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NOTES OF THE WEEK.

MR. JAMES BAIN delivered a lecture in the Bible-class room of College street Presbyterian church in this city, on Monday evening last, under the auspices of the Young Men's Christian Association connected with the congregation. The subject was "Geology and Genesis."

THE third and last paper on the New Testament Revision, by Mr. Mortimer Clark, will appear in our issue of next week. We have reason to know that not a few of our readers have been looking for it, and we trust that Mr. Clark may find time to be a more frequent contributor to the columns of the PRESBYTERIAN.

THE contracts for the erection of the new Queen's College building, at Kingston, were awarded on the 27th ult., as follows: Mason work, R. Tossell & Son, Kingston, \$25,236; carpenter work, W. Irving & Son, Kingston, \$14,955; gas and steam fitting, V. McNeil, Kingston, \$2,350; slating, G. Duthie, Toronto, \$920; Painting, plumbing, etc., W. Irving & Son, Kingston, \$3,142. Total—\$46,603. The work will be begun with the first favourable weather.

THE report of the hospital for sick children for the year 1878 shows that fifty three in-door patients were under treatment during the whole or some part of the year; and that 184 out-door patients received more or less attention during the same period. This is a most useful institution. It owes its existence and its continued usefulness to the exertions of a few charitable ladies in the city; and with the exception of the city grant of \$250 per annum, it is entirely dependent on voluntary contributions sent in without solicitation. The Secretary is Mrs. Samuel McMaster 537 Church street, Toronto.

PRINCIPAL MACVICAR, Professor Campbell, Rev. Messrs. Fleck, Wright, and Scrimger, and Mr. James Croil recently withdrew their names from the committee of the French Canadian Missionary Society. We understand that this step was rendered necessary to prevent confusion, especially in Britain, many thinking this Society was in connection with the Presbyterian Church. These gentlemen are among the most active members of the Executive of the General Assembly's Board of French Evangelization, and their names appearing on the Report of the other Society naturally led to confusion.

The scenes at the late state ball at Ottawa were sadly marred by the presence of several persons in a state of beastly intoxication. It appears that there was an unlimited amount of intoxicants provided. And yet our Governor-General had scarcely got through with his reception of the Good Templars' deputations, and his eulogy of their principles, when the state ball came off. It would need spectacles of great magnifying power to see the consistency between flattering the Good Templars one day, and the next, providing unlimited wines for men to make beasts of themselves with.

THE American Missionary Association which labours among the negroes in the Southern States and in Africa, has been offered £3,000 by Mr. Robert Arthington, of Leeds, Eng., for the purpose of establishing a mission station in the region north and east of the Victoria Nyanza Mission of the English Church Missionary Society. Mr. Arthington has already given £5,000 to the Church Missionary Society, £5,000 to the London Missionary Society, £1,000 to the English Baptist Missionary Society, and £1,000 to the American Board of Commissioners for Foreign Missions, and these donations will establish a line of mission stations nearly across the African continent.

THIS is the age of "Symposiums." The new editor of the "Congregationist," evidently intent on making his magazine a live organ of religious thought, has presented his readers this month with a symposium, on the question of revival services. The contributors are the Rev. R. W. Dale, M.A., Thos. Gowan, M.A., and Dr. Kennedy. Mr. Dale is as ponderous as usual, and includes in his list of Revivalists, John the Baptist, St. Bernard, St. Francis, Whitfield and Wesley. The ground is gone carefully over by this trio of symposiumists, and they argue that if these special services are judiciously managed by the right sort of men the probabilities are that good will come of them, all of which we most sacredly believe.

THE last regular meeting of the Students' Missionary Society of the Presbyterian College, Montreal, was held on Friday evening, Feb. 28th. The principal business of the meeting was the choosing of mission fields and the appointment of missionaries to them for the ensuing summer. Owing to the state of the funds of the Society and the continuance of the dull times, it was considered advisable to reduce the number of fields from five to four, and accordingly the following fields were taken up: Massawippi, Richley and Coaticook, L'Amable, Thanet and The Ridge, Cantley and Fortland. The following students were appointed missionaries. Mr. J. A. Anderson, B.A., to Massawippi, etc., Mr. Morrison, to L'Amable, Mr. McFarland, to Thanet, etc.; and Mr. Stewart, to Cantley, etc.

THE Committee appointed by last General Assembly to prepare a Hymn Book have sent proofs of the new collection down to Presbyteries for examination. It contains 278 hymns for congregational singing and eleven for the young. As the work of the committee is not yet completed it would be premature to sit in judgment on the merits of the collection; but it will do no harm to say that if Sabbath schools are to be restricted to authorized hymns, that part of the hymn book allotted to the young must be considerably enlarged. We also venture to express our satisfaction at finding that the collection comprises so many of

those well-known hymns which do not belong particularly to any denomination, but are the common property of evangelical Christendom.

