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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

THE address of the Rev. R. Douglas Fraser, M. A., late of Toronto, is for the present, "Bond Head, Ont."

THE Presbytery of Paris unanimously nominated the Rev. W. Cochrane, D.D., of Brantford, for the moderatorship of the next General Assembly.

MISSIONARY meetings were held at Bradford and Scotch Settlement on Thursday, the 27th ult. Addresses were given by the Revs. Dr. Fraser, E. W. Pantou, and T. Boyd.

A LARGE number of the young people of Knox Church, Ingersoll, met with the pastor, Rev. R. N. Grant, on Monday evening, the 3rd inst., and formed themselves into a Mutual Improvement Society.

BISMARCK'S attempt to gag free utterance in the German Reichstag has not been followed with any gratifying success. His Parliamentary Discipline Bill has aroused bitter opposition, and is likely to be set aside.

THE Rev. Jas. C. Smith, M.A., of St. Andrew's Church, Guelph, delivered a public lecture at Preston in connection with the Presbyterian Church there on the 18th February, to a large and appreciative audience. Subject—"Self-culture essential to real success."

THE Presbytery of Kingston, will meet on the 25th inst., as stated in our notices of meetings of Presbyteries in this and last week's issues. We direct attention to this as we learn that some uncertainty has arisen on account of wrong dates having been previously given.

THE new St. Andrew's Church, St. John, N.B., erected to replace the one destroyed by the great fire in 1877, is now approaching completion. The memorial stone was laid on Friday evening, the 28th ult., with the usual ceremonies, in the presence of a large concourse of people; and the building will be formally opened for public worship next Sabbath.

A PRESBYTERIAL Sabbath School Convention was held in Dumfries street Church, Paris, on Wednesday the 5th inst., Rev. Messrs. McKay of Woodstock, McEwen of Ingersoll, Aull of Ratho, Robertson of Chesterfield, and Lowry of Brantford took part in the discussions, which bore chiefly on the relation of the

Sabbath School to the Church, the best methods of teaching, and the qualifications of teachers.

SOME Methodist laymen of Brooklyn, N.Y., demand the repeal of the limitations of the pastorate. They talk of petitioning the General Conference, which meets next year, on the subject. There is no doubt that sooner or later their end will be gained. The feeling is strong both with laymen and ministers in favour of making pastoral settlements for indefinite periods.

LEO XIII. declares his desire to reconcile princes and people to the Church; says he is ready to extend his hand to all who repent and cease their persecutions, but announces his unflinching attention always to combat, in the defence of the rights and independence of the Church, those who war against her. In plain English, his meaning is, that he will stand up for all the ancient pretensions of the Church, or, at least, as many of them as he can wisely and safely adhere to.

THE annual festival of the Victoria Mission Sabbath school, Montreal, was held on the evening of Friday last, and was largely attended by the friends of the schools. Prizes were presented for the most perfect recitation of the Shorter Catechism, and addresses were delivered by Rev. Mr. Cruikshank, Messrs. J. L. Morris and R. Henderson. This school numbers 184 pupils and eighteen teachers, and is efficiently presided over by Mr. John Larmonth, who received during the evening a beautiful pair of vases from the members of the ladies' Bible class.

DR. E. DE PRESSENCE, the eminent French Protestant preacher, withal a member of the House of Deputies, speaks highly of the newly-elected President of the Republic. He writes of M. Grevy's wisdom and moderation, and concludes with the following sentences:—"He is in his religious views a man of large toleration. Of this I have myself had personal proof. One of the pleasantest memories of my parliamentary career is the cordial assent kindly given by him to a speech of mine, in which I advocated, on the broadest grounds, entire religious liberty.

REV. ALEX. LESLIE was inducted into the pastoral charge of the congregations of Newtonville and Kendall on Tuesday, the 4th inst. Rev. A. Fraser, of Orono, preached; Rev. A. Kennedy, of Dunbarton, addressed the minister; and Rev. John Hogg, of Oshawa, addressed the people. A tea meeting was afterwards held, when addresses were given by Rev. Messrs. Drummond, Cleland, Spencer, Leach, Fraser, Kennedy, McKay, Ross, and Hogg. In the course of the evening, Mr. James Hagerman, one of the managers of the congregation, advanced to the platform, and with a few appropriate remarks, presented the newly inducted pastor with a quarter's salary.

ON a recent Sabbath, the new Presbyterian church at Emerson, Manitoba, was opened with appropriate services conducted by Rev. John Black, D.D., of Kildonan, and Rev. James Robertson, of Knox Church, Winnipeg. On the Monday evening following, a tea meeting was held which was attended by between 200 and 300 persons, many having come from other places, such as Morris, Roseau, St. Vincent, Pembina, Fort Pembina, Huron City and West Lynne. Addresses were given by Revs. Dr. Black, Kildonan; J.

Robertson, Winnipeg; A. W. Edwards, pastor of the M. E. Church, Emerson; J. Douglas, of Morris; and John Scott, pastor of the congregation. Mr. A. McPherson, of Emerson, also gave an address. The receipts from the tea meeting, together with the Sabbath collections, amounted to \$120.

ONE-HALF of New York city live in tenement houses. The moral and physical filth of these homes beggars description. Men and women herd together like animals. In one room, sixteen feet square, were found four families, the only partition being a chalk line on the floor. In one six-story building, were found ninety-two persons, in another 181. The average population in some blocks is 750 persons in the acre. The little ones suffer most. It has been estimated that ninety per cent. of the children born in these houses die before reaching youth; and that one-half of the deaths in the city are children under five years of age. This massacre of the infants out-herods Herod. The New York pulpits have "turned on the light" on these hot-beds of crime and disease. Practical measures are being taken for their betterment.

REV. James Baird, D.D., pastor of Patterson, N.Y., has been preaching in several of our city churches, notably in Cooke's and the Central, and also in Whitby Presbyterian Church. His services have given great satisfaction to those congregations. Dr. Baird is a good preacher—faithful in expounding Scripture, sound in his views, and warm and earnest in manner. We make sure he would prove himself in the Canadian Church a useful and successful minister, were he disposed to leave his present field. Dr. Baird stands high as a scholar, holding degrees from the Universities of Belfast, Glasgow and New York, the latter having some ten years ago conferred upon him the degree of Doctor in Divinity. We understand that Dr. Baird will preach next Sabbath in Charles St. Presbyterian church, morning and evening, and that he will in all probability spend a few more Sabbaths in this country.

ARTHUR MURSELL, in a recent letter to the "Christian World," of London, speaks very severely of the strictness and bitterness of sectarianism on this side of the Atlantic. He is specially hard on the exclusiveness of the Baptist brethren. He writes:—"Why, sir, they dare not let me revisit Philadelphia because of what I have said on the communion question in these sketches which I have remitted to your paper. I was to have spent my last two nights in America, lecturing for two English friends, one of them a fellow-student with myself, and the other an alumnus of the same old college. But, even though they had printed tickets and advertisements, and all the rest of it, they wrote to entreat for the cancelling of the visit, because they could not appear as my friends after what I had written in the 'Christian World.' Because I had protested against the chaining of a rabid, snarling Cerberus to the leg of the table of the Lord, to snap at every one who accepts His free invitation to the feast, the ministers deputed from our own colleges, where they had drunk in liberty of communion as an axiom of Christian life, were afraid to endorse the Christ-like heresy, or to be seen in fraternity with the heretic." If a few others of our English Baptist leaders were to come out in that fashion, it is possible the cis-Atlantic Baptist narrowness may receive a shake from which it cannot recover.

## OUR CONTRIBUTORS.

### REVISION OF THE NEW TESTAMENT.

ADDRESS TO THE TEACHERS OF KNOX CHURCH SABBATH SCHOOL, BY  
WM. MORTIMER CLARK, SUPERINTENDENT.

#### PART III.—CONCLUSION.

Many persons are repelled from the consideration of the subject of Biblical revision by believing that the knowledge of the ancient languages is absolutely necessary to any one attempting to understand the matter. No doubt the knowledge of Hebrew and Greek is indispensable to any one seeking a critical comprehension of the ancient writings, but it by no means follows that an intelligent understanding of the subject cannot be obtained without such learning. Most persons of ordinary intelligence, although incompetent to discuss scientifically any geological problem, have yet such a knowledge of this branch of learning as will enable them to understand something of the arguments employed, and the results of the discussion of such questions. The object of the present paper is to endeavour to awaken an interest in the important subject of the revision of the New Testament and to supply such information as will enable ordinary readers to understand the object sought in revision, and the material now before the revisers.

I. The first object sought by the revisers is not the translation but the restoration of a purer Greek text than that from which the authorized version was made.

The translation now in use was made from what is known as the "received text." This dates from the first printed edition of the Greek Testament by Erasmus in 1516, and was first so styled by Elzevir, the publisher of Leyden, in his edition of 1633. The "received text" was prepared from most scanty materials when most of the great manuscripts were unknown, and without the apparatus now within the reach of the revisers. There were only a few manuscripts then known to exist; but now about 1,583 of such ancient writings are available.

II. Another duty of the revisers will be to correct errors of typography, grammar and translation.

(1.) Misprints.—A familiar example of such is found in Mat. xxiii. 24, where we have "strain at a gnat," instead of "strain out."

(2.) Errors in grammar.—An example of these is found in Mark viii. 27, 29. "Whom say ye that I am?" for "who."

(3.) Mistranslations.—In John x. 16, we now have "one fold, and one shepherd" instead of "one flock, one shepherd." Our version reads in John xiii. 2, "supper being ended" instead of "being about to begin." In 1. Thes. v. 22, "abstain from all appearance of evil," ought to be "from every kind or form of evil."

III. The rectification of inexact and imperfect renderings which obscure, weaken or modify the sense, will form an important part of the revisers' duty. In Mat. xxiv. 12, the omission of the article "the" greatly weakens the sense. We have "the love of many shall wax cold" instead of "the many," which means the vast majority.

The insertion of the article in 1 Tim. vi. 10, injures the sense. We now read "the love of money is the root of all evil." The apostle tells us that it is "a root" in common with many other things.

IV. The preservation of consistency and uniformity in the rendering of words, will also receive attention. In many cases in our version artificial distinctions are created and real distinctions are destroyed.

In Mat. xxv. 46, the same word is used to express duration, yet we have "everlasting punishment" and "life eternal." The ordinary reader is thus led naturally to suppose that there might be a distinction between the expressions.

The word "overseer" is in many places translated "bishop," and in one instance only rendered "overseer." Thus one of the strongest arguments for the identity of rank of all ministers is lost to the reader.

In John i. 11, our version has "He came unto His own and His own received Him not." The first "His own," being neuter and the latter masculine, the distinction between place, "His own home," and "His own people" is thus entirely extinguished.

In 1 Cor. xiv. 20, we read "Be not children in understanding: howbeit in malice be ye children." The latter word rendered "children" means babes, and gives great point to the apostle's injunction.

Complete confusion exists in the English version as to "Hades." This word, which does not mean "hell," is

eleven times translated "Hell" and once (1 Cor. xv. 55) translated "grave." The word *gehenna* which really means "the place of punishment" is also translated "hell."

V. The translators will remove what are known as archaisms or old fashioned expressions not now intelligible to the common reader.

Examples of these are found in such expressions as *to prevent* now meaning *to hinder*, but formerly used in the sense of "anticipation" or to come before. To *let* once signified *to prevent* but now to *permit*. In 1 Tim. v. 4, it is stated "If any widow have children or nephews," the word translated nephews really signifies *grandchildren* or "descendants." At the time our version was made the word "nephews" was commonly used to signify grandchildren. Thus in the translation of Plutarch's *Morals* it is rendered "the warts, moles, etc., of fathers, not appearing at all on their own children, begin afterward to put forth and show themselves in their 'nephews' to wit the children of their sons and daughters."

In 1 Cor. iv. 4, our version has "I know nothing by myself." The meaning conveyed by this passage to the English reader is now a wrong one, although at the time the version was made this meaning was quite right. I know nothing *against* myself is the correct meaning. An example of this use of "by" is found in Foxe's *Book of Martyrs* where the historian in narrating an incident in the life of one of his heroines says: "Thou hast spoken evil words *by* the queen" and the answer is given "No man living upon earth can prove any such things *by* me."

VI. The introduction of uniformity of spelling of proper names throughout the Bible will also be attended to. We have at present such differences as Joshua and Jesus, Lucas and Luke, Judæa and Jewry, Asshur and Assyria, Jeremiah and Jeremy, etc., etc.

VII. The proper division of the texts into paragraphs, and the metrical arrangement of the poetical books according to the rules of Hebrew parallelism will also form a not unimportant part of the duty of the revisers.

As was mentioned in the beginning of this paper the division into chapters and verses formed no part of the original text and in many cases has injured the sense.

A simple illustration of the carelessness of the division into chapters may be found at the very beginning of our version. The first chapter of Genesis ought to include the first three verses of the second chapter. The absurdity of the present division into verses is too apparent to require remark. The sources of information or the "apparatus criticus" which will be used by the revisers are:—

I. The Manuscripts: It need scarcely be mentioned that none of the actual autographs of the sacred writers are now extant. The fragile papyri have long since perished. There however, remain to us manuscripts of a very ancient date. These are of two kinds, the *Uncials* and the *Cursive*.

(1.) The uncial MSS. are so termed from being written in capital letters. They are engraved on large skins of parchment generally in double columns. From no spaces being left between the words, and on account of there being no marks of punctuation, and no attempt at finishing a line by a syllable, the work of reading them is painful to the eye of a student not familiar with their use. They are difficult to copy and doubtless many of the errors in those MSS. arose from mistakes on the part of the persons who made the now extant copies occasioned by their confusing appearance.

(2.) The cursive MSS. are so termed from being written in what we would term a "running hand." They are not nearly so ancient as the uncial MSS. and are vastly more numerous. Although not so venerable as the great uncial MSS. it does not follow that they are of less value, for a cursive MS. may, so far as we know, have been copied from an uncial MS. of greater antiquity than any we now possess.

The great uncial MSS. are few in number. Scarcely one is perfectly complete, and some consist only of a few pages. To give a list of them would be tedious, and would be little more than a catalogue. Mention must be made however of some of the more important of them.

The one which was last discovered is the most complete, and probably the most ancient. It is known as the *Codex Sinaiticus*. It was discovered in 1844 and 1859 by Constantine Tischendorf, in the monastery of

St. Catherine on Mount Sinai. Professor Tischendorf was at the convent of St. Catherine at Mount Sinai in his journey through the East in search of ancient MSS. under the auspices of Frederick Augustus of Saxony. One day his attention was attracted to some vellum leaves which were just about to be used to light the stove. He examined them and finding that they contained a part of the Septuagint version of the Old Testament he at once secured them. On his return to Europe he published the rescued portion, which contained Esther and Nehemiah, with parts of Chronicles and Jeremiah. In 1853 Tischendorf was again at Mount Sinai, but could find no trace of the precious MS. On a third visit to the monastery in 1859, he succeeded in recovering the remaining sheets of the missing treasure, and after a good deal of negotiation the monks were persuaded by Tischendorf to surrender the manuscript to the Emperor of Russia. The MS. is now in the Imperial Library at St. Petersburg. In 1862 a splendid fac-simile edition of 300 copies was published as a memorial of the one thousandth anniversary of the empire of the Czars. Every item of internal evidence leads to the belief that this MS. dates from the fourth century. It is probable that it was one of the fifty copies prepared by order of Constantine in 331, and that it was presented to the monastery by Justinian its founder. This MS. contains the whole of the New Testament and is the only complete MS. in existence. It is usually designated by critics, the Hebrew "*Aleph*."

The MS. known as "A" is the Alexandrian Codex. It is preserved in the British Museum. It was sent as a present in 1628 from Cyril, Patriarch of Constantinople to Charles I. Cyril states that it was written by a monk named Thecla, but when or where is not known. It is supposed to have been prepared in Egypt during the fifth century. The MS. known as B is the Vatican Codex. Nothing also is known of its history beyond the fact that its existence for 400 years in the Vatican library is ascertained. It is written in characters very closely resembling those in the manuscripts found in Herculaneum. The greatest difficulty has always been experienced in consulting it. Napoleon carried it to Paris with many other literary treasures. It was on his fall restored to the Papal custody. Continued pressure was brought to bear on the Pope to have it published, and in 1857 an edition made its appearance under the editorship of Cardinal Mai. It was found that numerous passages were actually inserted, and the whole edition was so garbled that scholars named it "a copy of the Scriptures according to Rome." The contempt with which this edition was received by scholars induced the Pope, Pius Nono, to issue a fac-simile edition in 1868, reproducing the very "form, lines, letters, strokes, marks" of the MS. itself. We have thus in the hands of critics a scrupulously exact copy of this treasure.

