1st. They are to be instructed. 2nd. They are to worship. 3rd. They are to work. The great power of the minister and the congregation together is the Holy Spirit. If He is present they will go away—not saying, what a clear sermon, what a beautiful sermon! They will not say much. They will go to their closets and to their knees.

WALKING WITH GOD.

Walking with God is a Christian duty and the grand characteristic of a Christian life. Let us see what is implied in it.

First, similarity of feeling with God—loving what He loves and hating what He hates. “Can two walk together except they be agreed?” In order to do this we must submit ourselves to God, no longer walk contrary to Him, but give up our will to His. We must receive Jesus Christ as our Saviour from sin, and seek through Him the renewing and transforming power of the Holy Ghost. God will meet the sinner so as to permit him to walk with Him only in Jesus Christ. The sinner cannot walk with God clad in the filthy garments of sin and self-righteousness. He must be stripped of these, and be clothed in the righteousness which comes of being found in Christ. Being justified by faith we have peace with God, through Jesus Christ our Lord. There is therefore, now, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Hence, it is implied, also, that this walk is by faith—faith in the testimony of God concerning Jesus Christ as the way of acceptable walking with Him—faith accompanied by obedience leading us to set the Lord always before us, and striving to please Him always, in all things.

Walking with God implies activity in efforts to do good. Thereby will we be “labourers together with God.” So Jesus walked here on earth. “He went about doing good.” “He that saith he abideth in Him ought himself also so to walk even as He walked.”

It implies, also, that we must be of a forgiving spirit, for such was Christ. Any one who thinks

he is walking with God and at the same time holds a grudge against another which he is unwilling to give up, is surely deceiving himself.

Communion with God in the exercises of prayer, praise, and the study of the Scriptures, is implied also, for thereby we converse with God, as those who walk one with another.

With this, there must be Christian communion and fellowship with all whom God receives to walk with Him, conversing with one another of things pertaining to the kingdom of God, praying with and for each other, and, let me add, also, coming together to the table of the Lord to break bread in remembrance of His death as that by which they have the privilege of walking with God, and in the observance of which ordinance, they are strengthened in their walk,—coming together there as Christians of different denominations but all one in Christ Jesus, there, certainly, if anywhere, this oneness ought to be manifested. Let no doctrinal differences hinder, so long as the doctrinal opinions which each may hold do not hinder either from walking with God.

God does not require us to make more of what we may think a doctrinal error than He Himself does. A conscientious error in doctrine which does not hinder the soul from communion with God is one which He will overlook; if he would not, who then could walk with Him? But did not Jesus overlook conscientious errors on the part of His disciples? instructing them, indeed, that they might learn better, but not excluding them from following Him and sitting at His table on account of such errors. If we would walk humbly with God we must do the same, remembering that we ourselves are not infallible, and may err in the interpretation of the Scriptures.

Again, walking with God implies progress. In the first stages of it we have but little strength,—can but creep, as it were,—for we are but babes in Christ but we must not remain such, we must become strong in the grace that is in Christ Jesus.

Finally, it implies a desire to be like God in holiness of character. One reason why so many walk contrary to God is because the way of walking with God is a way of holiness. That is the name by which it shall be called. “It shall be called the way of holiness: the unclean shall not pass over it, but the redeemed shall walk there.” “Noah was a just man, and perfect in his generations, and Noah walked with God.”

A WORD IN SEASON.

Kilstein, a pious German minister, once heard a labouring man use the most awful curses and imprecations in a fit of passion, without reproving him for it. This so troubled him that he could scarcely sleep the following night. In the morning he arose early, soon saw the man coming along, and addressed him as follows:

“My friend, it is you I am waiting to see.”

“You are mistaken,” replied the man; “you have never seen me before.”

“Yes, I saw you yesterday,” said Kilstein, “whilst returning from your work, and heard you praying.”

“What! heard me pray?” said the man. “I am sure now that you are mistaken, for I never prayed in my life.”

“And yet,” calmly but earnestly replied the minister, “if God had heard your prayer, you would not be here, but in hell; for I heard you beseeching God that He might strike you with blindness and condemn you to hell fire.”

The man turned pale and tremblingly said: “Dear sir, do you call this prayer? Yes, it is true; I did this very thing.”

“Now, my friend,” continued Kilstein, “as you acknowledge it, it is my duty to beseech you to seek with the same earnestness the salvation of your soul as you have hitherto its damnation, and I will pray to God that He will have mercy upon you.”

From this time the man regularly attended upon the ministry of Kilstein, and ere long was brought in humble repentance to Christ as a believer.

“A word in season, how good it is!” “Be instant in season and out of season; rebuke, reprove, exhort with long-suffering and patience.”

It is easy to find fault, to pick flaws, to criticise and condemn. But can we improve upon what we blame, and is our life exalted enough to authorize us to act as censors of our friends? Do we not all live in glass houses?

OUR CONTRIBUTORS.

NOTES FROM FORMOSA

[The following interesting letter from Rev. K. F. Junor, has been handed us by the Convener of the Foreign Mission Committee, and we make room for it with pleasure, feeling certain our readers will peruse the details therein given with unmixed satisfaction.—Ed. C. P.]

MY DEAR BROTHER. It is now a long time since I wrote you last and a long time since we heard from you. Our delay has been caused by our taking a trip round the stations and my desire to send you as full an account as possible of our trip. I will mention sometimes small details that may seem insignificant, but I believe you will get a very much better notion of the mission and of our life. For some time it had been contemplated that Mrs. J. should take a trip through the stations as she was anxious to see them. We arranged for starting on Tuesday, 19th of Nov. but I had a severe attack of fever for four or five days previous, so that we could not. On Wednesday however we determined to start. We had prepared provisions for two weeks and had everything ready, but we could not procure coolies to carry the chairs.

But let me describe more particularly. First, a sedan chair. Imagine two long bamboo poles, eighteen feet long, and suspended between them a square basket chair about four and a-half feet long and two feet wide, with four upright bamboo poles on which rests a roof or cover, from which roof hang curtains of water-proof cloth, and you have a sedan chair. The colour is green. Put three Chinese coolies, two before and one behind, with these poles on their shoulders, and you are ready for the road. The chair is easily procured but without the coolies it is of little use, and they are difficult to procure. Some of your readers may think I exaggerate when I say that it is utterly impossible to describe the vexations and annoyances they bring you. You can't travel without them, unless you walk, which Mr. McKay has preferred to do mostly, but he is a perfect Hercules to walk, and will walk any ten men blind in a few days, if they try to keep up with him.

We next had to prepare places for carrying provisions, clothes, etc., for a two weeks' journey. These are four baskets, in sections, and water-proof. One coolie carries two of these suspended from a bamboo pole. Each weighs perhaps from thirty to forty pounds.

We were detained for three days by the scheming and trickery of the coolies. They knew we wanted to go, and they banded together to ask exorbitant prices, which I would not give. It is an actual fact that one of these men will waste a whole day in dispute for no higher a sum than a few *cash* (a *cash* 1-12 of a cent.) On Friday, the 22nd, we got started, but not till 9 a. m. whereas all had agreed the previous night to be ready by 6 a. m. To the very last minute they tried to extort a few more *cash*, refusing to move on this and that paltry excuse, the final one being that it was now too late, and that they would not get the first stage done before dark. They of course wanted higher pay for travelling after dark. Oh, the exasperation! If only one could be independent of them, if you could go by horse or mule or ox or any way. If alone, I could manage, but I was comparatively at their mercy. We got started however at 9 a. m. as I have said.

We go down to the river and cross in a boat, and set off across the rice fields for Tiong-lek, our first stopping place, twenty miles distant. In half an hour we come to the Pat-li-hun chapel, at which, however, we do not stop. For an hour and a half we continue travelling through rice fields. Here let me describe the district of the Pat-li-hun chapel, a good illustration of the Chinese method of cultivation. Opposite our house and across the river is a hill or mountain 3,000 feet high, behind which, to the south stretches for fifteen miles a level table land from 1,000 to 800 feet high. To the right of our house, across the river, and between this table land and the sea, is a low plain about three miles by five or six. This is the "Pat-li-hun" district, and in the centre is the chapel. From the table land side of this valley run down streams, through deep gorges into the plain. These streams are dammed up and reservoirs formed. The whole plain is carefully laid out in terraces. These terraces, one or more, or *all*, can be flooded at any time from these reservoirs, the water running from one terrace to another. This is the method of irrigation all over the north of Formosa. The rice (usually two crops in the

year) is planted, then the land is flooded till the rice is about ripe, when the water is allowed to run off. The roads through this valley (and similarly in all the valleys) consists simply of the embankment artificially thrown up between the different lots or farms on these terraces. There are no fences here, except some few of bamboo, lots being divided by these embankments, some of them about one and a-half, others two feet in width. Along such a road we travel for an hour and a half when we turn off to ascend to the table land. It is a hard and steep ascent, but when descended, from the top the sight is grand. Looking along the edge of the table land you see it cut by deep gorges, each sending its quota of refreshing, life giving water to the plain below. Looking out to sea, between you and it stretches the lovely valley, laid out with faultless regularity and dotted here and there with clumps of trees in the midst of which are the houses of the inhabitants. After pausing a few minutes to look at scene, we start off across the table land through fields of tea and potatoes, corn and sugar cane. Here is a good road on which a carriage might travel. At twelve we halt behind a fence of tall grass and sit down for dinner. In half an hour we are off again. At 1 p. m. we are rejoiced to meet Mr McKay coming to meet us. About 3 p. m. we come to the edge of the table land and look down on a beautiful valley stretching away to the south west towards the sea. Descending, we turn away to the south-east through a winding path between low hills, and in a short time come out into another valley. Entering this valley and upon the main road between Bangka and Tiong-lek we pass on towards the latter place, which we reach about dusk. Before reaching Tiong-lek we come to quite a large *Hakka* town. The *Hakkas* are emigrants from the more northern provinces of China and keep pretty distinct from the other peoples of Formosa.

In Tiong-lek is the best hotel in Formosa. When I speak of a hotel I know you have no more idea of the thing than if it were in the moon, so I will describe. We stopped on the street and in the midst of a great crowd. The hotel seems to consist of two houses, one behind the other, with an interval of twenty feet between them. This interval, saving a space of twenty feet square, is covered in and divided into little berths of about four or five feet square, in each of which are stretched a few boards for a bed for guests. Mr. McKay had secured for our party a suite of rooms which I shall attempt to describe, premising that they were the best in the establishment. The buildings were all of mud bricks, the floors of mother earth. Off the open space above mentioned, and in the house most remote from the street was a kind of court opening on this open square. In this were a table, four chairs and a small mud fire-place for cooking. Off this room were four of the above mentioned little bedrooms, two of them having two beds, very much like a berth in a steamer. Our room was a little larger than the rest, being about five by seven. The open room was our kitchen and dining-room, and although the pigs failed, despite repeated drivings, to forego their ancient right of possession, but quietly (as possible) and persistently (as was natural) fed under the table and chairs, yet we felt our lot so much above the thousands, we said that we were thankful and full of content. Mrs. McKay's cook prepared tea. After tea we had a fearful time with coolies. We wished to get new chair and burden coolies at cheaper rates and send the Tamsui ones about their business for their ill-conduct. It took till twelve o'clock before we could approach anything like satisfaction for the morning's start at six a. m. I assure you it takes an experience of travelling here to make a man understand the almost infinite and infinitesimal difficulties that made such a *world of care* to such men as Livingstone. We were up at half past four a. m. and off at half past six a. m., glad to get out of the filth of the hotel to take breakfast somewhere on the side of the road. By the way I forgot to say how the rooms were lighted. In each room was a little stand or rack, on top of which was a small tin saucer, in which was the oil for fluid and a little strip of wood pith for wick. As it burned you shoved it out to the edge of the saucer. The two beds, a small table and the above lamp constituted the furniture of the room, everything else needed on the journey must either be carried or you must do without. Thursday, twenty-third, at half past six a. m., we are off for Teckcham. We take breakfast and dinner on the road. We breakfasted on the steps of a roadside temple erected for sacrifice to devils and the god of the earth. They are very

plentiful everywhere, and are usually about the size of a small fireplace at home, built of stone, plain or often ornamented. In them are little pots of the ashes of sandal wood, the remains of little sticks of that wood burned before the idol. A great crowd watched us intently whenever we ate, guessing at the dishes and asking their names. So was it at every meal. After breakfast we ascended to another plateau about 600 feet high, which we travelled over till two p. m. It was in some places rugged and sandy and in others stretched out like a prairie. At two p. m. we came to the edge and had one of the finest views we had yet seen, the valley in which lay the city of Teckcham. The valley stretched as far as the eye could reach cultivated to the highest degree and covered with villages, known by the clumps of trees among which they lay. You never see here the sign of even a large city till you are right upon it, the houses being low and hidden by the trees. We crossed several rivers in large scows after descending from the plateau. Before entering Teckcham we passed through another large *Hakka* city. After passing through this we came to the gate of the only walled city in North Formosa, Teckcham. Here was opened, only a couple of weeks before, our fifteenth station. The two principal cities in North Formosa are Teckcham and Bangkah, the former being the larger, and walled. It has been the principal prefectural city and the centre of the literati. They both boasted that we would never be able to have a chapel in them. Mr. McKay made several efforts before but did not push them very strongly any further than to feel the way to full establishment. A few weeks ago one of the helpers and his brother went to the city to try and secure a house by rent or sale. All property in the interior of China and out of Treaty Ports must be held by natives. Hence all the chapels are in the names of converts. These two above mentioned went to Teckcham and found a man who was willing to rent a store. They took a mortgage on the man's building, and when all the papers were made out properly they sent word to Mr. McKay. He and Mrs. McKay immediately went down to see about turning the store into a chapel. As soon as they (the people) knew the building was for a chapel there was a row among the baser sort. They banded together, several hundred of them, and threatened the workmen and the owner to do all kinds of things. Mr. and Mrs. McKay took up their quarters in the building, and resolved not to be driven out, and waited there during the eight or ten days of repairs till it was finished, when (having now a somewhat comfortable place to stay in instead of outside) they took possession of the chapel. All opposition soon died away and now instead of opposition, nine-tenths of the citizens are very favourable to our work. In fact it is very popular. Teckcham is a very fine city of 80,000 people. The wall is about sixteen feet high and twelve feet thick. As soon as we entered the city there was great excitement, heralds running ahead announcing our coming. Soon a great crowd collected which followed us to the chapel. In fact there was always a crowd at the chapel from daylight till long on in the night.

On Sunday morning the gong was sounded (the gong is the regular Chinese institution taking the place of our bell) and the people assembled for worship, the chapel being crammed. Mr. McKay and Ah Hoa, his first convert and the helper who is to be stationed at Teckcham, preached. After service intimation was made that all who were sick might wait and be helped; scores came that day. Some with diseases of the eye, some with horrible ulcers, some with toothache. In fact representatives of a large number of ills came. Many were instantly helped such as those with eye, skin and tooth troubles. Some were given medicines and some were told to go to the hospital at Tamsui. People were coming at all times for medicine. They would bring presents which of course were not accepted. The most honourable or honouring present in Teckcham was "*Betel nut*" fruit. This nut with the Chinese (especially in Teckcham) takes the place of "gum" at home. They chew it, but to a much greater extent than gum is used. The nut is wrapped up in a curious manner in the leaf of the tree, the leaf having been first smeared over with lime or rather mortar, either white or (more generally) coloured red. Men, women and children chew this to a disgusting extent. The trade in *Betel nut* is therefore very large. There is no doubt in my mind that the medical work done in the country by Mr. McKay is far more extensive than that done in the hospital in

Tamsui. Many of the cases, of course, are of the simplest kind and when Mr McKay is going hurriedly only such cases can be attended to; but more serious cases than one would imagine are treated, and treated very successfully too, when there is time. Very few physicians have such opportunities of large practice as Mr. McKay has, and he is skillful enough to take full advantage of them. The hospital in Tamsui labours under great disadvantages from the miserable character of the building. Notwithstanding all which, the work which it does is a noble one and the Church owes much to Dr. Ringer for his gratuitous services, which I hope she will do herself the honour of acknowledging in some way. Sometimes there were four services on Sabbath in Teckcham, and probably 150 cases attended to, with crowded houses each time. Who will say how much good was done? I wish you could catch the inspiration of standing by and seeing the work. It is the Lord's work, and He will surely and fully acknowledge it, rest assured. One good feature was that a great many of the crowd came regularly to the services showing that real interest was drawing them. On Monday, we (Mr and Mrs. M, Mrs. J. and myself) went out to see the city. Such crowds. The Prince of Wales in Toronto would not make a greater commotion. Mrs. J. was a great attraction, for there never was a European woman in Teckcham before, except the wife of the captain of a vessel wrecked near here. She passed through, but to many Mrs. J. was the first European woman they had ever seen. We went to a large temple wherein are the most curious idols I have ever seen. They were made specially to be hideous. Some were as large as sixteen feet high, all human figures, some only a few inches; but all were fearfully contorted both in form and feature. Some had tongues a foot long hanging out on their breasts. Some with their eyes almost hanging out of their sockets. One had a movable lower jaw, which, worked by a spring, inspired the more ignorant with terror. All were intended to be hideous in order to frighten the people. The temple was to the goddess of mercy, which is a particularly pretty figure of a woman; making it all the more singular that she should be surrounded by so much ugliness.