LORD DUFFERIN, in his response to the address recently presented him by the Belfast Literary and Scientific Society, makes the following happy remarks on impromptu speaking. He said: "It may be some comfort to know that I believe no great speaker ever addressed a public assembly without feeling the greatest possible trepidation, and undergoing nervous tremours of which the uninitiated can have no idea. I myself have seen the legs of one of the most famous orators of the House of Lords, to whom that audience ever listened with continuous delight, tremble like an aspen leaf during the first moments of the delivery of his speech. I have seen a lord chancellor absolutely break down, and a prime minister lose the thread of his discourse. I will also let you into another secret. I believe that no good speech—no really good and excellent speech has ever been made without a considerable amount of preparation. I don't mean to say that a speech should be learned by heart, but unless a person who is called upon by one of those important efforts should condescend to saturate himself with his speech, carefully to think out, at all events, the skeleton of his discourse, and even in the solitude of his chamber, or, perhaps, which is better still, amid the din and bustle of a crowded street, should well revolve in his mind the words with which his ideas are intended to be clothed, in all probability his effort will not be worth a very great amount of attention." These utterances are worthy of consideration by Sunday School teachers and ministers, and all indeed who wish when speaking to say something.

THE Rev. Donald Ross, missionary-elect to Prince Albert, Saskatchewan, returned to Lancaster last week from the Maritime Provinces, where he has been lecturing on the North-west for the past month, with a view of inducing emigration thither, and at the same time for the purpose of interesting that section of the Church in the mission work carried on within the bounds of the Presbytery of Manitoba. We are glad to learn that Mr. Ross' visit East has been successful, and is likely to bear good fruit before long. He collected between \$300 and \$400 in Halifax, etc., to aid in thoroughly equipping the mission at Prince Albert. Mr. Ross lectured on Thursday evening of last week on the North-west in Calvary Church, Montreal. Mr. J. R. Dougall, of the "Witness," occupied the chair, and the attendance was good. The lecturer referred to the vast extent of the territory, the fertility of its soil, the salubrity of its climate, its natural resources, etc., etc. He showed its desirability as a field for emigration, its superiority to the Western States. He pointed out the fact that there is navigation for flat boats all the way from New Orleans to Edmonton on the Saskatchewan, if only some few miles of canal were made, and that the distance from Liverpool to Port Nelson on the Hudson Bay is less than from Liverpool to New York, that this route is open for at least four months in the year, and that by it emigrants from Britain could easily be brought in to the North-west. He closed with an eloquent peroration on the magnificent heritage of Canadians, and urged the fostering of a true feeling of Protestantism. We understand that Mr. Ross is to deliver his lecture at one or two points in Ontario before returning to his distant field of labour.

PASTOR AND PEOPLE.

WINDOWS IN SERMONS.

Quaint Thomas Fuller says. "Reasons are the pillars of the fabric of a sermon; but similitudes are the windows which give the best light." The comparison is very happy and suggestive. Often when didactic speech fails to enlighten our hearers, we may make them see our meaning by opening a window and letting in the pleasant light of analogy. To every preacher of righteousness as well as to Noah there comes the direction, "A window shalt thou make in the ark." You may go round about with laborious definitions and explanations and yet leave your hearers in the dark, but a thoroughly suitable metaphor will wonderfully clear the sense. There should, if possible, be one good metaphor in the shortest address, even as Ezekiel, in his vision of the temple, saw that even to the little chambers there were windows suitable to their size.

Windows greatly add to the pleasure and agreeableness of a habitation, and so do illustrations make a sermon pleasurable and interesting. A windowless chamber attracts no one. Our congregations hear us with pleasure when we give them a fair measure of imagery; when an anecdote is being told they rest, take breath, and give play to their imaginations, and thus prepare themselves for the sterner work which lies before them in listening to our profounder expositions. Even the little children open their eyes and ears, and a smile brightens up their faces; for they, too, rejoice in the light which streams in through our windows.

Every architect will tell you that he looks upon his windows as an opportunity for introducing ornament into his design. Of course ornament is not the main point to be considered, but still many little excellences go to make up perfection, and this is one of the many, and therefore it should not be overlooked. When Wisdom built her house she hewed out seven pillars for glory and for beauty as well as for the support of the structure; and shall we think that the meanest hovel is good enough for "the beauty of holiness?" Truth is a king's daughter, and her raiment should be of wrought gold; her house is a palace, and it should be adorned with "windows of agate and gates of carbuncle."

Illustrations tend to enliven and quicken the attention of an audience. Windows, when they will open, which, alas, is not often the case in our places of worship, are a great blessing, by refreshing and reviving the audience with a little pure air, and enlivening the poor mortals who have been rendered sleepy by the stagnant atmosphere of the meeting-house. A window should, according to its name, be a wind door, and admit the wind to refresh the audience; even so an original figure, a noble image, a quaint comparison, a rich allegory, should open upon the hearers a stream of happy thought, which will pass over them like a life-giving breeze, arousing them from their apathy, and quickening their faculties to receive the truth. Those who are accustomed to the soporific sermonizings of dignified divines would marvel greatly if they could see the enthusiasm and lively delight with which congregations listen to speech through which there blows a breeze of happy, natural illustration.