The codex of Ephraem known as C, is an important MS. It is a *palimpsest*, that is a work written over an older writing on the same skin. Over the old MS had been engrossed the work of a Syrian theologian named Ephraem; hence its title. It is now in the National library in Paris. It was not until the end of the 17th century that the existence of a part of the New Testament under the more recent writing was suspected. In 1834 a chemical application was made to it when much of the original writing was revived. It was found to be written with great care and undoubtedly belongs to the early part of the 5th century.

D, or the *Codex Beza*, is preserved in the University of Cambridge. It was at one time the property of the Reformer Beza who presented it to the University library at Cambridge in 1581. The text of this MS. differs much from the other great uncials. It is supposed to have been written in France by a Latin copyist ignorant of the Greek language. Its age is fixed at the latter end of the fifth or the beginning of the sixth century.

Space however prevents any further enumeration of these uncial manuscripts. There are about 125 of them known to exist of varying degrees of completeness. Some are almost perfect and others consist of only a few verses, such as the *Fragmentum Nitriense*. They vary in age from the 4th to the 10th century.

The second source of our information is the Cursive manuscripts. These are very numerous; about 1,450 of these have been compared and examined; they date from the 10th to the 15th centuries.

On all classes of these MSS. may be observed cor-

rections and additions made in different handwritings as if the respective owners had been from time to time either comparing these copies with others or making improvements from memory. All such notes have been carefully examined and are sometimes found to be of critical value.

Although these MSS. seem to have been prepared with religious care yet they are by no means free from the errors of copyists of modern times. Those who have had much to do with employing writers can best understand the causes of such mistakes. Strange as it may appear, it by no means follows that a man of lively and intelligent mind is the best copyist. The mind will work, and despite all precautions, its own thoughts will leave their impress on the page. Often a synonymous word makes its appearance in place of another, and a word is slipped in which, in the original, did not exist. We thus find, sometimes, the word *Jesus* inserted in place of *He*, and often Christ Jesus for Jesus Christ and *vice versa*. An example of this class of error may be found in Matt. xxv. 6, where we now read "Behold the bridegroom cometh," instead of simply "Behold the bridegroom." In many cases, the errors are those of *intention*. Such errors frequently arise from the apparent desire of the writer to correct what he thought was a mistake of his predecessor either in a word or the fancied obscurity of a sentence. An illustration of this will be found in Luke xiv. 5, where the original "Which of you shall have a son or an ox fallen into a pit?" etc., is modified to "an ass or an ox" to suit the writer's erroneous fancy that the argument is *a minori ad majus*. In many cases, too, parallel passages in the Gospels, and also in the epistles are made to harmonize. Thus in Matt. ix. 13, and Mark ii. 17, the original reading is: "I came not to call the righteous, but sinners." The text in Luke v. 32 adds the words "to repentance," and now these words are read in all the three Gospels.

Another class of errors of intention, and these, happily, are very few, arose from the dogmatic opinions of the copyist finding their way into the text. An example of this may be found in the different readings of John i. 18, around which raged the Arian controversy, where we read: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." In many MSS. of high authority, such as the Vatican and Sinaitic, we read "The only begotten *God*."

Sometimes words and clauses are imported into the text from the ancient liturgies. An illustration of this class of errors will be found in the importation of the words we now append to the Lord's Prayer: "For Thine is the kingdom, the power and the glory, for ever, amen." For this doxology there is no authority whatever in the ancient MSS. A common cause of errors is found in words of similar endings, particularly when they stand at the end of adjacent lines. An example of this class of errors may be found in Mark xii. 47. That verse is omitted in some important MSS. for the very simple reason that it terminates with the same words as the immediately preceding verse. Sometimes words resembling one another are mistaken by the copyist. An illustration of an error of this kind is found in 1 Tim. i. 4, where our version has "godly edifying which is in faith," instead of the correct reading "God's dispensation which is in faith." This mistake originates in the difference of one letter between the Greek word "edification" and the word for "dispensation."

It will be noticed that such mistakes as those above noted are common to copyists of the present day who transcribe even printed documents. The probabilities of errors arising in copying from uncial MSS. are greatly increased when we remember that such manuscripts are written without any division between the words, and without punctuation of any kind.

The ancient versions of the New Testament afford a valuable aid in ascertaining what is the correct text. They are themselves liable, in addition to the various classes of errors just noticed, to such mistakes in translation as are found in our own version.

One of the most important of these is the Syriac version, known as the *Peshite* or *Simple*. As a translation it ranks high, and were it really the original version of the second century, it would be of very great value. Unfortunately, it was revised in the fourth century, and many parts of it were evidently brought into conformity with the prevalent ecclesiastical ideas of what ought to be the text.

The *Old Latin* translation is also important. This

was originally composed in the north of Africa. It was afterwards revised by Jerome.

Two ancient and independent Egyptian versions still exist. They are known as the *Alemphitic* and *Theban*. Their history is unknown.

The Gothic version made in A.D. 348 is also valuable. The translator, Ulphilas, was an Arian, and in Phil. ii. 6, he substitutes "*likeness to God*" for "*equality with God*." A manuscript of this exists at Upsala, and is known as the "*Codex Argenteus*," or silver manuscript, from its being written in silver characters. This manuscript was made in the sixth century. It contained only fragments of the Gospels.

The *Armenian* and *Ethiopic* versions may be noticed, but neither are regarded as weight in textual criticism.

Quotations from the books of the New Testament, by ancient writers, form a not unimportant means of ascertaining the true text. Such evidence is more ancient than that afforded by even the uncial MSS., or the versions. The quotations we possess—and they are very numerous—are found in the writings of men whose lives touched the apostolic age itself. But, again, the same difficulties meet us as are presented in the MSS. The text of these writers has suffered more from errors and alterations than in the case of the copies of the sacred book themselves. Again, these old writers had not the same easy access to the Scriptures as we have, and when we consider what havoc is made of Scripture, in quotations among ourselves, we can readily understand the value to be placed on such extracts, often made from memory, in old writers. How often do we hear 2 Tim. i. 12 quoted as "I know in whom I have believed" instead of "I know *whom* I have believed," or the trite "He may run that readeth" of Hab. ii. 2, persistently given as "He that runneth may read." Such citations are of great value when the writer expressly argues from them. In such cases, he doubtless takes care to verify his quotation.

To attempt in a paper of this nature to give even an outline of the history of modern Biblical criticism would be impossible. This tempting subject must be passed over by merely alluding to the Greek Testament of Erasmus, the Complutensian Bible of Cardinal Ximenes, the Testament of Beza, the Polyglott of Walton, the labours of Scholz, of Mill, of Bengel and Griesbach, and the works of Tischendorf, Tregelles, Scrivener, Davidson and Alford. By the patient labours of these men Biblical criticism has not been reduced to a science, and so far from textual criticism being a matter left to the fancy and imagination of every tyro as is popularly supposed, the critic is met in his investigations with a series of rules as clearly defined as those of any science. These rules are as follows:

#### I. INTERNAL EVIDENCE.

I. That reading is to be preferred which seems to have suggested the others, or out of which it is most easy to suppose that the others would arise.

II. That the more difficult reading is to be preferred to the more easy.

III. The reading at first sight obscure is to be preferred to one that is plain and easily understood.

IV. That reading presenting a historical difficulty is to be preferred to one from which the difficulty is removed.

V. That a reading in one Gospel which seems to convey a sense different from that of a parallel passage in another Gospel is to be preferred to one which makes the two Gospels strictly harmonize.

VI. That the shorter reading is generally preferable to the longer.

VII. That the style of writing characteristic of particular writers, or what we know of their modes of thought, is to be taken into account in judging of the various readings of their text.

VIII. That the argument from internal evidence is always precarious.

#### II. EXTERNAL EVIDENCE.

I. The text must throughout be determined by evidence without allowing any prescriptive right to printed editions.

II. Every element of evidence must be taken into account before a decision is made.

III. The relative weight of the several classes of evidence is modified by their generic character.

IV. The mere preponderance of numbers is in itself of no weight.

V. The more ancient reading is generally preferable.

VI. The more ancient reading is generally the reading of the more ancient MSS.

VII. The ancient text is often preserved substantially in recent copies.

VIII. The agreement of ancient MSS., or of MSS. containing an ancient text, with all the earliest versions and quotations marks a certain reading.

IX. The disagreement of the most ancient authorities often marks the existence of a corruption anterior to them.

To give examples of the application of each of these rules would be very interesting. Our space prevents any such extended illustrations.

In a recent work on "The Words of the New Testament," by Dr. Milligan, of Aberdeen and Dr. Roberts, of St. Andrews, is given a specimen of the working of the general application of these rules. As these gentlemen are both members of the Company of Revisers an additional interest attaches to this extract as throwing some light on the labour of the Committee: "In Luke ii. 14 we read 'Glory to God in the highest, and on earth peace, good-will towards men.' But there is another reading which greatly changes the aspect of the verse. It is difficult to render it in English, but literally rendered—and we content ourselves for the present with such a rendering—it will run, 'Glory to God in the highest, and on earth peace among men of good pleasure,' or 'good will.' The evidence in favour of the received reading is several uncial MSS., among which are readings introduced into the Sinaitic Codex and the Vatican Codex by later correctors; all cursive MSS.; the Coptic, Syriac, Armenian, and Ethiopic versions, and a number of the Greek fathers. On the other side we have four of the most important uncials: the Sinaitic, Vatican, Alexandrian and the Codex Bezae; the first two, though afterwards altered, having so read in their original form, the Old Latin, the Vulgate, and the Gothic versions, together with at least two very ancient and important fathers, one belonging to the west, and the other to the east. Such is the evidence. How shall we decide?"

"I. Our two most important MSS. are here supported by other ancient authority; and so much greater therefore is the weight due to them.

"II. The evidence of versions is in favour of the reading commonly received.

"III. The important fact meets us, that the most learned and critical Greek father of early Christianity, not only knew the reading *not* received, but he argues from it, and depends on it in establishing a point he has in view.

"IV. The long rejected reading is by much the more difficult of the two. We can see at once how a transcriber of the Greek should have substituted the one now familiar to us for the other. How the contrary course should have been taken by any it is most difficult to conceive.

"These considerations lead to the conclusion that the received reading is to be rejected, and the other put into its place. It may be said: Is not the parallelism thus destroyed? We answer: No! It is preserved. The Greek has only *two* members, not *three*. There is no copula between the two, which are generally considered to be the second and third members of the group. The word 'and' divides the whole sentence into its parts, and unless what follows that word can be gathered into one clause the parallelism is broken. The *new* but *original* reading enables us to do so; and bearing in mind that 'good will' or 'good pleasure' here is not a human virtue, but the Divine benevolence or love, the merciful purpose of God towards His people, the passage as a whole will run: 'Glory to God in the highest, and on earth peace, in men whom in His good pleasure He hath chosen.'

Such a passage as that just cited enables us to realize to some extent how laborious is the duty of our revisers, and of what importance the result of their work will be to the Church of God.

#### CHURCH GOVERNMENT.

MR. EDITOR,—I notice in your paper of 14th February, the substance of an address delivered on the ordination of elders in Zion Church, Brantford, which—if the views therein contained were correct, would very easily account for so many of our young people being Presbyterian one day, Episcopalian another, Congregationalist another.

If the Great King and Head of the Church has not appointed a government in His Church, and set offi-



cers to carry on that government, but left it all as a mere matter of expediency, it were better that the State should by Parliament select such a form of government for it as would suit all denominations, and thus avoid the necessity for so much division in religious matters. If it is merely a matter of expediency a State Church for all would be the most suitable.

But, sir, I am one of those who believe that our Lord by His Apostles did establish a form of government in His Church, and that the nearest approach to that apostolic model is to be found in the Presbyterian.

I agree with the Rev. Doctor that the general principles only are given, but, I hold that these general principles embrace the whole system, and they are comprised in two, viz.: First, that the Church, (that is all communicants), is to be governed in accordance with the laws of its Divine King and Head, and it alone is entitled to execute these laws. Second, that in order to the due carrying into operation of these laws, there have been appointed by Divine authority two classes of officers. These are elders and deacons; the province of the former being the oversight and promotion of the spiritual interests of the Church, that of the latter the necessary temporal duties connected with Christ's Kingdom.

The division of elders into teaching and ruling is a figment of priestcraft, which has no warrant in the Word of God. The division of labour by the eldership, whereby some exercise their gifts and graces as preachers of the Word, or in training the young, visiting the sick, defending the truth, or otherwise employing the talent entrusted to them, gives no precedence in position or any higher authority, but each is to be honoured for their work's sake; those who labour in word and doctrine, as well as those who rule well.

You will see, Mr. Editor, that these general principles, which I think are clearly laid down in the apostolic writings, sap the foundations of all priestly ambitions, and are therefore not palatable to some.

I have not time to go into the subject at present more *in extenso*, but would suggest to any one desirous of studying this matter to procure two small publications by Prof. Witherow, of Derry, "The Apostolic Church. Which is It?" and "The New Testament Elder."

PRESBYTEROS.

#### VALLEYFIELD.

MR. EDITOR,—Having read with feelings of pleasure, the remarks on the induction of the Rev. G. Coull to be pastor of our church, with the description of the Valleyfield of the present and the good hopes and wishes for its future, I do not consider it out of place to say a few words in return; and if I can do anything to help speed on the goodly ship of Presbyterianism in Valleyfield, I am ever ready, and ever willing. But when I think on what we have done in the past, my conscience always tells me that we should, for we could, have done better. We are, as you say, only about one-fifth of the population, the other four-fifths, with few exceptions, being French Canadian Roman Catholics. Now I am sure that we do not try as we ought to try and lift those deluded people out of their ignorance, and lead them to their only Saviour, Jesus. Very few have the Word of God in their homes, they are not allowed to read the blessed Book, but just do as the priests tell them to do, and they are very tractable I can assure you. What we want is a hard working, earnest pastor with a heart that throbs for the safety of the souls of his fellow beings, and I hope and trust that God in His mercy has given us a good and indefatigable shepherd in the person of the Rev. G. Coull, and I am sure that help will not be wanting to carry on the good work of converting our French Canadian fellow-townsmen, for we have a goodly number of able and earnest men who only want an able and earnest leader to begin the work which the Master would have them to do. I never saw a French Canadian in our Church (excepting at a funeral sermon) and I am sure that many would be brought to Jesus if they were only helped to touch the hem of His garment. To live here and see how the Holy Sabbath is defiled makes one wish for a change in the conduct of our fellow-beings, but we must not forget, that it is ignorance that makes them Sabbath-breakers. After mass they go hunting, fishing, boating, and carry on all sorts of games. I have seen old men and old women on the brink of the grave, playing cards (and other games that require but a small

amount of physical exercise) on the Sabbath afternoon and night, and how I hoped that God in His mercy would open their eyes that they should see, and turn from, their evil ways and seek the Lord while He may be found. We also have a few infidels in our midst, men who are good citizens, and obey the civil law as far as man knoweth, but they are open enemies of our holy religion; care nothing for the Sabbath, but seek amusements pleasing to themselves and displeasing to God. They are ignorant of the true happiness of a Christian life, and how I wish that they should be turned from their evil ways, drawn into the fold of Christ, and be saved. Now is the accepted time, now is the day of salvation. Cannot something be done to save these men from their fearful doom? Cannot we snatch them as brands from the burning? Are we justified in God's sight in letting these men go on in their evil ways, and never give them the hand of friendship, never offer to help them to come to Jesus. No! Then let us put on the whole armour of God, and we shall be able to stand against the wiles of the devil. God shall be with us, God shall help us, and God shall give us the victory, and give them peace. In heaven there would be joy, and in Valleyfield there would be more charity and more sociability. And oh, contrast the deathbed of the Christian with the deathbed of the infidel. Our souls should sigh and heave in pity for these victims of delusion. I see them in church at times, but not very often. Do we use them as we should do? Do we reason with them on their doubts? Do we go to their homes and show them that we are Christians? Do we show them that we have the spirit of our blessed Master who sat down with publicans and sinners? Truth compels us to say no. Are we to suffer them to go on in their evil ways, or are we to help them to come to the Saviour? Surely we will, and may God help us.

Valleyfield, Que., Feb. 26th, 1879.

For the Presbyterian.

#### ELIJAH IN HOREB.

From Jezebel's pursuing wrath,  
The heathen queen who sought his death,  
Elijah made his lone abode  
In Horeb hill, the mount of God.

And there, within his desert cave,  
Of grief and gloom a living grave,  
The prophet heaved his lonely sigh  
And prayed with fervent heart to die.

The Lord passed by, a strong wind blew,  
The mountains shook, like drops of dew,  
And like the hoar-frost on the ground,  
The shattered rocks lay strewed around.

The wind was still, an earthquake came,  
Like ague through creation's frame,  
And even the firm established earth  
Trembled like child of human birth.

The earthquake passed, a fire of dread  
The glowing firmament o'erspread,  
As when the Lord to guilty souls  
Speaks, and the rattling thunder rolls.