When we went in we found a woman engaged in making request to the goddess. The process is as follows. She desires some good thing and comes before the goddess to see if her desire will be granted. Before the goddess is a table. On the table, among other things, are pots of the hollow bamboo. These are about fourteen inches long or deep and six inches broad. They are full of split sticks of bamboo about eighteen inches long and half an inch wide. She takes one of those pots with the sticks, and going down on her knees, shakes it round in such a way as to make one of the sticks fall out. She takes up the stick, looks at the characters on it and lays it on the table. She then takes up two blocks, many of which are lying on the table. These blocks are as if a bean were split in two along its longest diameter and parallel to its flat sides, making two blocks, each having a flat and a convex side. She takes a block in each hand, and, bowing repeatedly, and constantly repeating something inaudibly, casts them on the floor. If they fall in reverse order, that is one block with the flat and the other with the convex side down she is supposed to have her request granted. If otherwise, she is refused. But she keeps constantly going over all this process until she succeeds in throwing them so that they fall properly. This particular case succeeded at the second throw and she went off looking quite elated. In the meantime the crowd around laughed and talked and helped her to pick up the sticks etc., and seemed to be quite jolly over her failure and also over her success. Worship is performed by bringing little tapers of sandal wood and sticking them up before the particular idol to be worshiped. Coming out of the temple Mr. McKay started a hymn which we all sang, which rapidly increased the crowd. Mr. McKay and the helper then spoke to the people and we returned home. Monday night we had service again. On Tuesday morning we were up at five, and ready for the road by six, but our coolies refused to move, some of them keeping out of sight. Finally we had to send the Yaman and the Mandarin, when they soon made their appearance, and by seven we were off for Sin-Kang. We struck off to the south-west for the sea, travelling along the sea beach for several miles and then turning inland ascended and traversed immense sand hills. The wind was blowing hard, but fortu-

nately on our backs. The air was full of sand, coarse, like hail, and fine as dust. Nothing would keep it out. For miles we traversed it, and at a very slow rate, for it was hard walking for the coolies. When we returned across this tract a few days later we found long stretches of sand hills twenty feet deep, that had no existence on this crossing. The sand is white, almost as snow. We travelled through these drifts till about 2 p.m., when we came to a range of hills. Passing through these by an artificial cut we came into a new world—a lovely valley, all traces of sand left behind. This was the Sin Kang valley, and in half an hour we were at the chapel. This is our most southern station, three days' journey from Tamsui. It is different from the other stations being among the *Sek Hoans*, who are not Chinese. They are descendants of the aborigines who have submitted to the Chinese rule and speak the Chinese language. The helper at this station (Ho) is also a Sek Hoan. They are poor, industrious (in a way) but much lower than the Chinese. On Wednesday Mr. McKay and I started for *Dulan*, a Chinese town on the sea coast, about three miles off. The wind since Tuesday morning had been blowing a gale and the sand clouds were something fearful. In going to this town sometimes the wind fairly blew us off our feet. At the town we went to the market where the people collected. Mr. M. drew a good many teeth and spoke to the people, when we started back. Service in the chapel, with a nice full house. This station was established in April 1873, consequently here were many Christians. They form a cheerful quiet community, and it was truly pleasant to think of them as Christians in the midst of such a dense wilderness of heathenism. On Thursday, Mr. M., the helper and myself started for a great gathering to take place at another town about four miles off. One of the gods was to be honoured, and a feast was the method. They had hired a theatrical company to assist at the celebration. The god was in a bamboo tent, on a table covered with very handsome ornaments, pagodas etc., of sugar, fancy cakes in profusion. These were food for the god. He was supposed to extract the spiritual essence from them, leaving the lower substance for the people to feast upon afterwards. The theatricals occupied a tent immediately opposite. Chinese theatricals have the merit of being innocent. The idea is costume to amuse and astonish the people by its variety and gorgeousness; in both of which they succeed. The element in the music is noise, gongs and cymbals being the principal instruments. Their costumes are gorgeous certainly. Their music is deafening, and kept up while the speaking is going on. This is not singular when you know that the actors speak a mandarin dialect which nobody understands. Their object is to amuse by hideous faces, splendid costumes, and grotesque motions. In all these they succeed, for a more silly thing it is impossible to conceive. The people were Hakkas. Mr. McKay extracted some teeth, conversed with the people and we departed. In the evening we had another pleasant service in the chapel. On Friday morning at six o'clock we started north for Teckcham over the sand hills. Fortunately the wind had moderated, so we were not blinded. We reached Teckcham about three p.m., and had a good rest, but only by bolting the doors to keep the crowd out. Mr. McKay was suffering fearfully from toothache from a tooth which no one can pull out apparently, at least four or five have pulled at it without moving it. He is still suffering from the same cause, a month later.

On Saturday morning, at six, we were again ready for the road, which lay north-west to the sea coast to Ang-Mng Kang. You will not know where this station is, as it is a new one and not marked on the map. If you have a map, draw on it a line to the sea coast, which is half of a line from that point to Tiong-lek. Then making a line from Teckcham to Tiong-lek the base, Ang Mng Kang will be at the apex. If you mark a spot between the "N" of the Nana-sha river and the sea, you will have about the position. Here our 12th station was opened about a year ago. The chapel is a private house, accounted for in this way. A man living in the village was north and heard the gospel and believed it. He came to Mr. McKay and begged that he would come and preach the gospel in his village, offering to vacate his house and give it for a chapel. This showed sincerity; moreover, he was a great opium smoker and wished to give it up. Mr. McKay went down (of course he had been there before for he has preached the gospel in every place in North Formosa), the man gave up his house, which was

fitted up as a chapel and the people have proved themselves as very faithful. There is now a fine congregation. The helper stationed here is Giet. As I have said, we left Teckcham at six a.m. on Saturday travelling north west. At eight we climbed a steep ascent of about 800 feet to a splendid plateau, and travelled at this elevation nearly all the way to Ang-Mng Kang which we reached at eleven. The country looked exactly like Canada. We remained here during Sabbath and had four services to crowded houses every time. On Monday morning at six we started for Tiong-lek, some of the people escorting us some distance from the town. We travelled still on the plateau mentioned, the same we had passed over from Tiong-lek to Teckcham. At twelve we took dinner in a pretty grove at a little village. An admiring crowd watched proceedings sometimes rather closely. At three we entered Tiong-lek and took up our old quarters in the *Grand Hotel*. Tuesday morning, at six, we were off for Au-Po (pronounced au-paw a). We travelled still over the same rolling plateau of the first day. We journeyed north east. About five miles from Au-Po-a we entered a lovely valley among the mountains. It was more of a gorge than a valley, for often it was only a few yards wide with sides several hundred feet high. Through this we travelled for several hours, when we came out on the banks of a large branch of the river flowing past Tamsui. This stream joins the main river just a little below Bangkok. Passing through quite a large city we came to the chapel, which is in a very pretty situation looking out upon the river. Right opposite across the river is a fine range of mountains several thousand feet high.

Ho is the name of the helper here. The chapel is large, and in the evening, at service, was pretty well filled with an attentive congregation. It was opened in June 1876. The helper is past middle age, all the rest being young men. He had been a very strict vegetarian, a very numerous class in China. In the morning (Wednesday) we took a boat and crossed the river, then crossed a narrow island, then across another larger river and landed in Bangkok, and by eight were in the chapel. Without waiting long here we passed through Bangkok down the bank of the river to Toa-tin-tia, a city a mile below Bangkok, where are the "Hongs" of the foreign merchants. About one quarter of a mile below this is our next chapel, Toa-liong-pong, opened in August 1875. Simply calling here, we passed on to Lun-a-teng, opened July 1878, where we (Mrs. Junor and myself) took boat for Tamsui, where, after a sail of two and a half hours we arrived at three, having been two weeks all but two days on the road. The whole distance travelled was about 200 miles and the chapels in order are: (1) Pat-li-hun, opposite Tamsui; (2) Teckcham, two days south; (3) Sin Kang, one day further south; (4) Ang Mng Kang, one half day north-west from Teckcham; (5) Au-po-a, one day north-east from Tiong-lek, but only a few hours from Bangkok; (6) Bangkok, up the river twelve miles from Tamsui; (7) Toa-liong-pong, a mile and a half from Bangkok, nearer Tamsui; (8) Lun-a-teng, two miles nearer Tamsui. The trip was most profitable to us and we trust also to the Church.

The great meeting has taken place and was a great success in every way, I fully believe. On the 18th of December it took place, and from it we feel sure the native Christians here have gone home much strengthened. The meeting was held at Toa-liong-pong, a mile or so from Bangkok. This is the month during which the greatest number of heathen feasts is held, and is usually the finest month in the year so far as weather is concerned. As soon as we returned from our trip round the stations, we set about the preparations for the meeting, or rather Mr. McKay did, for I could not do much towards it.

Very many of the Christians here at the various stations have never seen each other, and have had really very little idea of how many others there were or what they were like. If it were possible to bring them all to one place so that they could see and know each other we know much good would result. This now has been done. On the day before the meeting every station sent two men to help in fitting up for the occasion. It was something like a large picnic, for all the people would have to be fed, coming from a distance (as far as three days' journey). The expense was borne entirely by the Christians themselves and they contributed willingly and plentifully. The Toa-liong-pong chapel stands in a large, level field on the main road to Bangkok. About one and a half miles off

a large tent was erected opposite, or out from the door of the chapel. Tables, holding eight each, were provided for 600. Those for the men were set out under the tent; those for the women were set in the chapel. There were over 100 women present, a remarkably large number. The day was spent in singing, speaking, etc.

Mrs. Junor had her sewing machine present with which they were wonderfully interested. The day will long be remembered by the people, and something like the remembrance of the Church at home from some such great fact as the late union of the churches. As the great union meetings of the Church in Canada were a stimulus and a strength, so was this meeting to the hitherto disjointed little communities of Christians here. They now know their unity and something of their strength. Peculiarly auspicious was the day. It had been raining for over a week, but on Tuesday the rain ceased, and on Wednesday the day was all that anyone could wish. We feel very thankful to our Heavenly Father that He thus favoured us. Since the meeting we have had rain nearly all the time. We are now looking forward to two or three months' rain. To-day it is very cold, the thermometer standing at 40.

Our Christmas is somewhat of a sad one to us, our hearts and memories going back to the last one when we were among our dear friends, in our own land, and our family complete. Now our vacant chair is never out of our remembrance.

REMINISCENCES OF SIXTY YEARS ON THE OTTAWA.

In the summer of 1818, a number of emigrants from Perthshire, Scotland, got from the Government a free passage to Canada. Three vessels were chartered, the "Jean" of Greenock, the "Curlew" of London, and the "Sophia." Our family consisted of ten, five boys and three girls. I was the third eldest and in my twelfth year. Although I could read English quite correctly, I could not speak it. Young as I was, I have a distinct recollection of what transpired in our circle from that time to this. I cannot give the precise dates. We arrived in Quebec in seven weeks and three days from Greenock. There were but two steamboats then running between Quebec and Montreal, "The Car of Commerce" and the "Montreal." We got to Montreal in the first named, early in the month of October. The steamers then had to be drawn by oxen and horses past the current at St. Mary to the place of landing. There was no wharf at Montreal then. Long planks were used for a gangway. There was but one ship in the harbour, said to belong to the Hudson's Bay Company. The town then presented a shabby appearance, with narrow, crooked streets and old fashioned houses, many of them having iron shutters to their windows. Where St. Ann's Market now stands, was a reservoir, for the filth and rubbish of the town. What is now Craig street was then a natural swamp, with only a few scattered houses north of it, and none toward the mountain but the McTavish house which was said to be haunted by a ghost. The place presents a different appearance to-day, the whole space being laid out in broad streets at right angles, with shops, churches and magnificent private residences. When the immigrants all arrived we were sent to Lachine by carts. Our passage up the Ottawa was by batteaux rowed by French Canadians. In three days we got to Point Fortune, and our luggage was transported mostly in ox carts past the Long Sault to Hawksbury. We were there a Sabbath, and the Rev. Mr. McKelligan preached to us. When the boats arrived we reloaded and started. We had to camp in the woods at night. One night we were surprised to see a large canoe putting to shore at our camp, with a numerous crew, all speaking Gaelic. These men were engaged in the trouble between Lord Selkirk and the Hudson's Bay Company. After three days' rowing we arrived at the Chaudiere Falls. As early as the year 1800 there was a settlement commenced by the late Philemon Wright on the north side of the Ottawa, but the south side was a wilderness. That summer the 100th regiment was disbanded and located upon land in the township of Goulburn. The late Colonel Burke was the Government agent. As our location was in the township of Beckwith, with no road to it, and as it was now late in the season the people built huts of poles covered with pine branches. When the men were absent choosing their land some of these huts caught fire and some valuable

articles were burnt. Afterwards, when the Rideau Canal was building, Commissary Fletcher in turning over a flag for worms to fish with, discovered some gold coin. Neither the number nor the value was stated. He advertised his discovery but no claimant appeared. There was an old man of the name of John Gow, a butcher, who was known to have had money, and who died shortly after his arrival. This man was believed to have been the owner of the hidden treasure. Many of the immigrants whose means were exhausted would have suffered, were it not for a few who had means, and assisted their neighbours. One worthy to be named was the late John Stewart, who lived near Ashton. This section of the country is more broken by swamps than the western section, which added greatly to the hardships which the early settlers had to endure, as everything had to be carried on men's backs. When roads were opened across swamps, trees were laid lengthwise to walk upon. The late Duke of Richmond, then Governor-General, was obliged to do the same when passing through to inspect the country. To the great loss of this section, that nobleman died of hydrophobia on the 20th of August, 1820, in Chapman's barn, about three miles from the village of Richmond.

The settlers who had no teams exchanged work in logging; and it was not unusual to see the wife, with a handspike, helping her husband. For the first two years Indian corn and potatoes were the staple articles of food. As there were no mills, some procured pepper mills, and those who had not even a pepper mill carried their grist upon their backs to the house of the nearest neighbour who had one, and ground it by hand. With the exception of three or four far advanced in years, all the first pioneers have passed away, leaving their successors comfortably settled on clear farms and many with good stone houses and other comforts, living under the freest, and if honestly worked, the purest Government under the sun. Among the settlers were some pious men and women from the parish of Comrie, and meetings were got up for worship on the Sabbath, men taking turns in reading the Word and prayer. One Sabbath a couple of strangers made their appearance at the meeting, one middle-aged, the other a rather good looking young man. A hint was given that the elder of the two was a preacher. He was invited to engage in worship, but declined until all was over, when he took the Bible and read the third chapter of Paul's Epistle to the Galatians, in Gaelic, with strong Breadalbane twang, "O, a Ghalatanaich amadeach, co a chuir druidd-eachd oirbh?" "O foolish Galatians, who hath bewitched you?" on which he laid strong emphasis. It turned out that he was a Baptist preacher from Gleggarry, who having found out that a handsome young woman had arrived in Beckwith, had accompanied the young man to aid him in his efforts to get himself a wife. The next day they got Kate Maclaren persuaded to accompany them and become Mrs. John Fisher. The preacher's text amused the youngsters for many a day afterwards. In the year 1821 the Rev. Mr. Bell, who ministered to the Perth settlers, came to Beckwith and dispensed the Lord's Supper at Franktown, in Wickham's tavern, in a room over the bar-room, and the late David Maclaren, Esq., the father of Professor Maclaren of Knox College, Toronto, acted as elder. The preacher took for his text Rev. iii. 2. "Be watchful and strengthen the things which remain that are ready to die," and his after address was founded on the words, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." The people got up a subscription in kind; Mr. Bell applied to the Secession Synod for a minister; and in 1822 the Rev. George Buchanan arrived. He was an aged man, with a large family of eight daughters and two sons. All went well until some men, with more conceit than religion, discovered that he was not a minister of the Church of Scotland, and created trouble in the congregation. The first Presbytery met in the township of Beckwith in a log shanty covered with basswood scoops. Mr. Buchanan was Moderator. The other ministers present were Mr. Bell of Perth, Mr. Glen of Richmond, and Dr. Gemmel of Lanark, who was received, and preached an excellent sermon founded upon the Apostle Paul's charge to Timothy, "Be watchful in all things," etc. In the year 1825 I was living in Perth. Apostolic succession was not so rampant then as now. The Rev. Mr. Harris, the Episcopal minister, and Mr. Bell, Presbyterian, established a union Sabbath school. Each in his turn attended and opened the school—