While we thus commend illustrations for necessary uses, it must be remembered that they are not the strength of a sermon any more than a window is the strength of a house; and for this reason, among others, they should not be too numerous. Too many openings for light may seriously detract from the stability of a building. A glass house is not the most comfortable of abodes, and, besides suffering from other inconveniences, it is very tempting to stone-throwers. When a critical adversary attacks our metaphors he makes short work of them. To friendly minds images are arguments, but to opponents they are opportunities for attack; the enemy climbs up by the window. Comparisons are swords with two edges which cut both ways; and frequently what seems a sharp and telling illustration may be wittily turned against you, so as to cause a laugh at your expense; therefore do not rely upon your metaphors and parables.

It is scarcely necessary to add that illustrations must never be low or mean. They may not be high-flown, but they should always be in good taste. They may be homely, and yet most beautifully; but rough and coarse they never should be. A house is dis-

honoured by having dirty windows, with panes cobwebbed and begrimed, and here and there patched with brown paper, or stuffed up with rags; such windows are the insignia of a hovel rather than a house. About our illustrations there must never be even the slightest trace of taint; nor the suspicion of anything that would shock the most delicate modesty. We like not that window out of which Jezebel is looking. Like the bells upon the horses, our lightest expressions must be holiness unto the Lord. We will gather our flowers always and only from Emmanuel's land, and Jesus himself shall be their savour and sweetness; so that when He lingers at the lattice to hear us speak of himself He may say, "Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue."—*C. H. Spurgeon, in "Sword and Trowel."*

SOCIAL DRINKING.

A few weeks ago, a notable company of gentlemen assembled in the ample parlours of the venerable and much beloved William E. Dodge in this city to listen to an essay, by Judge Noah Davis, on the relations of crime to the habit of intemperate drinking. The company was notable for its respectability, its number of public men, and the further fact that it contained many who were well known to be wine-drinkers,—unattached to any temperance organization. No one could have listened to Judge Davis' disclosure of the facts of his subject without the conviction that it was a subject worthy the attention of every philanthropist, every political economist, and every well-wisher of society present, whether temperance men or not. These facts, gathered from many quarters, and from the best authorities, were most significant in fastening upon the use of alcohol the responsibility for most of the crimes and poverty of society. Some of them were astounding, even to temperance men themselves, and there were none present, we presume, who did not feel that Judge Davis had done a rare favour to the cause of temperance in thus putting into its service his resources of knowledge and his persuasive voice. How many were convinced by the facts detailed that evening that they ought to give up the habit of social drinking, we cannot tell. The probabilities are that none were so moved, for this habit of social drinking, or rather the considerations that go with it, are very despotic. The idea that a man cannot be hospitable without the offer of wine to his guests is so fixed in the minds of most well-to-do people in this city that they will permit no consideration to interfere with it. People in the country, in the ordinary walks of life, have no conception of the despotic character of this idea. There are literally thousands of respectable men in New York who would consider their character and social standing seriously compromised by giving a dinner to a company of ladies and gentlemen without the offer of wine. It is not that they care for it themselves, particularly. It is quite possible, or likely, indeed, that they would be glad, for many reasons, to banish the wine-cup from their tables, but they do not dare to do it. It is also true that such is the power of this idea upon many temperance men that they refrain altogether from giving dinners, lest their guests should feel the omission of wine to be a hardship and an outrage upon the customs of common hospitality.

We have called these things to notice for a special reason. The company of wine-drinkers who made up so large a portion of the number that filled Mr. Dodge's rooms on the occasion referred to must have been profoundly impressed by the revelations and arguments of Judge Davis. They could not have failed to feel that by these revelations they had been brought face to face with a great duty,—not, perhaps, the duty of stopping social drinking, and all responsible connection with it, but the duty of doing something to seal the fountains of this drink which has contributed so largely to the spread of crime and poverty and misery. A man must, indeed, be a brute who can contemplate the facts of intemperance without being moved to remedy them. They are too horrible to contemplate long at a time, and every good citizen must feel that the world cannot improve until, in some measure, the supplies of drink are dried up.

Our reason for writing this article is to call attention to the fact that there is something about this habit of social wine-drinking that kills the motives to work for temperance among those who suffer by coarse and destructive habits of drink. Temperance is very rarely directly laboured for by those who drink wine.

As a rule, with almost no exceptions at all, the man who drinks wine with his dinner does not undertake any work to keep his humble neighbours temperate. As a rule, too, the wine-drinking clergyman says nothing about intemperance in his pulpit, when it is demonstrably the most terrible scourge that afflicts the world. There seems to be something in the touch of wine that paralyzes the ministerial tongue, on the topic of drink.