But in the wind that rent the rock,  
Or in the earthquake's fearful shock,  
Or in the radiant fire that shot  
Athwart the sky, the Lord was not.

And then there came a still small voice,  
Which made the Prophet's heart rejoice,—  
A still small voice in soothing words  
Of hope and peace—it was the Lord's.

Elijah left his lone abode  
In Horeb hill, the mount of God,  
And journeyed on to Syria's land  
To execute the Lord's command.

#### OUR COLLEGE FUNDS.

MR. EDITOR,—In the last letter of "Clericus," written in reply to "Anti-Bombast," he seems very much concerned about the state of Our College Funds, and "a deficient current revenue" is now the pretext for his unwarranted attack on the present Homiletical lectureship. This is new ground. In his first letter there is not a word about the state of the funds, but rather it is an all but directly expressed dissatisfaction with the results of that particular department that forms the grounds of his assault.

I wish to tell "Clericus" that his professed concern about the revenue of Knox College being the motive for his writing as he has done, is to say the least, very injudiciously expressed in his first epistle. I think if he will refer to it again himself he will see that

I am to be excused to some extent if I doubt his sincerity. Has "his twenty years' experience" taught him that the "measure" best "fitted to strengthen the position of Knox College and command the greater appreciation and liberality of our people," is to speak disparagingly of it? I should be the last man to say a word in defence of any servant or institution of our Church that I did not believe was worthy. Now "Clericus" has, in effect, thrown out the insinuation that the fruit of the Knox College lectureship as conducted for the last twelve years is "intolerable and incomprehensible dulness" and a "prosy, sleepy, spiritless delivery" on the part of our preachers. I characterize such expressions as slandering not only the institution in question, but also the men who have come forth from her halls, and who as a class are doing the work of the church with an acceptability (if not "success") that is not excelled by the graduates of any foreign college. In the name of the whole Knox College alumni I again repel the charge of "failure" as I have done in a former letter, and challenge him to the proof. He has sought to convey the idea that Knox College results are inferior to Yale. I demand of him what, as a Christian gentleman he is bound to give, either a retraction of the statement or the evidence of its truthfulness. As one who has come through the Knox College classes and may be supposed to know fully as well as "Clericus" whereof I affirm, I think it is surely due to the membership of our church to whom we look for the support of our educational institution, that such a charge should not pass uncontradicted, and he can be no true, loyal, son of our Canadian church who has made it.

Further, if "Clericus" is really sincere as to his financial view of the case, he ought to have remembered that the cost of the present lectureship is a mere bagatelle—I suppose not more than one-fifth of an ordinary professorship. Why did he not suggest the abolition of one of these latter at once? The college can afford to do without some of them, just as well as without the regular lectures in Homiletics. A saving would then have been effected worth speaking about. No, Mr. Editor, the truth is, our colleges are well worthy of the support of the church. The institution now in question is one of which the whole church may well be proud, and I am fully persuaded ("and I am not alone in this matter") that the "strengthening of her position" and the "commanding of the greater appreciation and liberality of our people" are not to be attained by depreciation on the part of our ministry, or the weakening by retrenchment of the already not too strong staff of teachers, but by a policy the very opposite.

March 7th, 1879.

A. G. O. K.

#### PASTORLESS FLOCKS.

MR. EDITOR,—In looking over a contribution by "L" in your last issue on "Our Largest and Wealthiest Congregations on the Lookout," I recollected an article under the above title that I had read in the January number of "The Sword and Trowel," a few sentences from which I feel tempted to quote—they are so appropriate. The editor, (Mr. Spurgeon) quotes from the Boston "Watchman" a paragraph complaining that a large number of their most able churches are in a pastorless condition. When the question arises:

"What is to become of these great pastorless churches? They are too big for our theological institutions to fill. They are too important for an ordinary race of ministers. They find nobody in the country equal to their necessities. What is to be done? . . . Certain it is that churches must be more moderate in their wants or we must have a new race of ministers raised up by some special providence. As it is we have too many big churches or too many little men. The churches are often made big by fictitious means. They become swollen by self-laudation. Is there no way to swell the ministers? We know of a lot of men good enough for the best of the vacant churches if they could only be swollen a little. An institution to inflate ministers so that they would fill vacant pulpits is a desideratum in our times when so many churches find it so hard to obtain the men they want."

It would seem that the evil of which the Boston "Watchman" complains is not unknown in Canada. It would be unfair to say that it is only in our "largest and wealthiest congregations" that it is to be found—it exists also to an extent almost incredible in some of our obscure country congregations, many of whom find it as difficult to get a man suited to their wants as our largest and wealthiest. It exists in short wherever "the spirit that is in the world" has taken the place of "the simplicity that is in Christ" and in this respect the largest and wealthiest, the smallest and poorest

frequently belong to the same category. In cities such as Toronto and Montreal, where with their fine churches and the "position" that is to be maintained, congregational competition has very much taken the place of "Thy Kingdom Come," the difficulty is probably worse. Perhaps we might remedy the evil by adopting the suggestion of the "Watchman" and convert one of our superfluous colleges into a "ministerial inflation establishment." Should this fail we know of no other remedy than for our congregations to return to the spirit of Gospel simplicity from which it is to be feared they have departed. We appreciate very much the remarks of "L." as appropriate and to the point both with regard to the "Record" and the churches.

CONGREGATIONAL REVENUE

MR. EDITOR.—What is considered the best system at the present day, pew rents, subscriptions, or weekly offerings? If the latter system has proved a success where it has been efficiently tried, friends would greatly assist in making more general the better way—by indicating through your columns how the weekly system has served when now in operation.

I would respectfully ask Treasurers of such congregations to tell us briefly how long they have used the system and with what result. W. N. H.

DEACONS' COURT—OR MANAGERS

MR. EDITOR.—As neither of these appellations quite suit the age for church purposes, is it not possible to popularise another designation more definite, and indicative, than that of managers, especially a term used in connection with the stage, and an endless number of establishments all of a worldly character.

I never hear announcements from the managers without feeling an inward objection to the term being applied to a church board.

We have a Mission Committee, S. S. Committee, Music Committee, etc., why not a Finance Committee, or "Temporalities' Committee?" W. N. H.

ACKNOWLEDGMENTS.

The Board of French Evangelization desire to acknowledge with thanks the receipt of the following contributions—D. Sutherland, Dundee, Q. \$4; collection at Orange service per Rev. J. Bennett, Almonte \$13.26; W. McKercher, Botany, \$4; a friend, Burns P. O. \$8; friends per D. McLaren, Ridgetown, \$15.25; a friend \$5; a friend \$4; Mrs. McMaster, Killean, \$5; John Madill, St. Catharines, \$6; Miss E. Cook, Sarnia, \$1; Mrs. J. Hutchison, Trenton, \$2; Alex. Wallace, Athelstane, \$10; Mrs. J. Swibert, London township, \$5; D. Lamont, Caledon, \$3; N. Lamont, Caledon, \$2; Elijah Houston, Caledon, \$1; H. Munro, Montreal, \$10; J. C., Montreal, \$2; friend of missions, Quebec, \$1; C., McLenaghan, Sr. Drummond, \$10; per Rev. W. W. Percival, Bedique, P. E. I. \$4; also \$15 from "Unus" applied to French Scholarship Fund. Additional contributions are most urgently solicited. These should be addressed to the Treasurer, Rev. R. H. Warden, 260 St. James street, Montreal.

OBITUARY.

There has recently passed from the ministry of our Church one whose death calls for more than the usual brief obituary notice of the daily press, the Rev. Charles Innes Cameron, lately minister of New Edinburgh. Mr. Cameron was born at Kilmallie, near Fort William, Scotland, in 1837. He came to Canada in his youth and after attending classes for some years at Queen's University he completed his course at Glasgow. Immediately after being licensed he went to India as a missionary of the Church of Scotland, but after four years' labour there his health gave way and with little hopes of recovery he went to Australia. Through the change of climate and other influences his strength was restored; he was able to undertake a pastoral charge in the Australian Church, and after six years' service there he felt strong enough to return to Canada, which, indeed, he had always been anxious to do after he found that he could not remain in India. He was inducted into the charge of New Edinburgh in Feb. 1876, and resigned on account of protracted illness in Dec. 1878. He died on Monday the 3rd inst.

As a man he had much of the knightly spirit, "without fear and without reproach." As a Christian he

had the courage, the self-denial and the spiritual insight of one who lived much in communion with God; and as a pastor he displayed unwearied zeal and conscientious devotion to duty, with intense loyalty to Christ and to the Church.

With vigorous intellect, enthusiasm and fervent piety he possessed also a high poetic faculty. To him it was given, as it is to few, to express in strong and graceful verse varied phases of Christian experience; and his labours in this line of service will probably be ere long well known and appreciated, for there is now in course of publication a small volume of his poems. The character of these may be understood from the fact that one of them has already been accepted for insertion in our new hymn book, one that is worthy of a place among the cherished hymns of the Church. It is printed as No. 170 in the collection sent down by the committee to Presbyteries for examination "Oh fair the gleams of Glory."

O fair the gleams of glory,  
And bright the scenes of mirth,  
That lighten human story,  
And cheer this weary earth;  
But richer far our treasure  
With whom the spirit dwells,  
Ours, ours, in heavenly measure  
The glory that excels.

The lamplight faintly gleameth  
Where shines the noon-day ray;  
From Jesus' face there beameth  
Light of a sevenfold day;  
The earth's pale lights, all faded,  
The Light from heaven dispels,  
But shines for aye unshaded  
The glory that excels.

No broken cisterns need they  
Who drink from living rills,  
No other music heed they  
Whom God's own music thrills;  
Earth's precious things are tasteless,  
Its boisterous mirth repels,  
Where flows in measure wasteless  
The glory that excels.

Since on our life descended  
Those beams of light and love,  
Our steps have heavenward tended,  
Our eyes have looked above,  
Till through the clouds concealing  
The home where glory dwells,  
Our Jesus comes revealing  
The glory that excels.

Though he is gone yet his work remains, and his words will yet strengthen and comfort many a loving believer. Few realized with his clearness the presence of the Master, or looked forward with his confidence to a future of unbroken fellowship with Christ. Most fitly may we apply to his own burial the words of his touching poem "Resurrection Hope" a translation from the Gaelic of Buchanan.

In thy silent dwelling, sleeping,  
Brother! rest in Jesus' keeping,  
Till the voice of the archangel  
Shall thy peaceful slumbers break;  
Then released from earth's pollution,  
Safe from change and dissolution,  
From thy sleep in joy and wonder  
Pure and deathless shalt thou wake.

God shall order thy adorning  
Like the radiant sun of morning,  
As he rises fair and cloudless  
From the mountain's dusky brow,  
And these orbs so marred and sightless  
He shall dower with vision nightless,  
Till like stars of heaven forever  
In thy head they burn and glow.

To thine ear shall then be given  
Power to hear the praise of heaven  
Till thy being thrill responsive  
To the songs the blessed sing,  
And thy voice for praise eternal  
Be endowed with grace supernal,  
Clear and loud to raise the anthem  
In the temple of the King.

Then as Christ in power descending,  
All the pomp of heaven attending,  
Comes His faithful ones to gather  
To His home of love and light,  
Thou from earth in joy uprising,  
To His throne thy glad way winging,  
Swift shall fly as flies the eagle  
Joyous in his sunward flight.

From his lips in music sounding,  
There with angel hosts surrounding,  
Gladdest welcome shall he give thee  
To His heart and His abode;  
There unswayed and immortal,  
Nevermore to leave its portal,  
Endless life thou shalt inherit  
In the fellowship of God.

STUDENTS' MISSIONARY SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.

A special meeting of the above society was held on Friday evening, March 7th, to reconsider the business transacted at the last regular meeting an account of which appeared in last week's "PRESBYTERIAN." It was resolved to cancel the appointments to the Amable and Cantley fields, and hand them over to the care of the Presbyteries in which they are situated, the Home Mission Committee having made fair grants to them at its meeting last October, and turn the attention of the society to more needy fields in the eastern townships. The Massawippi field, a large, extensive and very important field, was divided into two and another missionary, Mr. McNabb appointed. It is the feeling of the society that more, indeed the whole of its attention should be turned to this part of the Dominion, which has been sadly neglected by all evangelical churches, and which in consequence has been overrun with all manner of error.

THOS. A. NELSON, Rec. Sec.

PRESBYTERY OF LIMOUSAY.—This Presbytery met at Woodville on 25th February and was constituted by the Rev. D. McGregor, Moderator. There were present twelve ministers and seven elders. The clerk read a letter from Rev. C. Fletcher declining the call from Cannington; and an extract minute from Owen Sound Presbytery intimating the declination of the call from Woodville to the Rev. J. Cameron, Chatsworth. These calls were set aside and parties informed accordingly. Rev. J. McNabb was authorized to moderate in a call at Woodville, Rev. J. Acheson at Sunderland and Rev. D. D. McLennan at Cannington. Mr. McLennan was also appointed to supply Cannington on the 9th inst. Mr. Ferguson on the 16th and Mr. C. Campbell on the 23rd. Reports were given in from committees by their conveners viz. Mr. Hastie for Fenelon Falls and Somerville, Mr. McGregor for Balsover, Longford and N. Mara, Mr. McNabb for Kirkfield and Victoriaville. Reports were received and adopted, and thanks tendered the committees. Commissioners were heard from Kirkfield and Victoria as also Mr. McNabb and Mr. McLennan, when it was agreed to defer deciding till next meeting, Messrs. D. McDonald, A. Currie and M. Gillespie to act as a committee with the elders and report at next meeting, Mr. McDonald, convener. The Presbytery agreed to authorize Fenelon Falls congregation to dispose of a village lot, Greenbank to dispose of their old church, and Woodville to effect a mortgage. Mr. Paul reported a visit to Carden and Black River. Report received and adopted, and Messrs. J. T. Paul, McGregor, and McNabb appointed to make farther enquiry and report next meeting. Mr. J. C. Gilchrist reported a meeting of the Sabbath school convention at Beaverton on 4th February. The following commissioners were appointed for the General Assembly, Rev. W. Lochead, J. McNabb, and E. Cockburn, M. A.; and elders, Messrs. D. Cameron, John Leask and Alex. Mustard. The Presbytery unanimously agreed to nominate the Rev. W. Reid, D. D. Toronto, as moderator of next Assembly. A letter of condolence was addressed to the Rev. A. Currie, M. A., in his bereavement. The Presbytery adjourned to meet at Woodville 18th March at 11.30 a. m.—JAMES R. SCOTT, Pres. Clerk.

MEETINGS OF PRESBYTERY.

BRUCE.—In Knox Church, Kincardine, on Tuesday, 18th March, at 2 o'clock p. m.  
GUELPH.—In Knox church, Guelph, on the third Tuesday of March at 10 o'clock a. m.  
PETERBOROUGH.—At Port Hope, on the last Tuesday in March, at 11 a. m.  
LONDON.—In First Presbyterian Church, London, on the third Monday in March, at 2 p. m.  
KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, March 25th, 1879, at three p. m.  
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday the 18th March, at 11 a. m.  
BROCKVILLE.—At Edwardsburg, on Tuesday the 18th March, at 7 o'clock p. m.  
OWEN SOUND.—In Division street Church, Owen Sound, on March 18th, at 10 a. m.  
HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of March, (the 18th), at ten o'clock, a. m.  
LANARK AND RENFREW.—The next meeting will be held in Zion Church, Carleton Place, on Tuesday, 18th March, at 1 p. m.  
HURON.—Meets in Clinton, on third Tuesday of March, at 11 a. m.  
STRATFORD.—In St. Andrew's church, Stratford, on the third Tuesday of March, at 9.30 a. m.  
GLENGARRY.—Meets in Knox Church, Lancaster, on Tuesday, 18th March, at 1 o'clock p. m. Session Records are ordered to be produced at this meeting.

## BOOKS AND MAGAZINES.

*Vick's Illustrated Monthly.*

Rochester, N.Y.: James Vick.

The March number of this publication has a gorgeous group of geraniums for a frontispiece, and contains a large number of useful and interesting articles on subjects connected with horticulture.

*The International Review.*

New York: A. S. Barnes &amp; Co.

The March number of the "International" contains: "The Administration and Civil Service Reform," by Edward Cary; "Sleep and Dreams," by Prof. N. S. Shaler of Cambridge; "The Currency and the National Bank," by George Walker; "The Present Condition of the United States Navy," "A Forgotten English Poet," by Sidney Lanier; "Self-Government in the Territories," by Decius S. Wade; "The Silver Conference and the Silver Question," by Simon Newcomb; *Critical Notes of Contemporary Literature*; "A Review of Recent English Books," by George Barnett Smith.

*Rose-Belford's Canadian Monthly.*

Toronto: Rose-Belford Publishing Co.