Christian-like. In 1823 the settlement was in a very distracted state. The late Hon. Peter Robinson brought out a large number of Roman Catholic emigrants from Ireland called Ballagiblans. They got land in the townships of Ramsay and Huntly. They were supplied with shanties and rations, and when that failed they helped themselves to other people's gear. The first militia muster took place at Carleton Place. The officers met for refreshment in the only tavern in the place. A large number of the Roman Catholics surrounded the house, and none could get out until one John Fummerton fired a shot from an upper window. The officers then got out and a general fight ensued, and ended in the overthrow of the ruffians. After that they marched like a regiment, took guns from the settlers, and threatened to drive them out of the country. They were determined to take the life of one Captain Glendenning. Upon seeing a number of them coming to his house he jumped into the cellar. They entered the house, and though they could not find him, he could hear their murderous threats. As soon as it was safe for him he started through the woods for Perth and informed Colonel Powell of the state of matters. The militia was called out under Captain Matheson, and Colonel Marshal called out the Lanark militia, and scoured the settlement. Some of the ruffians were shot, the most of them cleared out, and those that remained got so tame that they gave no more trouble. In the fall of 1826 the Rideau Canal was commenced. The late Hon. Thomas McKay and Mr. John Redpath had the building of the first eight locks. At first the canal was to be the same size as the Grenville Canal, but that being considered too small, a stop was put to the work until Colonel By got powers to make the canal upon a larger scale. During this time Mr. McKay built St. Andrew's Church, Ottawa. The first minister was the Rev. John Cruikshank, whose pastorate continued from 1829 until 1843. He was succeeded by Rev. Mr. McKid, who did not remain long. The next minister was the Rev. Wm. Dunie, a man greatly beloved by his congregation. He died in 1847. In 1844 a small portion of the congregation were not satisfied with the course pursued by Mr. McKid and resolved to secede from the Scotch Church and join the protesting party in sympathy with the Free Church. In the fall, the Rev. Henry Gordon of Gananoque paid us a visit, and a meeting being held, a congregation was formed. We rented a small chapel belonging to the English Methodists, and Mr. Thos. Wardrope, who had finished his studies for the ministry and was then Grammar School teacher, preached to us all winter with much acceptance. In 1845, the first Synod being held in Cobourg, we deputed one of our number to represent our cause, with the prayer that Mr. Wardrope would be ordained and inducted as our pastor, which took place shortly after. We purchased two lots and built a substantial frame church, 60 x 40 feet, now known as Daly street Church. In a few years it was deemed necessary to erect a gallery, and in a short time it was found necessary to enlarge the building by adding twenty feet to it in length. The congregation still increasing, it was deemed advisable to start a mission in the western part of the town. The Presbytery appointed commissioners to ascertain if any were willing to volunteer to form another congregation. A meeting was held for that purpose, and a few volunteered, who made arrangements to meet for worship in the Mechanics' Hall in Mr. G. Hay's block. Preaching was supplied by missionaries and others, and the meetings progressed most favourably. One of the members met with Professor Young, who stated that our success depended upon the choice of a pastor, and recommended a young man, Rev. William Moore, then assistant to Dr. Topp, Toronto. This was communicated to the managers, who applied for a hearing which was granted, and a unanimous call was given to Mr. Moore to be our pastor. The call was accepted, and in 1866 he was inducted in charge of the new congregation. A temporary building was at once erected on a lot purchased on Bank street. It was comfortably finished and seated for about 200. It was soon found necessary to provide more accommodation, and steps were taken which resulted in the erection of the elegant church known as Bank street Presbyterian Church, the Rev. Wm. Moore, pastor. About this time the Rev. Mr. Wardrope received a call from Guelph which he accepted, and the Rev. Wm. McLaren of Belleville succeeded him. It was thought

(Continued on page 444.)

BOOKS AND MAGAZINES.

Canadian Methodist Magazine.

For 1891 Samuel Rose.

The May number of the "Canadian Methodist Magazine" contains a large number of readable pieces in prose and poetry, and it is very fully illustrated.

Joy Bells for the Sunday School.

Toledo, Ohio: W. W. Whitney.

This collection of Sabbath School Hymns with music occupies 160 pages. The selection of hymns is suitable, and the melodies are in general simple and pleasing.

Sketches by Mark Twain.

Toronto: Belfords, Clarke & Co.

This Canadian edition of the American humourist's inimitable sketches is well printed and beautifully bound, and will no doubt well reward the enterprise of the publishers.

Harper's Magazine.

New York: Harper and Brothers.

The May number of "Harper" contains a variety of interesting articles, aptly illustrated by over one hundred engravings. The high literary character of the publication is well sustained.

The Nemesis of Faith.

By James Anthony Froude. Chicago: Belfords, Clarke & Co.

The historian has made a raid on the field of the theologian. His book is in the form of a series of letters, and is written in that free and easy style which worldly-minded people so much affect when they speak of religion. We have glanced into it here and there and are nearly satisfied. It is considerably "advanced." Mr. Froude asks more questions than he can answer. He had better fall back upon the catechism of his childhood—if he ever learnt one.

The Princeton Review.

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

The May number of the "Princeton" contains articles on the following subjects: "Force, Law and Design," by President Porter, D.D., LL.D., Yale College; "Continental Painting at Paris in 1878," by Phillip Gilbert Hamerton; "University Work in America," by Prof. B. L. Gildersleeve, John Hopkins University; "Science and a Future State," by Balfour Stewart, LL.D., F.R.S., Manchester; "The Final Philosophy," by Dr. Francis L. Patton, Chicago; "The Critical Estimate of Mosaism," by Rev. Alfred Cane, D.D., England; "The Idea of Cause," by Francis Bowen, Harvard College; "A Plea for Free Trade," by Arthur Arnold, London; "The Supremacy of Conscience and of Revelation," by Lyman H. Atwater, D.D., LL.D., Princeton College. These are all subjects with which the minds of the thinkers of the present day are occupied, most of them are of very great importance, and the names of the writers furnish a sufficient guarantee for their being ably treated.

Abbott's Commentary—John.

New York: A. S. Barnes & Co. Toronto: Hart & Rawlinson.

This is a book of 245 pages, octavo, well printed, tastefully and strongly bound, and copiously illustrated. The full title is "An Illustrated Commentary on the Gospel according to St. John; for family use and reference, and for the great body of Christian Workers of all Denominations." The author, Lyman Abbott, D.D., son of Jacob Abbott, the well known writer, is himself already well known as a commentator. The commentary now before us, from the brief and fragmentary perusal which we have hitherto been able to give it, appears to be one of the best for general use which we have seen. Few will dispute the principles of interpretation enunciated in the introduction, and these principles are well carried out in the body of the work. The author does not occupy space in detailing the processes of thought, but he gives the results; and although he states the conclusions of scholars, he troubles his readers as little as possible with their controversies. In order to render the work intelligible and serviceable to all classes, even to those who know no language but the English, the many references to the original Greek which are to be found on every page are in every case accompanied by the English equivalent; and all quotations from foreign or ancient writers are translated. In this way the book adapts itself to the unlearned, while at the

same time it preserves its character as a learned work. The spirit in which Dr. Abbott approaches his work, and the feeling with which he regards it, are plainly manifested in the concluding paragraph of his Preface, which is as follows:

"No work is more delightful than that which throws us into fellowship with great minds; of all work the most delightful is that which brings us into association with the mind of God. This is the fellowship to which the student of the Bible aspires. I can have for those who use this work no higher hope than that they may find in its employment some of the happiness which I have found in its preparation, and that it may serve them as it has served me, as a guide to the Word of God, and through that Word to a better acquaintance with God himself."

A commentator who thus feels will do his work faithfully, heartily, and with due respect for the sacred character of the material in his hands. The illustrations in the book are numerous and well executed, and they are always of such a nature as to throw considerable light on the text. Intending purchasers can be supplied by Messrs. Hart & Rawlinson, King street, Toronto.

JOHN THE BAPTIST.

So soon, my God! to try my mission down,
To have my body chained to this dark house,
My desert home, vast, toothless, wild and free,
Changed for a cell like this, where neither ray
Of sunlight penetrates, nor breath of air
To cool my throbbing brow can find its way.
Oh! dull, dark, compassionless, these walls
Keep staring at me with their sickly, foul,
Uncouth adorning, great black filthy stains,
And mould of countless years, white overhead,
Around, and underneath me, drapes, with soft
And noiseless weaving, cobwebs intricate.
Such death-like stillness reigns, my very sighs
Seem to reverberate between the bounds,
The narrow limits, of my dismal home;
And when to God my cry is poured out,
The words seem but to strike the low black roof,
And straightway back are thrown upon me.
Yet all is well, He doeth all things well,
Who bade me carry forth the joyful news
Of peace and pardon to a guilty world;
Nay, more, to tell of the Messiah, nigh at hand,
Who, coming from a land of holiness,
From presence of the One Omnipotent,
And bringing with Him of that holy power,
Should set the long-bound prisoners free,
Should change the darkness into light, and bring
A new glad life to souls that dead in sins
And trespasses, were passing on, by slow
But certain progress, into death eternal.
Dear Lord! I did not tire of that sweet toil,
That Thou should'st bring me hence to pine
Perchance long years in idleness, with lips
That might have made the lands acquainted with
The wonders of thy name, closed evermore;
Nay! for a season only; afterwards
In lands where no dark prison walls shall cage
My faculties, my tongue shall sing uncurbed
The new grand song of praise and victory.
Shall I complain that for a space of time
He bids me stand and wait with closed lips?
O no! for well I know that even this
Dark shadowed silent service He receives;
And if a doubt crept in upon my soul
By subtle working of man's enemy
That this might not be He, the promised Lord
And Saviour of mankind, I humbly pray
That He may pardon that dark thought.
Before my troubled brain there crossed a vision,
Shadowed and yet visible, the semblance
Of a lamb, gentle and quiet, who rudely borne
Along by cruel hands, nor cried, nor gave
By sound or action movement of resistance;
This I beheld and wondered at, while tears
Unbidden came to ease my scrawling heart,
A voice I heard, whose burden this, "He is
To slaughter brought, even as a lamb, and as
A sheep before her shearers still is dumb,
So openeth He not His mouth." O Christ,
Thou Lamb of God, who taketh sin away,
Even sin of the world, if Thou shalt thus be slain,
Thou before whom angels veiled their faces,
And worshipped trembling, Thou whose word can change
The storm into a calm, and troubled waves
Make still; from chaos can bring form and light,
Thou! who from death can rescue quick
And sure, must Thou so die? O love, so strange,
So high, so deep, so vast, incomprehensible!
Then welcome suffering, confinement, shame,
Or cruel death! and thanks to Thee, O God,
For but a faint resemblance of this pain.
Thus to lay down my little all for Him
Is no small boon, and thus to die is gain,
The narrow tomb is but the gateway bright—
Straight opening into light, and rest, and heaven.
Gospel, and April, 1879.

J. S.

NEED OF MORAL DISCERNMENT TO APPREHEND GOSPEL TRUTHS.

The great truths of the Gospel require for their apprehension some moral discernment. How can a thoroughly selfish man understand the truth of Christ's divinity? Divinity to him means force or quantity

rather than quality of being. How much would you know about the Apollo Belvidere if one should simply tell you that it consisted of so many cubic inches of white marble, and weighed so many pounds? What plea of its beauty would those words convey to you? Some such quantitative notion of Christ's divinity a selfish man may get, and it is the only idea of him that we find in the writings of many theologians. Such a notion may well be disputed about, but it is of no practical value. To apprehend the beauty of Christ's character, in which His divinity chiefly resides, one needs much schooling in the services of obedience and love. And the more men know of this the less they will be inclined to dispute about it.

Christ is our example; but he who supposes that Christ's work consists simply in furnishing us an example has a very inadequate idea of what man needs and of what Christ is. It is true that we have some power of copying, by observation and volition, the conduct of those that are better than we are; but it is also true that the lives which are mainly the result of imitation are defective and unlovely lives. "That peculiar character," says Dr. Mozley, "which we admire in another, would become quite a different one in ourselves could we achieve the most successful imitation. The copy could never have the spirit of the original, because it would want the natural root upon which the original grew. We ought to grow out of our own roots; our own inherent propriety of constitution is the best nucleus for our own formation." This, then, is what we need—the healing, the quickening, the replenishing of our spiritual life. It is not a model to grow by; it is "more life and fuller that we want." This is what Christ came to bring: "I am come that they might have life, and that they might have it more abundantly." By faith in him we are made partakers of his nature, and thus the very elements of virtue in us are reinforced. The tulip bulb does not need a full grown tulip to look at that it may learn how to blossom; it needs to feel at its own heart the warmth of the sun and the moisture of the soil. Not Christ before you as an example, but "Christ in you," communicating to you the vitalizing energy of his own eternal life, is the power of God unto salvation.—*Sunday Afternoon for May.*

FAITH IN JESUS CHRIST.

No better, no simpler definition of faith has been given than that of the late Horace Bushnell: "It is an act whereby one person, a sinner, commits himself to another person, a Saviour." If we lost our way and met with a trustworthy guide, we know what it means to trust ourselves to his knowledge and guidance. We know what it is to have our children trust themselves to our wisdom and love. It is just the same, this religious faith; we commit ourselves, lost and ignorant, to one who loves us, and knows, even to Christ; what princes and peasants must do, if they want the pardon and the adoption and the eternal blessedness.

Be thyself blameless of what thou rebukest. He that cleanses a blot with blotted fingers makes a greater blot.—*Quarles.*

WITHIN the last year Queen Victoria has given \$25,000 to the temperance cause. Four members of the Royal household are total abstainers.

THE London "Christian" states the deplorable fact that 1,885 of the 5,241 shares of a recently registered brewery company at Carlisle are held by clergymen. Ministers of the gospel in this country would not thus abet the great source of domestic misery and crime.

LORD COLERIDGE, in his recent charge to the Grand Jury in Bristol, England, before whom two murder cases were to come, said: "Drunkenness is the vice that fills the jails of England. If we could make England sober, we could shut up nine-tenths of her prisons."

ONE day a Christian man was pressing on some Roman Catholic neighbours the danger of neglecting their soul's salvation, and in doing so set before them the terrors of the hell that awaits the impenitent. One of them turned on him and said, "You are a father; could you make one of your children unhappy for his whole life, even if he had offended you ever so deeply? And will God be less merciful to us than an earthly parent would be towards his children? If we have been so unfortunate as to offend Him, still will He not spare us?" "Spare you!" answered the other; "how could He do that, when He spared not His own Son!"

Scientific and Useful.

RECIPE FOR BATTER BREAD.—One pint of meal, 1½ pints of milk, 2 eggs, 1 teaspoonful of lard, a little salt; beat up the eggs very light, pour in the milk, then sift in the meal; melt the lard and mix in. Requires about half an hour with a good fire to bake.

CHARLOTTE RUSSE.—One pint of cream, whipped light; 1½ oz. gelatine, dissolved in 1 pint of hot milk; whites of two eggs, beaten to a stiff froth; 1 small tea-cup of powdered sugar. Flavour with bitter almond or vanilla. Mix the cream, eggs, and sugar; flavour, and beat in the gelatine and milk last. It should be quite cold before it is added. Line a mould (or dish) with slices of sponge cake, or with lady's fingers, and fill with the mixture. Set upon the ice to cool.

THE ZULU ASSEGAI.—The Zulu assegai is somewhat like a spear; but there are two sorts, the war assegai and hunting assegai. The former has a long handle and a short blade, and the warrior never lets it go out of his hand—he is disgraced if he loses either his assegai or shield in battle; but the hunting assegai he throws, and is so dexterous that he can hit a mark of six inches square to a certainty at a distance of forty yards, and can drive the weapon into a tree or animal at a greater distance. The Zulu makes two holes in the head of his assegai, which he calls its eyes; for, he will say, "it cannot without eyes see where it is going."

