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NOTES OF THE WEEK.

THE Presbytery of Huron has nominated the Rev. Professor McLaren as Moderator of the next General Assembly.

THE Rev. Professor Gregg, D.D., has been nominated as Moderator of the next General Assembly by the Presbytery of Peterborough.

THE closing lecture in connection with Knox College was delivered on Wednesday the 2nd instant, by Rev. Principal Caven, D.D., who took for his theme, "Progress in Theology." Notwithstanding the threatening appearance of the forenoon a large audience was in attendance.

THERE is no immediate prospect of union between the Established and Free Churches of Scotland. There is a strong sentiment in the former in favour of such a step; but the latter is not ready for it. The Free Church declares its' adhesion to the famous Claim of Right and the Protest of 1843.

MR. R. ARTHINGTON, of Leeds, England, has offered the Baptist Missionary Society \$10,000 to provide a steamer for navigating the Congo River, as soon as the contemplated operations shall have been established at San Salvador. The offer has been accepted, and an expedition will shortly leave England for that purpose.

THEY are multiplying bishops in England. The Established Church wants new sees. Then there is the Reformed Episcopal Church. And now bishops Gregg and Toke have seceded from the latter body and have set up for themselves. Bishops will soon be as numerous as the nobility in Poland, who are said to constitute half the population of the country.

AT the last meeting of the Presbytery of Lanark and Renfrew the following commissioners to the General Assembly were elected, viz.: by rotation Mr. Lochead, Dr. Mann, and Mr. C. McKillop; by ballot, Dr. Bain, Mr. Burns, and Mr. Campbell. Elders, Hon. Messrs. Morris, and Bryson, Messrs. Bell, Hunter, Jamieson and Wilson. Dr. Reid was nominated as Moderator.

WE find it impossible, owing to the pressure on our columns, to make room for a report of the annual meeting of the Church Extension Association in this issue. It will appear next week. This also applies

to report of London Presbytery, Report of W. M. F. A., Presbytery of Kingston, and to "Roman Catholic Education in Ontario." An urgent appeal from the Board of French Evangelization has been received too late for insertion.

OUR Church "Record" says of the PRESBYTERIAN YEAR BOOK; "This handy book of reference, compiled with great care and accuracy, needs no words of commendation from us. It is now in its fifth year. It is one of the best thumbed periodicals in our office. Every Presbyterian should have it." Any of our ministers, elders or others still without the YEAR BOOK for 1879 can secure a copy by sending 25cts to the CANADA PRESBYTERIAN office, Toronto.

SIR WILFRID LAWSON seems to be making some headway in the British House of Commons with his Local Option idea. On the evening of March 11th, he secured 164 votes for his views, while only 252 were against him. This is encouraging when it is remembered that the present House was largely elected by the influence of the Licensed Victuallers. There is no doubt that the day is not far off when the liquor traffic of England will be placed under more stringent regulations than have been enforced as yet.

IT gives us pleasure to learn that the Rev. Dr. Baird, who has recently supplied a number of our pulpits with much acceptance, has received a letter from the Rev. Dr. Blackwood of Philadelphia, in which this gentleman says regarding our paper, "I wish that I could see more of the CANADA PRESBYTERIAN than I do, as it is an excellent paper." We very highly value such words, coming as they do from a minister who is well known in literary circles as a writer of commanding influence and more especially as the editor of "The Biblical Encyclopædia."

THE Rev. J. W. Mitchell, M.A., of Knox Church, Mitchell, has been replying to a lecture delivered in that town by Rev. Father O'Shea on Apostolic Succession and kindred subjects. Mr. Mitchell based his remarks on Gal. v. 1, and showed that the New Testament Scriptures do not teach, or admit of, the dogma referred to; that no provision was made for filling the vacancies in the apostolic circle caused by death; and that as eye-witnesses to the facts of the Saviour's life, death, and resurrection, the apostles could have no successors.

RECENTLY in one of the Lowell Baptist churches, the Bell telephone apparatus was placed in the pulpit on Sunday, and the service was heard distinctly by people having connection with it in all parts of the city. The singing, both tune and words, was heard at Foxborough, fifty-five miles distant, and via Foxborough, in Boston, eighty miles away. The end is coming. It looks as if there was going to be a great number of preachers and choirs thrown out of employment. Hadn't they better go in for "Protection to native industry?"

AT the meeting of the Lindsay Presbytery, at Woodville, on the 18th ult., considerable time was spent in connection with supplemented congregations. Owing to the Rev. A. MacKay, M.A., Eldon, being the oldest minister on the roll who had not been at the General Assembly the Presbytery reconsidered the appointment of Mr. Lochead at last meeting, when Mr. Loc-

headfrankly resigned his commission and Mr. MacKay was unanimously elected. After other routine business the Presbytery adjourned to meet at Cannington on 3rd April.

On the evening of the 10th ult., the last of the following course of lectures was delivered in Knox Church Scarboro: (1.) "Wants that are wants," by the Rev. G. M. Milligan; (2.) "John Knox," by the Rev. J. G. Robb, D.D.; (3.) "Glimpses of the Old World" by the Rev. W. Cochrane, D.D.; (4.) "Young Men" by Hon. V. C. Blake; (5.) "Sins of the Pews" by the Rev. J. Smith; (6.) "Misplaced Men" by the Rev. R. M. Grant. On each occasion the audience was large and the lecture instructive and enjoyable. The whole course is regarded as in every respect a decided success.

"HONOUR" writes us as follows: "In mentioning the list of Presbyteries that have nominated Dr. Cochrane for Moderator of next Assembly you have omitted Stratford and Brockville. The list should have been Guelph, Bruce, Paris, Stratford and Brockville. It was supposed last year that Dr. Cochrane's appointment for this year was a foregone conclusion in reference to which all would be unanimous, and from which, graceful retreat was impossible." [The omissions mentioned were an oversight. Since the above reached us we notice that the Presbytery of Barrie has also nominated Dr. Cochrane.—ED. C. P.]

PROTESTANTISM is certainly growing in France. "L'Evangeliste," the Wesleyan organ, says that "Protestantism is in the air. Protestant preaching is received with eagerness. From one end of the country to the other there runs a current of sympathy toward our faith." The more liberal secular papers have been castigating the Archbishop of Paris for his rude letter to Father Hyacinthe. The city council have demanded the exclusion of Catholic teaching brotherhoods and sisterhoods from the communal schools of Paris. The Minister of Public Instruction only enjoins this on the council, that the work of exclusion shall proceed "slowly but surely."

THE American Bible Society proposes an important change in its by-laws. In 1836 many of the Baptists withdrew from the support of the Society because of a rule committing the Society to "encourage only such versions as conform in the principles of their translation to the common English version," and they have had a society of their own (The American Baptist Union), specially entrusted with the translation of the Scriptures in a manner consistent with the Baptist belief. Now the American Bible Society is about to adopt the following rule:—"The Committee on Versions shall have charge of all translations of the Bible published or distributed by the Society; they shall recommend measures for securing new versions, or revisions of old versions, in foreign languages; and shall examine new versions presented for the consideration and adoption of the Society, especially in regard to their Catholicity and the fidelity of their translation, and shall recommend such as they approve for the use of the Society." At a conference of leading Baptists held in New York, recently, the unanimous conviction was expressed that there is now no obstacle in the way of Baptists to co-operate heartily with the American Bible Society in its home and foreign work.

PASTOR AND PEOPLE.

IS THE PULPIT A FAILURE?

In his last lecture on Preaching at Yale College, Bishop Simpson said, upon the assertion that the pulpit of the present is a failure:

"All the causes to which I have alluded contribute to the inefficiency of the pulpit, and give some colour of reason to those who proclaim the pulpit to be a failure. Yet all these instances, though to be deeply regretted, form but a small percentage when compared with the great body of efficient and devoted ministers who are toiling in the Master's vineyard. But why should the pulpit be singled out as a failure? When we speak of other professions, we do not say the bar is a failure because some attorney is incompetent or grossly immoral, or that education is a failure because some professor teachers are ignorant and vicious, or that medicine is a failure because some physicians are unworthy and wicked. Are bankers to be reproached because in almost every city some one has been guilty of embezzlement? Are officers of government to be assailed because some have been guilty of fraud? If we look at the vast corporations where men have been selected for their skill and integrity, what a record do we find!

"Not only does the pulpit bear a high and favourable comparison with other professions, but the modern pulpit is no less pure than in former ages. One in twelve of those whom Christ selected proved a traitor, another denied his Master, and all forsook Him and fled. In the times of the apostles, Demas loved the present world, and others made shipwreck of faith. The address to the angels of the churches in Asia Minor shows lukewarmness and error existing then. So, too, all along the current of the ages, men have had this treasure in earthen vessels, and have been liable to infirmity and mistake. The preachers in the Middle Ages were scarcely worthy of the name, and the survival of the Church in the hands of such agents was a miracle of grace. How dark was the condition of the Church when the trumpet voices of Luther, Melancthon, Calvin, and Zwingle rang out in the ears of Europe in the sixteenth century! How terrible the satires of Erasmus upon the monks of his day! Read the pages of Bishop Burnet and of Macaulay, and how sad the picture of the English clergy! Listen to the Archdeacon of Carlisle, when, as late as 1785, he exhorted his clergy not to frequent ale-houses, or to mingle with men of the lowest classes on terms of equality. Making every allowance for cases of error and failure, the ministry of to-day is, I believe, as a whole in mental culture, in purity of life, in self-devotion, and in deep piety, superior to the ministry of any period since the apostolic age. In all these respects the modern pulpit is not a failure as compared with the past.

"It may sometimes be alleged that we have no such displays of power under the ministry of the Word as were realized one hundred years ago under the ministry of Dr. Edwards of New England, of Asbury and Davis in Maryland and Virginia, and of Wesley and Whitefield in England. But it should be remembered that these cases were almost solitary. Now the spirit of revival is abroad; scarcely a year passes without remarkable divine power being manifested in some of our city churches, or in some of the rural districts. Many of the pastors are exceedingly successful. Many sermons are preached with divine unction, and multiplied thousands are annually brought to the knowledge of the truth. Great impressions, also, are sometimes made. I have been present more than once when whole congregations have risen to their feet, and have not unfrequently been freely bathed in tears. I have been present when in a single church hundreds have in a few weeks professed to experience the renewing power of divine grace. While there are no circumstances so singularly remarkable as may have been in the past, or which attract such extensive notice, I believe there are more conversions in recent years than in any previous period in the history of Christianity.

"But what shall supplant the pulpit if it be a failure? Some of the writers to which I have alluded extol the press, while they depreciate the pulpit, fancying that the pen is not only mightier than the sword, but is more potent than the tongue of fire. Such writers, however, might well consider that the press is an outgrowth of Christianity, and should as-

ist, and not impair, its pulpit power. It is true that block printing was known in China before it was practised in Europe. But it was the invention of movable types that gave to printing its great impulse and its almost unlimited power. This invention was made in Christian lands, and was applied almost immediately to the printing and spread of the Bible. To-day, what is the power of the press beyond the limit of Christian countries? Such papers as the leading journals of England and America are unknown in lands outside of Christendom. The men who control the press and give it its power are the children of Christian mothers, the students of Christian schools, and are girt round and sustained by a Christian public opinion. While the press may assist the pulpit, it is the pulpit which indirectly gives life and power to the press. It forms the public mind, incites to reading and study, and prepares a host of readers to receive and enjoy its daily issues. Will any of these men who boast the power of the press establish a printing office among the pagan Indians? Did any of them carry the daily press to the Fiji Islands or to the New Hebrides or New Guinea? Christian missionaries went there; Christ crucified was preached; the people were evangelized; a religious press was established, and a secular press has slowly followed. These gentlemen of the press, with all their excellences and with all their enlightening powers, never undertook to civilize a savage nation by means of the press. They have no aspiration for martyrdom, or to be eaten by cannibals. Even a Stanley, who has been the boldest of the explorers connected with the press, started to find a Livingstone, who had gone with a message from his divine Master, and the discoveries of Stanley have not led to the establishment of a daily paper in Central Africa; but they have led to the founding of missions, and they will soon witness the establishment of a religious press. To-day, everywhere, grand as is the press, it is the religious press that throws its first rays of light across the gloom of heathen darkness, and that religious press is chiefly in the hands of men of the pulpit."

NOT FEAR.

Not far, not far from the Kingdom,
Yet in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait;
Fearing to enter it boldly,
So lingering still at the gate;

Catching the strain of music
Floating so swiftly along,
Knowing the song they are singing,
Yet joining not in the song.

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though He is longing to lead them
Tenderly into the fold.

Not far, not far from the Kingdom,
'Tis only a little space;
But it may be at last, and forever,
Out of the resting place.

A ship came sailing, and sailing
Over a murmuring sea,
And just in sight of the haven
Down in the waves went she;

And the spars and the broken timbers
Were cast on a storm-beat strand;
And a cry went up in the darkness,
Not far, not far from the land!

MAN NEEDS THE SABBATH.

"The Sabbath was made for man, not man for the Sabbath!" said the Divine Redeemer. Man needs it. He needs it to recuperate the waste which six days' labour has brought to his physical system. He needs it to rest his mind, which the worry and care of business has more or less depressed. He needs its sacred time to meditate on his relations to God, his fellow-men, and eternity; and to enable him to join with his fellows in acts of devotion to his Creator and Preserver. He needs it that he may have time to cultivate that self-respect and those social endearments which the busy toil of six days forbids.

The Church also needs it that she may observe the ordinances committed to her by her Divine Head, and to afford her opportunity to teach those truths which are essential to her existence, and the welfare of men both in time and eternity.

The State also needs it that her citizens may learn their duties to one another, their obligations to society, and their duty for conscience' sake to obey the laws of the land. And it may be that even the iron on our railroads and in our workshops needs it, to regain that solidity and strength which constant use tends to destroy. The voice of Nature may, therefore, well mingle with the voices of men, and both in unison with our Divine Creator, proclaim, "Remember the Sabbath day, to keep it holy!" Yes, we need its hallowing influences to prepare us for the labours and duties of time and for the enjoyment of eternity. And that we may incite you to use your influence to maintain it in our own community, to our country, and the world, we ask you to meditate on some of the results which would inevitably follow its abrogation as a day of rest, as a sacred day, and a non-legal day in our land.

1. Ignorance, crime, and barbarism would be promoted by its abrogation.
2. Demoralization, as respects morals, would ensue.
3. Political demoralization would result from it.
4. Civil and religious liberty would be destroyed.
5. Infidelity and communism would be promoted.
6. The wages of the labourer would be lessened.
7. Disease would be increased.
8. The judgments of God would be brought down upon the nation.

SAVING THE CATECHISM.

Gradually during the past fifty years there has been a departure from many of the Puritanical habits and customs, which our fathers and mothers regarded as so essential. One of these customs, which we hope to see revived, is the careful training of children in the Shorter Catechism. Fifty or even twenty-five years ago, it was a rare thing to find a child of Presbyterian or Congregational parents who could not repeat any question and every answer in the Shorter Catechism, from memory, while to-day, it is equally rare to find one who can. Then parents drilled their children, *volens volens*, day after day, patiently, firmly and conscientiously; to-day many families never so much as think of it, and many children never saw a Catechism. This may be regarded as too strong a statement; but if any doubter will take the pains to investigate the subject by canvassing the families of his church he will readily yield the point.

There are many persons who will be reminded by us of the times when it was the custom of ministers, while making pastoral visits, to question the children in the Shorter Catechism, and sometimes have them repeat the Apostles' Creed. And are there not mothers in Israel yet living who remember these pastoral visits, and who, at such times, have leaned forward with great anxiety and solemn interest to hear how their children answered?

The study of the Catechism should not be neglected. Children do not take it up of their own accord. Its doctrinal teachings are not at first attractive to them, and they cannot see the wisdom of its instruction until they reach maturer years. It is, therefore, of the highest importance that catechetical instruction should be systematically taught to all the children of the Church.—*Herald and Presbyterian*.

Divine grace educates the intellect as well as the feelings; the reasoning faculties of the mind, as well as the best affections of the heart; consecrating both alike in the service of the Saviour.

It is a high, solemn, almost awful thought for every individual, that his earthly influence, which has had a commencement here, will never, through all ages, were he the very meanest of us all, have an end.

UNSELFISH and noble acts are the most radiant epochs in the biography of souls. When wrought in the earliest youth they lie in the memory of age like coral islands, green and sunny amidst the melancholy waste of ocean.

WHAT God calls a man to do he will carry him through. I would undertake to govern half a dozen worlds if God called me to do it; but if he did not call me to do it, I would not undertake to govern half a dozen sheep.—*Payson*.

OUR CONTRIBUTORS.

SABBATH SCHOOL TEACHERS AND NORMAL CLASSES.

BY THE REV. JOHN M'EWEN, INGERSOLL

It is generally admitted by those competent to judge; that the public work of continuous and uninterrupted discourse, in homily, sermon, or lectures is one of comparative ease, contrasted with effective and instructive teaching in school or class form. In the first there is no interposing mental energy from others, no interrupting question, no mutual inquiry or critical examination between the *speaker* and the *audience*.