The March number of the "Canadian Monthly" contains: "Nelson at Quebec," by Dr. Henry H. Miles; "The Fallen Leaves," by Wilke Collins; "Forms and Usages," by J. G. Bourinot; "Charles Heavyside," by John Reade; "An Escape from Siberia," by L. C. Marven; "New Year's Day," three sonnets by J. L. Stewart; "The Confederation of Canada with Britain in Relation to the Canada Pacific Railway," by James Whitman, B.A.; "My Princess," a poem, by H. L. Spencer; "Under One Roof," by James Payn; "A Peacock," a poem, by Edgar Fawcett; "Wealth and its Uses," by W. R. G. Mellen; "The Monks of Thelema," by Walter Besant and James Rice; Papers by a Bystander; Round the Table; Current Literature.

*Voices from Babylon.*

By the Rev. Jos. A. Seiss, D.D. Philadelphia. Porter &amp; Coates. Toronto: Hart &amp; Rawlinson.

This book consists of a series of fourteen lectures on the Book of Daniel, accompanied by a "critically revised translation." The author writes well and seems to have read considerably. His interpretations of prophecy will generally command themselves to the common sense of intelligent readers, although in some instances they are decidedly bold. The views set forth in the following paragraph are at least worthy of consideration:

We everywhere and in all circles and teachings hear about the Coming Man. The idea is treated somewhat jestingly, but it is not a mere fancy, myth, or play on words. It expresses something which is inbuilt in the theories and principles which, in one shape or another, are governing the thinking and expectations of the great mass of the most active and potent existing mind. The feeling and constant implication in the noisiest as well as the most subtle of modern demonstrations is that nothing is settled; that the great problems of human life, including society, government, philosophy and religion, all yet remain to be solved; that what has hitherto been taken as final authority is not final, and no authority at all; that there remains to be wrought out a thorough reconstruction in all earthly affairs on other foundations than those which have served mankind in past ages; and that there must come a new order of the social fabric, with new regulating forces, exhibiting another style of man in all the relations of life. And as things now go, what the majority ordains and determines will be. But when that Coming Man, who is thus developing, comes, he can be none other than this very Man of Sin, the Lawless One, the Antichrist, foreseen and foretold by the holy prophets; for the final, concentrated maturity of human progress, cut loose from the time-honoured laws and institutes of Jehovah, is the Antichrist. And with this manifest and inevitable tendency of things before our eyes, and the accepted thinkers of the world, including many among the most influential in the professed Church of God, abetting the conceit as man's great hope, ignoring the proper Christ of our salvation, and virtually denying both the Father and the Son by the philosophies they entertain, what is it that we see but the preparing of the way for the Antichrist and the manifest token of the nearness of his revelation? What the leaders of mankind thus unitedly covet and labour for as the goal of the race must come, and much sooner, perhaps, than they anticipate; but the result will be the sorest plague the earth has ever felt, bringing with it all the disasters of the last great catastrophe. . . . And as God has fore-announced that He will not interfere to thwart these last experiments of the apostate race—that His Spirit shall not always strive with men—nay that He will take out of the way that which hindereth—doubt of the near fulfilment of all that the prophets have foretold about the last years of this present world must disappear.

IN a large school in a native State in India, the Bible is taught daily, the native king furnishing the book.

## A HEROIC LIGHT-HOUSE KEEPER.

The Acadians have a tradition that God enjoined perpetual silence and desolation on Labrador and Anticosti when he gave them to Cain for a heritage. However that may be, it is certain that while other wilds of the earth yield to man's conquests, these vast wastes remain ever void and empty. The Indians called the island Naticotte—the country of wailing—and under the modern corruption of Anticosti it has added to its terrible renown. Its whole history, from the day it was discovered by Jacques Cartier in 1534 to the present, is a record of human suffering. Here and there, however, there is a tale of heroism worthy of a nobler scene. In August, 1860, the family of Edward Pope, keeper of the Ellis Bay light-house, was stricken down by typhoid fever, and, to add to his misfortunes, the revolving apparatus of his light broke. The government steamer had gone, and Pope had no means of communicating with the marine department at Quebec or elsewhere. The light revolved, or flashed, as the technical phrase is, every minute and a half; and if it flashed no more it would probably be mistaken by passing vessels in that region of fog for the stationary light at the west point of the island, and thus lead to dire loss of life. Pope found that with a little exertion he could turn it and make it flash, and at once determined to fit the place of the automatic gear. Accordingly this humble hero sat in the turret, with his watch by his side, turning the light regularly at the allotted time every night from seven p.m. until seven a.m., from the middle of August until the first of December, and from the first of April until the end of June, when the Government steamer came to his relief with a new apparatus. All through the first season, Pope's daughter and grandchildren were ill unto death, with nobody save him to nurse them. He waited on them tenderly through the day, but as night fell on the iron-bound coast, he hastened to his vigil in the turret, doing his duty to the Canadian Government and to humanity with unflinching devotion. In the second season his daughter, who had lived through the fever, took turns with him in the light-room. This man may have saved a thousand lives. He died in 1872, and his deed has never until this day been chronicled, for of the heroes of Anticosti, as of the long roll of her victims, the world knows nothing.

## OBSERVATION.

The famous Thurlow, Lord Chancellor of England, was on one occasion complimented on his extraordinary memory. He said, in reply: "He had no merit in having a good memory, for memory was only a result of attention." By this he meant close observation of what is seen, heard or read. The answer was only part of the truth. To have a good memory, there must, in the first place, be a natural or acquired capacity for observing and treasuring up observations. No doubt, the good memory demonstrated by Thurlow and other clever men, has been greatly owing to a strict attention to what they have heard or read, or has passed before their eyes. The brain may be defined as a kind of photographic apparatus, which retains the impression made on it through the eyes or ears. But then the apparatus must be of the right sort to begin with, and, at all events, it must be kept in good order by exercise. The great thing is to begin young. One boy, for example, will notice all that takes place. He observes the look of the people, their mode of speaking, their style of dress, the houses they live in, the anecdotes and stories they relate. Another boy, going through the same routine, takes no heed of anything to be afterward useful. He is thinking only of trivial amusements, what he is to have for dinner, his new suit of clothes, or something equally paltry and evanescent. His education is little better than thrown away, and he but dimly remembers anything that fell under his attention in youth.—*Chambers' Journal.*

## CRUCIFIXION PENANCE IN MEXICO.

An occasional contributor to the "Field," who is engaged in mining operations at Silver San Juan, Mexico, "10,800 feet above the tide water on the Pacific Slope of the Great Snowy Range," thus describes the extraordinary "penance" of the inhabitants of a Mexican village in his immediate neighbourhood: "Twice a year they (the villagers) have what is called 'penitence day'—one about Christmas and the other

in early Spring. They meet at an appointed place, where a procession is formed, and they march off, led by one of their number blowing a sort of sife. After him come the 'penitentes,' two and two, wearing nothing but drawers and slippers, and armed with a wisp of cactus, soapweed (yucca plant), or a cudgel, with which they inflict wounds on themselves as they walk, striking themselves alternately over the left and right shoulders. Some put shot and gravel in their shoes. The chief 'penitente, who is to be crucified,' brings up the rear, carrying his cross, which is preserved from year to year. It is made of hewn timbers, the beam being about ten feet high, and the cross-piece about six in length. This man falls heir to his horrible fate in some way, and is never crucified in his own locality; he travels a long distance to some other Mexican settlement, and makes himself known to one family only, who feed him and house him till the day arrives, when, after the procession already described, he is nailed to the cross till he dies. Before being crucified he issues to those present a lot of little card checks, as tokens that he died to save them, and that their sins are all forgiven. It seems wonderful that such atrocious proceedings should be permitted within reach of civilized districts; but somehow no one seems to think it worth while to interfere with them. In Tierra Amarilla, New Mexico, I once saw one of these processions wading through snow a foot deep, some of the men having heavy logging chains round their ankles, and carrying ponderous crosses. The modern Mexicans, Christianity notwithstanding, would thus seem to perpetuate the human sacrifices of the ancient heathen inhabitants of the days of Pizzaro."

## WORKS OF NECESSITY.

When Mr. Hartshorn began in business he determined that his works, as well as his family and himself, should rest upon the Lord's day.

It was not long before the foreman came to say there was something wrong about the machinery, and that it would be necessary to have it repaired upon the coming Sabbath. Mr. Hartshorn asked if the work could not be done after hours, or if a night couldn't be taken for it.

"No, that would be impossible," replied the foreman.

"Then we must use a day. We will have no Sabbath work here," said Mr. Hartshorn.

The foreman looked astonished. "Take a day for it!" he gasped. "Stop the works! and with such a press of orders as we have on hand?"

"Certainly, if there is no other way," said Mr. Hartshorn, decidedly.

The foreman went off, and somehow another way was found. The works were not stopped, and the repairing was not done on the Sabbath.

In connexion with his bleachery, Mr. Hartshorn had something like a mile of shed-room where the cloth was spread to dry; and when it was not ready to take down on Saturday, several men were needed to look after it during the Sabbath.

"This will not do," said Mr. Hartshorn. "Everybody and everything belonging to me shall have rest upon the Lord's day."

"It can't be helped," said the men. "Thousands of yards of cloth will be mildewed and spoilt if they are not looked after. Any one can see that this is a work of necessity. There is not one week in four when the cloth is all fit to be taken down on Saturday night. And look at the Globe Bleacheries over here. Isn't Deacon Green one of your Sabbath men! Deacon of the Baptist church; should think he ought to be as particular as anybody; and he'll tell you it is impossible to carry on the bleaching business and not have some looking after it done on a Sabbath now and then."

"We will try it, however," said Mr. Hartshorn. "We won't have any cloth put out later than Thursday if the weather seems doubtful."

It is twenty years since Mr. Hartshorn began work on this plan. His bleachery has prospered, and he is a rich man, and to-day stands at the head of his business. And in all these years he has never found Sabbath work to be a work of necessity, nor, as I have it from his own lips, that his business has suffered in the end from resting on the Lord's day.—*London Congregationalist.*

A YEAR of pleasures passes like a fleeting breeze, but a moment of misfortune seems an age of pain.

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**NUT CAKE.**—Whites of five eggs; sugar two cups; butter, one cup; sweet milk, one cup; flour, three cups; baking powder, three teaspoonfuls; one cup of hickory nuts and one cup of black walnut meats chopped fine.

**MUTTON SOUP.**—Boil a leg of mutton three hours, season with salt and pepper, add a teaspoon summer savory; make a batter of one egg, two tablespoons of milk, two of flour, all well beaten together; drop this batter into the soup with a spoon and boil three minutes.

**THE HEREDITY OF ALCOHOLISM.**—The distinguished scientist, Maudsley, thus describes the heredity of alcoholism: "Drunkennes in the parent is a cause of idiocy, suicide, or insanity in the offspring; as also insanity in the parent may occasion dipsomania in the offspring; which conclusively proves the deep-seated deterioration of the nervous system arising from drunkenness, the close attendant of pauperism."

**POISON IN PRESERVED PEAS.**—The subject of the use of salts of copper as coloring matter for articles of food has been before the French Academy. In the course of the discussion, M. Pasteur stated that, having bought fourteen cases of preserved peas at random from several shops in the principal quarters of Paris, he found ten of them containing copper sometimes as much as 1-70,000th of the whole weight of the article, exclusive of the liquid—the latter always containing some copper, when the peas contain it, but in less quantity; in the peas, the copper is generally to be found mixed under the exterior cortical envelope. In the interests, therefore, of public sanitary safety, M. Pasteur urged the absolute proscription of such treatment of alimentary substances—toleration of the articles in question to be permitted only on condition that the seller label the packages, "Preserved peas coloured green with salts of copper."

**WHOOPIING COUGH AND FUNGUS.**—Some years ago M. Svezzerich made the assertion that whooping-cough was caused by a certain fungus. This assertion seems lately to have been confirmed by the researches of M. Yschamer, who says he has found certain lower organisms in the sputum of whooping cough patients—organisms not met with in any other disease accompanied by cough and expectoration. Examining the sputum after it has been a short time suspended in water, there are found corpuscles about the size of a pin's head, of white or slightly yellowish hue, and these show, besides apathetical cells, a network frame of polygonal meshes, with rounded greenish sporules at a more advanced stage, colourless hyphae are seen, and large sporules, yellowish or brownish-red, sometimes even ramified. It is interesting to learn that the champignons in question are quite identical with those which, by their agglomeration, form the black points on the skins of oranges and the parings of certain fruits, especially apples. Thus, M. Yschamer, by inoculating rabbits with this dark matter, or even causing it to be inhaled by man, produced fits of coughing several days in duration, and presenting all the characters of the convulsive whooping-cough.

**THE HABITS OF BIRDS.**—At a recent meeting of the Maryland Academy of Sciences, Mr. Otto Luger read a paper on birds, based upon his own personal observations. Most birds, he said, take but two meals a day—early in the morning, and about dark; birds of prey rarely more than one a day. Three hours out of the twenty-four seem sufficient rest in sleep for singing-birds. They are sensibly affected by atmospheric conditions, singing less, and less jubilantly during cloudy, wet weather. Male birds usually mate with one female and remain faithful to her, guarding her while she builds the nest for the coming brood, and feeding her while she is incubating the eggs, or taking her place while she flies off in search of food. Birds have little discrimination as to what kinds of eggs are placed under them in the nest to incubate, and will try to hatch acorns or nuts if placed in the nest instead of eggs. A temperature of eighty-six degrees Fahrenheit for twenty-one days is required to hatch most birds' eggs. The young are not assisted by their parents to leave the egg, but when each one has broken its way out the parent carefully removes the pieces of broken egg from the nest. The young generally emerge from the larger end of the egg, and, before coming out, can be heard at work breaking their way. They are born hungry, open their mouths for food as soon as born, and are great eaters. Their eyes open in from five to ten days. When the young bird is old enough to forage for itself it is cruelly driven away by the parent birds. Many birds are much troubled by skin and feather parasites on their heads and wings.

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TORONTO, FRIDAY, MARCH 14, 1879.

## A NEW FOUND FRIEND

THE answer with the above caption which the "Canadian Independent" gives in its last issue, to our article upon the "Congregational principle," reveals the deep impression which has been made by our words. His article misrepresents the purpose we had in view, as we were very far from asking that the Congregational Church should be absorbed by the Presbyterian. When we speak of incorporating union it is obvious we do not mean that the one should do all the yielding and the other all the absorbing. The illustration of the cunning spider decoying the innocent fly into the Presbyterian web is nothing short of ridiculous in connection with the idea of union. Incorporation means union on equal terms. It signifies the preservation of individual rights. The better illustration is that of two separate streams mingling and flowing on together with increasing power and volume. Were such a union practicable between the Congregational and Presbyterian Churches, they would be found working out together in a brotherly spirit their essential features. When a man like Dr. Taylor of New York can go into the Congregational connection and yet maintain the principles of Presbyterianism, there is surely insufficient cause to keep these two Churches separate; and when Mr. Spurgeon endorses the Presbyterian polity and introduces it into the work of his vast congregation, there is surely some ground for indulging the hope that Churches which are opposed on minor points, may harmoniously blend together, without loss to the self-respect and independence of either party.

But, we were both amused and astonished at the assertion of the "Independent," that we did not know much about what we were writing when we stated that the Congregational and Presbyterian Churches are "not essentially far from each other." In saying this we had an eye to the doctrine which was taught, to the work of preaching the Gospel, and to the extension of Christ's kingdom throughout the world, which they held and maintained in common. It is nothing less than mere rhapsody to say in this connection, as the "Independent" does, that there is all the difference between the two Churches that there is "between liberty and repression, between sameness and variety, between non-interference and interference; between aristocracy and democracy." In speaking of polity, we said these Churches were like opposite poles. There was no reference, therefore, in our remark, to polity, when we said they were not essentially far apart. They are surely very near one another in all that pertains to the glory of God, and to benevolent enter-

prises carried on in the interests of our race. They are so much one, in fact, that it is not uncommon to find men like Mr. Marling passing from the Congregational to the Presbyterian Church, or as we have said, like Dr. Taylor accepting the call of the New York tabernacle. These men feel they can work for the Master under either of the distinctive banners. They said at the time that they felt like soldiers going from one to another regiment in the same great army. Surely, then, the "Independent" will take back the statement that these Churches are essentially far apart, or we will begin to think that it is not a fair exponent of the essential principles of the Church it professes to represent. And we challenge the assertion about liberty and repression, about aristocracy and democracy, in view of the historical position of the Presbyterian Church as a liberty-loving and democratic institution. So democratic, is it, in fact, that it is the model of government in the view of the most democratic nation under the sun; it is so democratic that the claim is made, in the United States, that the Presbyterian system is co-ordinate with the civil government, and much could be said in support of the theory.