HOW TO SWEEP.—First, cover with cloths and papers all articles such as books, fancy work, upholstery, and even some of the pictures. Open doors and windows; use a full, soft broom, moving tables, stands, and sewing machines; in many places use a whisk-broom, kept for the purpose; where a larger could not be used with effect. Have a dust pan at hand, and every little way take up the dirt. This saves the carpet and you raise less dust. Remove the cloths carefully, and do the dusting, and you will be surprised how light a job it is. Now, when everything is put in order, keep it so. That is the key. Let every member of the family observe it. "A place for everything and everything in its place," if lived up to by each, will make housework a pleasure instead of an irksome task. For days it will but be necessary to brush up a little here and there—a mere nothing.—*The Housekeeper.*

GARDENING.—A thoughtful writer recommends to every man, especially in the autumn of his life, to take to gardening, if he has not already experienced its pleasures. Of all occupations in the world it is the one which best combines repose and activity. It is not idleness; it is not stagnation; and yet it is perfect quietude. Like all things mortal it has its failures and disappointments, and there are some things hard to understand. But it is never without its rewards, and perhaps if there were nothing but successful cultivation the aggregate enjoyment would be less. It is better for the occasional shadows that come over the scene. The discipline, too, is most salutary. It tries our patience and it tries our faith. But even in the worst of seasons there is far more to reward and encourage than to dishearten and disappoint. There is no day of the year without something to afford tranquil pleasure to the cultivator of flowers, something on which his mind may rest—rest with profit and delight.—*Boston Transcript.*

REST REQUIRED.—The true worker understands the importance of rest, and rarely overtaxes himself; consequently he can work at any time. Many a man can work only at particular seasons and in particular moods. His mind is like a horse running loose in the pasture, and he cannot always catch it; at least, it will take some time to bring it up and put it into harness. Now it is evident that a man can do nothing in twenty minutes if it takes him half an hour to get his mind at work; but the true worker has his powers always at command. In any odd fifteen minutes he can do a full quarter hour's work. These fragments of time count up in the long run. The gift of work must be accompanied with the gift of resting. To get the most money out of a team of horses, not only must they be pushed hard when under harness, but between work hours they must be unharnessed, rubbed down, and made most comfortable. Some men manage their minds in so bad a way as to leave the harness on over night. They worry over their work during the intervals of labour, so that when they come back to their toil they are half exhausted before they begin. But the noted workers are those who in intervals of toil take things more easily. Such a one, when the work hour is over, drops his task and unharnesses his mind. Then when called again to his work he can put his whole strength in it.

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CANCERS CURED.
DON MOUNT, October 2nd, 1875.
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.**
Address, Dr. WOOD 167 and 169 Maria street Ottawa.

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G. BLACKETT ROBINSON, *Editor and Proprietor.*

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TORONTO, FRIDAY, MAY 9, 1879.

HOME MISSION DEFICIT.

WE gladly make room in another column for a letter recently received by Rev. Mr. Warden, enclosing a contribution towards the Home Mission deficit, in the hope that it will stimulate many others throughout the Church to "go and do likewise." This letter breathes the right spirit. Till very lately the Valleyfield congregation was a supplemented charge, drawing from the Home Mission Fund for the support of its former pastor. It is now self-supporting, yet notwithstanding the increased demands upon the people in this connection as also in connection with the building of a new church, one of their number, in gratitude for the assistance derived from the Home Mission Fund in the past, forwards his contribution to aid in removing the present indebtedness of the fund. Are there not many others who will follow the example thus set?

We have not learned what response has been given to the appeal made throughout the Church generally, or what efforts are at present being put forth by Sessions and others, but we do earnestly trust that many are at work, so that long before the Assembly meets the full amount required will be obtained. We believe this to be a matter of very great importance. We repeat, what in a former issue we said, that to begin another ecclesiastical year with a heavy debt means disaster to our Home Mission work. What minister would care to accept an appointment to Manitoba with the almost certain prospect before him that before the year ends he would be called upon to relinquish twenty-five or fifty per cent. of the small salary promised him, because of the inability of the Home Mission Committee to meet its pecuniary engagements? Who, of the class of ministers desirable for such charges, would care to accept a call to a supplemented congregation when there is no reasonable prospect of the supplement promised being paid in full?

The removal of the present indebtedness of the Home Mission Fund without delay is therefore a matter of the greatest importance

to the future of the Church. Are there any congregations that from any cause have failed to contribute during the year just closed to the Home Mission Fund? Such congregations as a matter of justice, not to speak of loyalty to the Assembly, should make their contribution during the present month. We think the time has come when the name of every delinquent congregation should be published in the Annual Report of the Home Mission Committee, and its minister and Session faithfully dealt with by their Presbytery. Because a congregation has already contributed liberally according to its numbers and wealth, we trust that this will not prevent any Session from putting forth a special effort to obtain additional contributions towards the removal of this debt.

Without waiting to see what action the Assembly will take, let all who have at heart the Church's prosperity do what in them lies to wipe out this indebtedness before the close of the present month.

QUEEN'S COLLEGE.

CONVOCATION took place on the 30th ultimo. There was a large gathering of students and their friends. It was a gala day in Kingston. That is one advantage connected with a college situated in a quiet retreat. The inhabitants turn out to enjoy the day. The occasion is one of interest to all. Especially is it so to the fair sex, with whom students are always great favourites. The "limestone city" put on her best to celebrate the close of the second year of Principal Grant's administration.

There were many good reasons for making a day of it. In the first place, the toils of another session were brought to a close. For the hard-working student what a bright day is that of Convocation. Those who are dulled by idleness or who have been doing nothing but enjoying themselves, call it the slowest day of the year. They are forced to think of what might have been their experience, had they applied themselves to their books. But there is reward in the very day itself for the student whose face has blanched under the severe pressure of the session. There is the conscious possession of valuable knowledge which he has gained. It marks a step in his onward progress towards the position in life after which he is struggling. If he have reached the heights of Parnassus, or crowned his college career with his degree, or gained some scholarship or prize, with what bounding feelings he repairs to the familiar halls! None but the initiated can know anything about it. And yet there is a feeling of sadness. As one cries when leaving the paternal roof for even the first time, what are the feelings of the graduate who is now to go out from his *alma mater* and struggle for life with the world? It is not without its better side, that of triumph; but it is a sad, sad day when he is torn away from beloved professors and companions, and from the pavements upon which his feet have trod for years, or from the common where he has learned something of the struggle that lies before him, in the race or the game of football, or

from the familiar rooms where he has had to scan his lines or solve many a difficult problem. Such feelings are present with him on such an occasion, but his manliness hides them out of sight.

It is gratifying to learn that Queen's has had such a large number of graduates, that the classes are better attended than they have ever been, and that the work of the session has proved satisfactory. Right glad we were to learn that Professor McKerras was able to discharge some of his duties and that his health is on the fair way of being re-established. It was pleasant to see Principal Grant in his place, the right man certainly. He has very quickly put on the airs and habits of the professor. He is at home of course in his work—as he was always a student, yet not a recluse. He knows the world thoroughly well, in the sense in which a straightforward honest man knows it, who loves his fellow-men and has watched them with interest in their every phase. It is especially interesting to observe what a favourite the Principal is with all classes of the students. He, as Professor of Theology, is popular with his own students. But the medicals flock around him. The freshmen look up to him, and yet feel they can speak to him. The students of law realise they have in the Principal one who knows well what student life is and who can sympathise thoroughly with them. The closing address of Dr. Grant was just what we would expect of him—fresh in thought, manly in tone, pervaded by an underlying principle of religion. His words were not professional. They were true words, and as such, sank into the hearts of his hearers.

We must congratulate Principal Grant and his fellow-professors, the trustees, and the *alumni*, upon the wonderful success which has attended their building and endowment schemes. The corner-stone of the new college buildings is to be laid on the 30th inst., by the Governor-General, and the Princess Louise is to have her share in the services of the day. It will be another great day in Kingston. We feel sure the Senate will mark the occasion by conferring a learned degree upon the Marquis. What a short time it has taken to accomplish so much. \$43,000 has been pledged by Kingston alone for the buildings, and \$110,000 promised for additional endowment! Let us hope that this external prosperity will prove a symbol of the genuine progress—in learning, and in attracting students—which lies before this honoured institution.

THE NEW BISHOP.

ON Friday last the consecration of the new Bishop of Toronto took place in St. James' Cathedral, before an audience which fairly crowded the building. The procession—formed of the bishops who had come to Toronto to take part in the service of the Bishop elect, the Dean, and about one hundred of the clergy, wearing their professional robes—was very imposing. But away from this and such matters as the music and the ceremonial, the marked feature of the service was the sermon by the Bishop of Huron. It was a good, sensible, orthodox discourse. Pro-

testantism was its very back-bone. He put the Bible before the Church. It was the grand authority, the final appeal, and thus struck a right manly blow at all priestly pretensions and ritualistic practices. His closing admonition was felt to be very solemn and earnest. If they were true to the Bible, (the preacher, in substance, said) there would no longer be any Church Unions and Evangelical Associations. They would be one body, and as such they would present an instructive lesson to the world, and go forward to glorious triumphs in the cause of Christ. It is good to hear such words coming from a representative man in a Church from which so frequently issues an uncertain sound.

Bishop Sweatman seems worthy of the high position he has in the providence of God been called to fill. He is quite a young man, very fresh looking, very intelligent, and his record is everything that could be desired. The Bishop of Huron speaks of him most appreciatively as a scholar, a Christian, and a gentleman. If it is true that one has only to become a bishop to be assured of reaching a good old age, we may congratulate the Diocese on the prospect of a long occupation of the See by the newly consecrated Bishop. He has the best wishes of the members of the other Protestant Churches. And we doubt not there is before the new Bishop a career of much useful and honourable service.

It is pleasant to think that the ordination of Bishop Sweatman marks the termination of the schismatic condition in which the Episcopal Church in this Diocese was placed. The opposing parties are seemingly united. Much, however, will depend upon the good sense, prudence, and tact of the Bishop. The fire still slumbers. It is ready to burst forth on the least occasion. But we trust the elevation of Dr. Sweatman also marks the beginning of a new career for this sister Church. In regard to the preaching of the gospel, the reform of society, the evangelization of the world, the dissemination of the Scriptures, missionary work, and other essentials that might be named, the Presbyterian Church thoroughly co-operates with the Episcopal and with all others who stand upon the platform of the Evangelical Alliance. Presbyterians then can well afford to sink out of sight such matters as the distinguishing features of Episcopalianism, and join with all other Christians in wishing Bishop Sweatman every blessing of God and all success during the occupancy of his chair. It was a suggestive sign of the times to find so many Presbyterian and other ministers present at the consecration and showing signs of being keenly interested in the proceedings and deeply impressed by them.

HOME MISSION CONTRIBUTIONS.

WE have already called attention to the effort on the part of the ministers of the Church to meet, by personal contributions, a certain portion of the deficit in the Home Mission Fund. The movement originated in the Home Mission Committee, the ministerial members of which were glad to testify in this way their sympathy with valued labourers,

whose means of support were likely to be diminished by the state of the fund. The movement thus originated is receiving, as was anticipated, very general support among the ministers of our Church. The subscription is now nearly completed in the Presbyteries of Montreal, Ottawa, Renfrew and Lanark, and Toronto. Below we give the results of the canvass in at least five or six Presbyteries, as reported to May 6th. We trust that the effort is being prosecuted with equal diligence and success in other Presbyteries not yet heard from. In a few cases, contributions have been sent to the treasurer, not from the minister, but from the minister and the congregation. It is evident that the adoption of this course in any considerable number of cases is fitted seriously to impair the success of the movement inaugurated by the Home Mission Committee. A separate contribution of the ministers of the Church, at this period of great embarrassment in its Home Mission work, is not inconsistent with a special effort by the congregations as a whole; and indeed, the expectation has been all along cherished that the ministerial effort, if successful in raising a considerable portion of the deficit, would lead to such an effort by the people at large, as would meet the remainder of the deficit and reduce the indebtedness handed down from the previous year. It is in this view that a combination of the contributions of ministers and their congregations—*after a movement for a separate donation from the ministers of the Church has been begun in every Presbytery in the western section of the Church and is nearly completed in five or six*—is to be regretted. In the measure in which it becomes general it can only impair the success of the effort inaugurated, not without much consideration, in the Committee charged by the General Assembly with the interests of the Home Mission work in the western part of the Church.

Lanark and Renfrew.—Dr. Bain, \$5; D. J. McLean, \$5; George Porteous, \$5; J. M. McAlister, \$5; C. McKillop, \$5; W. D. Ballantyne, \$6.50; John Bennet, \$2; Robert Campbell, \$20; Solomon Mylne, \$20; John Crombie, \$10; A. A. Scott, \$4; in all, \$87.50.

Ottawa.—J. Fairlie, \$5; A. McGuire, \$10; William Caven, \$10; William Armstrong, \$20; William Moore, \$15; F. W. Farries, \$25; D. M. Gordon, \$25; in all, \$110.

Owen Sound.—John Somerville, \$15; James Cameron, \$10; Archibald Stevenson, \$10; H. Currie, \$10; J. Mordy, \$10; Archibald McDiarmid, \$4; in all, \$59.

Montreal.—Dr. Jenkins, \$50; J. S. Black, \$50; R. H. Warden, \$25; J. McCaul, \$20; W. R. Cruickshank, \$10; Principal McVicar, \$10; Professor Campbell, \$10; Dr. Muir, \$10; Donald Ross, \$10; D. W. Morison, \$10; R. Campbell, \$10; C. A. Doudiet, \$10; J. Scrimger, \$10; J. Fleck, \$10; Peter Wright, \$10; James Paterson, \$5; J. Fraser, \$5; James Watson, \$5; Charles Brouillette, \$5; John Irvine, \$5; P. S. Livingston, \$4; J. Paterson, \$4; J. J. Casey, \$3; J. Wellwood, \$2; R. H. Wilson, \$2; A. B. Cruchet, \$2; Wm. Forlong, \$2; in all, \$299.

Toronto.—John M. King, \$50; D. J. Macdonnell, \$50; Alex. Topp, D.D., \$50; R. P. Mackay, \$10; William Frizzell, \$10; Alex. Gilray, \$10; R. Pettigrew, \$10; Alex. Tait, \$10; John Smith, \$10; J. M. Cameron, \$10; James Pringle, \$20; M. MacGillivray, \$15; Joseph Alexander, \$10; G. M. Milligan, \$15; Professor McLaren, \$25; J. Carmichael (King), \$10; Walter Amos, \$10; J. Breckenridge, \$10; S. H. Warrender, \$5; James Dick, \$6; John R. Gilchrist, \$8; Alex. McFaul, \$5; R. H. Gray, \$7; Peter Nicol, \$10; M. C. Cameron, \$10; D. McIntosh, \$6; J. Eakins, \$5; John Brown, \$2; James Carmichael (Markham), \$5; E. D. McLaren, \$10; Dr. Reid, \$15; in all, \$429.

Whitby.—James Little, \$20; John Hogg, \$10; W. M. Roger, \$5; Alexander Leslie, \$5; J. A. Carmichael, \$5; Adam Spence, \$5; A. A. Drummond, \$5; in all, \$55.

CHRISTIANITY A LIFE.

"PLEAD for your Christianity as eloquently as you like, but till I see you whitening Christians live different lives from

other men, I can not believe in Christianity.' These words were uttered recently by an intelligent young German to an English gentleman at Cannes. How many are like this young German? Multitudes. You find them everywhere. They may be called unreasonable. It may be said that Christianity ought to be received on its own credentials. But is there not, after all, in the above statement, a demand for one of its most important credentials—the transformation of the life of man? This kind of evidence is the most tangible. Few have either the ability or disposition to examine the historical evidence in favour of it. But every one can see the evidence which consists in a changed life. When a sordid creature is made liberal, a malicious person gentle as a dove, a selfish, worldly soul benevolent toward all, on-lookers everywhere see this. They cannot gainsay it. Nor do they want to. At heart men are looking for what will make them better. And if they were fully convinced that Christianity would do this, they would without further hesitation embrace it. Of this you cannot, however, convince them by words. You may order your arguments never so wisely, and advance them never so earnestly. It will fail to win them in seven cases out of ten. But a pure life fails seldom. When professing Christians will live differently, in private and public, from those who make no profession of religion, then shall the Gentiles come to the Gospel's light, and kings to the brightness of its rising.

IRISH PRESBYTERIAN NOTES.

The accounts of our Church for the past year have just closed on the 31st March. In this connection the past year has been a trying one. The times have been very bad and money has been very scarce, hence there is a considerable falling off in our receipts as a Church for this year. Our General Sustentation Fund is some £2,000 behind what it was last year. This is felt to be largely owing to the year of commercial depression through which we have passed. Our bonus from the Sustentation Fund, however, remains as formerly £22. The subject which is engrossing the attention of Irish Presbyterians at present is the instrumental question. One party says instruments are allowable in the worship of the sanctuary; this the other party denies. Associations have been formed within the Church for the advocacy of each of these positions. The former is called the "Purity of Worship Defence Association;" while the latter goes by the name of "The Scriptural Praise Association." The membership of each is large. Feeling is running pretty high on this whole question. It is thought the General Assembly at its meeting in Belfast in June will give a final decision on the question.

At a meeting of one of our Presbyteries lately an overture was adopted praying the Assembly to provide a book of hymns to be used in the worship of our Church. This is something new in the Irish Presbyterian Church. At the Ballymena Presbytery on Tuesday last, an overture was adopted to the General Assembly to the following effect: "That in congregations where there are not more than two elders, the Presbytery of the bounds enjoin upon such congregations to take immediate steps to have additional elders appointed."