The speaker goes on with his flow of personal meditation; here it is clear, and calm, there it is ruffled, and rolling; now it is tender, then it is threatening.

But in teaching all is apparently uncertain—ten, twenty, forty or a hundred minds of youths or adults are all in activity around the prescribed subject, or they have to be roused into activity, which adds to the difficulty of the work. The members of the class vary in mental attitudes, in degrees of knowledge, in moral temperament, in likes and dislikes; all that appears to be common to them is that they profess to be honest and earnest in work over the lesson; also that teacher and scholar by *mutual effort* aim to get hold of the truth in its revealed connections, to gather round it illustrative incidents, and to seize its moral and spiritual issues.

THE PREACHER AND THE TEACHER,

are both assumed to be prepared, with a clear apprehension of the truths to be unfolded, and the direction to be taken, and the results to be aimed at; but as the teacher proceeds in a wise approach to the subject in hand, commanding attention by the force of a deepening interest, and rousing others out of mental torpor, and as he succeeds, the difficulties of the work increase; his path, his purpose, and his preparation are beset with surprises of thought, relevant and irrelevant, questions come from every quarter, half conceived and meagrely expressed, difficulties of the heart and of the head, to all of which he is bound to give consideration that he may guide, keep, instruct, and impress those who present them.

Sometimes the cautious tone of interrogation comes to embarrass; but it ought not to irritate, nor can it be ignored by silence. The teacher to be worthy of his high work needs fulness of preparation, readiness that can only come of training, tact that evinces wisdom at the helm; and with degrees of growing efficiency he will be able to direct, control, adapt, and make all the seemingly divergent questions, thoughts and illustrations tell in the elucidation of the truth of the lesson, in deepening conviction in the mind, and impressing the heart.

This statement of the nature of the teacher's work, is not overdrawn, but understated. The difficulty and delicacy of the teacher's mission compared with that of the public speaker is very manifest, and the sooner the Church discusses the problem and practically deals with the facts, by organizing means to meet the necessities as they bear on our Sabbath School work, the better for her strength in the earth and the honour of God in the heart, and the supremacy of His word in society.

NORMAL CLASS WORK PROPERLY UNDERSTOOD,

and wisely directed, proposes to meet the case; it deals with it in a tentative way, and in most instances the results have been hopeful. The attitude of the Church toward the work is at present one of criticism and hesitancy. We hope the examination will be thorough, and the decision concerning it thoughtful.

We will not detail the actual state of fitness possessed by the majority of those who are pressed into the work of instruction in our schools further than to say that it is a matter of the purest

EXTEMPORIZATION.

The great bulk of our most devoted teachers are timid, hesitating, and discouraged by the constant sense of their own unpreparedness to deal with the work committed to them, and generally it will be found that those who feel otherwise, are not our most hopeful workers; and on behalf of seven thousand Sabbath School teachers in the Canada Presbyterian Church, I appeal to her Sessions, Presbyteries and Synods to consider their claims to preparation before they are asked to enter this work. Is it to be said

that matters are well enough, or that nothing can be done?

NOTICE

The existing means of preparation for Sabbath School work. The immediate and abiding work of the Church is threefold:

1. *Evangelistic*, and promoted by the continued clear and fervent proclamations of Christ as the only Saviour, by appeals to the heart and conscience, such appeals to be based upon the great facts of his ministry and the atoning work of the cross.

2. *Educational*.—This is the department of special instruction, promoted by sermons, lectures, addresses, and school or class work to the extent and in the manner in which this last is carried on.

3. *Ecclesiastical*.—Built up and buttressed by an enforcement and exposition of our doctrinal summaries, distinctive tenets in church polity and methods of work. These constitute the organized church means for fitting the future Sabbath School teacher for his high vocation. As a Church, in history and present position, we leave no stone unturned to maintain our well earned reputation for a well instructed, thoroughly trained staff of official workers in the gospel ministry. But how does our present organization of means tend to instruct, equip and qualify our army of seven thousand that muster at roll call every Sabbath day to instruct in the word that makes wise unto salvation twenty thousand, who are made or marred for eternal life by the manner in which this work is done. The facts are overwhelming. The evangelistic work is directed toward those that are without, and therefore does not deal with the object before us. The ecclesiastical in its sphere of operation, is confined for the most part, to the official workers, and its effect on the unofficial helpers as a means of training is hardly appreciable. We come then to the established means of instruction, the sermon, the lecture, the address, etc., full of truth, well arranged as to an ideal sermon, well and worthily put, and earnestly given, points well taken and heart thrusts well aimed. BUT, when we reflect on the intense business activity of the age, and the weariness of body and mind that is necessarily brought to the Sabbath and the sanctuary, the hearer is too passive for the sermon to be to him what it was to his more leisurely and eager father. When we think of the unceasing whetting of intellect over earthly things, and the critical superficial state of mind it induces, the able lecture, or the solid sermon, are subjects all above and beyond such minds. When we consider these facts and others that are associated with them, we see that the sermon etc., are not to the present generation all that they might otherwise be. Is it too much to affirm that the largest share of the Church's strength is in the educational department, thrown into the sermon or lecture. Our official labourers are built up on it, trained up in it and to it. So exclusive is this the case that oftentimes they are enslaved by it. So much is this the case that when they stand before a class, or a school, nothing can be done if it is not in the sermon form. Teaching in the manner already described is a very small part of the Church's means of preparation for her seven thousand eager, anxious, hungry teachers; we set them to work, the qualifications for which have been forgotten in them that are over them in the Lord. Is it always to be so, or is the work of no importance?

THE RESULTS

of such uniformity of means and methods are:

1. Indefiniteness of view and conviction on the part of the people. Is not this just what is found by the pastor and superintendent in the teachers they call to the work. What disappointment is felt when you find your average teacher, or your average senior scholar asks a question or gives an answer that all unwittingly reveals the great darkness within—the utter absence of perception as to the relation this fact, or this truth has to that which lies along side of it in the lesson; is it any wonder that he never dreams of the history of that truth running far back into this wonderful book called Old Testament, or in its meaning reaches forth to the soul beyond death and the grave.

2. No other results can come from this exclusive public speaking. Is it topical? then the hearer fails to find the instructive surroundings of text and context. Is it textual? then the mind gets furnished with burning and brilliant clusters of passages, the mind is full as it were of star dust, but he is never led along God's pathway in the centuries as detailed in the Book, he is not

put in possession of those central facts around which associated truths revolve as in a solar system. Classification, organization, an enlarged vision, and a skilled hand are needed to make the most of sermons and lectures. This is what our teachers need. This is what our Normal classes propose, and the channel of power into which they should be guided.

To sum up our views as presented in this paper. Christ intends all his professed disciples to be workers. The work of instruction in school form has been wonderfully enlarged and pressed on the Church. Whenever he gives work he joins with it gift and grace suited to the work to be done. Gifts are largely embodied in the spiritual life imparted, and these gifts are discovered by work and appropriate training. Training always discovers capacity, and capacity gives value to training. The forms that our work must take, ought to vary with the necessities of society and the condition of the world. It is not the introduction of new means but the adaptation of the old perennial truth to new circumstances. We need an era of training "The children of Issachar were men who had the understanding of the times to know what Israel ought to do."

NOTES FROM INDIA.

[The following letter addressed to the Secretary of the Woman's Foreign Missionary Society, (Western Section,) has been handed us for publication.]

I am "monarch of all I survey" this morning, for Mr. Douglas is in Bombay, Mrs. Douglas and the children except Freddy are in Mhow, and Uenoo and myself are left in possession for the time.

I suppose you have heard ere this, that we have been able to procure a site, or rather two such, for mission premises, and both are very suitable for what we require. One is the compound, in which stands the present lecture room and printing office; the other is at the opposite end of the station in a fine healthy locality. Looking to the future of our mission it was desirable to secure both, but the latter was negotiated for before it was known that the first could be obtained, and the lecture room, with its adjuncts, is the best for work, as it stands at the entrance to the bazaar, where there is always a probability of natives dropping in to have a talk. You can see, by consulting the map sent home, exactly where both buildings stand. You can easily trace the lecture room, with its compound, sheltered by several fine trees, and the other is nearly opposite the Episcopal church, a small place not originally intended for a bungalow, but having two fine rooms, and a good well and compound. In this country a good well is very costly in the construction, hundreds of rupees being spent for even one, and it is a very important item in selecting a site for building. It is also a most desirable neighbourhood if one had only to reside there without looking at the necessities of our work, as it is so far removed from the bazaar, and surrounded by the bungalows of the military and political agents. Behind the lecture room, in the same compound, was an old Mahomedan Mosque, and this they have pulled down to make room for us. Before I go further let me say a good word for Sir Henry Daly, the President, as I have formerly been hard upon him. His consent, had first of all, to be obtained before any sale could be made, and throughout the whole transaction he has shown us much consideration and courtesy, quite contrary to his former method of proceeding. In India the removing of religious edifices belonging to Mahomedans is a delicate matter, and cannot be done if there is strong objection to it on the part of the Mussulmans, but this time the President offered them a place in the bazaar for their Mosque, and they quietly took it down. One morning I was invited to see "Mahomedanism fleeing before Christianity." This was the removal of the relic of a false religion. About three months ago an official was shot by a Mussulman for insisting on taking away some of the stones of an old Mosque. It was a rash, I may say foolhardy act, and resulted in the official's death. There is an intense scathing hatred between the Government agents and the natives, on the part of the latter, and England may look to it if there comes a favourable opportunity for turning the tables, as there is often plenty of cause for heart-burnings and revenge, owing to the conduct of the petty officials, for which the Government cannot be held responsible.

Well, the Mosque is taken away, and the compound is being rapidly cleared of the old buildings, rubbish,

etc., and the "maple tree" I hope to tell you soon has taken firm root in Indian soil. Would that I could say we have no present cause for anxiety, but our comfort is that "the Lord reigneth." Sukhanandan and Narayan returned from Allahabad last week and they are in Mhow at present, but there is fear that they may be obliged to leave again, as there is some reason to believe that their friends are endeavouring to get them into their power, and if they should succeed, it will undoubtedly cause trouble to us as to the young men. Sukhanandan and Narayan are in good spirits, however, and though hunted like deer, they are firm in the conviction that they have done right, and that "God is over all." They paid us one visit in Indore, and were obliged to depart through the night, as even in the short distance between here and Mhow they were seen by some of their father's household, and it was a risk to remain even for an hour or two. It is a great step in advance to have secured mission premises, in fact without such we are not certain of remaining here twenty-four hours.

There is a young Maratha man coming here to learn English, and his *reader* is the Bible. We make that our standard text book whatever other may be used. He is very intelligent looking, and exceedingly diligent. He says, "I will come here and read and think in my heart, and then I will learn from you." I trust he may be taught of the Spirit. He asked me one day whether we had any "service," that is, employment to give him. In this country the English language is the road to preferment, and the natives are anxious to secure a knowledge of it.

We visited the city this morning and went to a house which we have only secured of late, but there are fourteen women come together from the various houses in the neighbourhood, and listen most respectfully to the reading of the Word. It is only a short time since we began to go to the house, but one woman out of the number has long been our friend. For two years she has been listening, to Miss Rodger at first, and now to Ueno for eight months past, but she used to come from her own to the house of a neighbour, until I found her out when she was sick, and since then we go directly to her. Two or three months ago she expressed her desire to become a Christian, but I took no notice at the time, as there is often little meaning in such a remark. But time passed on, and the other week she again spoke of it. I prefer to let it work in her mind, as I know the Good Shepherd watches over the stray sheep, and the truth will work to its full fruition. If she is thoroughly in earnest, and I believe it to be so, I am content to wait the Lord's time, always committing her to His leading guidance.

On our way to this particular house we had to pass a very cross cow tied in a narrow passage, and if she had not been most securely fastened, it had fared badly with Ueno and myself. A man seeing that I was afraid to go near, attempted to hold her head, but she rushed furiously towards him, and he quickly retreated. Then a woman came, and to her she submitted quietly, and after we had reached a place of safety I was amused to see the woman put down her head and lovingly kiss the cow, calling her "brother," which in Hindostan means one of a family, as well as more literally a brother. The house is owned by the married sister of our friend, and they were cooking when we went, so they were not very willing we should enter, but rather than have us go away, we were allowed to sit in the entrance, or general living room. It was a very small room, but they spread a cloth on the mud floor, and down we sat. I must tell you that I am becoming quite a Hindoo in this respect, and generally the floor is the cleanest place, most free from vermin at all events. The roof was supported by bamboo poles, and of course the walls and floor were of mud. Two holes, not any better, opened into the cooking room, and when the women and children filed in after us, the little place was filled. A baby was sleeping under a few rags, but sleeping as sweetly as if in a royal nursery; and a man, naked to the waist, occasionally put in an appearance. Boys, who were not allowed to enter, came about the door clamouring for books, and perhaps getting a box on the ear for making a noise, or pushing each other till a quarrel would ensue, and then they would all be driven away. They are just as noisy and mischievous as our own lads, and are ready enough to hoot and yell if I do not give them books. I invited the old lady to visit us at the mission house, and some of the

others replied that "they all would do so," therefore some day I shall have a roomful here. The first day we went to the house I was given the baby to hold for a few moments, and this as I knew, was a great honour done me by the mother. They generally form a circle round us on the floor. To-day I brought some simple medicine to a sick man, and he expressed a great deal of thankfulness; but when I proposed that he should first of all have a warm bath, he said that "the Hindoo people were afraid of using water," which is quite evident to me. They suffer sadly from the cold in this severe weather, for such it is. To-night a good fire would be quite acceptable, and all the evening I have been wearing a heavy shawl. It is much colder than at this time last season. M. MCGREGOR.

Indore, Dec. 12th, 1878.

CHRISTIAN GIVING.

AN ADDRESS DELIVERED BEFORE THE ANNUAL MISSIONARY MEETING OF BEVERLY CONGREGATION.

(I.) ITS NATURE, OR WHAT IT IS.

It is of the nature of, and forms a part of worship. Worship may be defined as including, reverence for God, trust in Him, love toward Him, and consecration of ourselves and all that we have to Him. This worship may either be private and informal between the individual and God alone, or it may be public and formal before the world, and in this aspect, in all ages of the Church's history it ever included the act of giving, it was so under the old dispensation from its first institution. For ever and above all the gifts and offerings that were prescribed and fixed by the letter of the Levitical law. It was commanded that, "Three times in the year shall all thy males appear before the Lord thy God in the place which He shall choose, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles, and they shall not appear before the Lord empty." "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee," Deut. xvi. 16, 17. Thus the giving was essential to right and acceptable worship. Its withholding vitiated and destroyed the whole act, while its faithful discharge was intimately connected with flourishing piety in the individual soul, and the constant and general keeping of the commandment was ever accompanied with the Divine blessing, and was a sure guarantee of national prosperity. As it was instituted, so it existed and continued to be recognized and practised during the chequered history of the Hebrew monarchy. It survived the captivity, and in the days of our Saviour, the casting into the treasury formed part of the temple worship. The dissolution of the old dispensation and the introduction and establishment of the new did not alter the nature and spirit of true worship in the least. Under the old, the tithes and offerings were distinctly prescribed and enumerated, while the free-will offerings were at the option of the individual as his love or gratitude might prompt him. Under the new, there is no bond but that of love or gratitude laid on any one. It is only "give as the Lord hath prospered you," and lay by you on the first day of the week; and, on that day "forget not the assembling of yourselves together." Hence we see that all true worship is inseparably connected with giving; and conversely, that all right giving is of the nature and essence of true worship.

(II.) ITS GROUND, OR WHY IT SHOULD BE PRACTISED.

Giving should be practised, first, because of God's Lordship over the world. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Psalm xxiv. 1. He is the creator, preserver and bountiful benefactor not only of the world, but of all that live and move and have a being therein. He is the great owner; we are the recipients of His bounties. It is His of right to demand the worship and service of every rational intelligence and moral agent, and when that has been rendered to the full such have only done what it is their duty to do, and have not, as a matter of right, the slightest claim to any fruition or enjoyment of God. Such is the natural law.

But in the kingdom of grace, we stand in a different relationship to God. Through the mediation and atonement of Jesus Christ we are admitted to the favour, fellowship and enjoyment of God, in the kingdom of His dear Son. For he has a kingdom in this world though it is not of it; He has given it a constitution, an executive, a code of laws, a purpose to accomplish and a work to do, and to every loyal

subject *his own* or *her own* particular work; and he honours every such subject in making him or her a co-worker together with Himself in the advancement of the interests of His kingdom. He claims ourselves, our service, our substance and our *all*, on the ground that He has delivered us from the hands of the oppressor; that He has ransomed us from destruction, and redeemed us by his own blood; and that we are not our own, but bought with a price, and bound therefore to glorify Him in our bodies, souls and spirits, which are His. On what stronger "possible grounds" could His claim be based?

(III.) ITS MOTIVE, OR WHAT SHOULD PROMPT US TO GIVE.