We fully understand the power of social influence to hold to the wine cup as the symbol of hospitality. It is one of the most relentless despotisms from which the world suffers, and exactly here is its worst result. We do not suppose that a very large number of drunkards are made by wine drunk at the table, in respectable homes. There is a percentage of intemperate men made undoubtedly here, but perhaps the worst social result that comes of this habit is its paralyzing effect upon reform—its paralyzing effect upon those whose judgments are convinced, and whose wishes for society are all that they should be. It is only the total abstainer who can be relied upon to work for temperance—who ever has been relied upon to work for temperance; and of Mr. Dodge's company of amiable and gentlemanly wine-drinkers, it is safe to conclude that not one will join hands with him in temperance labour—with Judge Davis' awful facts sounding in his ears—who does not first cut off his own supplies.—*J. G. Holland, in Scribner for March.*

THE CASUISTRY OF THE CONFESSORIAL.

The mistress and the Irish cook are in colloquy. "Indade, missus, and what for should I stale from ye? I must go and tell it all to the priest. I kneel down to confess me sins; and he asks me so many questions; there's nothing in me that he doesn't find out. I daren't tell *him* a lie. I must tell him just what I took from ye, and all about it; the tay, the sugar, the coffee, and all unbeknownst to ye. He asks me jist what it was all worth; and I must tell him to a penny; for I mustn't tell a lie to *him*, ye know. 'Is that all,' he says, says he. 'Ye stop and think, and tell me ivery thing;' and his eyes look into me verry sowl. And I takes care to put it high enough, to be sure of me sowl. Then he says to me, says he, 'Have ye got the money wid ye?' I says, 'Yes, Father B.' Ye know ye must have the money about ye whin ye go to confess. And thin he points up to the poor-box, hanging there before me eyes; and he says, says he, 'See that ye don't lave this house, till ye've put ivery penny of that ye stole into the box yonder, forment the post.' And I must do it, missus, just as he tells me, with his eyes looking at me so; or I go home wid a lie to the priest; and thin what's the good of confessing, and what becomes of me sowl? So what's the good to me, if I stales your sugar?"

The above was a veritable occurrence in the city of Boston, not long ago. It carries internal evidence of truth, so far as this—that an Irish servant would not be likely to originate the adroit casuistry of giving to the poor the proceeds of her pilfering. Some shrewder mind than hers started that idea. But is that the casuistry of the confessorial? A certain old Book declares of the Almighty, "I hate robbery for burnt offering."—*Congregationalist.*

WE read of a town in the West which has no police or constables, and in two years has spent but seven dollars of its poor fund. It has a population of three thousand. The cause of this happy condition is in the fact that it has no liquor shops.

MEN are habitually striving after place and power, as if there was happiness in being great and distinguished. If we read history or scrutinize the lives we see in our own day, we will conclude that the chief misery of the world is lodged in those who have reached public elevation.

YOU are to find Christian joy in your duties in the family, and in your duties outside of the family; in your every-day life at home and in society. The great truths of God's love, of the redeeming power of the Holy Ghost, of the watchfulness of God over men, and of his helpfulness toward them, are to have such an effect on your mind that when you enter upon your daily tasks you shall have power of hope in you so that you can extract joy from common things. There is where you must get your joy—in nature; in society; in social intercourse; in all things. Paul said he rejoiced even in infirmities.

OUR CONTRIBUTORS.

THE WORK OF THE HOLY SPIRIT.

A SERMON DELIVERED IN ST. MARK'S CHURCH, MONTREAL, BY THE
REV. J. NICHOLS.

"And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you."

These words point directly, for their fulfilment, to those marvellous manifestations of Divine power which made the Pentecost renowned in the history of the Church of God. There had been certain limited operations of the Holy Spirit under former dispensations; but, these were so partial, when compared with the promised fulness of the future, that He was spoken of as not yet come. By the utterances of the Prophets, on this subject, the brightest expectations unfolded before the ancient Church. She was taught to expect that the Spirit would descend upon her in mightier copiousness and power, and, that she might confidently rely upon His quickening and cleansing agency for success in her work of gathering humanity within her enlightened pale. Isaiah promised Him under the metaphor of water that should "be poured from on high," by whose influences "the wilderness shall be a fruitful field." Ezekiel spoke of Him as the great life-giver,—"I shall put my Spirit in you, and ye shall live." Joel promised His universal diffusion,—"I will pour out of my Spirit upon all flesh." And Zechariah predicted Him as the effective source of penitential sorrow,—"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn . . . and shall be in bitterness." On these assurances and prospects the Church had to live and toil for ages,—the voice of promise sank into the deep silence of centuries. Anon, it burst forth again; the "voice of one crying in the wilderness," rang amid the populations of Judea,—"I indeed, baptize you with water unto repentance; but He that cometh after me is mightier than I, He shall baptize you with the Holy Ghost, and with fire." And lastly, came the Master Himself, promising the Holy Ghost, in language more forcible and clear than any patriarch, prophet, or teacher, that had preceded Him.