Dr. Robb, late of Toronto, has been installed in the congregation of Galway. The people of Galway have received him most cordially, and Irish Presbyterians are I think glad to see him back once more among them. His return will be an additional strength to the anti-instrumentalists here. D. M. M.

April 21st, 1879.

It is easy to find fault, to pick flaws, to criticise and condemn. But can we improve upon what we blame, and is our life exalted enough to authorize us to act as censors of our friends? Do we not all live in glass houses?

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. E. F. ROR.

CHAPTER XXIX.—HEMSTEAD'S ADVICE, AND LOTTIE'S COLOURS.

Soon after the departure of Mr. Martell and his daughter, Hemstead pleaded headache, and retired to his room. Lottie, to escape De Forrest, had also gone to hers, but soon after, at her brother's solicitation, had accompanied him to a neighbouring pond to make sure that the ice was safe for him. But though she yielded to Dan's teasing, her compliance was so ungracious, and her manner so short and unamiable, that with a boy's frankness he had said:

"What is the matter with you, Lottie? You are not a bit like Aunt Jane to-day. I wish you could stay one thing two days together."

As may be imagined, these remarks did not conduce to Lottie's serenity. She did not understand herself; nor why she felt so miserable and out of sorts. She had fallen into the "slough of despond," and was experiencing that depression which usually follows overwrought emotional states, and—her knight had disappointed her.

Having learned that the ice was firm, and assisted her little brother in putting on his skates, instead of returning at once to the house, she sat down in a little screening clump of hemlocks, and gave way to her feelings in a manner not uncommon with girls of her mercurial temperament.

Now it so happened that Hemstead, gazing listlessly from his window, saw their departure, and soon afterward it occurred to him that the fresh air would do his head more good than moping in his room. By a not unnatural coincidence, his steps tended in the same direction as theirs, and soon he found Dan sprawling about the pond in great glee over his partial success in skating; but Lottie was nowhere to be seen. But a sound from the clump of evergreens soon gained his attention, and a moment later he stood at the entrance of her wintry bower, the very embodiment of sympathy, and wondering greatly at her distress.

A stick snapped under his tread, and Lottie looked up hastily, dashing her tears right and left.

"What did you come for?" she asked brusquely.

"Well, I suppose I must say in truth—I wanted to. I hope you won't send me away."

"You ought to have given me a little warning, and not caught me crying like a great baby as I am."

"I wish I were your friend," he said humbly.

"Why so?"

"Because you would then tell me your trouble, and let me try to comfort you."

"I haven't any trouble worth naming. I've just been crying like a foolish child because I was out of sorts. There, don't look at me so with your great, kind eyes, or I will cry again, and I am ashamed of myself now."

"Something is troubling you, Miss Marsden, and I shall be very unhappy if you send me away without letting me help you."

"You would think me a fool if I told you," she faltered.

"No one will ever charge you with being that."

She gave him another of her quick, strange looks, like the one she fixed upon him when he first moved her to tears by weaving about her the "spell of truth." It was a look akin to that of a child who learns by an intuitive glance whom it may trust. After a moment, she said:

"If you were less kind, less simple and sincere, I would indeed send you away, and not very amiably either, I fear. And yet I would like a few crumbs of comfort. I scarcely understand myself. Monday and yesterday I was so strangely happy that I seemed to have entered on a new life, and to-day I am as wretched and miserable a little sinner as ever breathed. The idea of my being a Christian—never was farther from it. I've had nothing but mean and hateful thoughts since I awoke."

"And is this not a 'trouble worth naming?' In my judgment it is a most serious one."

"Do you think so?" she said gratefully. "But then I'm provoked that I can be so changeable. Dan just said, 'I wish you could be the same two days together,' and so do I."

"Let us look into the matter," he said, sympathetically, sitting down in a companionable way on the fallen tree beside her. "Let us try to disentangle this web of complex and changing feeling. As the physician treats the disordered body, you know that it is my cherished calling to minister to the disquieted mind. The first step is to discover the cause of trouble, if possible, and remove that. Can you not think of some cause of your present feelings?"

Lottie averted her face in dismay, and thought "What shall I do? I can't tell him the cause."

"Because you see," continued Hemstead, in the most philosophical spirit, "when anything unpleasant and depressing occurs, one of your temperament is apt to take a gloomy, morbid view of everything for a time."

"I think you are right," she said faintly.

"Now, I see no proof," he continued, with reassuring heartiness, "that you are not a Christian because you are unhappy, or even because you have had 'hateful thoughts,' as you call them. You evidently do not welcome these 'hateful thoughts.' The question as to whether you are a Christian, is to be settled on entirely different grounds. Have you thrown off allegiance to that most merciful and sympathetic of friends that you led me to see last Sabbath as vividly as I now see you?"

Lottie shook her head, but said remorsefully, "But I have scarcely thought of Him to-day."

"Rest assured, He has thought of you. I now understand how He has sympathy for the least grief of the least of His children."

"If I am one, I am the very least one of all," she said humbly.

"I like that," he replied with a smile; "Paul said he

was the 'chief of sinners' and he meant it too. That was an excellent symptom."

A glimmer of a smile dawned on Lottie's face. "And now," he continued hesitatingly as if approaching a delicate subject, "I think I know the cause, of your trouble and depression. Will you permit me to speak of it?"

Again she averted her face in confusion, but said faintly: "As my spiritual physician I suppose you must."

"I think you naturally felt greatly disappointed that Mr. De Forrest acted the part he did last evening."

This speech put Lottie at ease at once, and she turned to him in apparent frankness, but with somewhat of her old insincerity, and said:

"I confess that I was."

"You could not be otherwise," he said, in a low tone.

"What would you advise me to do?" she asked demurely.

It was now his turn to be embarrassed, and he found that he had got himself into a dilemma. The colour deepened in his face as he hesitated how to answer. She watched him furtively but searchingly. At last he said, with sudden impetuosity as if he could not restrain himself:

"I would either make a man of him or break with him forever. It's horrible that a girl like you should be irrevocably bound to such—pardon me."

Again Lottie averted her face, while a dozen rainbows danced in her moist eyes.

But she managed to say, "Which do you think I had better do?"

He tried to catch her eye, but she would not permit him. After a moment he sprang up and said, with something of her own brusqueness:

"You had better follow your own heart."

"That is what Mrs. Dlimm said," she exclaimed, struck by the coincidence. "You and Mrs. Dlimm are alike in many respects, but I fear the world would not regard either of you as the best of counsellors."

"Whenever I have taken counsel of the world, I have got into trouble, Miss Marsden."

"There, that is just what she said again. Are you two in collision?"

"Only as all truth agrees with itself," he answered, laughing.

"Well, perhaps it would be the best to follow the advice of two such sincere counsellors, who are richly gifted with the wisdom of the other world, if not of this. Your talk has done me more good than I could have believed. How is it that it always turns out so? I'm inclined to think that your pastoral visit will do more good than your sermons."

"Now have pity on me, in regard to that wretched sermon. But I know of something that will do you more good than either, in your present depression. Will you wait for me ten minutes?"

"Yes, longer than that," she said, with a little emphatic nod.

He at once started for the house with great strides.

"My 'depression' is not very great at the present moment," she chirped, and giving a spring she alighted on the fallen tree as a bird might. "I had 'better follow my own heart,' had I? Was there ever more delightful doctrine than that? But bless me, whither is it leading? I dare not think, and I won't think."

And so to keep herself warm while waiting, she balanced up and down on the fallen tree, trilling snatches of song as a red-breasted robin might twitter on its spray.

Soon she saw her ghostly adviser speeding toward her in another guise. A stout rocking-chair was on his shoulder and skates dangling from his hand, and she ran to meet him with anticipatory delight. A little later, Dan, who had been oblivious of proceedings thus far, was startled by seeing Lottie rush by him comfortably ensconced on a rocking-chair and propelled by Hemstead's powerful strokes. This was a great change for the better, in his estimation, and he hailed it vociferously. Hemstead good-naturedly put the boy in his sister's lap, and then sent them whirling about the pond, in a way that almost took their breaths. But he carefully shielded them from accidents.

"It's strange how you can be so strong, and yet so gentle," said Lottie, looking gratefully up at him over her shoulder.

"I haven't the faintest wish to harm you," he replied, smiling.

"That I should ever have wished to harm him!" she thought, with a twinge of remorse.

After a half-hour of grand sport, the setting sun reminded them that it was time to return.

"How do you feel now?" he asked.

"My face must be your answer," she said, turning to him features glowing with exercise and happiness.

"A beautiful answer," he said impulsively. "In colour and brightness it is the reflection of the sunset there."

"I admit," she answered shyly, "that its brightness has a western cause. But speaking of colour reminds me of something," and her eyes twinkled most mirthfully, as she caught a glimpse of something around his neck. "What have you done with my 'colours,' that I gave you last night? I know you wore them figuratively in your face this morning, when Miss Martell so enchanted you; but where are they, literally? Now a knight is supposed to be very careful of a lady's colours if he accepts them."

"I have been; and Miss Martell has never seen your colours."

"Oh, those so manifest this morning were hers. I understand now. But where are mine?"

"I cannot tell you. But they are safe."

"You threw them away."

"Never."

"Why, then, can't you tell me where they are?"

"Because—because. Well—I can't; so you need not ask me."

"If you don't tell me, I'll find out for myself."

"You cannot," he said confidently.

"Mr. Hemstead, what is that queer crimson fringe rising above your collar?"

He put his hand hastily to his neck, and felt the ribbon

that his stooping posture and violent exercise had forced into a prominence that defied further concealment; then turned away laughing, and, with his face now vying with the sunset, said:

"You have caught one ostrich hiding with its head in the sand."

Her merry laugh trilled like a song of a bird, as she exclaimed:

"O guilt, guilt, the western sky is pale compared with thy cheeks."

Then, taking his arm in a way that would have won an anchorite, she added, with a dainty blending of mischief and meaning, "I, too, am an ostrich to-night—that is, in my appetite. I am ravenous for supper."

"I, too, am an ostrich!" What did you mean by that?" and Hemstead pondered over this ornithological problem for hours after.

CHAPTER XXX.—AROUND THE YULE LOG.

Lottie's radiant face at supper, in contrast with her clouded one at dinner, again puzzled certain members of the household; and De Forrest, to his disgust, learned that while he slept she had again been with Hemstead. He resolved on sleepless vigilance till the prize was secured, and mentally cursed the ill-starred visit to the country over and over again.

Bel was cool and cynical outwardly, but was really perplexed as to what ought to be done. With all her faults she had a sincere affection for her friend, and was shrewd enough to perceive that this affair with Hemstead promised to be more serious than Lottie's passing fancies had been previously. But with her usual weakness and irresolution she hesitated and waited, Micawber-like, to see what would "turn up."

The impression grew on Mrs. Marchmont that Lottie was fascinating her nephew; and yet, just how to interfere she did not see. It was rather delicate business to speak, with nothing more tangible than what she had yet seen. That Lottie herself was becoming sincerely attached to a young man of Frank's calling and prospects, could not occur to a lady of Mrs. Marchmont's ideas of propriety and fineness of things. "It was only Lottie's 'inveterate disposition to flirt.'" As to Lottie's "moods and emotions," she smiled at them with cool indifference, as far as she noticed them at all. "Young people pass through such phases as they do the measles," she was accustomed to say.

Addie was too much wrapped up in herself to think much about others.

Save queer, little, chuckling laughs, which no one understood, Mr. Dimmerly gave no sign that he noted anything unusual going on.

Besides, Lottie was very circumspect when in the presence of others, and Hemstead unconsciously followed the suggestion of her manner. Thus even lynx-eyed Bel could seldom lay her finger on anything and say, here is something conclusive.

But if ever there was an earthly elysium, Hemstead and Lottie dwelt in it during the remainder of that week. Not that they were much together, or had much to say to each other by word of mouth. Scarcely another opportunity occurred for one of their momentous private talks, for De Forrest's vigilance had become sleepless indeed.

Besides, Hemstead was shut up in his room most of the time, engaged on another sermon. For Dr. Beams was quite ill, and the student had been asked to preach again. He gladly complied with the request, for he was most anxious to correct the dreary impression he had made the previous Sabbath. Lottie, too, was much in her room, at work on something which no one was permitted to see. But little was thought of this, for the house was full of the mystery that always prevails just before Christmas. Every one was cherishing innocent, and often transparent, little secrets, which were soon to be proclaimed, if not on the "house-top," on the tree-top of the fragrant cedar that had already been selected and arranged in the back parlour, suggesting to all the blessedness of both giving and receiving.

And yet, while seemingly separated, what moment passed when they were not together? How vain was De Forrest's vigilance—how futile Mrs. Marchmont's precautions. Lottie was the muse that sat at Hemstead's side; and every time he lifted his eyes from the paper his vivid fancy saw her face glowing like the sunset, and beaming upon him. She inspired his sermon. Unconsciously, he wrote it for her alone, letting her need and spiritual state colour the line of thought which his text naturally suggested; and a fresh, hope-imparting, Christmas sermon it promised to be—a veritable Gospel. He unconsciously was learning the priceless advantage to a clergyman of pastoral visitation; for, in discovering and meeting the needs of one heart, nearly all are touched—so near akin is humanity.

And as Lottie stitched away at an odd bit of fancy work—very different from anything that had ever taxed her dainty skill before—strange gleams flitted across her face. At times her eyes would sparkle with mirth as she lived over scenes in which the student was ever the chief actor; and again she would grow pale, and her breath come quick and short, as her fancy portrayed him—when in the darkness he could not have been seen by human eyes—far out among the ice upon the river. Then again her face would glow comically pitiful, as she murmured:

"I could have brought him to quicker than uncle. I could have given him a stimulant more potent than the forty-year-old brandy of which uncle is so proud. I've found out my power over him."

Then her face would light up with exultation as she exclaimed, "Oh, it's grand to have such power over a strong, richly-endowed man—to be able to move and play upon him at your will by some mystic influence too subtle for prying eyes to see. I can lift him into the skies by a smile. I can cast him into the depths by a frown. If I touch his hand the giant trembles. He would be a Hercules in my service, and yet I've got him just there"—and she depressed her little thumb as confidently as a Roman empress might to some gladiatorial slave.

Then her face would change in quick and piquant tran-

sillon to the expression of equally comic distress, as she sighed, "But, alas! where am I? Right under his big thumb, whether he knows it or not. How it all will end I dare not think."

When her jewelled watch indicated that the time for dinner or supper was near, she would make the most bewitching of toilets, and laugh at herself for doing so, querying:

"What is the use of conquering one over and over again, who is already helpless at your feet?"

And yet the admiration of Hemstead's beauty-loving eyes was sweeter incense than all the flattery she had ever received before.

And what hours of dainty, ethereal banqueting were those prosaic meals in Mrs. Marchmont's dining-room. The corpulent, coloured waiter served the others, but airy-winged love attended them, beaming from one to another glances, tones, accents, of the divinest flavour.

De Forrest noticed and chafed over this subtle interchange. Hel and Mrs. Marchmont saw it also, and Mr. Dimmerly's queer chuckling laugh was heard with increasing frequency. But what could be done? Lottie's and Hemstead's actions were propriety itself. Mrs. Marchmont could not say, "You must not look at or speak to each other." They might as well have sought to prevent two clouds in a summer sky from exchanging their lightnings.

Hemstead was in a maze. The past and future had lost their existence to him, and he was living in the glorified present. He no more coolly realized the situation than one in an ecstatic trance. In one sense he verified the popular superstition, and was bewitched; and with the charming witch ever near to weave a new spell a dozen times a day, how could he disentangle himself? He was too innocent, too unhackneyed, to understand what was going on in his own heart. When the hitherto unknown and ecstatic bliss of Paradise thrills the heart, will analysis be the first effort of the weary pilgrims who at last have reached their rest?

The days and the hours fled away until Saturday—the day before Christmas—came. By noon, Hemstead had finished his sermon, and Lottie had completed her mysterious fancy-work; and they both were ready for the festivities of Christmas eve.

Mr. Dimmerly was a great stickler for the old English customs, and always had the Yule Log brought in with great ceremony. With his own hands he suspended the mistletoe from the chandelier in the hall, which he always obtained from Dimmerly Manor in England. Lottie, without thinking, stood beneath, watching him, when, with a spryness not in keeping with his years, he sprang down and gave her a sounding smack in honour of the ancient custom.

"There," said he, "that pays me for all my trouble and expense. But you will get another kiss here that you will like better, from some one else, before I take the mistletoe down."

"Well, uncle," said Lottie, laughing and rubbing her tingling cheek, "I hope it won't be such an explosion as yours was, or it will alarm the household."

"Be careful, or it may attract more attention than mine;" and he departed with his queer, chuckling laugh.