It should not be because others give. There is in this world a very great deal of doing things just because others do them, and in contributing to the cause of Christ we believe that there is not only a good deal of giving because others give, but also a measuring the amount of that giving by what certain others have contributed. This should not be so. *It should not be* because we do not like to be odd. There is a sort of multitudinarian instinct about us, that inclines to follow our neighbours and act with the majority, and causes us to shrink from pursuing a course that would isolate us from the general current. *It should not be* because we are asked to give. Some people are ready, without thinking, to respond to every call that is made on them; but to ask a man for money in these times is to put his good nature to the strongest possible test. *It should not be* because we would be commented on and considered niggardly if we did not give. *It should not be* in order to get quit of the collector. *It should not be* because we would like to stand well with the world or the Church. *It should not be* because that we will never miss what we give. We cannot serve God with that which costs us nothing.

But it should be from a deep sense, and as a devout acknowledgement that we owe all that we have, are, and hope for, to God through Jesus Christ, to God as the great fountain, through Jesus Christ as the great channel, esteeming it to be a high honour that He has counted us worthy to be the custodians of His treasures, the stewards of His goods and the beneficiaries of His bounties, rejoicing that He has laid no bonds on us, but that He has made our own consciences the judge, and His bounty toward us the measure, of our giving to Him, His love the constraining power, and His gracious declaration that He looks on it all as done to Himself, is its glory and its joy. Giving thus, we lend to Him, and shall He not repay it again.

(IV.) THE MODE OR MANNER OF OUR GIVING.

It should be systematic; not fitful and uncertain. Just as in everything else, if we wish to go on smoothly and prosperously, we must go according to some settled and definite plan. It ought to be looked upon as a part of our life work, and as such be constantly before our minds. We should settle with our own consciences as in the sight of God both the schemes to which we give and the amount of our giving, and then adhere to it as in any other matter of business, and if we set about it in this conscientious and business-like manner, there will be no fear of our withholding altogether, because we have so little to give. For in so giving God will not only bless the gift but bless us in the giving and make it to us a blessed thing to give.

This methodical arrangement of the duty will help to make us cheerful in our giving—and God loves a cheerful giver. If we have no well defined plan of giving, we will seldom find ourselves prepared to give, when we are asked, and when asked in these circumstances the conflict between the sense of duty and inability rightly to discharge it, makes the calls of the collector sources of irritation and dislike to us, so that the spirit in which we give if we give at all, is such as to rob us of all the pleasure connected with our giving, deprives us of all the good that accrues to us from right giving, and leaves us no right to expect God's blessing.

Again, we should be *discriminating* in our giving, and to this end it will have to be *intelligent*. All objects are not alike deserving, and there may be honest differences of opinion as to which is the most needful or the most deserving scheme; but in order to a decision or a judgment there must be information on many points, acquaintance with the condition of the world at large, with the state of our own land and the schemes of our own Church in particular. This can

only be acquired by reading and reflection, and having thus informed ourselves and decided as to which of the many we are to give our most earnest support, while at the same time we ought not to withhold entirely from any, we will give with *discrimination*, and thus be enabled to give *prayerfully*, fulfilling the Scripture, "In all things by prayer and supplication with thanksgiving let your request be made known to God," *praying* that God would bless you in your giving, and more and more enlarge your heart and open your hand, *praying* that His blessing may rest on what you give, *praying* that He would bless the particular object for which you give, and if we thus prayed in our giving, "*Alexander the copper-smith*" would be entirely cast out of all our special givings. We could not pray over a copper that we had given or were about to give, when we remembered how abundantly we had been blest, how much we had received, and how little we were about to return to Him of His own which He had so freely given. Not that I would for a moment suppose that there might not be instances in which the mite that I have named might be all that the individual could possibly give, and give with acceptance too. The widow's mite is a standing memorial that the Master Himself approves, welcomes and blesses even such giving, when the heart to do more goes with it. Once more, we should give in faith believing in the truth of God's word, that, "there is that scattereth and yet increaseth." "Honour the Lord with thy substance and with the first fruits of thy increase, so shall thy barns be filled with plenty, and thy presses burst forth with new wine." "He that giveth to the poor lendeth to the Lord." "Bring all the tithes into the storehouse and prove me now herewith saith the Lord, and I will open the windows of heaven and pour you out a blessing until there be not room enough to receive." Give, then, believing in the covenant faithfulness of God, believing in the final triumph of the kingdom of our Lord and Saviour Jesus Christ, believing in the final, full and eternal recompense which the Lord Himself will bestow on all who have given even a cup of cold water for His name's sake, and out of Love to Him.

(V.) THE RESULTS OF SUCH GIVING.

Let us next enquire what would be the results of such giving as we have indicated; these would be twofold, direct and reflex.

It would do away at once with all that vast complicated and cumbrous machinery which has been called into existence for the purpose of raising the funds necessary for carrying on the work of the Church. Let it once be recognized and acted on, that giving is essential to and forms a part of acceptable worship, and there would be a return at once to the scriptural method of laying by in store as the Lord has prospered us, and on the first day of the week we would bear our own offerings and cast them into the treasury of the Lord. Our worship would then be complete, and not shorn of its essence in being divorced from our giving.

Another direct result would be a large increase in the aggregate of our contributions from the very fact that our giving would be systematic and constant and not desultory and fitful, and as a necessary consequence of this increase there would be a rapid extension of the Church itself, not only in building up the waste places in our own land, but by sending the messengers of the cross into the dark places of the earth, and sustaining them while there by our substance and our prayers. It is quite true that God could convert the world without us, but He has chosen to do otherwise, He has seen fit to ordain a close connexion between the use of means and the accomplishment of His purposes in this world, and all these purposes centre in and revolve around His Church. It is only in the cross of Christ that we read aright the history of the world, and we know that "all power in heaven and in earth has been committed into the hands of Christ, for the good of His body, the Church. Let us look for a few moments at its *reflex results*. There would be a large increase of large-heartedness on the part of those giving. It would widen the range of our sympathies, strengthen the bonds of fellow-feeling between ourselves and the world at large. It would deepen our convictions of the brotherhood of the whole human race, and thoroughly arouse us to the fact that as sinners, we all stand in the sight of God on one common ground, and that if we differ from others it is because we are debtors to His grace and not the recipients of our deserts. It would result

in a deeper and more fervent piety, a higher standard of spiritual life, a great increase of joy in the service of God, a more rapid and fully developed spiritual growth, a more triumphant entrance into eternal rest.

LATE REV. C. I. CAMERON.

The managers of the Presbyterian Church, New Edinburgh, record with deep regret the death of Rev. Charles Innes Cameron, M.A., late pastor of this congregation. They recognize the high intellectual gifts, the fervent piety, the conscientious devotion to duty, and the deep love of Christ and of His Church which characterized him. They recall with grateful and sorrowing remembrance his faithfulness and zeal in the discharge of his pastoral duties and his constant anxiety to promote the spiritual welfare of all classes of the congregation. They accept this visitation of God's Providence as a summons to greater diligence in their own labours, a call to "work while it is day, knowing that the night cometh wherein none can work." They offer to the bereaved widow and orphans the assurance of their heartfelt sympathy, and fervently commit them to the compassion and care of our merciful Heavenly Father.

HOME MISSION COMMITTEE.

The Home Mission Committee (Western Section) met in the Deacon's Court Room of Knox Church Toronto, on Tuesday afternoon, and are still in session as we go to press. We hope to give a report of the meeting in next issue. Meanwhile we give the list of appointments made to Presbyteries for the summer months as furnished us by Rev. R. H. Warden, Secretary of the committee:—

SUMMER APPOINTMENTS.

Quebec.—Messrs. Chas. McLean, Pritchard, G. McArthur, Rev. T. Fenwick, Rev. J. Hume.

Montreal.—Messrs. Munro, Amaron, G. D. Bayne, Mullin, Bouchard, J. Stewart (of Montreal College), V. Knechtel, Rev. J. Stewart, Rev. R. Wilson.

Glenarry.—Messrs. J. Matheson, D. L. McCrae, J. A. Morrison.

Brockville.—

Ottawa.—Messrs. T. A. Nelson, G. C. Patterson, And. Love, D. d. Findlay.

Lanark and Renfrew.—Messrs. M. H. Scott, Penman, S. J. Taylor, J. K. Baillie, Blakely, G. T. Bayne, W. Meikle, J. Robinson, Rev. A. McLean, Rev. D. McCrae, J. Geddes.

Kingston.—Messrs. W. Shearer, Hyde, Cumberland, G. M. Thompson, Jas. Murray, W. S. Smith.

Peterborough.—Messrs. D. Kellock, McCannell, Mowat, W. Robertson.

Whitby.—

Lindsay.—Mr. J. Currie.

Toronto.—Messrs. Townsend, J. G. Stewart, Jas. Ross (of Queen's), Eastman, Mutch, Abraham, Tibb, Baird, W. McKay, Scouler, D. McColl, Craig.

Barrie.—Messrs. A. Anderson, J. Henry, A. A. McKenzie, Oxley, Beattie, Fitzsimmons, John Campbell, Hemming, Armstrong, Andrews.

Owen Sound.—Messrs. G. F. Walker, Bannerman, A. Henderson, Jas. Ross, (of Knox College), McKinley.

Saugeen.—Messrs. J. Chisholm, J. A. Turnbull, Wilson.

Guelph.—Messrs. Dobson, J. W. Cameron, Caswell.

Hamilton.—Messrs. Tait, McGregor.

Paris.—

London.—Messrs. A. McConechy, H. Cameron, James Smith, Craigie, Kennedy, J. A. McDonald, A. McLeod, Stalker, Urquhart.

Chatham.—Messrs. D. G. Cameron, J. K. Wright, G. D. McKay, Cairns, Moffatt.

Stratford.—

Huron.—Messrs. G. Jamieson, Arch. McGillivray.

Bruce.—Messrs. Mason, Builder.

Students will please at once correspond with the Convener of the Home Mission Committee of the Presbytery to whose bounds they are allocated, from whom particulars will be obtained as to the fields to be supplied, etc.

The following are the names of the respective Conventions:—

Quebec, Rev. Peter Lindsay, Three Rivers, (Q.); Montreal, Rev. R. H. Warden, Montreal, (Q.); Glenarry, Rev. D. H. McLennan, Alexandria, (O.); Brockville, Rev. G. Burnfield, Brockville; Ottawa, Rev. J. Carswell, Aylmer East, (Q.); Kingston, Rev. Thos. G. Smith, Kingston; Peterboro', Rev. J. Cleland, Port Hope; Whitby, Rev. A. A. Drummond, Newcastle; Lindsay, Rev. J. R. Scott, Cambray; Toronto, Rev. J. M. King, A. M., Toronto; Barrie, Rev. Robert Robert Rodgers, Collingwood; Owen Sound, Rev. J. Somerville, Owen Sound; Saugeen, Rev. R. C. Moffat, Walkerton; Guelph, Rev. R. Torrance, Guelph; Hamilton, Rev. Geo. Bruce St. Catharines; Paris, Rev. W. Cochrane, D. D., Brantford; London, Rev. Geo. Cuthbertson, Wyoming; Chatham, Rev. W. Walker, Chatham; Stratford, Rev. Robt. Hamilton, Motherwell; Bruce, Rev. Andrew Tolmie, Saugeen; Huron, Rev. J. Ferguson, Brussels.

The scholars of the Craigvale Presbyterian Sabbath School recently presented their superintendent, Mr. R. G. McCraw, with a well-filled purse accompanied by an address.

PRESBYTERY OF BRUCE.—This court held its regular meeting on the 18th, 19th and 20th of March. There was a large attendance of ministers and elders present. In the absence of the Moderator Mr. J. Anderson was appointed Moderator *pro tem*. The resignation of the Rev. John Stewart of his charge of Chalmers' Church, Kincardine, after hearing commissioners from the congregation was accepted, and Mr. Cameron appointed to preach and declare the church vacant on the 30th March. Mr. Cameron was also appointed Moderator of its Kirk Session. The Rev. Messrs. Forman, Grant and Payn being present were asked to sit and deliberate. On application, Dr. Bell was appointed to moderate in a call at Piskerton and West Brant, and also to dispense the Lord's supper at Brant at an early date. On motion of Mr. Tolmie, seconded by Mr. Cameron, Dr. Cochrane was nominated as Moderator of the next General Assembly. Mr. Tolmie submitted the Home Mission quarterly report and read a report from Mr. J. R. McLeod, missionary at Sault Ste. Marie. On motion of Mr. Straith it was resolved: "That the Presbytery receive with gratification the encouraging reports by Rev. J. R. McLeod. They express their sympathies for him in his distant field so far removed from his brethren of the Presbytery and rejoice to note the encouraging tokens which have attended his arduous labours and the marked improvement of the congregation in their financial affairs. The Presbytery agree to recommend the claims of the field to the Home Mission Committee especially in view of the commendable efforts which have been put forth towards liquidating the debt on the church and place the congregation on a satisfactory basis." Agreed to grant full supply of Probationers to Chesley and half supply to Pine River for the next quarter. The Convener of the Home Mission Committee was asked to secure a student for Riversdale and Enniskillen, a student for Salem, and a student for Manitoulin Island, for the summer months. Mr. McLennan read the report of the Committee on the state of religion which was received and its recommendations adopted. There was read a circular letter from the Presbytery of Toronto informing this Court that they purpose asking leave of the next General Assembly to receive as ministers of this Church Mr. Thomas M. Ritchie and Mr. James A. R. Dickson, both of them formerly ministers of this Congregational Body in Canada. The following ministers were appointed commissioners to the General Assembly, viz., by rotation Mr. Tolmie, Mr. Cameron, Mr. Forbes and Mr. McLennan, and by election Mr. Murray and Mr. Davidson; Elders, Messrs. Richardson, Blair, Sproat, Rowand, J. C. Eckford and Craig. Mr. Tolmie stated that inasmuch as he had been at all the meetings of the Assembly since the union, he considered it right to other members of the Court that Mr. J. Anderson, who came next on the roll should take his place. Mr. Forbes asked that inasmuch as he could not attend the meeting of Assembly Mr. Straith's name be substituted for his. The Presbytery confirmed these changes. Mr. Straith submitted the report on Sabbath Schools which was received and the recommendations attached to it adopted. Mr. Murray was appointed Moderator of the Session of Pine River congregation. Messrs. Tolmie and Straith were appointed members of the Synod's Committee of Bills and Overtures. The matter of the readjustment of the Presbyteries was taken up, and after considerable discussion it was moved by Mr. Tolmie and seconded by Dr. Bell, "That in our judgment it is not expedient to erect a new Presbytery at the present time." Moved in amendment by Mr. Cameron and seconded by Mr. Davidson, "That in the opinion of this Court the prayer of the petitioners be granted in terms of the petition now lying upon the table of the Assembly." The amendment and motion being put, the amendment was carried, nine to eight. The Rev. Wm. Anderson, M.A., having tendered his resignation of the pastoral charge of St. Andrew's Church, Kincardine, it was agreed to allow the resignation to lie on the table in the meantime and to cite the congregation to appear for their interests at an adjourned meeting of the Presbytery to be held in Knox Church, Paisley, on Tuesday, the 1st day of April at 4 o'clock p.m.—A. G. Forbes Pres. Clerk.

The manse occupied by Rev. H. McGregor, Presbyterian minister of Kintyre, which was destroyed by fire a few weeks ago is to be immediately replaced by a new one. The contract was made a few days ago.

BOOKS AND MAGAZINES.

The National Sunday School Teacher.

Chicago: Adams, Blackmer & Lyons Publishing Co.

In the April number of the "National Sunday School Teacher" the international lessons for the month are well expounded, and there are besides, a number of useful and interesting articles more or less connected with Sabbath School work, such as: "Satan," by Rev. W. F. Crafts; "A Model Sunday School," by M. E. Winslow; "Children's Promises," by Lucy J. Rider, etc.

Fairy Tales; Their Origin and Meaning.

By John Thackray Bunce. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

Philosophy and Fairy Tales—this is a happy combination indeed. It is a book for old and young. The young—and some of the old—will like it on account of the many romantic tales that the author has gathered from various climes, various languages, and far-separated peoples; and readers of a more philosophical class will be pleased with it on account of the power of generalization which he evinces in comparing these tales and tracing them to their original Aryan source. The book is evidently the result of no small learning and a very extended course of study, but it is not less readable on that account. It is the substance of a course of Christmas Holiday Lectures delivered by the author in 1877, to a mixed audience, at the Birmingham and Midland Institute; and he was thus under the necessity of popularizing his subject and bringing his deductions within the grasp of ordinary minds. Besides being an entertaining book, it forms a good introduction to what we may call the new and interesting science of folk-lore.

The People's Pulpit.

New York: The People's Pulpit Publishing Co.