Without entering upon the question of how much the Congregational Church owes to the Presbyterian for the remnants of good order and government which it displays, we say that the point we raised has not been answered, viz.: that with the Congregational Church, as seen in Canada, there is nothing to prevent illiterate and uncertified men being raised to the pastorate, or on the other hand, to keep a congregation from rudely disturbing the relation of its minister. That is the matter on hand, and if we were saying that there are men in our midst who are unworthy of the franchise and who should be locked up in gaol, it would be as pertinent for the "Independent" to reply that this is not the case because we can number enough as good and loyal citizens. That there is no such thing as disorder, because of the long and honoured career of Dr. Wilkes, is a statement precisely analogous to that which we have supposed.

Nor, when we say that the Congregational Church should put the Presbyterian spoke in its wheel, are we asserting that it should become Presbyterian in the technical sense, as Mr. Spurgeon has put the Presbyterian spoke into the Baptist wheel, and yet his Church remains to all intents Baptist; so the Congregational Church could not be harmed by giving more attention to order. This would not necessarily be aristocratic as opposed to democratic. Nor would it strip the Church of liberty. True liberty is the precious result of good government and cannot exist without it. Without it, liberty is apt to degenerate into license, and non-interference into a state of confusion and anarchy. But let us say in concluding, that from the kindly tone of the "Independent," we are ready to hope for excellent things in the future.

## HOME MISSION COMMITTEE.

AS has already been announced in our columns the Home Mission Committee, (Western Section) meet in Knox Church,

Toronto, on Tuesday, the 25th inst., at 2 o'clock in the afternoon.

For the information of new members of Committee, as well as all concerned, it may be well to give a brief statement of the routine business transacted at the spring meetings of the Committee.

Reports of work done during the past six months in the Mission Stations and Supplemented congregations of the Church are presented by all the Presbyteries on forms provided for the purpose, with a statement of the amounts due each field on the basis of the grants made for the year in October last. As no moneys can be paid unless these reports are before the Committee, it is of the utmost importance that any representatives of Presbyteries unable to be present should forward their reports (Nos. III. and IV.) prior to the meeting. It would tend much to expedite business were all Presbyteries to forward these half yearly reports to the Convener a few days before the date of meeting.

The annual reports of Presbyteries (Nos. I. and II. are not required at the meeting and should be forwarded direct to the Secretary before the 20th of April. In regard to special claims, occasionally applications have been made by Presbyteries for the payment of arrears. While in one or two exceptional cases these have been granted in the past, it can readily be understood that in the present state of the Fund there will be no disposition on the part of the Committee to entertain any such applications.

Presbyteries desiring changes in the grants made last October, should have extract minutes bearing upon such laid on the table of the Committee, together with full statistics of the fields in which the changes are desired. It is hoped that with the exception of entirely new fields, the changes desired will all be in the direction of economy.

The list of students and other missionaries desiring employment during the summer will be made up and appointments given to such. As a misapprehension exists in the minds of some on this point it may be desirable to state that all students wishing work in the Home Mission field of the Church are required to hand in their names to this Committee, and that no student or Presbytery should enter into any arrangement for the supply of a Mission field other than through this Committee. No money is paid out of the Home Mission Fund to any station except for supply given by missionaries appointed by the Committee. Among the regulations anent Home Missions enacted by the General Assembly, are the following bearing on this point:—

"The list of missionaries shall consist of Licentiate and ordained ministers of this Church, also students of Divinity and Catechists, duly approved as the Assembly may direct. Each of these missionaries shall be recommended to the Committee by some Presbytery."

"The Committee shall consider the reports rendered by Presbyteries, and distribute the missionaries among the Presbyteries, as, in view of the detailed information before them may be deemed advisable."

As to salary,— "There shall be paid by the Presbytery and Committee conjointly . . . for a student of Divinity, during the summer, at the rate of six (\$6) dollars per Sabbath, with board and travelling expenses to the field of labour; and for a catechist, of five (\$5) dollars per Sabbath, with board.

In addition to these matters of routine much important business comes before the

Committee as to Manitoba and the Northwest, Lake Superior, etc.

The new scheme as to the continuous supply of Mission Stations will, we hope, be put into operation by the appointment for a term of years, of several of the graduating students to some of the newer and more necessitous Mission fields of the Church.

The day and hour of the spring meeting of the Committee having been changed from former years, it is hoped that the representatives of every Presbytery will be present at the opening and remain to the close of the meeting.

#### ELECTION OF AN ANGLICAN BISHOP.

HOWEVER as Presbyterians we may differ from our Church of England friends as to the scripturalness of Prelacy, as fellow-Christians we heartily rejoice with them and congratulate them on the result of the past election of a Bishop for the Toronto diocese. The unanimity at length attained must be to every lover of truth and charity a cause of joy. That diversity of sentiment of a very decided nature exists among members of that communion is more apparent than wise, but forbearance and brotherly kindness have triumphed over party feeling, and in this we rejoice. From our point of view the withdrawal of the candidate, who is regarded as the promoter of Sacramentarianism, in consequence of the invincible opposition of the Low Church party, is also a victory for catholicity of spirit over the exclusiveness of those who recognize no Church but themselves, the Romish and the Greek communions, and we are glad of that result. We do wish to live with our Episcopalian friends on terms of Christian brotherhood, while we oppose prelacy and its arrogant claims. Then the Church Association has attained the end for which it was established and has disappeared. This is a gain to the Church of England, not only as indicating a hope of peace being restored within the diocese, but as illustrating, for us at least, the growing power of the laity in church government. As Presbyterians we hail with satisfaction both in the Anglican and Methodist churches the approach made to our form of government, which gives the laity an equal share of responsibility and of power in the conduct of ecclesiastical affairs.

#### NON-INTRUSION IN THE CHURCH OF ENGLAND.

THE decision given by Vice-Chancellor Proudfoot in the Oshawa Episcopal Church case is important not only to the Church of England, but in the interests of Christianity generally. From that judgment it appears that although the appointment to a vacant church lies with the Bishop, the people have the right to be consulted before the appointment is made. This implies that they have a voice in the election. So the non-intrusion controversy is re-appearing; this time in Canada and in an Episcopal Church. The truth lives; and the people of Christ will insist upon their God-given right

to elect their spiritual guides. The Scottish contest of the seventeenth century must be renewed wherever a church ignores the Christian rights of the people. The Methodist Church is also recognizing these rights and allowing much weight to petitions from congregations when locating their ministers. It is instructive to notice how the learned judge makes the great Presbyterian divine, Chalmers, do good service in the cause which was so dear to him forty years ago, by giving a place in his judgment to the following eloquent, powerful and immortal argument for the rights of the people in choosing a minister:—

"There does not appear to be anything in the canon to sanction the claims of the Bishop in some of the correspondence that he alone has the right of nomination, or, as it is expressed, that the initiative belongs to him, nor that the feelings and wishes of the congregation are only to find expression in the shape of 'specific objections' to his nominee. A person may be wholly unsuitable to meet the requirements of the parish, and yet it may be impossible to set forth the grounds of unsuitability so as to be intelligible to other men. The popular antipathy may be, to use the language of Dr. Chalmers, 'too shadowy for expression, too ethereal to be bodied forth in language.' 'Not in Christianity alone, but in a thousand other subjects of human thought, there may be antipathies and approvals, resting on a most solid and legitimate foundation—not properly, therefore, without reasons deeply felt, yet incapable of being adequately communicated. And if there be one topic more than another on which this phenomenon of the human spirit should be most frequently realized, it is the topic of Christianity—a religion, the manifestation of whose truth is unto the conscience; and the response or assenting testimony to which, as an object of instant discernment, might issue from the deep recesses of their moral nature, and on the part of men with whom it is a felt reality—able, therefore, to articulate their belief, yet not able to articulate the reasons of it.' 'I would take the verdict of a congregation just as I take the verdict of a jury—without reasons. Their judgment is what I want, not the grounds of their judgment. Give me the aggregate will; and tell me only that it is founded on the aggregate conscience of a people who love their Bibles, and to whom the preaching of the Cross is precious; and to the expression of that will, to the voice of the collective mind of that people—not as sitting in judgment on the minor insignificances of mode and circumstance and things of external observation, but as sitting in judgment on the great subject-matter of the truth as it is in Jesus—to such a voice, coming in the spirit and with the desire of moral earnestness from such a people, I for one would yield the profoundest reverence.' In assenting to this canon the congregation may say: 'We consent to the Bishop appointing the incumbent, that the hand which consecrates for the performance of sacred functions shall be the one to create the bond between the minister and us; but our wishes and feelings are to be consulted. We never agreed to accept any one the Bishop chose to appoint, we never agreed to be limited to the statement of *specific objections*. Our objections may be too shadowy for expression, too ethereal to be bodied forth in language, but they may be none the less real, and may rest upon a solid basis; and we never agreed that those feelings and wishes to be respected were only those which could be put into articulate phrase.'"

#### EDUCATION OF THE DEAF AND DUMB.

THE number of pupils under instruction, during some part of the year 1878, in the Provincial Institution for the education of the Deaf and Dumb, which is situated at Belleville, was 277. The attendance would probably have been larger had it not been for a sickness which prevailed in the institution for a few weeks in the early part of the year, and which assumed an epidemic shape, resulting in the death of four pupils. For this reason also, even of the number given above, thirty pupils were removed by their parents about the beginning of March. The Inspector promptly visited the institution; and an investigation having been held, two causes were found from either or both of which the sickness might have arisen, viz.: bad water, and imperfect heating arrangements. Immediate attention was given to these matters, and on the Inspector's next visit, on the 15th of May, he found all the pupils, numbering 211, quite healthy. The sanitary arrangements are now such that no fear need be en-

tertained of injury to the health of the inmates from any cause of that kind. This sickness however, caused a panic, and not only kept the attendance down but interfered seriously with the organization of the classes and retarded the educational work. This may partly account for the backward condition in which most of the classes were found by Mr. Carlyle, of the Toronto Normal School, who was appointed by the Minister of Education to examine them, and whose report is embodied in Mr. Inspector Langmuir's report, now before us. We have no means of judging as to whether Mr. Carlyle's report is severe or lenient, or, as it ought to be, neither; but it is plain that the faults which he mentions are real faults—some of them serious; such as, the following: "Much of the teaching, I am convinced, is mere memorizing of words. The teachers repeatedly informed me that the pupils had to be told everything—that they did not 'think' for themselves. I found the latter to be true, and I fear that they are told too much." This is a radical error in teaching. We are sorry to say that there has been too much of it in many other educational establishments besides the one in question. But words without thoughts are especially useless to the deaf and dumb, for they have no opportunity of hearing other people use these words and so acquiring their meaning in an indirect way. We have not space to deal further with Mr. Carlyle's report, except to say that we agree with him in the opinion that the want of speech and hearing ought to form no obstacle to the learning of arithmetic if the proper method be pursued in the teaching of it. We are acquainted with deaf mutes who are excellent arithmeticians.

A movement has been made to introduce into the Belleville Institution the new art of articulation, or visible speech and lip-reading. This system is now successfully practised in other countries; and, at the recommendation of Mr. Langmuir, our Government has sent a teacher to Boston to learn it. To show that it is something more than a mere experiment, we copy the following paragraph from the latest report of the Glasgow Institution for the Education of the Deaf and Dumb—an institution which has now been in operation for sixty years:

"Articulation and lip-reading are now important features in the work of instruction. At present fifty of the pupils are being taught to read and speak. Of this number 21 were born deaf, eight lost their hearing in early infancy, six at the age of two years, two at the age of four years, one at the age of five years, three at the age of six years, four at the age of seven years, one at the age of eight years, one at the age of nine years, and one at the age of ten years. One fine lad, newly admitted, and whose education had been neglected, only lost his hearing a few months ago at the age of fifteen years; another is semi-deaf and speaks well, yet was unable to be educated at an ordinary school. The success of this branch of instruction has been so far encouraging. Mr. Thomson finds that intelligent children born deaf and dumb make equal progress with those who became deaf in early infancy (or at the ages of two, three, four and five years), and thereafter become dumb through the power of utterance being neglected. Parents of children who become deaf in early years should therefore encourage them as much as possible, to speak, even though it be inarticulately, as by doing so they, in most instances, may prevent them from becoming dumb, and thus materially assist in their future instruction in reading orally and in learning to understand what is said by others by watching the lips of the speaker. Only three of the children who became deaf between the ages of six and ten had previously been taught to read. These make rapid progress, but for want of the ear to guide them are apt to give peculiar intonation to some words. To correct this, recourse has to be had to the method applicable to the congenital deaf, and those who become deaf at from five to seven years of age. These last not having been to school are unable to read though they retain their homely speech. It will thus be observed that the various cases are treated on the same system, all being similar in the respect of want of hearing."

### THE COMING MAN AND THE CHURCH.

WILL the coming man go to church? is a question that has been often asked and answered for a long time past. It will do no harm to ask and attempt to answer it once again.

Some of our modern wise-acres say that the Church is losing its hold upon the people. And they conclude that what is going on now will go on in the future. The masses will drop away from the Church, until it has been left at last like an old temple deserted by all save the owls and bats. As a rule, churchmen deny that the Church is losing ground. And they have no fear for the morrow. They maintain that everywhere the Church is holding its own and more than holding its own.

Which contention is correct? It seems to us that there is some reason for anxiety on the part of Christian men. It seems to us that there is a growing tendency to turn away from the Church and its ministry. Especially is this apparent in our larger cities: indeed, it is apparent in all our centres of activity. Statistics will show, we think, that in our cities the number of non-church-goers is increasing out of all proportion to the increase of the population. And if this thing is to go on for a considerable period there is danger that the Church will be able to reach only a very small segment of the community.

Now, the remedy for this condition of things is in our hands as Christian societies. We need not lose one person; we may hold all we have now; and more, we may gain the majority of those who have not as yet come to us. But this will never be done by accident. It must be done by downright earnest efforts on our part in some direction.

We may win a large and respectable class by a little difference in the methods of teaching adopted by our pulpits. The matter and manner of much of our public religious teaching militate against its general acceptance. Statements are often made in the name of God which should never be made—statements the most irrational, the most senseless. And even when what is said is true for substance, it is often presented in a very unattractive way. The truth of Christ suffers very generally from the way in which it is held forth. It is made unnecessarily nauseous to men. The Gospel is not in itself unwelcome to men. Let Christ be portrayed to men in suitable colours, let Him be made to appear to them as he is, and they will not turn away from Him. And this is a need of our time—and we must have it, or the Church will seriously fall into the background:—a wise, judicious, discriminating ministry—a ministry that knows what to teach, and not less, how to teach.

But there is more to be said. All responsibility for the comparative decline of the Church does not rest with the pulpit. The pew has its share. Is it not a very common feeling in the world of to-day that there is a great deal of humbug in the Church, a great deal of profession that means nothing? It may be that the world is too exacting; it may be that it is a little uncharitable in its judgments.

But is there not room for a feeling of doubt and distrust? The world to some extent is losing faith in the Church. What can be done to remove this doubt and to inspire it with faith? Only one thing. It must be shown that there is no good reason for doubt, and that there is every reason for faith. And this can be done. A true man as a rule is recognized as such. Men get credit in the long run for all the virtues they possess. And the Church can regain the confidence of men in a very easy way—by simply deserving it. A Church composed of members who know the meaning of Christ's law and who strive to obey it in its entire length and breadth need never complain of being neglected and deserted.

But, is there not a radical error underlying the usual conceptions of the relations between the Church and men? We talk about the people turning away from the Church. That is not strictly true. The fact is, that in every case, the Church turns away from the people. It seems to be the impression in some quarters that the people are to seek the Church—that they are to come to it of their own accord, to obtain what it has to bestow. That is not Christ's conception. His decree is that the Church shall seek the people. The Church is a missionary institution—it is nothing if not that. It is a housewife sweeping the floor and searching for its missing coins. It is false to its Master, it fails of its purpose, unless it goes after men and strives to allure them into its enclosure. Away with the notion that the Church must be sought—it must be the seeker.

The coming man will go to church. But he will not go to anything that may assume the name. He will go only where there is a real Church,—a Church where God's truth is dispensed, where Christian spirit is displayed, where there is some attempt to answer the ends of a Church.

#### THE VALUE OF TIME.

As in a fire the loss greatly depends upon the time required for efficient aid to arrive, so the result of catarrh greatly depends upon the speedy use of efficient remedies. For over a quarter of a century, Dr. Sage's Catarrh Remedy has been the standard remedy. The positive cures it has effected are numbered by thousands. Each year has witnessed an increased sale. Its reputation is the result of superior merit. If the disease has extended to the throat or lungs, Dr. Pierce's Golden Medical Remedy should be used with the Catarrh Remedy. These two medicines will speedily cure the most stubborn case of catarrh. See the People's Common Sense Medical Adviser, a work of over 600 pages. Price \$1.50. Address the author, R. V. Pierce, M.D., Buffalo, N. Y.

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### CHOICE LITERATURE.

FROM TEST TO EARNEST.

BY REV. R. P. ROE.

CHAPTER XIX.—Continued.