Lottie looked after him with sudden intelligence, and asked herself, "Now, what does he mean by that? Does he suspect anything?"

At the dinner-table Mr. Dimmerly indulged in a long homily on the importance of keeping up old customs, and ended with a sly glance at Lottie which brought the color into her face. But during the afternoon she foiled all the devices of De Forrest to get her under the mistletoe bough, and yet with such grace that, however disappointed, he could not become angry. As for Hemstead, he was far too diffident to attempt any such strategy, much as he would like to solemnize the venerable rite.

(To be continued.)

DESIRABLE DRESSES.

The following are the dresses now worn by multitudes of remarkably tasteful women, who do not wish to indulge in extravagant outlay, but at the same time to conform to the present style:

The walking dresses in camels'-hair, French bunting and cashmere are made in the new styles, with coat-basques or English-shaped coats. Light silver-gray camels'-hair is made up with navy blue silk; light tints of ecru with plum-coloured velvet-striped trimmings, and other combinations make very tasty dresses; and all are essentially fresh and fashionable in detail. A new style, the "Princesse" walking-dress, of leather-coloured cashmere over dark-blue velvet, with velvet revers, is very tastefully designed. Dinner dresses in dark bottle-green silk, or in cream damasse over brown silk, are made with trains, and show the new pannier draperies. Black grenadines are made over silk with the new curtain draperies parting at the waist and forming draped sides edged with fringe. The white dresses in India linen with fine French work, or with Russia lace trimmings, are so arranged as to be easily draped up by tapes and drawing-strings; this allows of their being packed or washed without the danger of ultimately disarranging the hanging of the draperies. The same rule is carried out in the making up of the fine French organdies in shades of blue, lavender, and wood-colour, with chintz borderings, which will be so much worn this summer. Several of them are made in three pieces.

The mantles and wraps are in silk with jet trimmings and soft fringes, or in fine camels'-hair. Some imported coloured wraps in light gray camels'-hair cloth are in the visite shape edged with fringe. English walking-coats for this season are stitched with rows of stitching, and have odd buttons, frequently of horn or smoke-pearl. The materials used for these coats are light basket cloths, fine corduroys, and camels'-hair cloth.

ONE GOOD LESSON.

Captain Webb, who, next to our Captain Boyton, is the greatest swimmer in the world, tells how he learned one les-

son which is worth every boy's learning. You remember the old proverb, that it is wiser to learn by the experience of others than by your own.

"My first public swim was in July, 1875, when I swam from Blackwall to Gravesend, a feat then thought wonderful—just as Weston walking 110 miles in twenty-four hours was thought very wonderful shortly afterwards, simply because it was not known how much fatigue a man was capable of undergoing. A repetition of either of these feats now would be thought nothing of.

"In this first swim I learned one good lesson, which, thanks to some good advice I got afterwards from one who had been a great friend of mine ever since I swam across the Channel, I believe has been the cause of my ultimate success. When I swam from Blackwall to Gravesend, I very nearly failed, owing to some persons on board the little boat which accompanied me, as well as a steamer, insisting on giving me brandy. Now, I am no teetotaler, and I am happy to say I can keep sober without bragging about it; at the same time having a genuine and heartfelt pity for those who can't.

"Of one thing, however, I am assured, and that is, no really great feat of endurance can be performed unless next door to total abstinence is adhered to. When young men go on long walking tours, a glass of beer at every village inn means failure, and as to spirits, they are simply poison. If I had really taken *nothing*, I should have reached Gravesend without any difficulty whatever; as it was, I was in kind, but stupid hands, and although I succeeded in my first public attempt, it was with difficulty, and I then determined, from what I felt from sipping brandy during the swim, in the foolish hope of getting good, coupled with that I afterwards heard, never again to take spirits while undergoing prolonged exertions. Weston, the great walker, fully coincides in my opinion on this point."

HOW TO PAY A COMPLIMENT.

To pay a compliment is to tell the truth, and to tell it as though you meant it. And the only way to do it is to mean it. If a girl is pretty or accomplished; if she plays well, or sings well, or dances well, or talks well; if, in a word, she pleases, why, in the name of common sense, shouldn't she be told of it? Don't bury it out before everybody. That will serve to make her feel uncomfortable and make you appear ridiculous. Say it quietly when opportunity offers, but say it strongly. Convey the idea distinctly and fully, so that there may be no mistake about it. But don't say it "officially." Formality is about the coldest thing known. More than one maiden has been made happy—say for half an hour—by a man's taking the trouble to say a pleasant thing about a toilet that he liked, and many of fashion's follies have been given up by girls when they noticed a discreet silence concerning them on the part of their gentlemen friends. A bewitching little black-eyed beauty once said to a gentleman: "I like to have you say sweet things to me, it seems to come so easy and natural." In general terms, it may be said that it is always better to say an agreeable thing than a disagreeable one, better for all parties. The gallant who, when a young lady stepped on his foot while dancing and asked pardon said, "don't mention it; a dainty little foot like that wouldn't hurt a daisy," not only spoke truth, but doubtless felt more comfortable than the boor who, when his foot was stepped on roared out, "That's right; climb all over me with your great clumsy hoofs."—*Boston Transcript*.

A WORD TO THE CORPULENT.

Instead of regarding obesity as an abnormal condition, many people have erroneously considered it as an evidence of health, and any agent that reduces fat is therefore at once suspected of being injurious. Starting to reason from the false position that fat is an evidence of health, it is not surprising that they should, very naturally, fall into the error of supposing that an agent possessing properties capable of reducing corpulency would prove injurious to the health. Reasoning, however, from the rational basis, that an undue deposition of fat, constituting obesity, is not a healthy but a morbid condition, it is quite as natural for us to arrive at the opposite conclusion, which is sustained by experience and observation, i.e., that the reduction of fat in cases of corpulency is invariably followed by improvement of strength, spirits, and physical comforts. Allan's Anti-Fat will reduce a fat person from two to five pounds a week. Sold by druggists.

CONSUMPTION CURED.

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.

JUST PUBLISHED—SENT FREE.

Complete History of Wall Street Finance, containing valuable information for investors. Address Baxter & Co., Publishers, 17 Wall Street, New York.

MISSIONARY effort would appear to have paid in Burmah. There are at the present time 350 Christian churches in that country, and nine-tenths of the work of evangelization being done is in the hands of native teachers.

BRITISH AND FOREIGN ITEMS.

THE widow of Walter Savage Landor, the poet, died recently in Florence.

THE Karen Baptist Mission in India, begun fifty years ago, now comprises 394 churches with 19,915 members.

THE King of Siam has published a proclamation in which he declares that any one of his subjects may profess Christianity.

YALE COLLEGE receives \$10,000 for the support of poor students, by the will of the late Dr. Charles Ives, of New Haven.

THE Established Church of Scotland has 160,134 Sabbath School scholars, and the Free and United Presbyterian Churches 287,454.

THE Church of Scotland sends a missionary and three colporteurs to the benighted people of Ichang, in China. One gentleman gives \$5,000 toward this enterprise.

THE organization of a new independent church in Chicago, similar in character to Professor Swing's is called by the Michigan "Advocate" "a new effort to combine the worship of God and the worship of the Devil."

AN Italian medical society has requested the papers to cease reporting suicides, convinced that the publicity tends to increase the number of self-murderers. We have little doubt that it is also true in this country.

THE Rev. George Smith, of the English Presbyterian mission, says that the work in China has been successful chiefly by preaching. He urges the importance of work among the women of China, who were easily accessible, and many of whom had been a great strength to the missions.

THE London "Christian World" says: "Can the language of Zululand, with all its 'clicks,' beat this? An appeal is being made in behalf of a parish in Donegal called Tullaghobegly, the former name of which was 'Termon-macquigganrhyltullaghobegly.' No wonder this euphonious designation was shortened."

THE ablest and most eloquent minister in Edinburgh at is the Rev. Dr. Macgregor, of St. Cuthbert's, who in a small frame possesses great force and power. His church has two immense galleries high above each other, and all thronged with attentive listeners. In the Free Church the Rev. Mr. White, of St. George's, is the only rival of Dr. Macgregor, and has a large congregation.

A LATE estimate puts the number of Protestants in Spain at 30,000; but this embraces the large mass who call themselves Protestants simply because they oppose the priests. The Presbyterians, Independents, Wesleyans, Episcopalians, Baptists, and the German, Swiss, French and Dutch committees are represented in Spain by about thirty regular congregations and one hundred evangelical labourers.

ACCORDING to the "Church Times" the number of clergymen that have left the English Church for the Roman, during the past forty-five years, amounts to only one per cent. of the entire body of English Church clergy. Each of these apostates has carried over with him four and a half parishioners. The total number is 1,816. This is a fruitage of seven-eighths of a convert for every Catholic priest in Great Britain. The "Times" is the organ of Ritualism.

A monument has just been erected in memory of Ralph Erskine, at Moneylaws, his birthplace, and was inaugurated with a suitable religious service lately. The obelisk bears the following inscription: "Erected A. D. 1878, in front of the house in which the Rev. Ralph Erskine was born, A. D. 1685. He was the son of the Rev. Henry Erskine, Presbyterian minister at Cornhill from 1649 till the Bartholomew Ejectment in 1662. He was one of the founders of the Scotch Secession Church, and minister in Dunfermline from 1711 till his death in 1752. He attained great celebrity as a pastor, preacher and author."

THERE will be universal sympathy, says the London "Times," with the unfortunate trustees who were shareholders in the City of Glasgow Bank and who have been declared by the House of Lords to be personally liable for calls. Every one of the law lords who delivered their opinions deplored the plight of the trustees, who had not shared in the profits of the bank in its days of prosperity, and who had accepted their office out of kindness and benevolence, and without hope or possibility of reward. A despatch from Glasgow says that the calls mean "absolute ruin to almost every shareholder and trustee."

IN the High Church papers, prayers for the dead and asking the intercession of the saints are strongly advocated. Walter Plympton, secretary of the Guild of St. Alban, writes that on All Soul's Day there were, in connection with that guild, "nearly fifty celebrations of the blessed sacrament for the repose of the souls of the faithful departed, doubtless the number that could be arranged for last year, and I have little doubt that this increase will continue." This is a sample of the way deaths are commonly announced in Ritualistic papers: "Of your charity pray for the soul of Ann Beal, who fell asleep on the 4th instant, aged eighty-one. Grant her, O Lord, eternal rest, and may light perpetual shine upon her." Roman Catholics will at once distinguish whence the practice is taken.

THE triumphs of the gospel in some of the islands of the sea have been truly wonderful. Our readers know of the work in the Sandwich Islands; and on the island of Samoa, in the Pacific, and it has been hardly less marvellous. Only thirty-six years ago the Samoans were 34,000 barbarians. Now they are almost all professing Christians, with sixty students in their theological seminary; and they send out annually some twenty missionaries to neighbouring islands, giving of their poverty \$5,000 a year for the spread of the gospel. At a recent meeting of the London Missionary Society in that city, Rev. S. J. Whitmee, from the Samoans, declared that with rare exceptions one whole race of men found on those islands has been christianized. Though they may not all be good Christians, they have at least all renounced idolatry. The group contains about 80,000 people.

REMINISCENCES OF SIXTY YEARS ON THE OTTAWA.

(Continued from page 437.)

advisable by a majority of the congregation to erect a church in a more central position, which was set about, and the handsome church known as Knox Church was the result. A majority of the congregation and the pastor took possession of the new church, and those who remained called the Rev. Wm. Armstrong to be their pastor. Shortly after occupying the new church the Rev. Mr. McLaren was elected to a professorship in Knox College, and considerable time elapsed before a successor was chosen by the congregation. At length the choice fell upon the Rev. F. W. Farries who is now the pastor. The Rev. Dr. Wardrope commenced his labours as a preacher of the gospel under adverse circumstances, but by the blessing of God accompanying the faithful preaching of the Word for a quarter of a century, he can now look back with pleasure to see three congregations sprung from the small one to which he was ordained in 1845. Mr. Wardrope was much beloved not only by his own congregation but by the citizens, Protestant and Catholic. As Presbyterians we are now all united. Old differences are forgiven if not forgotten. The place which was in 1826 in a state of nature is now the seat of the Dominion Government with a population of over 25,000, having five Presbyterian churches, three of which will compare favourably with any in the Dominion. Besides the Presbyterian churches there are two Episcopal, one Reformed Episcopal, three Wesleyan Methodist, two Episcopal-Methodist, one Baptist, and five Roman Catholic churches; so that if the City of Ottawa is not Christian, it is not for the want of churches. I have thus written from memory these crude reminiscences in fulfillment of a promise often made. D.

HOME MISSION DEBT.

MR. EDITOR,—I append herewith, without comment, copy of anonymous letter received this week. It contained \$5 on behalf of the effort now being made by the Montreal Presbytery to make good the twenty-five per cent. struck from the grants of its missionaries. R. H. W.

MY DEAR SIR,—Observing your letter in the CANADA PRESBYTERIAN of this past week relative to the Home Missions of our Church and lack of funds, and the need there is of every one doing what he can towards making up the deficiency, I enclose five dollars. I would have felt glad had I been able to do more, but our own case at present is taxing our energies nearly to the utmost—lately, but a supplemented congregation, now in urgent need of a new church which we are in good hopes of getting. This and the extra exertion needed to be a self-sustaining charge makes it impossible for the congregation generally to do anything. Yet gratitude for past assistance and an earnest desire that the cause of our ever blessed Lord may be prosecuted with vigour by our Church makes me anxious to do something however little, and may the blessing of God accompany every offering sent into the treasury of the Lord is the humble prayer of

MEETING OF H. M. COMMITTEE—(WESTERN SECTION).

At Toronto, and within the Deacon's Court Room of Knox Church there, on Tuesday, the 25th day of March, 1879, at two o'clock in the afternoon, the Home Mission Committee of the Presbyterian Church in Canada (Western Section), met and was constituted with prayer. Rev. W. Cochrane, D.D., Convener. The Committee continued in Session till two p.m., on Thursday, 27th March.

The following members were present: Dr. Cochrane, Rev. Messrs. T. G. Smith, R. Torrance, R. Hamilton, J. Laing, J. M. King, J. Somerville, A. Tolmie, R. C. Moffatt, R. Rodgers, W. Walker, G. Cuthbertson, D. J. Macdonnell, J. McCaul, J. S. Black, D. M. Gordon, R. Campbell (Renfrew), J. Cleland, A. A. Drummond, J. McNab, J. Carmichael, J. Thompson, J. Ferguson, R. H. Warden, and Messrs. F. W. Taylor, T. Gordon, and A. Spence.

Messrs. D. H. McLennan, G. Burnfield, and G. Bruce, were invited to sit with the Committee as representatives of their respective Presbyteries.

CLAIMS FOR THE PAST HALF YEAR.

The claims of the respective Presbyteries for services rendered in Supplemented Congregations and Mission Stations during the past six months, were carefully considered, and the following sums were ordered to be paid:—

Table with 2 columns: Pres. of Q. B. C. and Pres. of Owen Sound. Lists various congregations and their respective amounts.

* Of this sum \$100 has already been paid, leaving \$665 now due.

N.B.—These are the NETT amounts due on 1st April, 1879 (after deducting 25 per cent. as per resolution of the Committee), including Retrospective Grants, Special Claims, etc., passed at this meeting, particulars of which are here given:

- PRESBYTERY OF QUEBEC.—Sherbrooke, claim of \$35.50, supplement from date of settlement, granted.
PRESBYTERY OF LANARK AND RENFREW.—Kitley, claim of \$5, travelling expenses of student last summer, granted.
PRESBYTERY OF BROCKVILLE.—Dunbar, etc., claim of \$25 for Rev. J. W. Chesnut, granted.
PRESBYTERY OF LISIAS.—Fenelon Falls, etc., claim of \$12.50, additional for past six months, not granted.
PRESBYTERY OF HARRIE.—Parry Sound, claim of \$50, additional for past six months, granted \$45.
PRESBYTERY OF OWEN SOUND.—Thornbury and Heathcote, claim of \$32 from date of settlement, granted.
PRESBYTERY OF SAUGEEN.—Dundalk, etc., claim of \$12, travelling expenses of student last summer, granted.
PRESBYTERY OF HAMILTON.—Port Dalhousie, claim of \$100 for past six months, granted \$75.
PRESBYTERY OF LONDON.—Corunna and Mootetown, claim of \$53 for past six months, granted.
PRESBYTERY OF CHATHAM.—Florence and Dawn, claim of \$100 for past six months, granted.
NEW APPLICATIONS.—CHANGES IN GRANTS, ETC.