The number of "The People's Pulpit" for the week ending March 17th contains a striking sermon by Stephen H. Tyng Jr. D.D. The title is "The Two Altars" and the text is Acts xvii. 23: "I found an altar with this inscription, To the unknown God." The application is chiefly to the infidel philosophy of some of the so-called leaders of modern thought. But Dr. Tyng finds another altar:

"Not on Acropolis, but on Calvary, God built an altar and shaped it like the malefactor's cross. The multitude passed by wagging their heads. Above the sufferer was nailed the title of His accusation, and I read this inscription: 'This is Jesus.' 'He shall be called Jesus for He shall save His people from their sins.' I stand before the altar of the revealed God; the holy Lamb is present in the fire of justice and purity, an acceptable sacrifice unto Him who is 'unknown' to the world, but through Christ becomes an intelligible Governor and Father of men. I read the legend: 'He is God manifest in the flesh.' God's name is no longer the deep mystery for it is couched in the language of love. God's nature is no more a hidden depth, for he that dwelleth in the bosom of God hangs a substitute and sufferer for man."

Thomas Carlyle; his Life; his Books; his Theories.

By Alfred H. Guernsey. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

This volume and that on the Origin of Fairy Tales, noticed above, belong to the Messrs. Appleton's "New Handy-Volume Series." They are got up in an inexpensive form, with an exterior plain but pleasing, and of a size and shape very convenient for perusal. The author of the book now before has given what we consider a very fair estimate of the character, the powers, and the works of one of the most remarkable men of the age. He has not, like some, been carried away by undue admiration; neither is there, as in the case of another class, any appearance of his judgment having been warped by envy. As a historian, he accords Carlyle a place among the highest, but as a thinker and leader of men, the praise which he bestows upon him is far from being unqualified. We will quote some sentences from the closing pages, as a specimen of our author's style and as a summary of his opinions regarding the subject of the book:

"We think that it is not too early to assign to Thomas Carlyle his true place as a man and an author. In him indeed the two are one; the Books are not merely the exponents of man; they are the Man himself. We suppose few men were ever more free from positive blame. But he seems to have considered that his sole work in life was to do nothing save to exhort everybody else to be up and doing something; and latterly to exhort everybody else to stop exhorting anybody to do anything. He has completed his orbit; we know its perihelion and its aphelion, and can lay down all the curves of the ellipse. It is a tolerably large one; com-

ing nearer to the Sun than Mercury does, and going farther from it than Uranus does. His endowments, natural and acquired, were very high, but not very broad; his being was tense, but not very extensive. The very concentration of his nature, which in a manner precluded him from taking a large view of any subject, intensified the perceptions which he did acquire. . . . The thing of which he at any moment happened to be thinking was the only thing worth thinking about; and, despite his objurgations to others, he was ever ready, by tongue and pen, to give utterance to the thought of the moment. If, as was often the case, that thought was a noble one, no utterances were nobler than his; if, as was not unfrequently the case, that thought was not a noble one, few utterances were less noble. . . . In fine, leaving out of view his unquestionable merits as a historian and a biographer, and giving all due weight to the innumerable detached ideas of the highest import scattered profusely even through the least worthy as well as the worthiest of his books, it must be said that as a guide to conduct one through the mazes of speculation and enquiry there could hardly be a poorer one than Carlyle. His place is that of a stimulator to thought rather than a leader of it. He has taught us *multa*, not *multum*—Very Many things, but not Much."

Sunday Afternoon.

The opening article of "Sunday Afternoon" for April is about "The Mormons." It details the origin and early history of that "peculiar people" in an exhaustive manner, and is to be followed by other articles on the same subject. The writer of the paper on "Christianity and the State," in his eagerness to oppose and denounce Erastianism, goes over the fence on the other side of the road. He takes great pains to prove that the Constitution of the United States recognizes neither Christianity nor any other religion, and he seems to contemplate his discovery with unmixed satisfaction. We cannot dispute the soundness of his argument. His conclusion, we suppose, must be admitted—there is no help for it. But we cannot see where the rejoicing comes in. The people of the United States are a Christian nation. Their manners and customs are, on the whole, Christian. Their laws as far as they go are derived from the Christian code. Even in their judicial forms the letter, at least, of Christianity is plainly discernible. And why should the Government not recognize the Christian religion, and give the dignified appellation of a Christian State to what is really a Christian country? If the Government of the United States does not now recognize Christianity, the sooner the people get it to do so the better—how otherwise—even if nothing more should be at stake—can they have any security for the legal protection of the Christian Sabbath? Are they afraid of sectarianism? Of all sects the Infidel sect is the narrowest and the most bigotted. Almost any religion—nay, we will venture to say any form of superstition, is preferable to infidelity. The infidel is a step lower than the idolater. The American flag has no cross on it, but surely we are not to regard it as the emblem of a heathen country. The editor, in his article on "Mint, Anise and Cummin" does not do himself justice. He tells us of an association of Christians who have adopted the formula: "We do desire, and will, consecrate ourselves to God's work by putting away every conscious evil within us." Of this he approves; but on further examination of their programme, he finds that they descend to particulars, and bind themselves not to use tobacco, drink spiritous liquors, go to the theatre, dance, or play cards; and at this he is very much disappointed. He thought "consecration" meant something far higher and nobler than that—just like a lot of people who have a great deal to say about a sublime and indefinite morality, of which they do not seem to have any idea further than the sound of the word, and at the same time are quite disgusted to hear any reference made to the ten commandments, which are the sum and substance of all morality. We have heard many people, of a very different class from the editor of "Sunday Afternoon," and with quite a different object in view, talk pretty much in the same way.

THEY who are first informed should instruct those who are later in being informed; and those who first apprehend principles should instruct those who are slow in doing so.

CHARITY is never lost; it may meet with ingratitude; or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.

THE most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor.

PULPIT PRAYER.

A peculiarly valuable thing in pulpit prayer is the calming of the mind, both in preacher and hearer, effected by it. When burdens press,—when the world has been present in disagreeable forms,—we obtain access to our Divine Help, and are strengthened and calmed. The remark was homely but pertinent, when an old minister said, in answer to a suggestion that someone else should pray before *he* preached: "No, I like to *whet my own scythe*." And many a one has found the kindling of soul obtained in the morning prayer, present through all the following discourse.

Paradoxical as it may seem, those ministers who quote most Scripture in their prayers, are often the least impressive and stimulating in their pulpit intercessions. For such is the weakness of human nature, that it is not always that a quotation is given because it best expresses the exact shade of emotion we wish to embody in words; but because it is easiest, and saves us the trouble of further thought. The best way of using the exact words of Scripture in prayer, is to plead the promises, *as* promises.

Pulpit prayer deserves to be studied; and in proportion as it is studied, with prayer in the study of it, will it be edifying and satisfactory. Some men excel in this matter; and their pulpit prayers are found quite as edifying as their sermons.

The language should be terse and plain. The tone should be reverent, but not whining. The pitch not to be on an ascending scale, till breathlessness ensue, and then a sudden dropping down, to begin the ascending scale again! The volume of voice should not be so great as to be deafening and confusing; nor so small as to make it difficult to catch the words. Nor is it a practice to be unrebuked to *begin* in so low a tone as to be indistinct for a time. As in pulpit prayer, so in all pulpit speech, every word—from the very first word—should be distinctly uttered.

I have not spoken of reading prayers from a book. The making of such belongs to authorship; and the reading of them to the science of reading—an art by itself. Yet the arranging of a prayer from the pulpit, like the arranging of a discourse, should be a matter of care and thought. God, who helps the good minister of Christ to preach, will also help him to pray.

People are fastidious about the length of prayers. To be acceptable to the people's ideas they must never exceed ten minutes. And probably we have but ourselves to blame for this:—if they had been more perfect models of what a prayer should be, more length of time, no doubt, would have been allowed them. Just as telegrams and post-cards have tended to condensation in messages and letters generally, so the three-minute and five-minute rules, in Y.M.C.A. meetings, and in conventions, have tended greatly to condensation in pulpit prayers. Condensation is not everything, nor the principal thing; but it is yet a great thing; and generally is accompanied by strength;—and let us hope, always with clearness.

The pulpit prayer should have a special reference to the Scripture reading, and the sermon—just as in the case of the hymns. And here opens out a rich vein for felicitous thought and expression.

Variety of Scripture-topic will suggest variety in petition. And the theology of a pulpit prayer should be sound. Do not ask God to do what He plainly commands us to do. And do not let us make God, in our prayers, the author of evil, when in our sermons we assert that he is only the author of good. And, finally, if we look for conversions under our sermons we may do the same under our prayers—if we only make them as earnest, as pointed, as appropriate, and as varied. It is a subject that needs more study—and will repay it.

BE honest. If Satan tempts you to defraud your neighbour, it is only that he may rob you of your ill-gotten gain in the end.

CARLYLE says that one cannot move a step without meeting a duty, and that the fact of mutual helplessness is proved by the very fact of one's existence. No man liveth to himself, and no man dieth to himself.

HE is a fool that grumbles at mischance. Put the best foot forward is an old maxim. Don't run about and tell acquaintances that you have been unfortunate; people do not like to have unfortunate people for acquaintances. Add to a vigorous determination a cheerful spirit. If reverses come, bear them like a philosopher, and get rid of them as soon as you can.

Scientific and Useful.

SPONGE CAKE.—Six eggs; three cups powdered sugar; four cups sifted flour; one teaspoonful soda; two of cream tartar; one cup cold water; a pinch of salt.

BREAKFAST CAKE.—Two eggs, two cups sugar, two dessert-spoons of butter, beat well; add one cup of sweet milk, four teaspoonfuls cream tartar and two teaspoonfuls soda mixed with five cups of flour.

FOAMING OF CREAM.—The foaming of the cream when attempting to churn may be caused by its being too cold, or because it has been standing too long in a warm room. Use a thermometer in testing the temperature of the cream before attempting to churn again, for it is difficult to get it just right without one of these instruments. Plunge the thermometer into the cream, and when it shows a temperature of about sixty-five degrees it is ready for churning. If your milk is kept in a moderately warm room and the churning done two or three times a week, you should have no trouble in making good butter.

TO CATCH RATS.—A novel method of catching rats and mice which takes into account the social characteristics of the pestiferous rodents, was recently described in the Germantown "Telegraph." The correspondent says: "I do not think it is generally known that rats and mice will go into a trap much more readily if a piece of looking-glass is put in any part of the trap where they can see themselves. They are social little creatures, and where they can see any of their tribe, there they will go. I am quite sure of the effect of the looking-glass, as I properly baited my trap for a whole week without being able to coax one of my depreddators in; but the first night after putting in the looking-glass, I caught two—one very large and one small rat; and every night since this device has made one or more prisoners." The "American Agriculturist" recommends mixing plaster of Paris with meal. The rats eat it and the plaster sets in their stomach and kills them, so it says.

CARBOLATE OF SODA FOR WHOOPING COUGH.—Dr. Pernot describes in the *Lyon's Medical Record* a very successful treatment of whooping cough with carbolate of soda. He places the carbolate of soda in a small porcelain crucible held above the flame of a spirit lamp, which keeps it in an unvarying temperature as long as wished. As the carbolate of soda becomes volatilized, the atmosphere of the sick room is impregnated with the vapor of carbolic acid. When the crucible and the lamp are not at hand, a satisfactory substitute is found in a fire brick heated enough to vaporize the carbolate. In numerous cases the following results have been obtained: 1. A notable diminution of the paroxysms of coughing after from two to ten days' treatment. 2. Less laboured and painful respiration. 3. Shorter duration of the paroxysms of coughing. 4. The most confirmed attack of whooping cough remains *in statu quo* from the commencement of the treatment, and it always appeared to him to diminish more or less rapidly, but always in a time relatively short to its usual duration. The vapors of carbolate of soda have valuable disinfecting and antiseptic properties.

MAN'S AGE.—Few men die of old age. Almost all die of disappointment, passion or bodily toil, or accident. The common expression, "choked with passion," has little exaggeration in it, for even though not suddenly fatal, strong passions shorten life. Strong bodied men often die young; weak men often live longer than the strong, for the strong use their strength, and the weak have none to use. The latter take care of themselves, the former do not. As it is with the body, so it is with the mind and temper. The strong are apt to break, or like a candle, to run; the weak to run out. The inferior animals that live temperate lives have generally their prescribed number of years. The horse lives twenty-five; the ox fifteen or twenty; the dog ten or twelve; the rabbit eight; the guinea pig six or seven years. These numbers all bear a similar proportion to the time the animal takes to grow to its full size. But man, of all the animals, is one that seldom lives this average. He ought to live a hundred years, according to physical law, for five times twenty is a hundred; but instead of that he scarcely reaches on an average four times his growing period; the cat six times, and the rabbit even eight times the standard of measurement. The reason is obvious—man is not only the most irregular and intemperate, but the most laborious and hard worked of all animals. He is also the most irritable and there is reason to believe, though we cannot tell what an animal secretly feels, that more than any other animal, man cherishes wrath to keep it warm, and consumes himself with the fire of his own secret reflections.—*Exchange.*

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

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TORONTO, FRIDAY, APRIL 4, 1875.

CHURCH EXTENSION.

ON Wednesday of last week a large and influential gathering of Presbyterians was held in the St. James' Square Presbyterian church. This was the anniversary of the Church Extension Association in connection with the Presbytery of Toronto. John L. Blaikie discharged the duties of the chair in a very efficient manner. After prayer by Rev. John Smith the reports were read by the secretary, from which we learned that the Association has not been idle since its organization. The beautiful church structures at Brockton and Leslieville speak well for themselves and for the Association. The Parkdale Church, recently organized, is making rapid strides, and will soon require the aid of the Society to carry out their designs of securing a suitable site and building.

In the north-east section of the city an important and promising work has been going on. There is a flourishing Sunday School. A site for a church has been purchased, and in the course of time we may reasonably expect to see this the centre of a large and growing congregation.

On the side of work done the report was in every way most favourable. It gave the groundwork for the instructive and eloquent addresses which were delivered by Drs. Topp and Reid, Prof. Maclaren, Hon. O. Mowat, Mr. Mortimer Clark, and Principal Caven. These thoroughly elucidated the principles of Presbyterianism, and it was pleasant to observe the deep impression which was made by them upon the audience.

It further appeared that the Association was indebted to the President to the extent of twenty-six hundred dollars, which amount was in the form of a note to the Bank for which Mr. Blaikie was personally responsible. An effort was made on the spot to raise a certain portion of this, so that the note might be renewed for the balance. A subscription amounting to upwards of four hundred dollars was taken up, which will no doubt have further additions made to it. A suggestion of the Rev. David Mitchell was heart-

ily endorsed by the President and by the meeting generally, to the effect that similar meetings should be held in all the churches in turn. Mr. Mitchell said that such speeches were greatly needed to rouse the enthusiasm of the Presbyterian community, and to educate them upon the principles of their Church. We may state that in consequence of this suggestion being at once adopted, the first district meeting will be held in the Central Presbyterian Church on Wednesday next, and Prof. Maclaren at once consented to deliver in substance his admirable address. A series of good stirring meetings may be anticipated, which will go far to increase the membership of the Association.

What is wanted is to have, say, two or three thousand members paying one dollar each per annum, and the required income is made sure in a very easy and practicable manner. Let every one put his shoulder to the wheel, and the end will be accomplished.

CHRISTIAN RECIPROCITY.

A VERY instructive and valuable illustration of the principle of reciprocity has been given to the world by the resolution of the last General Assembly of the Scottish Establishment, and the answer returned to it by a committee appointed for the purpose by the Supreme Court of the Free Church. The latter has been recently published, and—as well might be expected—it is a noble response, worthy of the source from which it emanates. Although the end for which these negotiations have been commenced by the Establishment and courteously acknowledged by the Free Church, may yet be far from accomplishment, it is interesting to learn that a beginning has been made to a movement which may ultimately reunite the Presbyterian churches of Scotland.

The communication which has thus taken place between these sister churches will be cause of rejoicing to the Presbyterians of this and other lands. The very thing which is sought for Scotland has taken place in the colonies of Australia and Canada. The United States too has witnessed union on a grand scale between the divided forces of the Presbyterian name. In this Dominion we are rejoicing in a reunion of the churches, the strength and value of which are felt every day. The Presbyterian Church in Canada is a great and growing institution. Delivered from the conflicts which in the old land and in past years have rent the Church asunder, having only one grand purpose before her, to prove herself a benefit and a blessing to the country and the world, and desiring in everything to glorify God, her short history has been one of concentrating strength and of hopeful extension. Well may we sympathize with the words of the deliverance of the Established Assembly which "record their deep sense of the manifold evils arising from ecclesiastical divisions," and with those in the reply of the Free Church committee which emphasize "the magnitude of the evils prevalent in the country." For we feel that a united Church is already making its influence felt in this land in the restraint of immorality

and intemperance, the prominent evils referred to in the above documents.