As in sweet, unaffected, girlish tones she read the ancient story of human suffering and sorrow, the scenes passed in seeming reality before the student. He was intensely excited, though so quiet. When one with a strong mind recognizes that he is approaching a crisis in life, there is an awe that calms and controls. Lottie, with her intense vitality, could arouse even a sluggish nature. But to earnest Hemstead, with his vivid fancy and large faith, this beautiful but erratic creature reading the neglected Bible, to find for him a sweeter and sunnier gospel than he had preached, seemed a special providence that presaged more than he dared to conjecture; and he listened as one who expected a new revelation.

Indeed his darkness was losing its opaqueness. Rays of light were quivering through it. Her plain and bitter words of protest against his sermon had already shown him, in a measure, that he had exaggerated, in his first crude sermonizing, one truth, and left out the balancing and correcting truth. Familiar with all the story of Lazarus, his mind travelled beyond the reader, and with mingled joy and self-condemnation he already began to see how he had misrepresented the God of love. With intense eagerness he watched and waited to see the effect of the complete story on Lottie's mind.

When she came to the words, "Jesus said unto her, I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live:

"And whosoever liveth and believeth in me shall never die"—she stopped and said:

"This is very remarkable language. What does it mean?"

"Read on; read to the end," he urged.

She caught his eager expectancy, and read with an absorbing interest, the truth that now seemed stranger than any fiction.

When she reached the words—"He groaned in spirit, and was troubled," she raised her eyes in a quick glance of inquiry.

"Read on," said Hemstead, in breathless interest.

A moment later, the shortest verse in the Bible was upon her lips. Then she ceased reading aloud, and the student saw her eyes hastily, as if she were unable to endure the momentary delay of pronunciation, scanning the story to its end.

"Mr. Hemstead," she asked excitedly, "why did Jesus weep and groan, when in a few moments Lazarus would be alive, and the scene of mourning changed to one of joy?"

With tears in his eyes, he replied, "There is One guiding you—guiding us both—who can answer that question better than I."

"We believe that Jesus Christ is God, do we not?" she half-mused, half-questions; her brows contracting with intense thought.

"Yes," he said reverently.

"Why, Mr. Hemstead, don't you see—don't you see? This Being who is so keenly sympathetic, so tenderly alive to a scene of sorrow that he weeps and groans, though knowing that joy is coming in a moment, is not the calm, passionless, inflexible God you chilled our hearts with this morning. Why, this is the very extravagance of tenderness. This is a gentleness that I can scarcely understand. What mother, even, would first weep with her children over a sorrow that she was about to remove with a word? And yet this all-powerful Jesus, who can raise the dead to life, seems to cry just because the others do—just as if he couldn't help it—just as dear good Auntie Jane's eyes moisten when she hears of any one in trouble. Mr. Hemstead, there is surely a mistake somewhere. How do you reconcile this Christ with the one you presented this morning?"

"I don't, and cannot."

"And yet he *did* say to his disciples, 'I am glad I was not there,'" continued Lottie in deep perplexity.

Hemstead paced the room excitedly a few minutes, and then exclaimed:

"It's growing as clear and beautiful as the light."

"It seems to me flat contradiction," said Lottie dejectedly. "There are the words, 'I am glad I was not there'; and there is the fact that He let Lazarus die; and there also are the facts of His weeping and raising Lazarus; and now I think of it, He performed many miracles equally kind, and helped and encouraged all sorts of people."

"Certainly He did," cried Hemstead. "Blind idiot that I was in developing a crude theological idea of my own, instead of simply presenting the God of the Bible. I can never thank you enough, Miss Marsden, for your strong good sense that has dissipated my fog-bank of words. I think I see the way into light. You have placed a clew in my hands which I trust will lead not only me but others into peace. I fear I did present to you a calm, unimpassioned, inflexible Being this morning, a God of purposes and decrees, and remorseless will; and I have felt before that this was the god of theology and religious philosophy, rather than the God of the Bible. Your words have shown me that I gave you a crude and one-sided view. Thoughts are thronging so upon my mind that I am confused, but it comes to me with almost the force of an inspiration that Christ's tears of sympathy form the key to the whole Bible."

"Well," said Lottie, in a low tone, "I can see how they might become the key to my heart. Come, Mr. Hemstead, I have been a heathen up to this time; and I hope you have been a heretic. If you can explain the Bible in accordance with Christ's tears, as He wept, when the kindest man living would have smiled, in view of the change so soon to occur—then preach by all means. That is the kind of gospel we want. If I could believe that God felt with, and for, His creatures as tenderly as that, it seems to me that I could go



to Him as naturally as I ever went to Auntie Jane in my troubles."

Hemstead was pacing the room, as was his custom when excited. His face was aglow with earnest, elevating thoughts. His ungainliness had utterly vanished; and Lottie acknowledged that she had never seen a nobler looking man. She felt that perhaps they were both on the threshold of a larger and richer life than they had ever known before. She saw dimly, as through a mist, that which her heart longed to believe—the truth that God does care about His earthly children—that He was not to her a mere shaping force or power, but a tender, gentle-hearted helper. Therefore she waited eagerly and hopefully for Hemstead to speak.

But he felt that the glad tumult in his mind rendered him unfit to be her guide just then, and therefore said:

"Miss Marsden, I want to think calmly and carefully over what you have said. I want to take this briefest of all texts, 'Jesus wept,' as a lamp in my hand, and with it explore the rest of the Bible. Already it seems as if it might be like carrying a light into a treasure vault; and that where before was darkness, gems and riches now will glitter."

"And I, who have had the good fortune to strike the light for you, am in the meantime to sit outside of the 'treasure vault,' and perhaps neither see nor get any of the 'gems.' I don't agree at all to your gloating alone over what may be discovered."

"And can you think I would wish to 'gloat alone'?" said Hemstead reddening. "It will be my chief joy to bring back all I find to you."

"I'm not that kind of a girl," said Lottie with a little, emphatic gesture. "If I wanted something from the top of a mountain, I would not send a man for it, but would go with him after it. This helpless waiting, or languid looking on, while men do everything for us, is as absurd in one direction as the Indian custom of making the squaw do all the hard work in another. I don't see why we can't take this genial little lamp of a text, and do some exploring together. I will hold the lamp, and you do the looking. Here is the Bible, and there is your seat beside this dismal, smoking fire. I fear you have treated it as you did us this morning—put on green wood."

"I think you are right in both cases," he said, his tell-tale colour again suddenly rising.

"No matter, it was good wood in both cases, as you will see when it becomes ripe and dry."

"It will never do for me to become dry as a preacher, Miss Marsden."

"Yes, it will in my sense, for when you will kindle more easily, and therefore kindle others. But come, I am holding the lamp, 'Jesus wept.' Everything you can find in the Bible that will confirm the hope of God's sympathy—that He cares for us as we are, with our faults and weaknesses, will be most welcome."

Lottie was so positive and determined, and her manner so irresistible, that Hemstead had no other thought, save that of compliance. She had that piquant imperiousness, to which men are willing slaves when manifested graciously, and by a pretty woman. He was like a ship caught in a gale, and there was nothing to do but scud before it. At the same time, it seemed that she was driving him swiftly toward the haven and rest of a better and broader faith.

Therefore he sat down by the dismal, smoky hearth, but turned expectantly to her face that, in contrast, was all aflame with hope and interest.

"The impression grows upon me," he said, "that you are being guided, and therefore shall guide me."

"I want to settle the question," she replied, "whether I can love and trust God; or whether, as I feared this morning, I must dread, and almost hate Him. It seems to me that the only thing religion does for Cousin Bel is to make her uncomfortable. If what you told us, and what she experiences, is true religion, then I shall ignore it and forget all about it as long as I can—till God commences with me, and puts me by way of trial into the fiery furnace of affliction. I fear only a cinder would be the result. But if the natural explanation of these two words, 'Jesus Wept' is true, then God is kinder, gentler, and more sympathetic than any human friend. Prove to me that the One who, out of pure tender-heartedness, cried just because others around him were crying, though even about to remove the cause of their sorrow, is the God of the Bible, and I will thank you, with lasting and unmeasured gratitude. Then your teaching will be a gospel—good news in very truth. You say the Old and New Testament both make one Bible, do you not?"

"Yes."

"Well, it is the Old Testament that I most dread. It is so full of wars and bloodshed, and strange, stern rites. And then the old Prophets say such awful things. Still, I admit that it's all very vague and dim in my mind. Can you find anything in the Old Testament that corresponds with the words 'Jesus Wept'?"

The student rapidly turned the leaves of the large Bible upon his lap, and read:

"Like as a father pitieth his children, so the Lord pitieth them that fear Him."

"For he knoweth our frame; He remembereth that we are but dust."

"That fits like light to the eye," exclaimed Lottie, with exultation. "What becomes of your sermon, Mr. Hemstead, in view of such texts? Truth is not contradictory."

"You shall see in a moment, Miss Marsden, what becomes of my sermon," and he hastily left the room.

While Lottie was wondering at his action, he returned and threw the manuscript on the hearth. But while the green wood had been smoking so dimly, it had also dried and kindled; and Hemstead's heavy sermon, so far from quenching the rising flame, seemed just the encouragement needed to develop a cheerful blaze, in the midst of which it perished, like a narrow, sour, but sincere, well-meaning old martyr of former days.

In committing this unripe fruit of his brain—his heart had dictated but little of it—to the flames, Hemstead would have felt, a few hours earlier, as a Hindu mother might when cast-

ing her child to the crocodiles of the Ganges. Now he saw it shrivel, as its teachings had within his own mind a little before, with exultation.

"Like as a father pitieth his children" was a better gospel than "like as a sculptor chisels his marble," or "like as a surgeon cuts remorselessly with pulse unquicken, though the patient writhes."

Preacher and pagan stood together by the hearth, and saw perish the Gospel of Fear—of gloomy asceticism—which for so many centuries, in dim, damp cloisters and stony cells has chilled the heart and quenched the spirit.

And yet, to-day, in the broad light of Bible lands, and in the midst of the wholesome and suggestive duties of family life, do not many, under false teachings like that of Hemstead's sermon, find spiritual paths as dark and painful as those of ascetics who made self-mortification the business of life? Christ spake truly when he said, "Men love darkness rather than light." We fill the service of the Author of Light with gloom. The hermit thought he could best serve God in the chill and dimness of a cave; and the anchorite's cave has been the type of our shadowy, vault-like churches, and the experience of the worshippers ever since.

Lottie Marsden was one who would naturally be repelled by a religion that was merely a chill of restraint and a paralysis of fear; and should she come to believe that God sought chiefly by harsh discipline to scourge her into ways of righteousness, she would rush all the more recklessly into the paths of evil. But God is too wise and good to teach a religion utterly repugnant and contradictory to the nature He has given us. A child's hand may lead a multitude; but a giant's strength can drive but few.

Christ's tears had fallen on the ice in Lottie's heart, and melted it away. It was now tender, receptive, ready for the seeds of truth. Hemstead's sermon had only hardened it.

Like the Hebrew mothers with their little children, she had pushed her way through frowning doctrines and stately attributes that appeared to encompass God, as did the rebuking disciples of old their gentle Master; and there seemed one before her who, like Jesus, was ready to take her in his arms and lavish upon her tenderness without limit.

The glow of the burning sermon lighted up the face of the preacher, and one, who could no longer be called a Pagan, for she stood before the altar of "the unknown God," and was strongly inclined to place her heart upon it. She believed, though as yet she did not trust. She understood but little of Bible truth, but it was no longer a repellent darkness, but rather a luminous haze against which Jesus stood distinctly, tearful from sympathy, where the best and kindest would have smiled, anticipating the joy to come.

As the obnoxious sermon sank into ashes, Hemstead turned and took Lottie's hand with a pressure that made it ache hours after, and said:

"Now you have seen what has become of my sermon and many of my old beliefs. The furnace of God's discipline shall no longer, as you have said, flame the lurid centre of my Gospel; but Jesus Christ, as you have discovered Him, the embodiment of love and sympathy, shall be its centre."

With a smile upon her lips, but with tears in her eyes, Lottie replied:

"And such a gospel would win even the border ruffians. Yes," she added hesitatingly, "I half believe it might win even such a little pagan as Lottie Marsden."

Just then a broad ray of light glinted into the room, and illuminated Lottie's face into such marvellous beauty, that Hemstead was spell-bound. He was too intent on watching her to be aware that the ray rested on him also; but she exclaimed:

"Oh, Mr. Hemstead, you don't know how your face is lighted up by the setting sun. If I believed in omens, I should know that your successful work will be out on the frontier—in the West, from whence comes, after this dreary day, such a beautiful light, and which suggests, I hope, the fame and glory you are to win there."

"This light from the West falls equally upon you," he said impulsively.

There was a sudden crimson in her face, deeper than that caused by the setting sun.

She gave him a quick, shy glance to gather his meaning, but said:

"Omens are only half truths, I have heard."

Under a vague, but strong impulse he had spoken foolishly, he thought; and suggested that, in seeking to change her character, his motive in part might be a presumptuous hope of his own. Therefore a deeper flush crimsoned his face; but he said quietly:

"I believe that, in our day, omens are will-of-the-wisps of the imagination. What need is there of such fitful lights, when the sun of God's truth is shining in this Bible. Shall we explore farther?"

Again they sat down and sought to reconcile the apparently conflicting truths of God's mercy and justice—of his severity and unutterable tenderness. Proofs of both were found upon the page of inspiration "as thick as leaves in Valambrosa." It was clearly evident that God would make no terms with sin, whatever he might do for the sinner. But the Divine man as he stands between justice and the erring, appeared to solve the problem. And if God's discipline were at times severe, and Christ was glad when faith-inspiring sorrow came, it was also seen that He could weep with the human children who cried under the rod, though Heaven might result from the transient pain.

(To be continued.)

THE Methodist churches of Chicago, without exception, use unfermented wine for communion.

THE Roman Catholics in Europe are at their usual work of gathering "Peter's pence." The twenty-fifth anniversary of the proclamation of the dogma of the Immaculate Conception is to be celebrated this year by pilgrimages, the formation of unions of prayer to the Virgin, the solemnization of December 8, and the collection of Peter's pence.

## BRITISH AND FOREIGN ITEMS.

SHIRRE ALI, the Ameer of Afghanistan, is dead.

THE San Francisco "Occident" announces the arrival of ripe tomatoes and green peas in the Sacramento market.

THE South India Conference raised last year \$47,500 for their mission work, an average of \$23 for each of the 2,011 members.

DURING 1878 about 5,000 books were published in England. In 1877 nearly 14,000 works comprising over 20,000 volumes, appeared in Germany.

OF the first number of "The Catholic Presbyterian" ten thousand copies were printed, and the last report is that the edition is almost exhausted.

PRINCE LAUREN NAPOLEON, who has completed his military education in an English school, has sailed from England to join the British army in South Africa as a volunteer.

DEAN STANLEY writes to an American friend that a wreath of autumn leaves from the Hudson, which he placed on Andre's monument, Westminster Abbey, attracts universal admiration.

THE Boston "Pilot" wisely suggests that the Catholic Bishops direct the incoming Irish immigrants not to crowd into cities, but to seek homes and work where they can support themselves.

PROF. W. H. THOMPSON has only been absent three times in nine years from his large Sabbath afternoon Bible-class in the Y. M. C. A. building of New York. It has an average attendance of 550.

THE Mayor of Sheffield said at a meeting on Thursday last that in one district of that town there are 4,000 persons destitute, and 400 families are actually starving. The relief fund, except about \$4,000, has been expended.

THE Geographical Society of Paris celebrated the centenary of the death of Captain Cook, the great navigator, on the 14th of February, and it is noted as a most curious fact that no delegates to the celebration were appointed by the Royal Geographical Society of England.

THE experimental trial of the electric light at the works at the port of Havre has given complete satisfaction. Without waiting for the report of the committee nominated by the French Board of Works, the Chamber of Commerce at that place has authorized the establishment of ten lights in the outer port.

THE most recent statistics give the total number of Baptist churches throughout the world as 28,505; about 18,000 pastors or missionaries; and 2,500,000 members. To the latter Europe contributes 316,000; Asia, 34,000; Africa, 1,100; America and West Indies, 2,113,720; and Australia the remainder.

THE Liverpool (Eng.) Evangelization Society supply about twenty meetings weekly with preachers. For three winters they have held Sabbath evening services at the Royal Amphitheatre, attended by from 800 to 1,000, and for the last three months at the Theatre Royal, Birkenhead, with about the same attendance.

DURING the three months Mr. Moody has been in Baltimore, he has held meetings in two churches daily, and sometimes has had five services on the Sabbath. His meetings have been crowded; many of the churches now have meetings every evening, and there is a more general religious interest in the city than ever before.

IN the wall of the chapel at Aneityum, one of the New Hebrides, has been placed a tablet to the memory of Dr. John Geddie, formerly of Prince Edward Island, who was a successful missionary there from 1848 to 1872. On it is inscribed this noble testimonial, "When he came here there were no Christians; when he went away there were no heathen."