The Committee proceeded to consider new applications from Presbyteries. The following are the applications, changes made, etc.:

- PRESBYTERY OF QUEBEC.—Sherbrooke, asked \$200 per annum, granted \$100 per annum.
PRESBYTERY OF OTTAWA.—Aylwin and the Desert.—The following extract minute of Presbytery was read: "Resolved that the Rev. D. McNaughton be sent to Aylwin and the Desert on trial for three months, beginning with the middle of March, or as soon thereafter as possible, at Probationers' rates, but with the understanding that should a permanent engagement be entered into, the salary of \$750 (seven hundred and fifty dollars) per annum be given him from the time he first enters the field, that the Home Mission Committee be asked to sanction the appointment and give a grant of \$400 (four hundred dollars) per annum on condition of it being made permanent by the Presbytery, or sufficient to make up the \$8 (eight dollars) per Sabbath should his services not be continued beyond the three months."
The Committee agreed to grant \$4 per Sabbath for Probationer Supply, and \$400 per annum for a permanent ordained Missionary, conditional upon the appointment of the ordained missionary meeting the approval of the Sub-Committee.

METCALFE.—Removed from the list of Supplemented Congregations.

- PRESBYTERY OF LANARK AND RENFREW.—Ross and Golden, grant increased from \$50 to \$100 per annum.
Castelford, grant increased from \$1 to \$2 per Sabbath.
Alicie, Pettawawa and Chalk River, granted \$250 for ordained missionary, and \$2 per Sabbath while supplied by student.
Mattawa, granted \$4 per Sabbath, with travelling expenses to field, for student, and \$300 per annum if worked by ordained missionary.
PRESBYTERY OF BROCKVILLE.—Dunbar, Colquhoun's and N. Williamsburg, put on list of Supplemented Congregations with grant of \$50 per annum.

- PRESBYTERY OF KINGSTON.—Metrove and Lonsdale, granted \$200 per annum.

- PRESBYTERY OF PETERBOROUGH.—Round Lake, N. Dummer and Burleigh, asked \$3.00 per Sabbath.
Brown's station, Chanlos & Trotter's settlement, 1.50
Harvey, Buckhorn and South Mills, 3.50
The Presbytery was instructed to work the above fields so that the aggregate grant will not exceed \$7 per Sabbath.

- PRESBYTERY OF LISIAS.—Carden and Black River, granted \$2.50 per Sabbath.
Tobocok, Head Lake and Digby, no grant.
Kirkfield, etc., asked \$250 per annum, granted \$150 per annum, from 1st April, 1879.
Bolover, asked \$100 per annum from 1st October, 1878.
The application was accompanied by the statement that the congregation was now paying at the rate per member and family required by the General Assembly. The Committee agreed that inasmuch as it appears that the congregation is not contributing \$400 per annum as also required by the Assembly, the application for supplement in this case be referred to the General Assembly.
Fenelon Falls, asked that the grant be increased to \$200 per annum, declined.

- PRESBYTERY OF TORONTO.—Mono Centre and Camilla, granted \$150 per annum, conditional on settlement, and \$2 per Sabbath while vacant.
Stouffville, granted \$4 per Sabbath.

- PRESBYTERY OF HARRIE.—McKellar, etc., granted \$3 per Sabbath.
Parry Sound, grant increased from \$300 to \$350 per annum, from 1st October 1878.
Bracebridge, granted \$200 for next six months.

- PRESBYTERY OF OWEN SOUND.—Thornbury and Heathcote, granted \$100 per annum.
Johnson and Caven, removed from the list of Mission Stations.
Knox Church, Sydenham, granted \$100 per annum.
Euphrasia and Holland, granted \$1 per Sabbath.
Indian Peninsula, (Upper field), granted \$4 per Sabbath for student.

- PRESBYTERY OF SAUGEEN.—Berkley and Williamsford, asked \$3 per Sabbath, declined.

- PRESBYTERY OF GUELPH.—Hillsburgh and Price's Corners, removed from list of Supplemented Congregations.
Hawkesville, put on the list of Mission Stations with a grant of \$4 per Sabbath.
PRESBYTERY OF HAMILTON.—Port Dalhousie, granted \$200 per annum.
North Pelham, 150
Dunnville, 100
Louth, 2 per Sabbath.
Victoria, asked \$200 per annum. The Committee agreed to refer the application to the General Assembly, the contributions of the congregation being below the required minimum. Declined, and the Committee recommended the Presbytery to work these two fields together.
Barton, asked \$50 per annum.
E. Ancaster, \$200

- PRESBYTERY OF LONDON.—Corunna and Mootetown, granted \$2 per Sabbath.
Mandaamin, granted \$200 per annum.
Hyde Park, grant increased to \$200 per annum.
Lucan and Hiddulph, granted \$200 per annum.
Point Edward, granted \$200 per annum, conditional on settlement.
Oilpoints, granted \$3 per Sabbath.
New Glasgow, asked \$100 per annum, granted \$25 for next six months.

- PRESBYTERY OF CHATHAM.—Florence and Dawn, asked \$200 per annum, from 1st October 1878, granted for last six months only.

- PRESBYTERY OF HURON.—Grand Bend, granted \$200 conditional on settlement, and \$2 per Sabbath while vacant.
Fordwich and Gorrie, asked \$150 per annum, granted \$100 per annum, conditional on settlement.

- PRESBYTERY OF BRUCE.—Manitoulin Island, granted \$3 per Sabbath, for student.

APPOINTMENT OF STUDENT MISSIONARIES.

The list of Student Missionaries from the several Theological Institutions, available for work during the ensuing summer, was made up.

It was agreed, on motion of Mr. D. M. Gordon, that in the allocation of Students, appointments to be given to those who have completed their literary course before places are assigned to others.

The following appointments to Presbyteries were made:—

- Quebec.—Messrs. Chas. McLean, Pritchard, G. McArthur, Rev. T. Fenwick, Rev. J. Hume.
Montreal.—Messrs. Munro, Amaron, G. D. Bayne, Mullin, Bouchard, J. Stewart (of Montreal College), V. Kuechtel, Rev. J. Stewart, Rev. R. Wilson.
Glenagarry.—Messrs. J. Matheson, D. L. McCrae, J. A. Morrison.
Ottawa.—Messrs. T. A. Nelson, G. C. Patterson, And. Love, D. Findlay.
Lanark and Renfrew.—Messrs. M. H. Scott, Fenman, S. S. Taylor, J. K. Baillie, Blakely, G. T. Bayne, W. Meikle, J. Robinson, Rev. A. McLean, Rev. D. McRae, J. Geddes.
Kingston.—Messrs. W. Shearer, Hyde, Cumberland, G. M. Thompson, Jas. Murray, W. S. Smith.
Peterborough.—Messrs. D. Kellock, McCannell, Mowat, W. Robertson.
Whitby.—
Lindsay.—Mr. J. Currie.
Toronto.—Messrs. Townsend, J. G. Stewart, Jas. Ross (of Queen's), Eastman, Mutch, Abraham, Tibb, Laird, W. McKay, Scouler, D. McColl, Craig.
Barric.—Messrs. A. Anderson, J. Henry, A. A. McKenzie, Oxley, Beattie, Fitzsimmons, John Campbell, Hemming, Armstrong, Andrews.
Owen Sound.—Messrs. G. F. Walker, Bannerman, A. Henderson, Jas. Ross (of Knox College), McKinley.
Saugeen.—Messrs. J. Chisholm, J. A. Turnbull, Wilson.
Guelph.—Messrs. Dolson, J. W. Cameron, Caswell.
Hamilton.—Messrs. Tait, McGregor.
Paris.—
London.—Messrs. McConechy, H. Cameron, James Smith, Craigie, Kennedy, J. A. McDonald, A. McLeod, Stalker, Urquhart.
Chatham.—Messrs. D. G. Cameron, J. K. Wright, G. D. McKay, Cairns, Moffatt.
Stratford.—
Huron.—Messrs. Jamieson, Arch. McGillivray.
Bruce.—Messrs. Mason, Builder.

The above list contains the names of some Literary Students. Mr. D. J. Macdonnell dissented from the action of the Committee in giving appointments to these, while several ordained Ministers without charge, who were applicants for appointments, were left unemployed.

MANITOBA.

There was laid on the table a Statistical Report of the various fields in the bounds of the Presbytery for the six months ending 31st December, 1878.

Applications were received from several Ministers of the Church for appointments to Manitoba. The Committee declined, in the present state of the fund, to make any further appointments at present.

The Rev. D. Ross, Missionary elect to Prince Albert, addressed the Committee, and presented a report embodying information as to the field, obtained by him from several parties acquainted with it, and also a statement of the places visited by him during the winter, with the amounts collected towards the Mission.

On motion of Mr. D. M. Gordon, seconded by Mr. J. Thompson, it was unanimously resolved, "That in view of the information presented to the Committee, regarding the cost of transportation to Prince Albert, and the present expense of living there, the Committee increase the allowance to Mr. Ross for travelling expenses to a sum not exceeding \$900, and that for the first year a special grant of \$250 be made to Mr. Ross in addition to his salary."

It was agreed to ask Mr. Ross to obtain his demission from his present charge as early as convenient, and to spend several weeks in visiting a number of congregations of the Church in the interests of his Mission.

Messrs. Warden and Black were instructed to secure, if possible, reduced rates for Mr. Ross and family from the Grand Trunk Railway and the Hudson Bay Company. The Convener and Messrs. D. J. Macdonnell and T. W.

Taylor were appointed a Committee to confer with the Foreign Mission Committee, with a view to the continuance of the school at Prince Albert, and to the transfer of the Church property there to the Home Mission Committee.

LAKES SUPERIOR.

Thunder Bay.—Letters were read from Mr. McKerracher as to the work in this field, and stating that the people have implemented their engagement with him as to salary. He asked the appointment of a student during the summer for the Canada Pacific Railway men employed in that district. The matter was left in the hands of the Convener.

Sault Ste. Marie.—Communications were laid on the table from Mr. J. H. McLeod, Missionary at this point. The people have paid \$200 of his salary during the year. It was agreed to put on record the Committee's appreciation of Mr. McLeod's services, and to request him to continue to labour in this field. It was further agreed to add \$50 per annum to his salary, conditional on the congregation contributing \$300 for the ensuing year.

Silver Islet.—Mr. Johnston, Student Missionary, has laboured here with acceptance during the winter, and remains in the field for the summer half-year.

BRITISH COLUMBIA.

The Convener reported that Mr. Jamieson had asked the appointment of a Missionary for six months to aid him in his work, he having been laid aside by illness, but that on laying the request before the Sub-Committee it was decided not to make the appointment, owing to the state of the fund. A more recent communication had been received from Mr. Jamieson, asking that no further action be taken in the matter.

A full report of Mr. Jamieson's labours during the year was laid on the table, and will appear in the Annual Report of the Committee to the General Assembly.

STATE OF THE FUND.

The state of the fund was reported as follows:—

Expenditure to date.....	\$26,800
Receipts	18,500

Balance against the fund at date.... \$8,300

Leaving the claims for the past six months, passed at this meeting, and other claims to the extent of \$4,000 additional unpaid, and only five weeks' contributions to be received before the close of the Ecclesiastical year.

After lengthened consideration, it was moved by Mr. T. W. Taylor, seconded by Mr. J. Laing:

"Whereas the Committee, at its meeting in October last, resolved that in the event of sufficient funds not being forthcoming prior to the March meeting of the Committee, they would be under the necessity of deducting a per centage from the claims of all Presbyteries for Supplemented Congregations and Mission Stations for the half-year ending 31st March then next, so as to equalize the expenditure with the income for the year. And whereas the amount received up to this date is the sum of \$18,500, which falls short of the amount necessary to pay:—all the claims upon the fund by the sum of \$22,000, the Committee, in view of that fact, and the small prospect, judging from the experience of the past three or four years, that the contributions yet to be received before the close of the financial year will meet the deficiency, while expressing their deep sympathy with those labourers who may suffer so severely from the results of the action now forced upon the Committee through the Church's failure to give a hearty response to their urgent appeals for more liberal contributions, resolve to appoint a Sub-Committee to meet during the first week in May next and reduce all the claims of Presbyteries for Supplemented Congregations and Mission Stations for the half-year ending 31st March next by such a per centage as will equalize the expenditure and income for the year."

It was moved, in amendment, by Mr. J. M. King, seconded by Mr. D. M. Gordon:

"In view of the fact that, according to present appearances, the expenditure of the Home Mission Committee will be found to have exceeded the income by about \$7,000, it is agreed, with great reluctance, to deduct 25 per cent. from the amounts due to Presbyteries, including the Manitoba and other Mission fields, at this date, for the labour of the past six months, making a sum of about \$3,500, and to appeal to the Ministers of the Church for a similar amount."

A vote being taken, the amendment was carried, the vote being 10 for the motion and 11 for the amendment.

At a later stage of the proceedings the members of the Committee subscribed about \$500, and agreed to carry out the latter part of the resolution by making application to the Ministers in their respective Presbyteries, and the following were appointed a Sub-Committee to take charge of the matter:—Dr. Cochrane, Messrs. Macdonnell and King,—Mr. King to be Treasurer.

It was further resolved, on motion of Mr. Macdonnell, seconded by Mr. Black, "That 25 per cent. be deducted from the grants to all Supplemented Congregations and Mission Stations for the next six months, and that leave be asked of the General Assembly to reduce proportionately the amounts paid by the Committee to the Missionaries in the Presbytery of Manitoba, with the understanding that this resolution does not affect the salary of the Missionary to Prince Albert, as settled at this meeting of the Committee."

MISCELLANEOUS.

Grants from British Churches.—The Convener reported that he had received, and suitably acknowledged, a grant of £300 sterling from the Free Church of Scotland, and £110 from the Irish Presbyterian Church.

Sub-Committee.—The following are the Sub-Committee to attend to all matters requiring action before the meeting of the General Assembly: Dr. Cochrane, Messrs. Laing, Macdonnell, King, and T. W. Taylor.

Expenses Noted.—The travelling expenses of the members of Committee were noted and paid.

Close.—The Committee adjourned at two o'clock p.m., on Thursday, 27th March, and the Meeting was closed with the Benediction.

WM. COCHRANE, D.D., ROBT. H. WARDEN,
Convener. Secretary.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XX.

May 18. } THE SAVIOUR'S KINGDOM. { Mic. iv.
1879. } 1-8.

GOLDEN TEXT.—"Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob."—Mic. iv. 2.

HOME STUDIES.

- M. Mic. iv. 1-8.....The Saviour's kingdom.
- T. Isa. ii. 1-22.....The last days.
- W. Isa. ix. 1-7.....The Prince of peace.
- Th. Ps. xxiv. 1-10.....The King of glory.
- F. Ps. lxxii. 1-20.....Abundance of peace.
- S. Isa. xi. 1-16.....The peaceable kingdom.
- S. Isa. xxxii 1-20.....Quiet resting-places.

HELPS TO STUDY.

The prophet Micah (shortened from Micaiah, which means: "Who is like Jehovah?"), called the Morasthite, to distinguish him from his namesake Micaiah the son of Im-lah, a prophet in the time of Ahaz, 150 years before this, was a native of Moresheth, a village near Gath, in the maritime plain, near the Philistine border of Judah. He prophesied during one of the most corrupt periods of Jewish history, in the reign of the wicked Ahaz, before the reforms of Hezekiah were inaugurated. Open idolatry, profane and godless worldliness prevailed; the priests and even many of the prophets were corrupt, the nobles and rulers were cruel and rapacious, society was poisoned and debased throughout. While Micah bore brave witness in the country, Isaiah stood forth as the Divine messenger at the capital, and Hosea and Nahum were sounding forth God's warning to the kingdom of the Ten Tribes who were already trembling in dread of the Assyrian invader. Upon this dark background of sin and sorrow Micah depicts the coming glory of Messiah's Kingdom and the prosperity and power of the reign of the Son of David. Observe the connection of our lesson with what precedes. The prophet had described Zion in ruins, the temple mountain dishonoured and waste, for the sins of the people. But it should not be always so. The Kingdom shall not be crushed down forever; it shall rise again in greater glory. The fall of Israel shall be the riches of the Gentiles, "the casting away of them the reconciling of the world." Romans ii. 12, 15.

I.—THE INGATHERING OF THE GENTILES:—Vers. 1-5.

This shall take place in the last days, literally—"at the end of the days," at the close of the period then in progress, at the ushering in of the Gospel dispensation. We are living in these "last days," but we are looking forward to a last time to come—1 Tim. iv. 1; 2 Tim. iii. 1, Jude 18. The mountain of the House of the Lord is the type of the true Zion, the Jerusalem which is from above, the Kingdom of Christ. It shall be established in the top, that is, "at the head of," the mountains, which represent the different earthly powers, the world-kingsdoms. The prophet beholds Mount Moriah as if elevated and enlarged to leadership over the surrounding hills; so shall the Kingdom of Jesus stand first, above all other world-kingsdoms and powers which shall at length be subject unto Christ and serve Him. In Zech. iv. to the figure is carried a step further. The whole world becomes a plain in which the temple mountain stands solitary and grand. Two things are therefore set forth by the prophet's simile.