Among the last utterances which fell from His lips, as He mounted the ascending cloud, were some words of direction to the disciples,—"But tarry ye in the city of Jerusalem until ye be endued with power from on high." They returned to the city with joy, and went to an upper chamber to await this promised power. In all probability it was the same room as that in which they had eaten the Paschal Supper, before the crucifixion; if so, it would be crowded with memories both grand and solemn. With the eleven, there were other followers of the ascended Christ—some one hundred and twenty in all. How deeply they would be stirred by the exciting prospects, and what questions would tremble upon their lips! "When would this promised gift descend?" "What would the Holy Ghost be like?" "In what manner would He come?" "What would be their experiences under His influence?" "What effect would His coming have upon the unbelieving Jews?" They could not answer one of these questions; but, they did that which was better—they obeyed their Lord and waited; they "continued with one accord in prayer and supplication." Day after day passed, but the Spirit came not; they looked, but no cloud told them that the heavenly gale was near. "Not many days hence,"—ten days have already passed since their Lord ascended; but still they tarry, with minds unwearied and with faith unshaken. The eleventh morning now dawns; the splitting clouds make way for the light, and suddenly a strange sound is heard. That sound roars like the rushing of a mighty wind—like some tremendous tornado threatening to tear up the very foundations of the city. What that sound is they know not; they look out through the windows, but, to their amazement, the half sleeping city is silent and tranquil. Now, they discover that the sound does not come sweeping over the hills and plains of Judea, as the wind would do, but downward, as from heaven. Then, as each one lifts his head, he sees a thousand lines of brightness, resembling sheets of flame, cloven into tongues, pointing from the skies, and crowning one hundred and twenty heads with fire. What mean those sounds of mighty

breathing and those riven sheets of flame? That noise is not wind—those streaks of supernatural splendour are not fire—Peter has the secret; but it is too great and important for him to keep, and so he makes it public property. Listen to him, "This is what was spoken by the prophet Joel 'And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh.'" This was just what they had waited for so long, and had prayed for so much, the grand power promised them in our text, the miraculous power by which they should heal the sick, and raise the dead—the Divine afflatus, which should enable them to proclaim the wondrous works of God to all nations and tongues.

Our text is full of these thoughts, let us look at some of them. All of them are of sublime importance to the Church of Christ, and to the world at large, but time will only permit us to note some of the most salient ones. Consider first.

THE HOLY SPIRIT AS A "COMFORTER."

This exegesis is opposed by many of the learned, chiefly because it is not warranted by classical usage. The original word is *Paraclete*, and may be translated *Monitor*, *Advocate*, or *Comforter*. Each of these has its champions, and each is supported by no mean arguments. The twenty-sixth verse seems to require that we adopt the word "*Monitor*." "But the Comforter-Monitor, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." But I am not so satisfied with the word *advocate*. I grant you, that it has the support of classical usage; I grant you also, that the circumstances of the disciples at this time may be favourable to it; but, it seems to me that the import of the word is decisively against its adoption in our text. Strictly, it means one who appears before a judge to vindicate, or defend, or to plead the cause of an absent client. This is the meaning which we attach to it in 1 John ii. 1, where Christ, our Paracletos, is designated "an advocate with the Father." That is, He appeals on our behalf in the high court of heaven, and pleads our cause before the eternal Father. But an advocate, in this sense, does not harmonize with the construction of the text. Here, our Paraclete is not to be absent from us, but to "abide with" us "forever." There is a beautiful propriety in the thought that Christ is our "advocate with the Father;" but this propriety is destroyed by the suggestion that the Holy Spirit discharges the same office within us.

But, it seems to me, that the word "Comforter," would be more agreeable to the scope of the passage before us, than either monitor or advocate. We do not claim that it exhausts the meaning of the original word; but it certainly conveys its meaning in part. The disciples were never in greater need of comfort than they were at this time. Their Master had just startled them with the distinct announcement that His departure from their midst would take place in a few hours, and, because of these things, "sorrow" had "filled their heart." He knew their feelings; He knew the pungency of their grief and the bitterness of their disappointment. He, therefore, looked upon them with a heart full of tenderness and pity; He felt for them more than a dying father would feel for the children who were about to become orphans in a friendless world. And He sought to comfort them in their sorrows—"It is expedient for you that I go away; for if I go not away the Comforter will not come unto you." "I will pray the Father, and He shall give you another Comforter." A few more hours, and He would be gone—He only came to stay a short time—but the "Comforter," would "abide forever." How appropriate the words! and, how marked and beautiful the antithesis! The disciples had found comfort in the presence of their Master, and when, by His death they should be bereft of His presence, the Holy Ghost should supply His place. He had only come to them on a short visit, but the "Comforter," should stay with them "forever."

And this "Comforter" is the property of the whole Church, to the end of time. Each living disciple of our Lord may claim a share in the Spirit's consolations. Brethren, Heaven's dealings with us are frequently mysterious, and, sometimes, they appear to be hard and cruel, too. The reason is, that our vision is too limited and weak to penetrate the deep things of God. But, true faith, in God and His word, teaches, that when we are bereft of those things which we