THE help given by Christians for the relief of the famine-struck Chinese is bringing its results. Rev. A. H. Smith, of the American Board, reports 40 villages in which there are 120 applicants for church-membership. In one village a temple was emptied of its sixty idols which were buried in a pit, and the building and premises voluntarily made over to the church.

TWO notable Free Churchmen have lately died in Scotland, the Rev. Dr. William Symington, of Great Hamilton street Church, Glasgow, who was a minister of the Reformed Presbyterian body before its union with the Free Church in 1870, and whose father was an eminent preacher in his time; and Mr. Robert Romanes, Edinburgh, whose work on denominational committees, and in connection with benevolent societies, was highly prized.

MR. WM. E. DORRIS, when before the Congressional Labour Committee, stated that his firm which employed about 2,000 persons, made it a rule that those engaged in their seven manufacturing villages in Connecticut, Pennsylvania, and Canada, should not use intoxicating drinks. As the result they have not suffered from the business depression, and crime is unknown among them.

THE "Morning Star" states that Bell's telephone battery transmitter was placed on a recent Sabbath in the pulpit of Rev. Mr. Paige's church in Lowell, Mass., and that the entire service, including the sermon was distinctly heard in all parts of the city that was connected with the telephone. The words and tunes that were sung were heard at Foxboro, fifty-five miles distant, and also at Boston, via Foxboro, eighty miles distant.

REV. MR. VAN METER writes from Rome that he has 123 men enrolled in his night school in the Vatican Mission, with an average attendance of sixty. Their interest in Bible-reading and singing continues. At his last Sabbath-school 102 children and adults were in the Bible-class. He has recently, for the first time, held a Sabbath service in the daytime in the Leonine City. Many feared that it would be imprudent to urge those interested to attend by daylight within sight of the Pope's palace, but a meeting was appointed, the large room of the Vatican Mission was packed, and impressive religious services were held.



## MINISTERS AND CHURCHES.

A TEA MEETING held at Shannonville in aid of the Presbyterian church went off very pleasantly and yielded \$70.

THE Rev. J. Breckenridge, of Streetsville preached most acceptably in Charles street Presbyterian Church, morning and evening last Sabbath.

THE annual missionary meeting of the Wyoming Presbyterian Church was held on Tuesday, the 11th ult. Rev. G. Cuthbertson presided, and addresses were given by Rev. Messrs. Thompson and Abraham.

ON Wednesday evening, the 26th ult., a deputation from the congregation of the West Nissouri South Presbyterian Church waited on Mr. Robert Patterson, leader of psalmody, and presented him with a handsome haircloth lounge and chair.

THE Young People's Association of St. Paul's (Presbyterian) Church, Hamilton, held a social on Thursday evening, the 6th inst. The programme consisted of piano duets, solos, songs, and readings. The attendance was good.

THE Young People's Association in connection with the First Presbyterian Church, Port Hope, held a social at the residence of Mr. James Robertson on Tuesday evening, the 28th ult. The programme consisted principally of vocal and instrumental music.

A SOCIAL was held last week under the auspices of the ladies of Knox Church, Ottawa. Rev. F. W. Farries occupied the chair. An address was given by Mr. G. W. Ross; and several ladies and gentlemen favoured the audience with readings and music.

ON Wednesday evening, the 5th inst., the Rev. John Laing, M.A., of Dundas, read his drama of "The Betrayal" in the school room of St. Andrew's Church, Guelph. The matter of the piece and the manner in which it was read are both highly spoken of by the local press.

A SOCIAL was held at the residence of Mr. Joseph Boyle, Beverly, on Thursday evening, 27th ult., for the benefit of the Sabbath school in connection with the West Flamboro Presbyterian Church. Rev. G. Chrystal gave an instructive address and a reading from Tennyson.

THE Ladies Aid Society of the Picton Presbyterian Church held a soiree on Tuesday evening, the 4th inst. The programme was made up of songs, instrumental pieces, readings and tableaux. On the following evening a somewhat similar entertainment was given to the Sabbath school children.

THE Presbyterian congregation of Latona held their annual soiree on Friday evening, 7th ult. Rev. A. McDiarmid, pastor of the congregation, gave an address, as also did Messrs. D. McNicol, A. Davidson, A. S. Kene, and Drs. Gunn and Deynard. On the following evening a social was held: and the proceeds of the two meetings together amounted to \$74.

THE congregation of St. Matthew's Church, Montreal, have been without a pastor since the resignation of the Rev. S. S. Stobbs in October last. At a meeting held on Wednesday last it was unanimously agreed to extend a call to the Rev. W. R. Cruikshank, at present assistant minister in St. Paul's Church, Montreal. At the same meeting a floating debt of \$400, incurred in connection with recent improvements on the church property, was wiped out.

FROM the annual report of the Spencerville Presbyterian Church for 1878 it appears that the whole amount contributed by the two congregations (Spencerville \$3,676.38 and Ventnor \$579.90, was \$4,247.28; of which \$5,059.34 was for the Building Fund, \$1,108.59 for sustentation, and \$79.35 for missionary purposes. As the number of families is only 141 and the number of communicants but 220, it will be seen that the average rate of contribution per family was \$30.12 or \$19.30 per communicant.

THE anniversary services in connection with Caven Church, Exeter, were held on Sabbath, the 23rd ult. Rev. G. M. Milligan, M.A., of Toronto, preached morning and afternoon to large audiences. On the following Monday evening Mr. Milligan delivered a lecture, the subject of which was "The Contented Man: Who is He?" and which is highly spoken of by the local press. The proceeds of the meeting on Monday evening, together with the Sabbath collections, amounted to \$133.

THE congregation of Division street Church, Owen Sound, held their annual meeting on Tuesday, the 4th

ult. The meeting having been opened with devotional exercises by the pastor, Rev. J. Somerville, M.A., the reports were read, from which it appears that the congregation is in a very favourable position, the treasurer's books showing a balance of \$113.76 on hand after all liabilities had been discharged. The amount contributed for all purposes was \$1,994.55, whereof \$180.88 was devoted to missionary objects. The managers in their report recommend that measures be taken for securing a fund for the building of a new church.

ON the evening of the 31st January, the Rev. Robert Morton, formerly of Australia, delivered in the Dunbarton Church a very interesting and instructive lecture on that far distant isle of the sea. On the evening of the 6th ult. the annual congregational social was held, when upwards of \$43 previously collected from both sections of the congregation were allocated to the Bible Society, while well nigh \$40, the proceeds of the evening, were set apart for replenishing the already well-stored congregational library. And on the evening of the 5th inst. the Rev. John Dunbar delivered in the same church an elaborate lecture on "Man his true place and power," which was highly and deservedly commended.

THE annual meeting of the congregation of St. Andrew's Church, Ottawa, was held on the evening of Monday, the 3rd inst. From the reports read it appeared that the total amount contributed by the congregation for all purposes during the year was \$8,649.27, whereof \$1,000 was appropriated to the various schemes of the Church, as follows: Home Missions, \$350; Lumbermen's Mission, \$50; Foreign Missions, \$200; French Evangelization, \$150; College Fund, \$100; Ministers' Widows' and Orphans' Fund, \$100; Aged and Infirm Ministers' Fund, \$50. The Ladies' Poor Relief Committee expended \$405.99 in relieving the wants of the poor and needy in connection with the congregation. The amount, \$29.72, contributed by the Sabbath schools was in great part applied to the support and education of orphans in India.

THE annual congregational meeting of Old St. Andrew's Church was held on Wednesday evening, 20th ult., and was well attended. The following facts, showing the growth of the congregation were submitted to the meeting:—The membership at the close of the last congregational year was 110; during last year 99 new members were added to the roll, five were transferred to other churches, making a total gain of 94 new members for the year now closing. At the first communion under the present pastorate in January, 1877, the membership was 54, now the number is 204. The total amount contributed to the building fund is \$10,039.14, of which \$4,658 has been received during the year. The contribution to the general fund during the year was \$3,905.18. to the Ladies' Association, \$354.65; to the organ fund, \$1,398.30; to the Sunday School, \$111.53; to the session fund, \$268.18, making a total for all purposes for the year of \$10,695.84, or an average per member of \$52.47.

FROM the annual report of St. Andrew's Church, Toronto, (Rev. D. J. Macdonnell), for the year ending 31st December, 1878, we gather the following statistics. Number of families, 300; number of communicants in January, 1879, 540; number added during the year, 130; removed by certificate to other churches, 29; removed by death, 4; struck off on account of removal from the bounds of the congregation, or long continued absence from the services of the church, 33; net increase during the year, 64; number of baptisms, 32. The contributions of the congregation for all purposes amounted to \$21,152.29, whereof the sum of \$966.56 was appropriated to the schemes of the Church as follows: Home Mission, \$445.11; Foreign Mission, \$150; College Fund, \$143; French Evangelization, \$20; Manitoba College, \$78; Ministers' Widows' and Orphans' Fund, \$60; Aged and Infirm Ministers' Fund, \$25; Assembly's Fund, \$25; Synod and Presbytery Fund, \$20.45. In addition to the foregoing the sum of \$386.55 was devoted to special schemes of the congregation, viz.: Queen's College Scholarships, \$590; Instalment on St. Mark's Lot, \$189.05; St. Mark's Sabbath School, \$35; Dorset Sabbath School, \$95. "Presbyterian Record," \$67.50. Members of the congregation subscribed \$12,150 to the Endowment Fund of Queen's College, of which \$1,775 was paid in the course of the year. These figures indicate a degree of activity and liberality very creditable to the congregation.

REV. GEO. M. MILLIGAN, M.A., of Toronto, gave

a very eloquent and impressive address on Missions in the Proof Line Church, London Township, on the evening of Thursday, 27th ult. As this was the first pastoral charge of the rev. gentleman, he was cordially greeted by a large gathering of old acquaintances. He seemed unusually (I mean by that more than usually) happy and forcible in his remarks. He held his audience spell-bound for over an hour as he expounded, in the most interesting and entertaining manner, the nature and necessity of Christian liberality. The whole lecture was very appropriate, for just now the pastor, Mr. Whimster, is giving us a series of sermons on the mission work of our Church. He had presented the Home Mission Field and its necessitous condition to the people. He had also presented the importance of our great French Canadian Mission both from a religious and a political point of view, declaring that the only hope of Quebec religiously and of our Dominion politically is French evangelization. We expect another sermon or two soon on Foreign Missions and one on the Colleges. We ought surely to be then in a better position to appreciate what is meant by the Schemes of our Church after these sermons and Mr. Milligan's lecture. Would that the whole Church could hear them. Mr. Whimster has entered upon his work with much acceptance. He has organized in each of his congregations a Temperance and Mutual Improvement Society which is doing a good work for the young people. We trust that he may regain his health in this his new sphere of labour, and may long continue in our midst.—COM.

ON Sabbath, the 2nd inst., the new and spacious church lately erected by the First Presbyterian congregation, Brantford, was opened by appropriate religious services. The Rev. Principal Caven, D.D., of Knox College, Toronto, preached in the forenoon; the Rev. J. B. Clarkson, M.A., of Brantford, in the afternoon, and the Rev. S. Lyle of the Central church, Hamilton, in the evening. The services were distinguished by those instructive and soul-stirring characteristics by which the pulpit exercises of these eminent ministers are rendered so valuable and instructive. The attendance at each diet of worship was large, and the interest taken in the several discourses was fully manifested. A large number of the members belonging to the other Protestant Churches in the city were present at the different services; and the collections in behalf of the Building Fund of the Church were all that could have been expected. On the following evening a social entertainment was held in the church. The first part of this was one of those tea-suppers which have given the ladies of this congregation the character of being able to furnish a table with all the "desirables." When the "outward man" was satisfied, the friends assembled proceeded to the audien. room of the church, which was filled from wall to wall. Here the choir of the church, led by Mr. Geo. Fax, and assisted by Mr. E. Fisher on the organ, also by male and female singers who deservedly have the highest reputation not only in the city but also in this part of the Province, gave splendid specimens of their musical talents, and did their full share of contributing to the pleasures of the evening. Besides the music, speeches were delivered by Rev. Messrs. J. B. Mullan of Fergus, P. McF. McLeod of Stratford, T. Alexander of Mount Pleasant, S. P. Barker of Brantford, W. W. Carson of Brantford, and T. S. Shenston, Esq., The several speakers contributed largely to the hilarity and edification of the meeting, and also gave expression to the pleasure that all felt with the edifice in which they were assembled, and the sympathy which all the other religious denominations in the city had for the congregation in their noble efforts to secure a comfortable house for the worship of God, accompanied with the earnest wish that the building and the future work in it may be to the glory of the Lord Jesus Christ. The respected pastor and his people have our best wishes.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held in Paris on Tuesday, the 4th inst. There was a very full attendance of ministers and elders. The following are a few of the more important items of business which came before the Court. A committee was appointed to prepare the Presbytery's report on the state of religion, Mr. Anderson of Paris, Convener. In reference to the collection of hymns submitted by the General Assembly's Committee, the Presbytery adopted the following deliverance. Having examined the hymn book transmitted by the General Assembly's Com-

mittee, the Presbytery respectfully call attention to the following points: I. Nearly all the paraphrases which have been so long in use in our churches are omitted. The Presbytery are of opinion that neither should the paraphrases be omitted, nor all admitted, but that a selection should be made from them such as is met with in the English Presbyterian and other hymn books, or such as would in the judgment of the Committee, contain those which by common consent are regarded as acceptable songs of praise. II. Exception is taken by the Presbytery to many of the hymns as unsatisfactory in their theological statements, and calculated to convey erroneous impressions of some of the fundamental doctrines of the Church. The following are cited as a few examples: Hymn 37 and in stanza 6, the Holy Ghost is said to be "derived" from the Father and the Son, instead of *proceeding*. This latter and correct term is retained in a better translation of the same hymn, in No. 347 of the collection known as "Hymns Ancient and Modern," also hymn 43 as obscure; also hymn No. 27, stanza 4, line 3; also 55, 2nd stanza; also 53, 4th stanza; immortal honour and fame as applied to God. Exception is also taken on this ground to many of the hymns, that while the truth may be contained in them, yet it is stated in such an involved manner as to render them much less suitable for praise than many hymns in the English Presbyterian and other collections in which the truth is stated much more simply and clearly. III. An exceptionally large proportion of the hymns are of such peculiar measures as to render them wholly unsuited for praise in the majority of our congregations—much more than one half of the collection being in these peculiar measures. IV. The selection of hymns for the young is exceedingly meagre and utterly inadequate to meet the requirements of the youth of our Church. Special exception is taken to hymn No. 2, as asserting what is not true, there being neither "lily" nor "shady rill" at Siloam, and no evidence that there ever has been. It is further suggested that hymns suitable for use by the children of the Church should be inserted and to a much larger extent, in the body of the book. The instances cited under head No. 2 are only a few out of many that might be given, several other hymns being liable to serious objection on similar grounds. Many while worthy of being regarded as interesting sacred pieces are not suited for congregational uses, e.g., No. 54, also 46, a better translation of which is found in hymn No. 156 in "Hymns Ancient and Modern"—also 38, also 217, the term "litany," also 48 and 196. The Presbytery suggested that a better collection might be made from the collections before the Committee, more familiar to our people, simpler in metre and clearer in their statement of Gospel truth. A circular letter from the Presbytery of London was read and application to receive as ministers of the Church Mr. McLintock of the Presbyterian Church in England, and Mr. J. Elliott of the Methodist Episcopal Church of Canada. The following were appointed delegates to the General Assembly: Mr. Hume and Dr. Cochrane by rotation, and by election Messrs. Thomson, McLeod and McMullen, ministers; and Messrs. Root, Barr, Watson, Stewart and Penman, elders. Dr. Cochrane was unanimously nominated for the Moderatorship of the General Assembly. With regard to the Assembly's remittant a Supplemented Fund, it was carried by a majority to recommend to the Assembly that before any conclusion be come to as to the best method of securing an adequate support for the ministry, the subject of securing a General Sustentation Fund for the accomplishing of this object be taken into further consideration by the Assembly, inasmuch as such a fund would secure an adequate stipend for every minister of the Church, would secure a larger measure of independence for the ministry, would bind the Church together in a spirit of unity, and tend to promote the spirituality of our people. On Wednesday a Presbyterian Conference on Sabbath School work was held during the day and evening, and addresses were delivered by members of Presbytery and others. The next meeting is to be held in Knox Church, Ingersoll, on the first Tuesday of May, at 12 o'clock, noon.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held on the 4th current, Rev. D. J. Macdonnell, Moderator. Nearly all the ministers were present, and a goodly number of elders. A brotherly minute was submitted and passed and