(1.) The exaltation of the Kingdom of Christ which is pre-eminently above all.

(2.) The stability and security of the Kingdom. It is fixed and settled. It cannot be ignored or set aside, and they who dwell in it find it a place of safety which cannot be moved.—Ps. lxxxvii. 1.

But the prophet goes on to assert how this kingdom is to be set up. Men are to become its subjects. But how? It is natural that from a mountain should flow a stream; from Zion the law shall go forth, God's revealed will, His enlightening and regenerating Word, the principles of right government and true prosperity. God gives His law to the Church, and the Church which is the Witness and Keeper of the truth gives it to the world, becomes the centre of religious light and influence just as Israel was of old. This truth emanating from Jerusalem, brings men to the Kingdom of Jesus. The prophet beholds another stream flowing in the opposite direction. It is a miracle of grace. It flows up to the mountain, all people many nations turning unto the Lord.—Ps. xxii. 27; Zech. viii. 22.

This kingdom gains territory and subjects, not by violence of conquest, but by the drawing of the cross of Jesus.—John xiii. 32. This is the word that went forth, the Glad tidings of Redemption, which brought the nations captive to Christ. Not literal pilgrimages to the earthly Jerusalem are meant, but that of which Christ spoke in Luke xiii. 29. Christ will only have willing subjects come. They say, let us go. They seek to bring others with them, they desire to know God's ways. This is the inducement which brings them. To learn righteousness we should go to God himself the fountain of truth and life. But it is not merely to learn what is right, but to do it; not only to learn his ways, but to walk in his paths. We must be doers of the Word, and not hearers only.—Jas. i. 22.

And what will be the results of the setting up of this kingdom of the truth by means of the word of truth believed and obeyed? (1.) Peace. Christ Himself shall be judge and arbiter. His word, not the sword, shall decide all differences. Strong nations shall be rebuked. The mighty things of earth shall be brought into subjection to that which seems but "the weakness of God."—1 Cor. i. 25. War shall cease; and the weapons of carnal conflict shall become implements of peace and industry. There shall no longer be any use for that by which men hurt and slay one another.

This happy consummation is not yet reached, but we can judge what progress has been made towards it when we con-

sider—(1.) That wars are far less frequent than in ancient times. In one thousand years of Roman history there was peace but forty years. (2.) That formerly war was the normal condition of nations, and peace was only made as a truce for a definite time, while peace is now the prevailing relation between civilized States, and war is only occasional. (3.) That no nation at the present time undertakes war without at least some show or claim of right in its cause. (4.) That the principle of arbitration is now adopted by many nations in the settlement of differences.

(2.) **Security.** Every one shall dwell without fear or injury under his vine and fig-tree. These grew in the courtyard of every Oriental house, and under the shade a peaceful and happy household is pictured. Incapable of realization as such a glorious era seemed, there can be no doubt of it, for the mouth of God hath spoken it, the mouth of Him who is mighty, and with whom nothing is impossible, of Him whose very word is truth, and shall be established—a blessed assurance to comfort us in conflict. From these blessed results which should be brought about by the reign of love and righteousness, the prophet, by a comparison with other religions, draws an exhortation and an encouragement to devotion. All people will walk in the name of their God; some god or other they will serve, and what gods are they, full of cruelty and lust. See what these delusions have brought about—run and destruction for their votaries. Yet how faithful have these poor idolaters been to these false gods who have done nothing for them. We will walk in the name of our God. He deserves our love and obedience. He is worthy of all our service. Let us emulate the zeal of the idolaters in a nobler way—Jeremiah ii. 11. Let not our resolution be a fleeting and transitory one. He wants no fickle worshippers. "For this God is our God for ever; He will be our guide even unto death"—Ps. xxiii. 3, 4; xlviii. 14; ciii. 17, 18; cxlv. 1, 2; Is. lv. 3; lviii. 11; Jer. l. 5; Heb. ix. 12.

II. THE RESTORATION OF THE JEWS—Vers. 6-8. The chosen nation will not be utterly cast away. The prophet looks beyond the exile and humiliation of the Jews to a time of restoration, and the enjoyment of renewed privileges under the Gospel. God Himself will assemble her that halteth, the lame, smitten nation; He will gather to Himself her that is driven out and afflicted, the exiled, long-dispersed people. Her afflictions had been from God in love, and would bear blessed fruit, when they fulfilled His wise and gracious purpose. The afflictions of nations, of the Church, of each Christian, have a divine purpose. A remnant is that which survives, and which becomes the root whence all this predicted glory shall grow, even into a strong nation over which the Lord Himself shall reign, and his reign shall have no end; no power shall overthrow it. Jerusalem, the strong-hold of the daughter of Zion, is compared to a tower of the flock such as was built to be a shelter and protection for the shepherds. It is the symbol of the royal House of David, who was himself a shepherd, and who is the type of the greater David, the Shepherd of the sheep. Great David's greater Son shall rule the world. He shall reign in Zion—Isai. xxiv. 23; Ps. ii. 6; Luke i. 33. Unto Him every knee shall bow—Phil. ii. 10; Eph. i. 21. Is He our King?

JOHN B. GOUGH recently lectured on temperance in the City Temple, London, Eng. His address is said to have been one of his very best.

THE Japanese government have passed a law that every seventh day shall be set apart as a day of rest, in accordance with the plan adopted by Christians.

A VIRGINIA correspondent says that owing to the fact that white Protestants shun the negroes, the latter in large numbers are becoming subject to Catholic influences.

MEETINGS OF PRESBYTERY.

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

BARRIE.—Special meeting in Central Church, Innisfil, Tuesday, 15th April, at 1 p.m.—Ordinary meeting, at Barrie, 27th May, at 11 a.m.

PRETORIUM.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.

KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on the first Tuesday in July, at 9.30 a.m.

QUEBEC.—In Richmond, on the third Wednesday in July, at 10 a.m.

HAMILTON.—Next stated meeting in Central Church, Hamilton, on the third Tuesday of May (20th inst.), at 10 o'clock a.m.

LINDSAY.—At Woodville, on Tuesday, 27th May, at 11 a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

On Thursday, 1st inst., at the residence of the bride's father, No. 217 Spadina avenue, by the Rev. J. Denovan and Rev. S. A. Dyke, Lillie, second daughter of Wm. Latch, Esq., to James W. Smith, also of this city.

At the residence of Mr. Ino. Willock, brother-in-law of the bride, on the 30th ult., by the Rev. William Lochiel, Fenelon Falls, Mr. James Smith, B.A., London, to Miss Maud Nugent, of Lindsay.

DIED.

In this city, on the 1st inst., Jane McMurrich, wife of Henry Courtney, aged 79, formerly of Kilbarchan, Renfrewshire, Scotland.

At Caledon, Ont., 9th April, Thomas Watson, Esq., aged 64, native of Lanarkshire. Glasgow and Hamilton papers please copy.

OUR YOUNG FOLKS.

A "STEEL TRAP" AND A "CATASTROPHE."

A BOY is a singular sort of an animal. No two boys are exactly alike. The study of one boy does not insure an understanding of any other boy. Each one is a volume in himself and has to be studied from the first. The points of similarity between any two boys are more than over-balanced by their differences. I don't think the old folks knew much about boys when I was young—at least they did not act as if they did. This failure to understand a boy led my mother into at least one serious mistake. I was not a bit curious—in fact had no curiosity that I know of, except when my mother called me up and pointed to some particular thing and charged me not to touch it. That prohibition always stirred my curiosity to the highest pitch. If she had said nothing, likely I would not have thought of that particular thing, but now that she had charged me to let it alone I wanted to see to the bottom of it at once. If she had always stated the reason for interdicting any given thing I could have stood it better, or, to put the best face on it, I thought so.

They called me meddlesome, and mischievous, when, in fact, I was only trying to gain knowledge. The desire to find out why mother had been so particular often got the better of my desire to obey her, and in this respect I suppose most boys are alike. Just after I had completed my eighth year I found my mother in the lock room one day, down on her knees, in the darkest corner of the room, busy at something, I knew not what. "Mother, what are you doing?" I asked, "Setting a rat-trap—a steel trap," she answered. That was a poser. If ever I had seen such a trap I did not know it. What the trap was going to *steal* I did not know. I knew something about rats and I didn't see how any trap could *steal* them.

Words that are the same in sound always perplex one who does not know the difference in the spelling of them. I was in a deep study about that "*steal*" trap. Mother got up, and pointed to a flat-looking piece of iron on the floor, and said, "Now, my son, you must not touch that trap, and don't come about it." I didn't for a long time; but the longer I waited the more I wanted to take just one peep at that innocent piece of iron on the floor in the corner of the lock room. From the glimpse I had of it I didn't see how it was going to catch rats. I wanted to understand the philosophy of it. So into the room I went. There the trap lay, about as harmless a looking thing as you ever saw. It being too dark to see plainly, I thought I would feel it, but lo! before I had hardly touched it, *snap* it went, with a click and a jerk that frightened me out of my wits. My forefinger felt awful about the first joint. Whether I had the trap, or the trap had me, I hardly knew; I know I did my best to turn it loose but I couldn't. I capered over that room worse than a pony in a yellow-jacket's nest. I suppose I made a slight noise, as my mother came running, in a hurried and excited man-

ner, and caught me in her arms and did something—I never knew what—but instantly the trap turned me loose and looked as harmless as ever, only it was not in the same shape it was when I first saw it. When I came to myself, there was the churn upset, and the milk all over the floor, and ever so many eggs mixed up with the milk, and a gourd full of soft soap lying around in patches. "Now"—says mother—half in earnest and half in fun—"see what a catastrophe!" I didn't know what that was. I saw no cat about it—indeed saw nothing much but that *touchous* little trap. As well as my memory now serves me, it was twelve months or more after that, before I had any desire to understand the philosophy of a steel trap, or to know how it caught rats. Now boys, when told to keep your hands off, do it.

THE FOUR ELEMENTS.

"I WILL be a gardener," said Philip, when it was time for him to learn a trade. "It must be delightful to live always among green trees and shrubs, growing vegetables and fragrant flowers."

But it was not long before he came home again quite out of humour. There was altogether too much stooping in the gardener's work, and for his part he was tired of creeping about upon the earth; besides, he thought it really hurtful to his back and knees.

But now he would like to be a fisherman. The water was so clear and lovely, and to sail away over it in a light skiff, and, without tiring so much as a foot, to draw in whole nets full of fish; "that must be jolly," said he.

So off he went to be a fisherman. But he was soon back again, more disgusted than before. "Fishing is wet work," said he. "Indeed, the water is very disagreeable to me."

Philip now made up his mind to be a hunter. "To roam about in the green wood, and have a home among the splendid trees; that would be a glorious life."

But he soon came again complaining that he could not endure the raw air of the early morning, which was sometimes foggy and damp, and often the wind blew raw and cold, and it was very uncomfortable for his ears and nose—no, he never could be a hunter.

But Philip was sure he should like the life of a cook. "The gardener, hunter, and fisherman," he said, "must hand over to the cook all they gain by their work, and, at any rate, I should always have something good to eat."

But in a little while he was at home once more, full of fault-finding about his new business. "It would all be very well," he complained, "if there were only no fire. But to stand all day on the blazing hearth, and roast and stew and broil in the heat, it is altogether too much. It seemed sometimes as if I should melt. I never could lead the life of a cook."

Now his father spoke earnestly to Philip and said: "You are contented nowhere. You are very soon tired of what at first pleases

you. If you cannot bear any of all the four elements—earth, water, air, and fire—you can bear nothing; you will have to go out of the world to be satisfied. You must now remain at your work, for every place has its pleasures, and every one its pains.—*Golden Hours.*

THE TWO STICKS.

"FATHER," said Little Lucy, "I cannot get these sticks to make a hoop, for when I try to bend them they all break."

Her parent replied, "Because, my child, they are so old, they will not easily take the form you want them; but see if you can find some which are tender, some young branches from the trees."

Lucy did as she was told, and soon came with great glee to say she had managed her hoop without much trouble.

"Let us see, Lucy, if we can find out some lesson these sticks teach us. Suppose we compare these sticks to people. Those persons who have grown old in sin, find it very difficult to leave off their bad habits, and bend their wills to God; they have gone on so long that their hearts have become hard, they are so proud they will not own themselves sinners, they have neglected God's ordinances and despised His means of grace; and will sometimes even break, rather than bend in humility before His footstool. The longer they delay the worse it is. There are little children who are wicked, but, by God's help, they can mend their ways. The first lie they grieve over; and if the second time they are tempted to tell an untruth, they carefully avoid it; the temptation then becomes less and less, and so with other sins. But if they once allow themselves to deceive, and feel no sorrow for what they have done, as they grow older they grow harder in wickedness. Do you think, Lucy, you understand the lesson I would teach you?"

"Yes, father; I am like a young twig, and the sooner I try to do what is right, the better and easier it will be, because if I grow old my heart may be hardened and break before I learn to repent, like the old sticks which I could not bend as I wished; they broke, and are good for nothing but to be burned."

A LITTLE EVERY DAY.

A LITTLE helpfulness every day. We live for the good of others, if our living be in any sense true living. It is not in great deeds that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbour's house, on the playground we shall find opportunity every day for usefulness.

A little look into the Bible every day. One chapter a day! What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in the mind at the end of twenty-five years!

A little knowledge every day. One fact in a day. How small a fact is one fact! Only one! Ten years pass by. Three thousand and six hundred and fifty facts are not a small thing.

Market Reports.

TORONTO, May 7.

STREET PRICES.—Wheat, fall, per bush, \$0 93 @ \$1 00.—Wheat, spring, per bush, \$0 85 @ \$0 91—Barley, per bush, 55c @ \$0 65—Oats, per bush, 38c @ 40c.—Peas, per bush, 64c @ 66c.—Rye, per bush, 54c @ 56c.—Dressed Hogs, per 100 lbs, \$5 50 @ \$5 75.—Beef, hind quarters, \$5 25 @ \$5 75.—Beef, fore quarter, \$4 00 @ \$4 25.—Mutton, per 100 lbs, \$0 00 @ \$0 75.—Chickens, per pair, 60c @ 70c.—Ducks, per brace, 60c @ 80c.—Geese, each, 40c @ 75c.—Turkeys, 75c @ \$1 00.—Butter, lb rolls, 22c @ 25c.—Butter, large rolls, 16c @ 18c.—Butter, tub dairy, 16c @ 18c.—Eggs, fresh, per dozen, 12c @ 13c.—Eggs, packed, 10 @ 10c.—Apples, per brl, \$1 50 @ \$2 00.—Potatoes, per bag, 90c @ \$1 10.—Onions, per bag, \$0 90 to \$1 00.—Hay, \$8 00 to \$16 00.—Straw, \$6 00 to \$7 50.

WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$4 00 to \$4 50 Extra, \$4 15 to \$4 20; Fancy \$4 10 to \$0 00; Spring Wheat, extra, \$3 85 to \$3 90; No 1 Superfine, \$0 00 to \$0 00.—Oatmeal, \$3 60 to \$3 75.—Cornmeal, small lots, \$0 00 to \$3 00.—Cheese, in cts, 8c to 9c; Cheese, in small lots, 8 1/2c to 10c.—Pork, mess, per brl, \$10 00 to \$11 00; Extra prime, per brl, \$0 00 to \$0 00.—Bacon, long clear, 6 1/2c to 7c; Bacon, Cumberland cut, 6 1/2c to 7c; Bacon, smoked, 7 1/2c to 8c; Bacon, spiced roll, 9c to 10c.—Hams, smoked, 10 to 11; Hams, sugar cured and canvassed, 11c to 13c; Hams, in pickle 10c to 10c.—Lard, in tins, 8 1/2c to 8 3/4c; Lard, in tierces, 7 1/2c to 8c.—Eggs, fresh, 11c to 12c.—Dressed Hogs, \$3 00 to \$6 00; Live Hogs, \$0 00.—Dried Apples, 6 1/2 to 6 3/4.—Salt, Liverpool, coarse, 70c to \$0 00.

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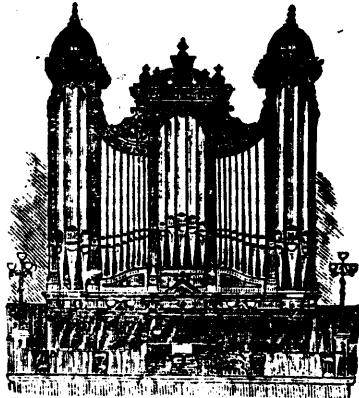
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SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet in St. Andrew's Church, Guelph, on Tuesday, the 13th May, 1879, at half-past seven o'clock p.m.

Clerks of Presbyteries are requested to forward their papers to the Clerk of Synod, eight days before.

The usual reduction of fare has been granted by the Grand Trunk and Great Western Railways.

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