To what a change in the sentiments of the people of Scotland do these pending negotiations point! As Sir Michael Shaw Stewart said at the recent celebration of the jubilee of the venerable Dr. MacCulloch of Greenock, "there must be many here present, who can scarcely realize the force of the disruption in the Church of Scotland; they have not witnessed, as I am old enough to have seen, not only the division between neighbours, but the differences in families that marked that event." Such feelings were natural, occasioned as they were by a national revolution of such magnitude. But the balm has been dropped into many a wound, and the healing of the nation has been constantly going forward. The Saviour, as He did on the Lake of Galilee, has risen, and reduced the troubled waters to calm by His authoritative words "peace be still." This kindly fraternal feeling owes much of its volume and force to the negotiations for union which were carried on during a decade between the Free and U. P. Churches. It shows that while ending in seeming failure, these were really educating the nation. In view of this we feel that there was something providential in the postponement of the contemplated union, and that God is gradually preparing the way for a movement which will terminate in the creation of the Presbyterian Church of Scotland, which shall gather in one the divided flocks, and well nigh fulfil the designs of the Reformers that had in view a Church that would be co-ordinate with the nation. The necessary condition for the realization of such a Utopia, as it may be called by those who cannot read the signs of the times, viz., brotherly love and Christian forbearance, is gradually being attained. There is much more of this to-day than there was five or ten years ago. It will be seen in greater abundance in less than another decade. It is a growing sentiment. It is ever taking deeper root. It is being developed by the wonderful movements of the age, being fostered by the dissemination of Scriptural truth, and strengthened by the co-operation of the churches in the work of evangelizing the world. Christians are realizing the fearful evil of dissension as it is revealed in the light of God's word. In their efforts to conquer the nations for Christ, they are brought near to one another and they touch each other's heart.

The reply which the Free Church Committee give to the deliverance of the Established Assembly is of course non-committal, and as such is firm and consistent while kindly sentiment has done so much to remove all bitterness and opposition from the clergy and people of both Churches, yet the events which culminated in 1843 cannot be forgotten. The Committee points to the Claim of Right adopted in 1842 and to the Protest laid on the table of the General Assembly in 1843. These, it says, contain the only condition on which a union between the Free Church and the Establishment could take place. It claims that the Free Church is the historical Church of Scotland, that she has maintained the headship of Christ and made

all her sacrifices in the interest of spiritual freedom and independence. The Committee does not recognize the changes which have taken place in the matter of patronage as affecting the Erastianism against which the Free Church protested. It states frankly and kindly the opinion that in present circumstances the two Churches are far from a union upon the only basis which one of them could conscientiously approve. On the other hand, the deliverance of the Established Assembly "renews the expression of their hearty desire to take all possible steps consistent with the maintenance and support of an establishment of religion to promote the co-operation in good works, and the re-union of churches having a common origin, adhering to the same confession of faith, and the same system of government and worship." There is a dead-lock between the parties; the Claim of Right and the Protest clash with the maintenance and support of the present Establishment of Religion. But we doubt not the negotiating parties will be led by the grace of God to see eye to eye, and the way will in Divine Providence be made clear for the re-union of both on honourable terms. At least let us hope and pray for this most desirable result.

The immediate benefit which will issue from the friendly communications which have taken place between the Committees of these sister Churches, will be the more hearty co-operation of the ministers and congregations in the great work of reform in reference to the evils which they both so deeply deplore. There has already been a good deal of fraternal exchange in the matter of pulpits, as there is also between the ministers of both these Churches and those of the United Presbyterian. The more of this the better for the country now and for the successful accomplishment of union in the future. But the principal matter to consider in this connection is thus stated in the reply of the Free Church Committee, "They feel assured that the Free Church will receive with very great interest such further communications as to the recognition which each Church accords to the other with reference to the fields it occupies and the work it performs. In some departments there may be practical difficulties in the meantime; but in other departments particularly in the foreign field, friendly arrangements would not only be eminently desirable, but thoroughly practicable." These are noble words, most promising for the work of Christ throughout the world, and containing in germ form the true basis of re-union. They are a happy response to the corresponding words to be found in the deliverance of the Established Assembly: "They renew their injunction to ministers to cultivate in their work the spirit of unity and the habit of co-operation with the ministers of all other Evangelical Churches." With such sentiments animating both parties, ultimate re-union is still probable.

What a commentary is all this upon the movements of the anti-unionists in this country? Without any such dead-lock as we have described between the Established and Free Churches of Scotland, the different branches

of Presbyterians in the Dominion were able to unite on an honourable and lasting basis. The very thing which the Establishment at home desires so earnestly, these, her would-be loyal sons, heedlessly fling from them and trample under foot.

THE BIBLE IN OUR SCHOOLS.

IN advocating the use of the Bible in our schools, as we have from time to time been doing, we do not plead for any innovation. We can base our claim on conservative principles. Time was when the Bible was used in all, or in nearly all, our schools, and with good results. The evils arising from its disuse are already apparent. The greater part of modern infidelity and scepticism arises from ignorance of the Sacred Writings. The very leaders of the infidelity of the present day are woefully deficient in knowledge, not only of the principles of Christianity, but of the very letter of the Scriptures. We plead for the introduction of the Bible into our public schools, but for its preservation and use in them. We are not aware that it has been entirely set aside except in those schools in which Dr. Ryerson's cast-iron programme, which did not recognize it, was most strictly adhered to; and the present Minister of Education has declared that its use is quite consistent with the existing school law. Further, in this matter we, as a people, are in quite a different position from that occupied by the people of the United States, for example. Our civil Government recognizes Christianity and the Bible. The common law of England takes Christianity for granted, and admits the Bible as part and parcel of its substance. We are not very loud in our admiration of signs and symbols when used in connection with ecclesiastical matters, but we do think a good deal of the cross on the British flag.

Our attention has been specially called to this subject at the present time by an article in the March number of the "Canada Educational Monthly." It is written by the Rev. John Laing, M.A., of Dundas, and it treats the subject in a terse, comprehensive, and still in an exhaustive manner. After forcibly and conclusively shewing the folly and unreasonableness of the Spartan policy of allowing the State to interfere between parent and child, and proving that the child should be dealt with by the State only through the parent, Mr. Laing proceeds to combat the dictum that "the State as such has no religion, and should know no religion." This theory arose out of a necessary and praiseworthy opposition to Erastianism; but in opposing that evil it is quite possible to go over the fence on the other side of the road, and this Mr. Laing demonstrates with convincing clearness. He then replies to the objection that "the jealousies and rivalries among Protestant denominations render any religious instruction in schools impracticable," as follows:

"Were this true, we would only say the more shame and pity, and a remedy must be found by individual denominations in the establishment of denominational schools. This would be a less evil than to give our children a purely secular education. But the objection is opposed to fact, for: (1) In many places, in the past, the Bible has been taught, and in many public schools it is now taught, with the cordial

approval of, and perfect harmony among all the Protestant churches. (2) In our private schools and denominational colleges no objection is made to the religious instruction given, and still they are attended by pupils of all denominations. (3) So far are many Protestants from any deep feeling on this subject that they even send their daughters to convent schools, while they dissent entirely from the religious instruction and observances of these institutions. (4) In the national schools of London, England, where the Bible is read and prizes are given for excellence in Scripture knowledge, 'with respect to the 150,000 children, being the total number in the schools, only fifty parents withdrew their children from religious instruction (i.e. one in three thousand); nor was a single complaint made of improper interference during the seven years in which the regulation has been in force.' These facts furnish a complete answer to the objection, showing as they do that the Bible can be used in schools without infringing on individual rights of conscience or disturbing the harmony that should exist among neighbours who though belonging to different Protestant churches, hold in common the prime authority of the word of God."

Surely the danger of sectarian teaching is not so imminent as to furnish good reason for the exclusion of the Bible from our public schools. The common ground of accepted truth among Protestant denominations is wide and easily defined. Of all sects the infidel sect is the narrowest and most bigotted. The injury inflicted on our children by leaving them without religious instruction is much greater than any that could arise from sectarian teaching. There is a theological college in Australia in which students belonging to three or four different denominations are prepared for the ministry of their respective churches, and it is said to work well. If the professors of a theological institute can find common ground whereon to train ministers of different denominations to preach the gospel, surely a public school teacher can be at no loss to keep himself and his pupils clear of sectarianism as far as they go. It is all very right and proper for us to maintain our peculiar principles when that is necessary, but it is utter folly to sacrifice our common Christianity to denominational scruples. Besides it is not strictly in the interests of religion alone that the Bible is required in our schools. As Mr. Laing says:

"The Bible lies at the foundation of the British constitution and law; and is the bulwark of liberty and only safeguard against anarchy. We need not tarry to dilate on this point. Our beloved Queen and her advisers, by many a worthy word and deed have illustrated it. The coronation oath, the oath of allegiance, the laws regarding an established church, the Sabbath, marriage, evidence in courts, as well as those against Atheism, licentiousness, perjury, etc., all more or less directly rest on the authority of the higher law of God. In our own Ontario a decision given last year in the Court of Appeal by Chief Justice Moss, which affirmed the right of the authorities of Nanawee to refuse the use of public property—the town hall—for the purpose of proclaiming atheistical and infidel sentiments was based on the fact that our law assumes the truth of Christianity. Surely then our children should be taught that book which so powerfully influences the conduct of state affairs. But the Bible alone teaches the principles of true liberty and obedience. The man who fears God will vindicate his own rights and respect those of others. Tyrants in church and state fear and hate the Bible. They cannot enslave and trample on those whom God's truth has made free."

We have not space for further extracts from Mr. Laing's valuable article, which we are glad to find occupying a position which is apt to render it effective, in the columns of the "Educational Monthly," neither can we make room for any further remarks of our own at present, but we will probably return to the subject shortly.

WORK resolutely for some great purpose in life; make up your mind to that, and never relinquish it. But remember the infirmities of your own nature, to guard against them. Remember that hours of despondency will come, and days from which the light will seem to be utterly shut out.

A HABIT of scolding indicates a want of self-discipline. The machinery has got from under our hands, and has fallen to grating and destroying itself under the friction and perplexities of life. "Possess thyself" is a more important rule than "Know thyself." Without this primary virtue, we are not in a condition to receive much good ourselves or to afford aid to others.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. F. I. ROE.

CHAPTER XXIII.—A RATIONALIST OF THE OLD SCHOOL.

"I knew you would come," said Mrs. Dlimm, taking both of Lottie's hands with utter absence of all formality. "Husband said I needn't look for you any more, but I felt it in my bones—no my heart—that you would come. When I feel a thing is going to take place it always does. So you are here. I am very glad to see you—Mr. Hemstead—too. This is splendid." And Mrs. Dlimm exultantly ushered Lottie into the room that, when last seen, was crowded with such a motley assembly. Hemstead meanwhile drove the horse to an adjacent shed.

"But he isn't my Mr. Hemstead," said Lottie, laughing. "Well, it seems as if he were related, or belonged to you in some way. When I think of one, I can't help thinking of the other."

"O dear," exclaimed Lottie, still laughing, blushing, and affecting comic alarm, "being joined together by a minister's wife is almost as bad as by the minister himself."

"Almost as good, you mean. You would have my congratulation rather than sympathy if you secured such a prince among men."

"How little you know about him, Mrs. Dlimm. He is going to be a poor, forlorn, home missionary; and your husband's increased salary will be royal compared with his."

"He never will be forlorn; and how long will he be poor?"

"All his life possibly."

"That's not very long. What will come after? What kind of a master is he serving?"

"Do you know," said Lottie, lowering her tone, and giving her chair a little confidential hitch toward the simple-hearted lady with whom formality and circumlocution were impossible, "that I am beginning to think about these things a great deal."

"I don't wonder, my dear," said Mrs. Dlimm, with a little sigh of satisfaction; "no one could help thinking about him who saw his manly courtesy and tact the evening you were here."

"Oh no," said Lottie, blushing still more deeply, "I did not mean that. Please understand me. Mr. Hemstead is only a chance acquaintance that I have met while visiting my aunt, Mrs. Marchmont. I mean that when I was here last I was a very naughty girl, but I have since been thinking how I could be a better one. Indeed, I would like to be a Christian as you are."

In a moment the little lady was all tender solicitude. She was one who believed in conversion; and to her, being converted was the greatest event of life.

But just then Hemstead entered, and she had enough natural, womanly interest—not curiosity—to note the unconscious welcome of Lottie's eyes, and the quick colour come and go into her face, as if a fire were burning in her heart and throwing its flickering light upon her fair features.

"Chance acquaintance, indeed," she thought. Why, here is this city-bred girl blushing as I once did about Mr. Dlimm. Whether she knows it or not, her blushes must tell the same story as mine."

But though Mrs. Dlimm was so unconventional, she had tact, and turned the conversation on the subject of the donation party.

"See here," she exclaimed exultantly, tugging a bulky commentary, "this is one of the results of your coming the other evening. Mr. Dlimm has been wanting this book a long time, and now he pores over it so much that I am getting jealous."

"The opinions expressed in such a ponderous volume ought to have great weight, surely," said Hemstead smiling.

"And do you know," she continued, in an aside to Lottie, "that each of the children has had a new warm winter suit, and, wonderful to tell, I have bought myself a dress right from the store, instead of making over something sent me by brother Abel's wife from New York."

Lottie's eyes moistened, and she said in half soliloquy, "I didn't know it was so nice and easy to make others happy."

"Ah! depend upon it, you are learning lots of things," said Mrs. Dlimm, significantly. "When God begins to teach, then we do learn—and something worth knowing, too."

"I thought that God's lessons were very hard and painful," said Lottie to Hemstead, with a spice of mischief in her manner.

"Mrs. Dlimm is a better authority than I was," he replied with a deep blush. "Do you know," he continued, addressing their hostess, "that Miss Marsden has done more to teach me how to preach than all my years at the seminary."

"Surely," exclaimed Mrs. Dlimm, "that's a rather strong statement. I can understand how Miss Marsden can do a great deal for one. We have had very nice experience in that direction; but just how she would teach you more than all the gave professors and learned text-books is not clear at once."

"Well, she has, he maintained stoutly. "I doubt whether your husband gets as much light upon the Bible from that huge commentary there as Miss Marsden gave me in one afternoon."

Mrs. Dlimm turned her eyes inquiringly toward Lottie, who said, laughingly:

"It would seem, last week, that I was a heathen and Mr. Hemstead a heretic."

"And what are you now?"

"Oh, he's all right now."

"And not you?"

"I fear I will be a little crooked; but I hope I am not exactly a heathen any longer."

"Miss Marsden was a heathen as Nathaniel was a shrewd and dishonest Jew," said Hemstead.

"What kind of a Jew was Nathaniel?" asked Lottie innocently.

"Christ said, when he first saw him," replied Mrs. Dlimm, smiling, "Behold an Israelite indeed, in whom is no guile."

Then both were puzzled at Lottie's sudden and painful flush, but they ascribed it to her modesty; and Hemstead, to give her time to recover herself, gave a brief sketch of his sermon, and how, in the afternoon, while reading at Lottie's suggestion, the complete story of Lazarus, they both had seen the unspeakable sympathy of Christ for those he sought to save.

"Oh, dear," thought Lottie, "when shall I escape the consequences of my foolish jest? 'Without guile,' indeed!"

Mr. Dlimm now appeared, and he and Hemstead were soon discussing the rendering of an obscure passage, upon which the commentary gave the conflicting opinions of a dozen learned doctors. Mrs. Dlimm carried Lottie off to her sanctum, the nursery—the fruitful source of questions and mysteries the learned doctors would find still more difficult to solve.

"And you are contented with this narrow round of life?" asked Lottie, curiously, as Mrs. Dlimm finished the narration of what seemed to her very tame experience.

"Narrow!" said Mrs. Dlimm reproachfully, "my life and work are not narrow. I have six little immortals to train. A million years hence they will either bless or reproach me. What consideration in fashionable life is equal to that? Besides my husband is engaged in the same kind of work that brought the Son of God from heaven to earth. It is my privilege to help him. Scrub Oaks is as much of a place as many of the villages in which He preached, and I am grateful that I can take part in so royal a calling."

"Mrs. Dlimm," said Lottie, with sudden animation, "I wouldn't wonder if you and your husband were very great people in heaven."

"Oh I cried the little lady laughing. "We never think of that. Why should we? But I know there will be a nook there for us, and the thought makes me very happy."

"And you really and truly have been happy in all your toil and privations?"

"Yes," said Mrs. Dlimm, with a strange, far-away look coming into her large blue eyes; "when everything on earth has been darkest I have been most happy, and this has confirmed my faith. Little children are sources of great joy, but they also cause much pain and anxiety. Yet when I have been suffering most—when the wardrobe has been scanty and the larder almost bare, God has taken me to His heart as I clasp this child here, and comforted by assuring me, 'Never fear, my child, I will take care of you and yours.' See how He keeps His word. He sent you here, with your bright and sunny face. He sent Mr. Hemstead here; and between you both we shall make a long stage of our homeward journey most pleasantly."

"I never heard any one talk like you before," said Lottie musingly. "You seem to believe all the Bible says, as if it were actually right before you."

"Believe? Why not? The idea of God not keeping His word!"

"And is faith just the certainty that God will keep His word?"

"That is just faith; and though this great world—for little bits of which people lose their souls—shall pass away, God's word shall stand until His least promise is fulfilled."

"That is not our creed on Fifth Avenue," said Lottie sadly. "The world first, God last. But you sometimes, surely, wish that Mr. Dlimm was rich, and that you could have for him and the children and yourself all that heart could wish?"

"I used to feel so occasionally, but I have got past that now. God loves my husband and children better than I do, and He will provide what is best for us all. I simply try to rest in His arms as this child does in mine."

"How strange it all is," said Lottie thoughtfully.