highly prize, the loss is intended to make room for greater blessings. The husband, wife, or child, to whom you so fondly cling, absorbed the affections which rightly belong to God. He, therefore, tore the idol from your heart, and left you bleeding and desolate. Then it was, that you were prepared to prize more highly the "other Comforter"—the Holy Ghost. Again, in times of health and vigour, you were so wrapped up in the interests of this busy life, so bent on amassing wealth, or winning fame, that you forgot God as the Giver of every "good and perfect gift." It became expedient, therefore, that a blast should prostrate you, and, that you should be driven to the private chamber, where affliction would afford you an opportunity for meditation and prayer. It was better for you to lose your health, than to run the danger of losing your soul. That was God's plan of emptying you of sordid passions, and of preparing you for spiritual blessings. In parting with earthly comforts, the path is cleared for loftier and more enduring joys,—a Divine "Comforter" within the heart, as an earnest of the "fulness of joy," and those "pleasures that are for evermore." How precious is a comforter amid this pilgrimage of bereavement and sorrow! The friend who clings to me in the day of gloom and trial, who whispers into my ear words of sympathy, encouragement and hope—is my comforter, my angel of light. He comes to cheer the heart harassed by misfortune, and to lift the load from the spirit that is crushed by grief. Such is this promised gift,—the "Comforter" from the Father.

True comfort does not consist of outward possessions, but of inward thoughts; it is not an external, but an internal property; it is not material, but spiritual, in its nature; it is not derived from the world around, but is a sublime pleasure imparted by the Holy Ghost. Hence, it transcends all earthly bliss as far as the full blaze of the sun transcends the faint twinkle of the distant stars. The Christian, full of the Holy Ghost, though as poor as Lazarus with his rags and scanty fare, is happier than the monarch in his wealth and sumptuousness if he is destitute of the Spirit's help. The Holy Ghost creates gladness within, and, on this account he is called the "Comforter." In the hottest furnace of affliction, in the day of bitterest grief, and in the darkest chamber of death, He is near to solace, to encourage and strengthen. He enabled the martyrs to triumph in the torturing flame, and He helps the dying father to resignedly commit his children to the fostering care of God. And he will be with us as long as we need a "Comforter;" His presence will be to us as the pillar of fire, to cast a Divine splendour over life's dark pathway, and go before us till we cross the chilling streams of Jordan.

Again, He is promised to the Church, as

THE "SPIRIT OF TRUTH."

This represents Him as one who leads, or guides into truth, as well as the Author of truth itself. Now, when we remember that it was by the agency of a lie that error obtained a footing in the world, we shall recognize the propriety of this designation. The woman believed a lie, and, in doing so, disbelieved and disobeyed God. From the Fall downwards, the world has been overrun with lies. A lying spirit, the "Father of lies," has breathed his soul breath upon the fairest scenes, blighting and blasting all that was once pure and harmonious. A lie, then, was the foundation of all the miseries, the superstitions and desolations which now curse mankind; and these multiplied disorders will only be rectified and corrected, in proportion as Truth gains the ascendancy. When, therefore, Christ announced the Holy Ghost as the "Spirit of Truth," He predicted a golden age,—a dispensation which must finally issue in the exile of all evil, and the enthronement of all that is good.

But what kind of truth is the Spirit sent to teach? Certainly not the facts of science—not metaphysics, or mathematics; not the mysteries of the elements, or the motions of the planets. His primary mission is to unfold the great scheme of human redemption, and to illuminate the human mind with its glorious facts. In other words, He came to open men's eyes, to unstop men's ears, to subdue men's consciences, and to lead men into the way of salvation. It was He who pricked the "three thousand" to the heart on the day of Pentecost; and it was by His influences that the "Lord added daily to the Church such as should be—*or were*—saved." "Now we have received not the spirit of the world, but the Spirit which is of God,

that we might know the things that are freely given to us of God." But while this was the primary object of His mission, and strange, nevertheless, as it may seem to you, the minds thus brightened by Divine truth, have become wonderfully successful in the investigations and discoveries of science. They have ransacked creation and they have discovered laws, and invented appliances, which were never "dreamt of by their philosophy" before. Thus, the same Spirit, whose special office is to teach men how they may be saved, has also taught them indirectly, how to track a comet, to weigh the sun, to measure the distances of the stars, to analyze the light, and, to do other things which have proved to be of infinite service to the human race. During the "middle ages," when Christianity was prostrate and almost lifeless, ignorance and superstition bore down the nations like an infernal incubus; but when Christianity recovered her feet, when the Spirit of the living God began to enlighten the human conscience, and animate the human soul, then arts, sciences, and philosophy began to flourish. Since then they have gone on flourishing, pouring their marvels of blessing upon the world with almost breathless rapidity. The Church herself, too, has been made a thousand times more useful. An apostolic enthusiasm has stirred her great heart, and she has gone into the dark places of the earth bearing the story of salvation to the lost. The effect of his first baptism upon Peter and the other disciples was passing grand; more than magic gifts were suddenly imparted to them. To Peter, it was like a new conversion; it transformed him into a new man; it made him utter things which were bold, pointed and staggering. Are we not amazed when we find an illiterate man enabled in an instant, to deliver addresses with fluency and force in a foreign tongue? But, we are equally astonished, when we see this same man, in the same instant, rise from the grossest ignorance respecting the cross and its victim, to the sublimest intelligence. A few days before, he had regarded Christ's death as disproving His Messiahship; but now, he is offering that same Christ as a Saviour; to the men who had murdered him. Only fifty days before, he fancied that His master had returned from the grave to erect an earthly throne; but now, with intrepid clearness, he proclaims Him "exalted a Prince and a Saviour, to give repentance and remission of sins."