Rev. R. M. Croll, late of Chinguacousy and now of Simcoe. Rev. D. Mackintosh reported moderating in a call from Mount Albert and Ballantrae, addressed to Rev. Joseph Eakin, minister without charge. The call was sustained, and put into the hands of Mr. Eakin who was present, and by whom it was accepted. His induction was then appointed to take place at Mount Albert on the 20th current, Rev. D. Mackintosh to preside, Rev. Isaac Campbell to preach, Rev. J. Dick to address the minister, and Rev. J. Carmichael of Markham, to address the people. A letter was read from Rev. J. A. R. Dickson, late of North Congregational Church, applying to be received as a minister of our Church. The letter was accompanied by a number of testimonials all in his favour, which were also read. Mr. Dickson being present, was heard, and in terms of recommendation submitted at a later hour by a committee appointed to confer with him, the Presbytery agreed to apply on his behalf to the General Assembly. Rev. J. M. King, as convener of a committee formerly appointed, reported that 34 persons had been organized at Parkdale, on the 4th of February, as a regular congregation; and further, that two persons had been duly elected, and on the 9th current were to be ordained as elders of said congregation. The foregoing report was received and unanimously adopted. Announcements were made that the congregation formerly of Gould Street, had agreed to call their new church St. James' Square Church, and that the congregation of Bay Street had agreed to call their new church Erskine Church. Both designations were approved of the Presbytery. A call was reported by Rev. J. Breckenridge, addressed by the congregations of Boston Church, Esquimes, and Knox Church, Milton, to Rev. Malcolm C. Cameron. The call was sustained, and when put into his hands, was accepted by him. It was then resolved that the Presbytery meet at Milton on the 25th current, at 11 a.m., to receive Mr. Cameron's trials, and if satisfied therewith, meet again at 2 p.m. with a view to ordain him, Rev. James Pringle to preach, Rev. J. Breckenridge to preside and address the minister, and Rev. E. D. McLaren to address the people. Revs. Dr. Gregg, R. Wallace, J. M. Cameron, and A. Gilray were appointed to confer with students who might be willing to engage in Home Mission work within the bounds during the summer, and to make arrangements with them to that end. Considerable time was spent in appointing commissioners to next General Assembly. Ten ministerial members being the number to be appointed at present date, the following were appointed by rotation, viz.: Revs. Dr. Gregg, W. Stewart, W. Meikle, M. Macgillivray and A. Gilray; and the following five were appointed by ballot, viz.: Revs. Dr. Topp, Prof. McLaren, D. J. Macdonnell, J. M. King, and Dr. Caven. The Presbytery then proceeded to ballot for ten elders as commissioners. The result was that the following were appointed, viz.: Mr. John L. Blaikie, Mr. D. Fotheringham, Hon. J. McMurrich, Mr. W. B. McMurrich, Mr. A. McMurchy, M.A., Mr. J. MacLennan, Q.C., Rev. Dr. Reid, Mr. T. W. Taylor, Dr. Grant and Mr. James Mitchell. It may here be stated that after the two settlements arranged for as above, the Presbytery will be entitled to send another minister and elder to the General Assembly. The evening diet was mainly occupied with a conference on Sabbath School work, etc. After preliminary exercises, Mr. T. Kirkland, Secretary of the Presbytery's Committee on such work, submitted and read a report, compiled from the several reports sent in by the Sabbath School superintendents within the bounds. Said report was received and adopted. An address was then delivered by Rev. R. Pettigrew on "The service of praise in the Sabbath School," which was also discussed by Mr. McMichael, Mr. Milne, Mr. G. Smith, and Rev. D. Mitchell. An address was next delivered by Rev. J. Breckenridge on "The relation of the minister to the Sabbath School," which was also discussed by Mr. James Brown and Mr. T. Kirkland. An address was afterward delivered by Mr. Robert McLean on "Preparation of the teacher for his work," which was also discussed by Mr. Milne, Rev. W. Meikle and Mr. D. Fotheringham. The aforesaid addresses were listened to with much attention and interest, as also we hope with good effect; and a number of appropriate psalms and hymns were sung during the evening. Besides attending to some other minor matters, the Presbytery appointed its next ordinary meeting to be held in the same place on the second Tuesday of April, at 11 a.m., the hymns transmitted by the Assembly's Committee to be the first item of business at that meeting.—R. MONTEATH, *Pres. Clerk*.

## SABBATH SCHOOL TEACHER.

## INTERNATIONAL LESSONS.

## LESSON XII.

Mar. 23. } THE ALL-SEEING GOD. } Ps. cxxxix.  
1870. } 1-12.

GOLDEN TEXT.—"Thou God seest me."—Gen. xvi. 13.

## HOME STUDIES.

- M. Job xi. 7-20. . . . God unsearchable.  
T. Psalm xcvi. 1-13. . . "The Lord is great."  
W. Isa. xlv. 6-20. . . "The first and the last."  
Th. Psalm xcvi. 1-12. . . "The Lord reigneth."  
F. Psalm cxlv. 1-21. . . "Great is the Lord."  
S. Psalm cxlii. 1-9. . . His glory above the heavens.  
S. Psalm cxxxix. 1-12. The all-seeing God.

## HELPS TO STUDY.

Nothing is known of the authorship of this sublime Psalm. Many regard it as David's, while others assign it to a later date. The omniscience and omnipotence of God are here set forth for our comfort, in the first twelve verses and then they are illustrated thereafter.

I. GOD'S KNOWLEDGE OF US.—Verses 1-6. It is thorough. Thou, is emphatic. God alone knows us. We may hide our real selves from others; we may even be ignorant of ourselves. There is no man who fully understands himself. But God has searched us out. (1 Chron. xxviii. 9; Jer. xvii. 10; 1 Cor. ii. 10). The word represents a very thorough process of exploring and sifting, as one digs for treasure, as the woman sought the lost coin (Luke xv. 8-10). Therefore, He knows us, our sins, ignorances, frailties, sorrows, and necessities. He knows the worst about us and yet He loves us. He takes note even of the least things, and our most trifling affairs. His care extends to everything that affects our welfare, our down-sitting and up-rising, when we cease work and when we begin it, our rest and our activity, are known to Him. Even our thought, He understandeth afar off, while it is yet unspoken, even while yet we are scarcely conscious of it; our motives, feelings, and designs are all known to Him—Matt. ix. 4; John ii. 24; 1 Cor. iv. 5. He sees us in all places, our path and lying down, where we go and where we stay, God compasseth, literally, winnoweth, sifteth—Prov. v. 21; xv. 3; Job xxxi. 4. Ver. 4 repeats the idea of ver. 2; even before the word is on the tongue God knows it. Thou hast beset me, surrounded me with Thy wonderful care and watchfulness—Acts xvii. 28. And laid Thine hand upon me, to bless, to uphold, and encourage—Neh. ii. 8; Rev. i. 17. Such knowledge, so extensive and so minute, comprehending the greatest, condescending to the least, fills the singer with admiration and amazement. It is too wonderful for him. He cannot take it in, or attain unto it. We can never attain to such knowledge, even of ourselves, as God has of us.

Thus, by a succession of most vivid illustrations, does David set forth the wonders of God's omniscience. And it is all done to encourage himself. "How precious are Thy thoughts unto me!" He likes to think of God seeing him always, for then he will always be taken care of. And he wishes to be seen through and through, that whatever is evil in him may be detected, dragged forth, and cast out; so he prays, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked in me."

A girl went into her master's room, a room not much frequented, to steal. Now, there was a portrait in the room, and the eyes of the portrait seemed to follow her wherever she went, and she felt annoyed by it; and in order that she might steal without this rebuke, she took down the portrait, and cut the eyes out. Poor, silly, wicked thing! If she could have plucked out God's eye, she might have sinned without remorse.

## II. THE PRESENCE OF GOD—Vers. 7-12.

Whither shall I go from Thy Spirit? is an exclamation of awe and reverence. Whither shall I flee? Thus the Psalmist expresses the impossibility of finding a place where God is not. It is only the disobedient and the sinful who desire to get away from that blessed and holy presence. Jonah in vain tried to fly from God. The only refuge is to fly to Him. It is sin that makes the presence of God irksome and terrible. Let sin be put away by the all-cleansing blood, and God's presence becomes a delight. The unrepentant sinner would not be happy in heaven; God is there. A rough, ignorant man could not be happy in the midst of a refined and educated company. So the sin-stained would be wretched in the high and holy place where the Holy One dwells. While we cannot escape from God's presence, we can escape from His wrath; the cross of Jesus is our refuge—2 Cor. v. 19, 21; Eph. ii. 16, 17; v. 2; Col. i. 20; Heb. vi. 18. If I make my bed in Hades, the world of the dead, Thou art there—Job xxvii. 6; Prov. xv. 11. He that in the madness and desperation of his guilt rushes upon death, cannot escape conscience nor hide from the God of Truth. It is a blessed and comfortable truth to all who love God that not even death can separate them from His love.

The swift light that travels, as it were, on wings, cannot outrun God's glories—Ps. xviii. 3; civ. 3. Distance cannot remove nor darkness cover—Job xxiv. 22; Isa. xxix. 15. Everywhere and at all times God's hand guides and His arm is underneath those who trust Him—Deut. xxxiii. 27; Ps. lxxiii. 8; lxxiii. 23; Isa. xli. 13.

Lead me in the way everlasting. The "way of wickedness" is in me—tear it out! The "way everlasting" is not in me—let me be in it!

## Births, Marriages and Deaths.

## MARRIAGE.

At the Presbyterian manse, Binbrook and Saltfleet, on the 5th, by the Rev. W. P. Walker, Adam Reid, Esq., Saltfleet, to Sarah M. Webster, daughter of Mr. John Webster, and niece of the late Rev. Geo. Cheyne, M.A.

## OUR YOUNG FOLKS.

## A THIRST FOR KNOWLEDGE.

EDWARD EGGLESTON, writing in "Scribner" for March of "some Western School-masters," tells this anecdote:

"While the good Presbyterian minister was teaching in our village, he was waked up one winter morning by a poor bound boy, who had ridden a farm horse many miles to get the 'master' to show him how to 'do a sum' that had puzzled him. The fellow was trying to educate himself but was required to be back at home in time to begin his day's work as usual. The good master, chafing his hands to keep them warm, sat down by the boy and expounded the 'sum' to him so that he understood it. Then the poor boy straightened himself up and, thrusting his hard hand into the pocket of his blue jean trousers, pulled out a quarter of a dollar, explaining with a blush, that it was all he could pay, for it was all he had. Of course the master made him put it back, and told him to come whenever he wanted any help. I remember the huskiness of the minister's voice when he told us about it in school that morning. When I recall how eagerly the people sought for opportunities of education, I am not surprised to hear that Indiana, of all the states, has to-day, one of the largest, if not the largest, school-fund."

Later on, speaking of Mrs. Dumont, a famous teacher of her time, Mr. Eggleston says:

"I can see the wonderful old lady now, as she was then, with her cape pinned awry, rocking her splint-bottom chair nervously while she talked. Full of all manner of knowledge, gifted with something very like eloquence in speech, abounding in affection for her pupils and enthusiasm in teaching, she moved us strangely. Being infatuated with her, we became fanatic in our pursuit of knowledge, so that the school hours were not enough, and we had a 'lyceum' in the evening for reading 'compositions,' and a club for the study of history. If a recitation became very interesting, the entire school would sometimes be drawn into the discussion of the subject; all other lessons went to the wall, books of reference were brought out of her library, hours were consumed, and many a time the school session was prolonged until darkness forced us reluctantly to adjourn."

## WANTED.

ONE day, Johnny came home from school crying very hard. His mother thought the teacher must have whipped him, or expelled him from school, or that some big boy must have stoned him.

"Why, what is the matter, my dear?" she asked with concern and compassion.

Johnny returned no answer except to cry harder.

"Why my sweet," she persisted, drawing him to her knee, "tell me what it is."

"There's no use telling," said Johnny, scarcely able to speak for tears and sobs. "I can't have it."

"Have what? Tell me. Perhaps you can have it," she answered, in a tone of encouragement. "Tell me what it is."

"No, no no," said Johnny, in a tone of utter despondency. "I know I can't have it." Then he put his hands to his face, and cried with fresh vehemence.

"But tell me what it is, and if its possible, I'll get it for you."

"You can't! you can't! oh, you can't!" Johnny answered in despairing accents.

"Isn't there any of it in town?" asked Mamma.

"Lot's of it," said Johnny, "but you can't get me one."

"Why can't I?"

"They all belong to other folks," said Johnny.

"But I might buy some from somebody," the mother suggested.

"Oh, but you can't," Johnny insisted, shaking his head, while the tears streamed down his face.

"Perhaps I can send out of town for some," said the mother.

Johnny shook his head in a slow, despairing way.

"You can't get it by sending out of town." Then he added, passionately: "Oh, I want one so bad! They are so handy. The boys and girls that have 'em do have such good times!"

"But what are they? Do stop crying, and tell me what they are," said the mother, impatiently.

"They can just go out every time they want to, without asking the teacher," he said pursuing his train of reflection on the advantages of the what-ever-it-was. "Whenever the drum beats they can go out and see the band, and when there's an organ they can get to see the monkey; and they saw the dancin' bear; and to-morrow the circus is comin' by, and the elephant, and all of 'em that has 'em will get to go out and see 'em, and me that haven't got 'em will have to stay in, and study the mean ole lessons. Oh, it's awful!" and Johnny had another passionate fit of sobbing.

"What in the world is it child, that you're talking about?" said his mother, utterly perplexed.

But the child, unmindful of the question, cried out: "Oh! I want one so bad!"

"Want what? If you don't tell me, I'll have to lock you up, or do something of the kind. What is it you want?"

Then Johnny answered with a perfect wail of longing: "It's a whooping cough,—I want a whooping-cough."

"A whooping-cough!" exclaimed his mamma, in utter surprise. "A whooping cough!"

"Yes," said Johnny, still crying hard. "I want a whooping cough. The teacher lets the scholars that have got the whooping-cough go out without asking whenever they take to coughing; and when there's a funeral, or anything else nice going by, they all go to coughing, and just go out so comfortable; and we that haven't any cough, don't dare look off our books. Oh, dear! oh, dear!"

"Never mind," said mamma, soothingly. "We'll go down to Uncle Charley's room at

the Metropolitan to-morrow, and see the circus come in. The performers are going to stop at that hotel, and we'll have a fine view."

At this point Johnny began to cough.

"I think," said his mother, nervously, "you're getting the whooping-cough now. If you are, you may learn a lesson before you get through with it,—the lesson that there is no unalloyed good in this world, even in a whooping-cough."—*St. Nicholas for March.*

## PAID IN ONE'S OWN COIN.

PETER'S mother died. After that he was sent to his grandmother's, for he had a quarrelsome, fretful temper, and his aunt could not manage him with the other children. His grandmother dealt kindly and patiently with him, and helped him to improve.

Peter now had a new mother, and his father had sent for him to come home. But he did not want to go. He felt sure he should not like his new mother, and that she would not like him.

"That depends upon yourself, Peter," said grandmother. "Carry love and kindness in your pocket, and you'll find no difficulty."

The idea struck the boy favourably. He wished he could, he said.

"And the best of it is," said grandmother, "if you once begin paying it out, your pockets will never be empty, for you'll be paid in your own coin. Be kind, and you will be treated kindly; love and you'll be loved."

"I wish I could," said Peter.

All the way home he more or less thought of it. I do not know about his welcome home, or what his father or new mother said to him. The next morning he rose early, as he was used at grandmother's, and came down stairs, where, everything being new, he felt very strange and lonely.

"I know I shan't be contented here," he said to himself, "I know I shan't, I'm afraid there's not a bit of love in my pocket."

However, in a little while his new mother came down, when Peter went up to her and said:

"Mother, what can I do to help you?"

"My dear boy," said she, kissing him on the forehead, "how thoughtful you are. I thank you for your kind offer; and what can I do to help you, for I'm afraid you will be lonely here at first, coming from your dear, good grandmother?"

What a kiss was that! It made him so happy.

"That's paying me in more than my own coin," thought Peter.

Then he knew he should love his new mother; and from that good hour Peter's pockets began to fill with the beautiful bright coin of kindness, which is the best "small change" in the world. Keep your pockets full of it, and you will never be in want.

RELIGION is the homage which the intellect pays to the feelings.

MONEY spent on myself may be a millstone about my neck; money spent on others may give me wings like the eagles.



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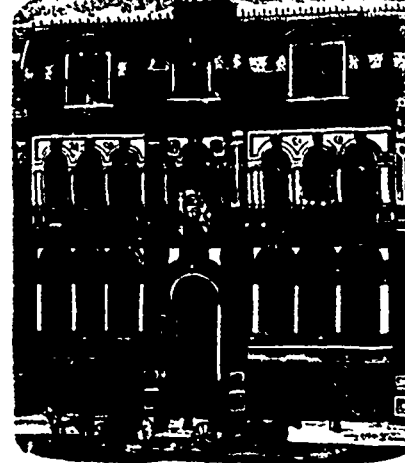
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