"Why strange? Your earthly father provides for you the best he can; and if our heavenly Father provides for us in the same way, surely will not his be the better provision? What an absurd, unnatural thing it is to suppose there is anything better than what God will give his own dear children. Are not both earth and heaven His? and He has promised the best of both to us."

"I can scarcely realize it all yet," said Lottie, with tears in her eyes. "I suppose it is because you are so natural and true that you seem so odd to me, who have been brought up among those that I fear look at things in false lights."

"I think I understand you, my dear," said Mrs. Dlimm hopefully. "A child's penny toy will hide a great mountain if held too near the eyes. It is thus the eyes of the worldly are blinded by trifles till I fear some will never see God or heaven. But He is teaching you better. As long as you follow His gentle leadings, and the pure impulses of your own heart, all will be well. But as soon as you begin to take counsel of the world and its self-seeking spirit, you will find yourself in trouble. If we wish to prosper and be happy in God's world, we must do His will. This is good, sound, common sense, which the experience of every age has borne out. It often seems hard at first, my dear, as you will find out. The scourging was very hard to bear; but Paul and Silas, singing in prison, with their feet made fast in the stocks; were better off than their jailor, who who was about to kill himself, and the magistrates, who no doubt, were in mortal fear because of the earthquake. We too can sing, whatever happens, so long as God and conscience are on our side."

It will thus be seen that Mrs. Dlimm was a rationalist as well as a believer, though not of the new school.

For some reason, her philosophy was peculiarly accessible to Lottie, and though scarcely conscious why, the exhortation to follow the impulses of her own heart seemed especially natural and right; but her fashionable mother would have been alarmed indeed, if she had known that her beautiful daughter was becoming the disciple of Mrs. Dlimm.

Though their call was by no means a short one, it passed all too quickly. The memory of it would never fade from Lottie's mind; and it became another link in the chain by which God was seeking to bind her to a better future than her friends could dream of in their earthly ambition.

"I am very glad I made this visit," Lottie said, as they were hastening home lest they should be late to dinner. "It was very kind of you to take me so far."

He turned and lifted his eye-brows comically.

"What do you mean by that?" she asked.

"To hear you, one would think that I had been a martyr for your sake, while in truth, I never enjoyed myself more."

"Yes," said she, "but you welcome afflictions and trials of your patience."

"Would that I might be ever thus afflicted!" he exclaimed impulsively. Then, suddenly becoming conscious of the natural suggestion of his word, he blushed deeply; but not more so than Lottie, who turned away her face to hide her flaming cheeks. He, misinterpreting the act, thought she meant a hint that such remarks were not agreeable, and was thinking how to remedy what he now regarded as a very foolish speech, when she, with woman's tact, led the conversation to unembarrassing topics, and before they were aware the horse stopped at Mrs. Marchmont's door.

Lottie disarmed both suspicion and censure to a considerable extent by saying, "I had promised Mrs. Dlimm to come and see her again, and wished to keep my word. I knew no one would care to go there save Mr. Hemstead, so I took him to see the parson while I visited the parson's wife. I enjoyed my call very much, too; and as Mr. Hemstead and Mr. Dlimm had a great argument over a knotty theological point, I suppose he feels somewhat repaid also."

This put matters in quite another light. That one should go to see a parson's wife, and the other to discuss theology with the parson was very different from stealing off for an indefinite ride with the purpose of being alone together. De Forrest was quite comforted, and was even inclined to regard Lottie as rather considerate in not asking him to accompany her when visiting such undesirable people as the Dlimms. Though why she should wish to visit them herself was a mystery. But then, he thought, "Lottie is odd and full of queer moods and queer whims. Let her indulge them now, because, as my wife, they will scarcely be the thing."

He was still more comforted by noting that she did not have a great deal to say to Hemstead—indeed, that she rather avoided him.

"She has had enough, and too much, of his heavy, stupid company," he thought, "and finds that, even the carrying out of the practical joke is too hard work. If I can only get another good opportunity, I won't wait till she goes to sleep before bringing the question to an issue."

But Lottie gave him no opportunity, and while kind and gentle toward him, adroitly managed that they should never be alone.

And Hemstead also, who had found their private *l'écarter* so delightful and productive of good results, was equally unable to be alone with her—not that Lottie was averse, but because she saw lynx-eyed Bel was watching her; and again for the hundredth time she wished her cynical friend back in the city.

Lottie's manner and apparent reserve were so marked at one time, that Hemstead began to grow troubled, though why he scarcely knew. There was no cause, save the peculiar sensitiveness of one whose sunshine is beginning to come, not from the skies, but the changing features of a fellow mortal.

Lottie quickly saw his shadowed face, and surmised the cause. Soon after, when his eyes were questioningly seeking hers, she gave him such a sunny genial smile as to assure him that whatever might be the cause of her somewhat distant manner, it did not result from any estrangement from him.

Heretofore when Lottie liked a gentleman, she had been frank in showing that preference within the limits of lady-like bearing. But, for some reason, she began to grow excessively shy in manifesting any interest in Hemstead the others could note. The reason, with which she satisfied herself, but partially explained her feeling.

"They will think I am still trying to carry out my wicked, foolish practical joke."

But she did long for another unrestrained talk with him, and watched keenly to secure it without exciting remark. De Forrest did all he could to prevent this, however, and Bel unconsciously became his ally. With woman's quick perception, she saw that Lottie was indulging in something more than a "mood," and felt that it was a duty she owed to her friend to prevent mischief.

Thus Monday and Tuesday passed away, Lottie being too circumspect to give Bel sufficient cause for speaking plainly. Dan and Mr. Dummerly were the only ones of the household who regarded the change in Lottie with unmixed satisfaction. Not giving a thought to the cause, they were pleased with the gentleness and attention which resulted.

"Lottie," said her brother Dan, as she kissed him good-night, after telling a marvellously good story, "what has come over you? You make me think of Aunt Jane."

"I must be growing good indeed, if I remind any one of Aunt Jane," thought Lottie exultantly.

(To be continued.)

A HINDOO HOSPITAL FOR ANIMALS.

While in India a recent traveller saw much of the Hindoos, where they are numerically stronger than the Christians in the United States. He says that religious ideas manifest themselves in many ways which challenges our respect for their consistency. In their eyes all life is sacred, because it emanates from Deity; the life of beast and bird—nay, of reptile and insect, as well as that of man. To carry out this idea, they have established a Hospital for Animals, which is one of the institutions of Bombay. It is on a very extensive scale, and presents a spectacle such as perhaps cannot be seen anywhere else in the world. In an

enclosure covering many acres, furnished with sheds and stables, are gathered the lame, the halt and the blind—not of the human species, but of the animal world—cattle and horses, sheep and goats, dogs and cats, rabbits and donkeys, beasts and birds of every description. Among them are to be found even sick little monkeys, whose ailments have made them forget their usual pranks. Long rows of stables were filled with broken down horses, spavined and ring-boned, spending the remnant of their lives, in comparative ease and comfort. In one pen there was a number of emaciated kittens, supplied with plenty of milk to restore them to health. The Hindoos send out carts at night through the streets of Bombay to collect all abandoned animals and bring them in safety to the hospitals. Rabbits, whom no one would own, are furnished with comfortable warrens. In a large enclosure were a hundred dogs, more wretched-looking if possible, than the "whelps and curs of low degree" to be found in Constantinople. These poor creatures, so long the companions of men who starved and kicked them alternately, still apparently longed for human society, and when visitors entered gave feeble signs of recognition and welcome. Then there are birds undergoing reconstruction—dilapidated chickens; sick crows, cranes with broken legs, and even sea-gulls with wounded wings, to be nursed until they can once more sweep over the boundless sea.

CAT STORIES.

Cats do not like to be transplanted from one place to another, as the following anecdote will show. A family named Shuker lived at Dawley, in the county of Salop, but had occasion to leave and go to Nottingham. They of course removed all the household goods, including a fine cat, which had been in the family for years. Arriving at Nottingham, the cat showed signs of dissatisfaction with her new abode and after a few days disappeared. Shortly afterwards the cat walked into the old house at Dawley to the great surprise of the neighbours. As might be expected, she was very footsore and lame. When it is considered that the distance travelled on foot by the cat from Nottingham to Dawley is over seventy miles, the feat seems very wonderful. Hundreds flocked to see the four-footed pedestrian, and large sums were refused by the owner for the favourite.

A lady residing in Glasgow had a handsome cat sent to her from Edinburgh; it was conveyed to her in a close carriage. The animal was closely watched for two months, but having had a pair of young ones at the end of that time, she was left to her own discretion, which she very soon employed in disappearing with both her kittens. The lady in Glasgow wrote to her friend in Edinburgh deploring her loss, and the cat was supposed to have found some new home. About a fortnight, however, after her disappearance from Glasgow, her well-known mew was heard at the street-door of her Edinburgh mistress—and there she was with both her kittens, they very fat, she very thin. It is clear that she could carry only one kitten at a time. The distance from Glasgow to Edinburgh is forty-four miles, so that if she brought one kitten part of the way and then went back for the other, and thus conveyed them alternately, she must have travelled one hundred and twenty miles at least. She also must probably have journeyed only during the night, and must have resorted to many other precautions for the safety of her young.

WHY THEY DRINK.

Mr. A. drinks because his doctor has recommended him to take a little. Mr. B. because his doctor has ordered him not, and he hates quackery. Mr. C. takes a drop because he is wet. Mr. D. because he is dry. Mr. E. because he feels something rising. Mr. F. because he feels a kind of sinking. Mr. G. because he is going to see a friend off to America. Mr. H. because he's got a friend home from Australia. Mr. I. because he is so hot in the evening. Mr. K. because he is so cold in the morning. Mr. L. because he's got a pain in his head. Mr. M. because he's got a pain in his side. Mr. N. because he's got a pain in his back. Mr. O. because he's got a pain in his chest. Mr. P. because he's got a pain all over him. Mr. Q. because he feels light and happy. Mr. R. because he feels heavy and miserable. Mr. S. because he is married. Mr. T. because he isn't. Mr. V. because he likes to see his friends around him. Mr. W. because he's got no friends, and enjoys a glass by himself. Mr. X. because his uncle left him a legacy. Mr. Y. because his aunt cut him off with a shilling. Mr. Z.—We should be happy to inform our readers Mr. Z.'s reasons are for drinking, but putting the question to him, he was found to be unable to answer.—*Homepathic World.*

THE PRESBYTERIANS OF ENGLAND.

The Presbyterians in England are now looking forward (says the Edinburgh "Daily Review") London correspondent) to the Synod, as no business of importance is likely to occupy the Church before the assembling of the Supreme Court. The Synod meets this year in London on the 21st of April, under the Moderatorship of the Rev. William Graham, of Liverpool, the biographer of Dr. John McFarlane. All the leading congregations in London have been holding their annual meetings, and in every instance satisfactory reports have been presented. Regent Square congregation during the past year raised £4,200, and so flourishing was every department of church finance, that it was unanimously decided to add £150 to Dr. Dykes' stipend, making it £1,200 per annum. Mr. Donald Fraser's congregation at Marylebone raised £6,300, which included the proceeds of a bazaar. Clapham Church, which continues to flourish under the pastorate of Dr. McEwan, contributed £4,000 for congregational expenses. Dr. Drummond's congregation at St. John's Wood made up a goodly total of £4,750, and during the past month they have opened large new mission premises at Kilburn. The great difficulty before the Church now is the appointment of a professor for the Chair of Apologetics and Pastoral Theology, which Mr. Robert Barbour endowed with £12,500 as a thanksgiving for the union.

(CONDUCTOR BRADLEY)

(PUBLISHED BY REQUEST.)

Conductor Bradley (always may his name
Be said with reverence) as the swift doom came,
Smitten to death, a crushed and mangled frame,

Sank, with the brake he grasped just where he stood
To do the utmost that a brakeman could,
And die, if needful, as a true man should.

Men stooped above him; women dropped their tears
On that poor wreck, beyond all hopes or fears,
Lost in the strength and glory of his years.

What heard they? Lo! the ghastly lips of pain,
Dead to all thought save duty's, moved again:
"Put on the signals for the other train!"

No nobler utterance since the world began
From lips of saint or martyr ever ran,
Electric, through the sympathies of man.

Ah, me! Low poor and noteless seem to this
The sick bed dramas of self-consciousness,
Our sensual fears of pain and hopes of bliss!

Oh! grand, supreme endeavour! Not in vain
That last brave act of failing tongue and brain!
Freighted with life, the downward rushing train,

Following the wrecked one, as wave follows wave,
Obeyed the warning which the dead lips gave.
Others he saved, himself he could not save.

Nay, the lost life was saved. He is not dead
Whom in his record still the earth shall tread
With God's clear aureole shining round his head.

We bow as in the dust, with all our pride
Of virtue dwarfed the noble deed beside.
God give us grace to live as Bradley died!

J. G. WHITTIER.

"ONLY A SEED."

"Only a seed, but it chanced to fall
In a little cleft of a city wall,
And, taking root, grew bravely up,
Till a tiny blossom crowned its top.

"Only a flower, but it chanced that day,
That a burdened heart passed by that way;
And the message, that, through the flower was sent,
Brought the weary soul a sweet content.

"For it spake of the lilies so wondrously clad,
And the heart that was tired grew strangely glad,
At the thought of a tender care over all,
That noted even a sparrow's fall.

"Only a thought, but the work it wrought,
Could never by tongue or pen be taught,
For it ran through a life, like a thread of gold,
And the life bore fruit,—a hundred fold.

"Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above;
And the angels in heaven rejoiced once more,
For a new-born soul entered in by the door."

SOMEbody's CHILD.

Somebody's child is dying—dying with the flush of hope on his young face and an indescribable yearning to live and take an honoured place in the world beside the companions of his youth. And somebody's mother is thinking of the time when that dear face will be hidden where no ray of hope can brighten it—when her heart and home will be left desolate—because there was no cure for consumption. Reader, if the child be your neighbour's take this comforting word to the mother's heart *before it is too late*. Tell her that consumption is curable, that men are living to-day, aged, robust men, whom physicians pronounced incurable at the age of twenty-five, because *one lung had been almost destroyed by the disease*. Dr. Pierce's Golden Medical Discovery is a most efficient alternative for separating the scrofulous matter from the blood and lungs, and imparting strength to the system. It has cured hundreds of consumptives.

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We may lose heaven by neutrality as well as by hostility; by wanting oil for our lamps, as well as by taking poison. The unprofitable servant will as surely be punished as the disobedient and rebellious servant. Undone duty will undo the soul.—*Boz*

The dwelling of the Lord is not confined to any one place. Reside where we may, we may regard our dwelling, if we are believers, as one room in the Lord's great house, and both in providence and grace find a soul contenting store supplied to us as the result of living by faith in nearness to the Lord.

CHEERFULNESS is a hopeful view of life under whatever conditions; whether one is in prison, or travelling upon a thoroughfare, or wandering in the wilderness—whether one is labouring and over-taxed, or in any kind of trouble. Cheerfulness is a shining state, which amounts to more than contentment.

BRITISH AND FOREIGN ITEMS.

QUEEN VICTORIA is to visit the Italian lakes this month in strict privacy.

CHICAGO has a Chinese school of twenty-six regular scholars with a teacher for each.

SWITZERLAND is about restoring capital punishment for murder. The State Council have decreed it by a vote of 27 to 15.

The centenary of Rev. Dr. Chalmers' birth will occur March 17, 1880, and arrangements are in progress for its celebration.

PATERSON N. J., is to have an antidote to the temptations of the drinking saloons in a cheap coffee-saloon and reading-room.

JOSEPH COOK concluded his 130th Boston Monday lecture last week. He will resume the course on the first Monday of next November.

REV. R. W. McALL, whose work among the workmen in Paris has been so successful, is urged to commence a branch mission in Toulouse.

The poet Cowper is to have a memorial church built in his honour at Olney, Eng. His only monument now is a memorial window at Barkhamstead.

CONNECTICUT proposes to register the drinks of its thirsty citizens by the bell punch, a bill to the effect having passed the lower House of the Legislature.

The City Attorney of New Haven, Ct., says that the one-third of the liquor shops in that city that keep open on Sunday do as much harm as the whole of those open on week-days.

At the late annual meeting of the Coffee Taverns Company in London it was stated that nearly 4,000 persons had voluntarily taken the temperance pledge in the fifteen taverns already opened.

TERRIBLE reports come of the sufferings of the fugitives from Bosnia, who have been driven back in the past winter to their devastated country, and are dying by hundreds and thousands from hunger and exposure.

The champion adventurer has appeared in Boston, and with a foolhardiness surpassing his predecessors proposes to sail around the world *via* the Atlantic, Indian, and Pacific oceans, with his wife, in a boat 18 1/2 feet long.

The distress for food among the Jews in Jerusalem, owing to a protracted drought, still continues. There is also apprehension that the locusts who have come in enormous flights from the Jordan may destroy the spring crops.

The German Reformed Church in the United States have established a mission in Japan, and have commissioned and sent out Rev. A. D. Gring and his wife to it. Impressive farewell services were held at Reading, Pa., March 13.