Brethren, it was the Holy Ghost who imparted these gifts to Peter and his brethren. This is the agency which qualified them to preach the "truth as it is in Jesus." Not only so, but by this same agency, they were fitted to write down that "Truth" for the benefit of after ages. Years passed by after the words of Christ were uttered, and the miracles of Christ were wrought, before an authorized record of them was written. Now, had this record been dependent for accuracy and completeness upon the treacherous memories of men, I for one, might be inclined to doubt its correctness. But, when I read that the Holy Spirit was promised to "lead them into all truth," and to "bring all things to their remembrance," I have ample security on this question. Nothing spurious is admitted, nothing valuable is left out. And now, with this Book in my hand; with the light of its Divine Author radiating its pages, illuminating my intellect, and warming my heart, I can track the footsteps of Jesus Christ as He "went about doing good," and listen to His melting syllables, as He preached the gospel to the poor. Not only so, but He is the "Spirit of Truth" to every Truth-seeker. The most gifted men in our churches cannot discover spiritual things by their unassisted powers. The Bible, crowded though it is with revelations, promises, and facts, can be but a "dead letter" to us, unless the "Spirit of Truth" shall touch our intellects, and "unseal the sacred Book." We need Him every moment to correct our errors, to give clearness to our spiritual vision, to strengthen our understanding, and to fill our hearts with living light. The man thus helped, shall ascend stage after stage in Divine knowledge; revelation shall unfold new glories, and the Bible shall present fresh matter for thought and gratitude, while a secret voice shall whisper, "This is the way, walk ye in it."

Finally, the Spirit is promised to us as an indweller.

"HE DWELLETH WITH YOU AND SHALL BE IN YOU."

He dwelleth with you now in part, but He shall be in you more abundantly after my return to heaven. The men of the world "cannot receive" Him, because the powers by which He is to be distinguished and ap-

preciated are disordered and blunted; and, because all the avenues to their spiritual nature are choked by the "things of the world." But, in the case of the believer, these obstructions have been removed, and these disorders have been rectified. "He shall be in you"—we read the words with amazement, and ask, "Can it be possible that a being so gloriously majestic and pure, will dwell in souls so polluted as ours are?" "No," say some, "that is but a figure of speech, signifying that He shall assimilate our tempers, our feelings and desires to His holy will." Well now, a distinguished Biblical critic has laid down this canon of interpretation, "When a literal interpretation of the Scripture will stand, the farthest from it is generally the worst." We claim to be safe when we interpret this clause in its literal sense, that the Holy Ghost verily dwells in the believer. The disciples at this time, were about to lose the personal presence of their Lord; they expected that they were about to be left alone in a cold-hearted world. But Christ interposed with a promise of compensation. What a mockery of their woe and loneliness, to tell them that their minds, their affections and their wills, should be so manipulated by some mysterious agency, as to subdue them fully to His own will! Would this compensate them for their loss? Would this remove their sense of loneliness? Christ did not trifle with them in this manner. He plainly promised the Spirit's personal presence within them, to compensate for the loss of His own personal presence without. The Holy Ghost was to dwell within them, as the grand source of comfort, instruction and new spiritual life. This is certainly the meaning Paul puts upon the words, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" And again, "Know ye not that your body is the temple of the Holy Ghost, which is in you?" This indwelling of the Spirit is the glorious return of God to the rebellious soul. When God created that soul, He made it the temple of His own presence; but the soul soon cast Him out. Then Christ made the way clear for God's return; and by the breath of the Holy Spirit the temple is once more made meet for Jehovah's presence. Here then, is the token, that the old Adamic enmity is destroyed and the ancient communion of Paradise restored. "He shall be in you," to unseal the fountains of penitential grief, and to inspire you with that faith which binds the soul to the cross of Christ. "He shall be in you," to lull the turbulence of your passions, and to fill you with "joy and peace in the Holy Ghost." "He shall be in you," to remove the last pang of bitterness, and to pour the "oil of gladness" upon your troubled hearts. "He shall be in you," to give fervency and unction to your prayers, and sublimest melody to your praises. And, "He shall be in you," to "sanctify you wholly," and to make you, "meet for the inheritance of the saints in light."