A SADENING glimpse behind the scenes in the homes of the Gloucester (Mass.) fishermen is given in the announcement that the thirteen vessels lost in the gale last month carried 143 men, who, if lost, will leave 53 widows and 137 orphans.

Two more Church of England clergymen have joined the Church of Rome, Mr. Stanley being one. He is a relative of the Dean of Westminster. Nothing has aggravated the the Low Church more than the persistence with which Dr. Pusey has remained in the Church of England.

The English Parliament believes that the whiskey and beer sellers' privileges are superior to the wishes of the people at large. By a vote of 252 to 164, they have defeated a motion giving the local inhabitants the right to say whether liquor should be sold or not in their districts.

A CORRESPONDENT in Valparaiso, South America, writes us that the Jesuit Redemptionists are going about the country planting crosses in high places; urging the people to more devout worship of Mary as the "Redentora," and destroying the copies of the New Testament whenever they can.

REV. DR. INGRAM, the aged Free Church minister of Unst, Scotland, died the first week in March being within a month of completing his 103d year. His father died at the age of 100, and his grandfather of 105 years. He was an eloquent preacher, and was the oldest minister in the world.

The evangelical mission work recently started in Marseilles, France, proves very encouraging. The mission hall is already too small, and has had to be enlarged, and is filled twice a week with about 400 eager and attentive listeners. A new mission has been opened in another quarter of the city.

PASTOR FLEBNER, of Madrid, among other illustrations of the increasing intolerance of the Spanish priests not only to Protestants but to their own followers, mentions the following recent occurrences. Such arbitrary disregard of personal feelings and sacred sensibilities, will react even in Spain, as it has in other Papal lands when its iron yoke has pressed too hard. A Catholic boy fell from a tree and broke his neck, and church burial was denied him by the priest because he had not been able to confess and receive absolution before he died. On the same grounds the bishop refused to bury an esteemed citizen of Mahon, who had built a mausoleum in the Catholic churchyard. He had been unconscious for four days before his death, and although his friends earnestly desired that the last rites should be performed the priests would not consent; so in spite of the protestations of his family he was buried in the Protestant cemetery. Of course this was considered a great disgrace; the family went to the minister and complained, and really got a royal order to have the body disinterred, and placed in the mausoleum in the Catholic burying-ground. But as the government was afraid to come in contact with the church, it was ordered that the mausoleum should be surrounded by a grating, until the bishop, after new investigations, should permit the real interment to take place. Though the royal order was published in all the newspapers, the bishop has not complied with it to this day.

MINISTERS AND CHURCHES.

THE Rev. John Rennie of Ailsa Craig has been visiting Muskoka, and preached on the 23rd of March at Huntsville and Peninsula Lake.

THE Rev. M. C. Cameron, B.D., was ordained and inducted into the pastoral charge of the congregation of Knox Church, Milton, on the 25th ult.

A FEW of the members of the congregations of Kinloss and Bervie, residing at Kinloss, (Black Horse) recently waited on their pastor, the Rev. A. G. Forbes, and presented him with \$39.

A SOCIAL in connection with the Presbyterian Church, Chatham, was held at the house of Mr. L. Campbell, there, on the evening of Tuesday, the 25th ult. There was a large attendance.

THE new St. Andrew's Church, St. John, N.B., was formally opened for divine worship on the 16th ult. Rev. Dr. Burns preached in the morning, Rev. Dr. Bennet in the afternoon, and Rev. Howard Sprague in the evening.

ON the evening of Thursday, the 20th ult., Mr. Jacob Corsbie, who is about to proceed as a missionary to Trinidad, was presented by the Sabbath school teachers of Knox Church, Galt, with a handsome Bagster Bible and an address.

A TEA-MEETING was held in connection with the Presbyterian congregation of Ravenswood on the 10th ult. Rev. H. Currie, B.A., occupied the chair, and addresses were given by Rev. Messrs. Rennie of Ailsa Craig, Duncan of Forest, and Mr. R. Rae of Thedford. Excellent music was furnished by the choir. The proceeds are to be applied to the library.

A CONCERT was given on the evening of Monday, the 24th ult., under the auspices of the Temperance Society in connection with St. Gabriel Street Church, Montreal. The Rev. Robert Campbell, pastor of the congregation occupied the chair, and a very pleasing programme of addresses, readings, recitations and music was successfully carried out.

AT a meeting of the Bishop's Mills section of the of the congregation of Oxford in their church lately, the Rev. Wm. T. Canning was presented with an elegant and valuable fur coat. This handsome present was made by the people of the above portion of his charge together with a few friends of other denominations. The money was chiefly collected by the ladies of the congregation.

THE Rev. W. Cleland was inducted into the pastoral charge of the Presbyterian congregation of Niagara on Thursday the 27th ult. Rev. James Gordon, of Clifton, presided; Rev. R. Thomson, of Chippawa and Drummondville, preached; Rev. Mr. Macdonald, of Thorold, addressed the congregation; and, in the absence of Mr. Porteous, Rev. Mr. Gordon delivered the charge to the minister.

A CORRESPONDENT writes from Orangeville to correct an error in our recent notice of the Orangeville Presbyterian Church. The cost of the building ought to have been put at \$14,000 instead of \$1400, and this does not include the site, which is one of the finest in the town and which has been paid for by the ladies of the congregation during the year. The building committee report about \$2,000 paid contributions to the building fund this year.

THE annual report of Macnab Street Presbyterian Church, Hamilton, indicates prosperity, activity, and liberality on the part of the congregation. Besides meeting all current expenses and contributing largely to the schemes of the Church, they have during the past year, erected a beautiful and commodious building for the Sabbath School at a cost of \$3,800. The total contributions during the year amounted to \$10,042.13, of this the following amounts were devoted to the Schemes of the Church: Colleges, \$240; Home Mission, \$450; Foreign Missions, \$250; French Evangelization, \$149; Manitoba College, \$105.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton on Tuesday, 18th ult. Mr. Leask was appointed Moderator for the next six months. Mr. Ferguson was invited to sit as a corresponding member. The deputation appointed to visit the congregation of Exeter anent certain complaints lodged with the Presbytery, read a report setting forth that the deputation visited said congregation, examined witnesses, and found the charges preferred "not proven." The deputation recommended the following

deliverance to the Presbytery, viz.: "Inasmuch as much of the trouble arose from misunderstanding, that the Presbytery take no further action in the matter, but entreat all parties concerned to cherish a forgiving spirit, and strive to keep the unity of the spirit in the bond of peace." The Presbytery then, after a long deliberation, agreed to the following finding, on motion of Mr. Sieveright, duly seconded: "That the Presbytery adopt the recommendation of the deputation anent the six charges mentioned in their report, and furthermore, that the Presbytery, having heard the evidence read, declare the charges to be both frivolous and vexatious." Thereafter the complaint of Mr. Adam Whiteford against the Session of Rodgerville was taken up. After parties were heard, the Presbytery agreed as follows: "That while sympathizing with the Session of Rodgerville and disapproving of Mr. Whiteford's conduct as savouring of contumacy, the Presbytery recommend to the said Session to grant him his certificate of membership." A call in favour of Rev. A. Glendenning, from the congregation of Grand Bend was sustained and forwarded to that gentleman. A telegram was received announcing that Mr. McDonald, of Elora, accepted the call to Seaford, where his induction was appointed to take place on Monday, April 7th, at 11 a.m. Mr. Musgrave to preside in the absence of the Moderator and to address the people; Mr. Cameron to preach, and Dr. Ure to address the minister. Circular letters, anent the reception of ministers of other churches, were read. The supplemented congregations and mission stations were revised as to the grants received. Mr. Leask was appointed Convener of the Home Mission Committee, in place of Mr. Ferguson who resigned, and thanks were given to Mr. Ferguson for the efficient manner in which he discharged the duties of said office. Mr. Stewart, of Clinton, was appointed a Commissioner to the Assembly, in place of Mr. Ferguson. Rev. Prof. McLaren was nominated as the Moderator of next Assembly. Committees were appointed to examine the hymn books, and to report at a meeting of Presbytery, to be held in London, during the meeting of Synod. Mr. Thomson read the report of the committee on the state of religion. The report was adopted, and ordered to be transmitted forthwith to the Synod's committee on the state of religion. On application made, Mr. McRae was appointed to moderate in a call in the congregations of Fordwich and Gorrie. Messrs. Leitch and Agnew were appointed members of the Synod's committee of bills and overtures. The next regular meeting of Presbytery is to be held in Goderich, on the second Tuesday of July, at 11 o'clock a.m., in Knox Church.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF PETERBORO'. This Presbytery met at Port Hope on the 25th March. There were present sixteen ministers and five elders. Home Mission business occupied much of the attention of the Court. A most satisfactory and encouraging report was given by Mr. John L. Gourley ordained missionary at Minden and Haliburton. To the great regret of the Presbytery and the people among whom he has been labouring Mr. Gourley does not return to the field. Mr. Gourley received the usual Presbyterial certificate with a view to his induction into a congregation in the neighbourhood of Ogdensburg, N. Y. Mr. Cleland was instructed to look out for another ordained missionary for Minden and Haliburton. The Presbytery agreed to put on record the following minute anent the death of the Rev. John Patterson late of Bobcaygeon and Dunsford "The Presbytery having heard of the sudden death of their beloved father, the Rev. John Patterson, late of Bobcaygeon and Dunsford, desire to record their high appreciation of his worth and work. Mr. Patterson died at Chatham at the ripe age of seventy seven years. He continued his labours until the end, having given a short address on the Sabbath previous to his death. After occupying several fields of usefulness in the land of his birth he came to Canada in 1861 and soon after became the pastor of Bobcaygeon and Dunsford where he continued his labours for some twelve or fourteen years with much diligence and faithfulness. At his request his remains were interred in the Dunsford churchyard so that he may still speak after death to those whom he loved and for whom he so anxiously laboured during life. Mr. Patterson was earnest in the pulpit and punctual in the fulfillment of every appointment. His work as a settled pastor was arduous. By his congregation he was greatly beloved, he was a

zealous advocate in the cause of temperance. The large contributions of his people to the schemes of the Church showed how faithful and earnest his teachings on the subject of missions at home and abroad. He is now resting from his labours and his works do follow him. The Presbytery hereby record their sympathy with the sorrowing family. They also with gratitude and delight embrace the opportunity of bearing witness to the faithfulness of the promise that the just man walketh in his integrity and his children are blessed after him." In reference to the death of Mrs. McFarlane the following minute was adopted: "Having heard of the very sad bereavement of the Rev. A. McFarlane the present minister of Bobcaygeon and Dunsford by the death of his wife on the 11th of January last, at the early age of thirty-three years, the Presbytery hereby express their sorrow and sympathy with him in his deep affliction. They earnestly pray that the God who comforteth those who are cast down may now comfort him so that he may not only be enabled to rejoice in his tribulation but to comfort others with the same comfort wherewith he himself has been comforted of God. The Presbytery feels that it is a bitter cup of which Mr. McFarlane has been made to drink, bereft as he has been of his dearest friend so soon after having cast in his lot among comparative strangers and bereft as well of one of the best help-meets in the family and the congregation. The Presbytery hope that their dear brother has been enabled to say heartily, 'The will of the Lord be done.' Their earnest prayer is that the tribulation may work for him patience, his patience experience, his experience hope, even that hope that maketh not ashamed because the love of God is shed abroad in the heart by the Holy Ghost given unto Him." Messrs. Torrance, Bell and Bennett ministers with Sheriff Hall and John Carnegie were appointed a committee on the State of Religion to make a digest of the returns from congregations and to prepare a report for the Assembly. Messrs. Bennett, Duncan and Bell were appointed delegates to the Assembly by rotation, and Messrs. Hodnett, Sutherland and Fotheringham by election. The elders appointed were Mr. Gavin Craig, Grafton; A. C. Singleton, Brighton; James Gray, Perrytown; Walter Riddell, Cobourg; John Fitzgerald, Lakefield, and J. D. Armstrong, Millbrook. Messrs. Bell, Duncan and Bennett, were appointed to support the overture anent the status of retired ministers before the Assembly. Mr. Fotheringham read the report of the Sabbath School committee. Report received and thanks, especially to the convener, given. The committee was reappointed. Rev. Wm. Gregg, D.D., was unanimously nominated as the Moderator of the next General Assembly. A committee, consisting of Messrs. R. J. Beattie, Cleland and Ballentine, Mr. Ballentine Convener, was appointed to draft a minute on the proposed book of hymns and report to a meeting of Presbytery to be held at Guelph during the meeting of Synod. The Presbytery disapproved of the division of the Home Mission Fund and resolved to overture the Assembly on the subject of a general sustentation fund as the best method of increasing the salaries of ministers. Messrs. Sutherland, Bell and Bennett were appointed to prepare the overture and to support it on the floor of the General Assembly. The next meeting of Presbytery was appointed to be held in Millbrook on the 2nd Tuesday of July at 11 o'clock a.m.—WM. BENNETT, *Pres. Clerk*.

PRESBYTERY OF BARRIE. This Presbytery met on Monday and Tuesday, 24th and 25th March. The meeting on Monday was held on call of the Moderator to prepare Home Mission business for the Assembly's Home Mission Committee, which was to meet in Toronto on the following day. Considerable inconvenience, already twice incurred, would be avoided in future if the Presbytery received notice, at least ten weeks before, of the half-yearly meetings of the Assembly's Committee. The Rev. Mr. Goldsmith, of Hamilton, was present during part of the proceedings, and was invited to sit with the Presbytery. The work in the mission field during the last six months was considered, and the applications for grants and supplements for the same time revised. It was found necessary to apply for \$200 supplement, and \$895 grants to stations for the last six months. This may seem a large sum to those who are unacquainted with the extent of the mission district under the care of the Presbytery of Barrie, and it may be serviceable to state that during the summer there will be employed in that district one settled minister, at least three or-

dained missionaries, seven or eight student missionaries, one minister ordained by another church though not yet admitted to full status in ours, and three catechists. The support of the Assembly's Committee is needed to provide the numerous stations and congregations ministered to by these labourers with the means of grace. The Knox College Students' Missionary Society has rendered great assistance hitherto, and will likely send their labourers into the field, but the writer is unacquainted with their arrangements for this year. The Presbytery agreed to transfer Rev. Mr. Andrews from the Huntsville group to the Magnetawan district, and supply the former with a student in the meantime. The Rev. John McKay, who has been labouring successfully in Parry Sound, was re-engaged, and it was agreed to place his name on the roll of the Presbytery. Craighurst, a portion of the charge of the Rev. Geo. Crow, was separated, after due enquiry, from the other portion of the charge, and united to a new group to be known as Craighurst, Midhurst, Minesing, McCrae's and Hunter's Settlements, to be supplied by a student. Attention was drawn to a movement of the Lindsay Presbytery at Black River, which was considered as an encroachment, and it was decided to correspond on the matter. Mr. Findlay reported the success of means taken to allay a serious dispute at Jones' station about the name of the church, and the fact that the name "Bethel Church, Macaulay," has been unanimously adopted instead of a name previously given. The Presbytery received the report, thanked Mr. Findlay, and resolved in accordance with his recommendation to "Tender to Charles Jones, Esq., Falkenberg P.O., cordial thanks for the gift of an acre of land as a site for a church, and to recognize his praiseworthy conduct in foregoing his own views respecting its name, in order to secure peace and unity in the station."

The ordinary meeting of the Presbytery was held on Tuesday, at 11 a.m., and was attended by nearly all the ministers and five elders. The Rev. R. D. Fraser, M.A., was present, and invited to sit with the Presbytery. Mr. Findlay obtained leave of absence for four weeks with the object of recruiting his health. The Presbytery expressed sympathy with him on account of indisposition induced, as the brethren believe, by very arduous missionary work in Muskoka. Dr. Fraser's demission of the charge of First Gwillimbury was taken up. The decision was: "That the letter of demission lie on the table till means be taken to deal with the people with regard to a retiring allowance; that application be made in the usual way on Dr. Fraser's behalf for the benefit of the Aged and Infirm Ministers' Fund, and that application be made to the General Assembly for authority to retain his name with full status on the roll of Presbytery." Dr. Fraser, Messrs. John Gray, M.A., R. Rodgers, J. Leiper, A. Findlay, and R. Scott were elected representatives to the General Assembly. Dr. Fraser was elected by acclamation, Mr. Leiper by ballot, and the other names by rotation. The elders elected as representatives are Messrs. Thomas Dallas, R. G. McCraw, James Wedge, John Brown, jr., Richard McKee, and Joseph Telford. Dr. Cochrane was unanimously nominated as Moderator of the next General Assembly. Mr. Rodgers' resignation of the Convenership of the Presbytery's Home Mission Committee was accepted, to take effect at next ordinary meeting, and a committee was formed to prepare a resolution acknowledging Mr. Rodgers' zealous and faithful services. The undersigned was appointed his successor. The Presbytery resolved on Overtures, one contemplating a decrease of the expenditure of the Supreme Court, some portion of which is deemed unnecessary, and the other desiring an increase of representation of this Presbytery on the Home Mission Committee. A scheme for conducting Presbyterial visitation of congregations was presented by Mr. D. McDonald, and adopted as a general guide with discretionary use. On motion of Mr. Wm. McConnell, the Presbytery agreed to hold a visitation of the congregations of Central Church, Craigvale and Lefroy, within the the Central Church, on Tuesday, 15th April, at one p.m. A deputation consisting of Messrs. Leiper, D. McDonald, Alex. McDonald and Rodgers, ministers, Messrs. J. Wedge, and Alex. McDonald, elders, was appointed to meet at Singhampton, Wednesday, 2nd April at 10 a.m., to enquire into the condition of the congregations of Singhampton, Maple Valley and Honeywood. Mr. Pantou was appointed Convener of the Presbytery's Committee on state of religion and was directed to receive replies of Sessions and prepare

a report for the Synod. The Session records will be call for at next meeting, to be held at Barrie, on Tuesday, 27th of May, at 11 a.m.—Robert Moodie, Pres. Clerk.

INDUCTION.

On Thursday, the 20th ult., the Rev. Joseph S. Eaken, B.A., was inducted into the pastoral charges of Mount Albert and Ballantrae. The induction took place in Chalmers' Church at the former place. The day was beautiful, and this notwithstanding the bad state of the roads, doubtless aided in bringing together a congregation which filled the church completely. An appropriate and impressive sermon was preached by the Rev. James Carmichael, M.A., of Markham, from the words, "Put ye on the Lord Jesus Christ." The Rev. Mr. Dick addressed the minister called, in pathetic and loving words as to his duties and responsibilities as a pastor; and the Rev. Mr. McIntosh addressed the congregation in pointed and terse language as to their obligations. The sermon and addresses were of such a kind as to leave a good impression on all present, and marked the beginning of an important era in the history of the Presbyterian church at Mount Albert. In the evening there was a soiree which was well attended. Refreshments were partaken of in the dwelling house of Mr. O'Brien, and were creditable alike to the hands and hearts of the ladies of the congregation. Tea over, the people assembled in the church to listen to the speeches and music which followed. Mr. John Bruce was called to the chair, which he ably filled, evoking by his racy anecdotes well merited applause. Instructive addresses were delivered by Rev. Messrs. Bishop, Dick, Eaken, Carmichael of Markham, McIntosh, and Mr. Shuttleworth and Dr. Forrest. The choir of the congregation between the different speeches sang, accompanied by the organ most sweetly, some very beautiful hymns. In bringing the proceedings of the evening to a close the chairman stated that the soiree that evening was decidedly the best he had attended for many years, and he congratulated Mr. Eaken and the congregation on this as indicative of a happy and joyous future for both. We may here mention that this new charge has been a mission station for the past sixteen years, that 176 students of Knox College and 35 ministers had preached there during that period. The name of each gentleman who had preached and the date of his visit having been kept by Miss O'Brien, now Mrs. Dunn.

The love of society is natural, but the choice of our company is a matter of virtue and prudence.

Men of high or mean birth may be possessed of good qualities; but if they fall into bad company, they become vicious. Rivers flow with sweet waters; but, having joined the ocean, they become undrinkable.

It is unquestionably a great truth that, in any exile or chaos whatsoever, sorrow was not given us for sorrow's sake, but always and infallibly as a lesson to us, from which we are to learn somewhat, and which the somewhat once learned, ceases to be sorrow.

Nothing more powerfully argues a life beyond this than the failure of ideals here. Earth gives only fragments of humanity, fragments of heart, fragments of mind, fragments of charity, love, and virtue, and instead of being a world, is only a handful of seeds out of which a full-blown world might grow, but has not yet grown.

MEETINGS OF PRESBYTERY.

- OTTAWA.—In Knox Church, Ottawa, May 6th, at 3 p.m.
- WHITBY.—Meets at Oshawa on third Tuesday in April, at 11 o'clock a.m.
- QUEBEC.—In Quebec, on the third Wednesday of April.
- TORONTO.—On the second Tuesday of April, at 11 a.m.
- GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at 10 o'clock, a.m.
- BARRIE.—Special meeting in Central Church, Innisfil, Tuesday, 15th April, at 1 p.m.—Ordinary meeting, at Barrie, 27th May, at 11 a.m.
- SARATOGA.—Adjourned meeting, in Guthrie's Church, Harrison, on Tuesday, 5th April, at 3 p.m.
- PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.
- HURON.—In Knox Church, Godenich, on the second Tuesday of July, at 11 o'clock a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGE.

At the residence of the bride's father on the 26th ultimo by the Rev. Wm. T. Canning, John McCrum to Agnes, youngest daughter of Mr. Matthew Johnstone, all of Oxford, County of Grenville.

DEATH.

Died March 24th Hugh F. McFarlane infant son of Rev. A. McFarlane aged two months and twenty-one days.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XV.

April 13, 1879. } PROSPERITY RESTORED. { Job xlii. 1-10.

GOLDEN TEXT.—"Behold, we count them happy which endure."—James v. 11.

HOME STUDIES.

- M. Job xxxvii. 1-33. God mighty in strength and wisdom.
- T. Job xxxvii. 1-24. God unsearchable.
- W. Job xxxviii. 1-41. The Lord out of the whirlwind.
- Th. Ps. lxxxviii. 1-18. The complaint of the afflicted.
- F. Job xl. 1-14. Job humbled.
- S. Job xlii. 1-16. Property restored.
- S. James v. 1-20. Patient endurance.

HELPS TO STUDY.

The address of Elihu in which he seeks to vindicate the government of God, is suddenly interrupted by the coming up of a storm which rolls across the desert. Out of the midst of the storm-cloud and the whirlwind God speaks, proclaiming his Majesty, and rebuking the ignorance and presumption of Job and his friends. The Lord does not vindicate Himself. He arraigns before Him the trembling listener:—"Who is this that darkeneth counsel without knowledge?" In sublime utterances He reveals His omnipotence and wisdom. Job is overwhelmed by the greatness of these revelations, and when the voice is silent, he confesses his error and humbles himself before the Lord. Here our lesson commences which naturally divides itself into three parts:

1. *Job humbled Himself* vers. 2-6. He first acknowledges God's omnipotence. I know. He speaks from personal experience. God has shown him His infinite power and wisdom in contrast with the feebleness and ignorance of man. I know that Thou canst do everything. Here is absolute right, right which cannot err. Here is supreme power, for which nothing is too hard. Gen. xviii. 14; Jer. xxxii. 17; Isa. xlii. 13; Mark xiv. 36; No thought of Thine can be hindered (such is the correct reading). His purposes cannot fail. The progress of His kingdom cannot be stayed. The grand and awful truth of God's omnipotence is like the pillar in the wilderness; light and comfort to all who trust and love righteousness; darkness and terror to evil doers.

Job next acknowledges his own ignorance. He begins by repeating to himself the chastening words of Jehovah, chap. xxxviii. 2: Who is He that hideth counsel without knowledge, obscuring God's counsel by ignorant words, misrepresenting God's dealings with him. It is not man's place to question God. Those who complain most of God's doings often know the least. I am the man, Job says, who has been so foolish. It is I, then, who have spoken ignorantly, have uttered that I understood not. Even good men may err from lack of knowledge. The things of God, His ways and plans, are too wonderful for man: Ps. xl. 5; cxxxi. 1; cxxxix. 6. When man is brought face to face with God, then he discovers his own folly and nothingness. We cannot sound the depths of God. In lowly trustfulness is both strength and wisdom.

Job has now an answer for God—repentance and self-abhorrence. Before (chap. xiii. 22,) he had defiantly demanded to be heard that he might vindicate his own righteousness. God had taken him at his word (chap. xxxviii. 3) and bade him stand forth and answer His questions. Now Job speaks and entreats to be heard; now he will speak, but no longer defiantly. He again quotes the words of Jehovah. "Dost thou say, 'Demand of me?' Here then is my answer, nothing but confession and recantation." He is now in the true attitude before God as a humble learner. I have heard of thee—learnt something by instruction; but now mine eye, the eye of the soul, the inner light of faith, seeth thee. And what is the result? I abhor myself. Would we know our real character, the sinfulness of self? Let us look upon the holiness and purity of God. And when shall we see God? In the person and work of His only begotten Son. He that seeth Him hath seen the Father, John i. 18; xii. 45; the prayer "Lord, show me myself," is included in that other, "Lord show me Thyself." When the former is answered in and by the latter, then we are at once humbled and quickened, cast down that we may be lifted up. No sinful man can stand in the Divine presence without being self-condemned. Judg. xiii. 22; Sam. vi. 20; Ezra xi. 15; Ezek. xx. 43; xxxvi. 31; Luke v. 8.

II. *JOB EXALTED*: vers. 7-10. God vindicates him by rebuking the three who had unjustly condemned him. In their complacent self-righteousness they had doubtless regarded God's words to Job as a confirmation of their own opinions. Quickly are they undeceived. God's wrath is kindled against them who had remained unmoved in their self-sufficiency, while Job who abased himself before God in genuine penitence is acknowledged as His servant. The three are directed to offer a solemn sacrifice, the perfect number seven represents its completeness. They were to offer it for themselves, in patriarchal times, each being his own priest, and Job was to intercede for their acceptance.

There is no restoration without sacrifice. Through the offering of one substitute there is pardon and reconciliation for us. He gave Himself a ransom for many. The blood of bulls and rams could not take away sin; only by the offering of Christ once for all, we are cleansed and sanctified—Heb. x. 4, 10. The prayer of the righteous man availeth much—Jas. v. 16. Believers should pray much for others. It is one of the great works to which they are called as "priests unto God." We have an advocate better than all in the great High Priest—1 John ii. 1; Heb. vii. 25.

Even while Job was praying, the tide of his misery was turned. In seeking good for others, he obtained a double blessing for himself. In ceasing to think of self, prosperity and joy are recovered. Such is the study of Job. It reveals the loving-kindness of the Lord. In the end His love will vindicate itself—Jas. v. 11. Only trust Him.

OUR YOUNG FOLKS.

ELIJAH.

ELIJAH at proud Ahab's court
No longer may abide,
But refuge in the desert seeks,
At lonely Cherith's side.

But though we wander far from men,
The mighty God is nigh,
And even there our prayers can hear,
And there our wants supply.

And so the faithful prophet found
In his lone desert home,
For lo, with ample bread and flesh,
The ravens daily come.

"Give us this day our daily bread,"
Is no vain fruitless prayer,
And, if we trust, we shall be fed,
However poor we are.

THERE'S PLENTY OF TIME.

"HAVE you written that letter yet, Annette, thanking your Aunt for her New Year's gift?"

"No, mamma; where's the hurry? There's all the year before me."

"Have you been to call upon the sick cousin you have neglected so long? You promised you would do so the moment the Christmas and New Year's hurry was over."

"Well, so I will; there's plenty of time. Why, it isn't the first of February yet!"

"Have you completed the various pieces of unfinished work which troubled you so last year?"

"Why, no! Why should I hurry so? There are oceans of time; it's only the very beginning of the year."

"What have you done this year?"

"This year? Why, it's only a month old. Of course I haven't done much of anything. I do like occasionally in my life not to feel in a hurry; and surely, with a whole year before us, one has a right to idle a little. You know how I was hurried just at Christmas time."

"Ah, daughter, that's the very reason. Last January you thought there were 'oceans of time,' and you kept on till several months of the new year had run away, and into the thronging duties of those that remained you were obliged to crowd those which you had neglected because there was plenty of time. You never caught up with your work, and as the year drew to a close were in a state of nervous hurry and worry that made yourself and all around you miserable. Depend upon it, all you will ever have of this year is that which at any given moment you hold and utilize. Minutes are golden sands which pass in a continuous stream through our hands. We cannot delay them; they may not accumulate; one will push the other from the grasp, and we can never call it back again. If its work is not done in its own time, you can never do it in that which is appropriated to something else."

"But, mamma, what does a month amount to out of a whole year?"

"Just a month, dear—one-twelfth of the whole, thirty days, 720 hours, 43,200 minutes, 259,200 of those seconds which are the golden sands of time. Don't you think you will need those 259,200 precious grains before the year is out, Annette?"

I did not listen longer to the conversation be-

tween mother and daughter, but I thought how many of us are doing just the something—waiting to begin our work because a whole year lies before us. We have forgotten how last January slipped away, and February and March, and how summer with its lassitude stole upon us with our year's work scarcely commenced. With the autumn frosts, indeed, we woke to the thought of how much there was to be done, and frantically attempted to crowd the work of twelve months into three, making, of course, a most miserable failure. How few of us realize that there is but one first day of January, and that no day in the calendar duplicates itself. We have really no more time before us than we had the 31st of December. On the contrary, not so much. The year is but a succession of days, life but a succession of years. What we do we must do quickly, and I would like to say to all the boys and girls who desire to make 1879 a "Happy New Year," and at its close to enter upon another decade with rejoicing, remember that the past has gone; the future is not yet; all you have is the present moment. Begin now and fill it with some useful or pleasurable occupation, sure that the next will come full-freighted with as much as it can bear.

Nor will it do to say, as you look forward to a long life, stretching so illimitably before the eyes of youth, "There are oceans of time." Your life-work is work for a life, for every year, every hour, every day, every moment.

Have you not commenced it yet? Then you can never make up for the lost minutes. Think of this as the new year glides on its noiseless way, and do to-day's work *to-day*, not hoping to perform double labour to-morrow.

There is but one life-work worthy of the name before each one of us. Have we yet commenced that? Surely a whole life is but a short space in which to accomplish that whose results are to last to all eternity. Can we afford at any period to sit down carelessly before that and say, "There are oceans of time?" Rather let us all take as our motto for this and all coming years—"What thou doest, do quickly!"

A CHIP THAT COULD TALK.

THE following anecdote, related by John Williams, the martyr missionary to the South Sea Islands, will be new to many of our young readers. He was engaged one day hewing timber for a chapel, surrounded by many wandering natives. It was when thus employed that the incident occurred which he thus tells in his "Missionary Enterprise":

"As I had come to work one morning without my square, I took up a chip, and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. I called a chief and said to him: 'Friend, take this; go to our house and give it to Mrs. Williams.'

"He was a singular-looking man, remarkably quick in his movements, and had been a great warrior, but in one of his battles he had lost an eye. Giving me an inexpressible look with the other, he said:

"'Take that! she will call me a fool and scold me if I carry a chip to her.'

"'No,' I replied, 'she will not; take it and go immediately; I am in haste.'

"He took it from me and asked, 'What must I say?' I replied, 'You have nothing to say; the chip will say all I wish.'

"With a look of astonishment and contempt he held up the piece of wood and said:

"'How can this speak? has it a mouth?'

"I desired him to take it immediately, and not spend so much time talking about it.

"On arriving at the house, he gave the chip to Mrs. Williams, who read it, throw it away, and went to the tool-chest, whither the chief, resolving to see the end of the mysterious business, followed her closely. On receiving the square from her he said, "Stay, daughter; how do you know that this is what Mr. Williams wants?"

"'Why,' she replied, 'did you not bring me a chip just now?'

"'Yes,' said the astonished warrior, 'but I did not hear it say anything.'

"'If you did not I did,' was the reply, 'for it told me what he wanted, and all you have to do is to return with it as quickly as possible.'

"With this the chief leaped out of the house, and catching up the mysterious piece of wood he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouting as he went, "See the wisdom of these English people; they can make chips talk! they can make chips talk!"

"On giving me the square he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation I could but it was to him such a mystery that he actually tied a string to the chip, hung it round his neck, and wore it for some time. For several days after, we frequently saw him surrounded by a crowd, who were listening with intense interest while he told them of the wonders which the chip had performed."

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FROM Madame Pfeiffer we learn that "When a Malagasy father wishes to give a friend a striking proof of his friendship, he will give him his child—sometimes his only child! The child is then adopted by its receiver, the Government is informed of the arrangement; and a written document is sent to the second father, giving him full authority over it. The child takes the name of the adopted parent; is taken into his family; receives his name, and possesses every right enjoyed by his own children.

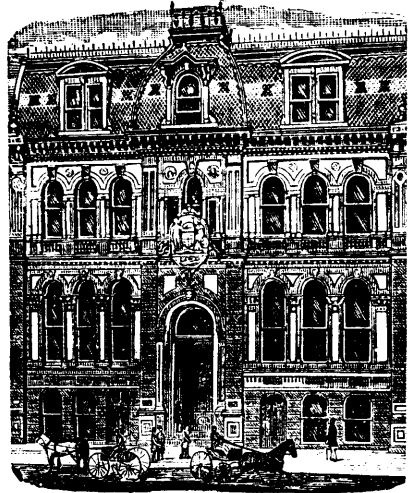
Prince Rakoto conceived such an affection for a Mr. Lambert upon their first becoming acquainted, that he wished to give him a striking proof of his respect and friendship, and thus offered him his best treasure—his only child! The offer was accepted. And "God so loved the world that He gave His only-begotten Son, that whosoever believeth in him should not perish but have everlasting life." No parent ever gave so great a gift even to his dearest friend, but God has given us Jesus, "while we were yet sinners!" even to die on our behalf!

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