Thank God for the precious gift. Brethren, Christ is often exalted before us in the Gospel, He is often preached to us in the Word; but, if our souls are to be saved, if the Church is to be sanctified, if the Divine glory is to brighten over the altars of Zion, the Holy Ghost must do the work. We may preach to you with all the lofty intelligence of a Paul, and with all the fiery eloquence of an Apollon, but still the word remains, "It is not by might, nor by power, but by my Spirit, saith the Lord of Hosts." If nature is to be verdant and fruitful, it must have rain and dew, as well as sunlight and heat. In like manner, if the "fallow ground" of our hearts is to be broken up, if the word of life is to take root, and produce fruits of righteousness, we must not only have the light and heat of the Divine Word, but we must have also, the outpouring of the Divine Spirit. To change the figure: those water-pipes which thread your city like network, are utterly useless unless limpid waters shall run through them to supply the thirsting people. So here, all the ordinances of the sanctuary are worthless channels, unless the waters of life those "rivers of living waters" pass through them to flood us with holy principles and refreshing joys. Do I address a poor, convicted, conscience-stricken sinner, one who is yearning for life and salvation? I say to you, "repent of your sins," and "ye shall receive the gift of the Holy Ghost." May we all be led by this Spirit to our waiting Saviour. Amen.

THE HOME MISSION FUND.

MR. EDITOR,—As the half-yearly meeting of the Home Mission Committee takes place on Tuesday,

the 25th inst., will you permit me to lay before the members of Committee, and the ministers and congregations of our Church, the following statements:

At the meeting of Committee held last October there was a balance against the Fund of over \$19,000. From that date to the present, loans have been effected to cover this indebtedness, and meet new demands from Manitoba and other special fields. Thus, for a portion of the year we have been paying interest less or more on \$20,000. I fear, unless very special efforts are made at once, that the conditional grants made last October, cannot be paid.

At that meeting in October the following resolution was passed:

"Whereas, the indebtedness of the Fund at this date exceeds \$19,000 nearly \$6,000 above the debt at the same period last year; Whereas the estimated expenditure of the current year is about \$43,000; and whereas, the Committee are satisfied that only by a strong and general effort the income of the year can be made equal to the expenditure; Resolved, that the Convener be instructed to request all the Presbyteries of the Church to use the utmost diligence to secure liberal contributions to the Home Mission Scheme from every Congregation and Station within their bounds, and hereby intimate that in the event of sufficient funds not being forthcoming prior to the March meeting of the Committee, they will be under the necessity of deducting a percentage from the claims of all Presbyteries for Supplemented Congregations and Mission Stations for the half year ending 31st March next, so as to equalize the expenditure with the income of the year."

"To equalize the expenditure with the income of the year," in plain language means the withholding from our missionaries and supplemented charges a portion of their scanty salaries. I dislike the very thought—but no other course is open to the Committee, unless we again come to the Assembly with a large indebtedness and ask for another special effort to reduce it—an expedient that for many reasons is greatly to be deprecated.

What is done must be done quickly. No time is to be lost. Are there not among our members, a few who can give large subscriptions to relieve the Committee at this crisis; and are there not congregations who have as yet given nothing, who will come to our aid, and wealthy congregations, who can add to their already generous contributions?

The missionaries to whom moneys are due greatly need it. Their resources are small at the best, and wives and children are dependent upon prompt payment for their comfort.

A large number of our Theological students from Knox, Montreal and Queen's colleges, are offering for summer work in destitute localities. The state of the fund at our meeting on the 25th, must to some extent, guide the Committee in their engagement.

The Committee have at the urgent call of the Church, appointed one of our ministers to the Prince Albert Mission, involving a large additional outlay. Mr. Ross will proceed as soon as navigation opens to his field, and must be sustained by the Church, in his efforts to recover what we have lost in that far off region.

I am well aware of the stringency in money matters at the present time. Many who gave largely in former years are unable to do so now. But this makes it all the more necessary that the humblest and poorest of our members give their little, in order to save the Committee making a large deduction on the grants promised. Yours very truly,

WM. COCHRANE,

Convener, H. M. Com.

Brantford, March 1st, 1879.

OUR LARGEST AND WEALTHIEST CONGREGATIONS ON THE LOOKOUT.

In the "Record" for March we find an article on "Our Own Church" which, in referring to "three of the largest and wealthiest of our congregations which are at the present time on the look-out for ministers" contains matter calling for remark. The writer says: In Crescent street Church, Montreal, during four years a large number of Canadian ministers have had a hearing; but, so far as we know, the idea of extending a call to any one of these was never entertained. This may open the eyes of some ministers who kindly supplied that pulpit while candidates from Britain were expected or when a call was pending and at other times to accommodate somebody. That congregation, it seems, judged every one of these not "suited to the charge," but who they were it does not say. We should like to have the names. If any one really went as a candidate to preach there, knowing what he was doing, he cannot object to be thus stig-

matized. But what of the others? Then "Knox Church, Toronto, has been for two years searching for a colleague and successor to Dr. Topp; and, if we are rightly informed, is as far from having succeeded as when it commenced." From this the reader is left to infer that the reason is that there are no men in Canada fit for that position, or who would be willing to work with Dr. Topp. With the exception of the late Dr. Inglis, we are not aware of any one having been asked; and it certainly is news for that congregation that they have for two years been "hearing" a large number of the best men of the Church as candidates. Again, "St. Paul's, Montreal, has begun to look out for an assistant, with faint hopes of success." Verily! The case prejudged! Scarce a hope that "the right man" is to be found! Next we are told that "money is no object with these congregations," although it must be, we suppose, with the candidates; and "the right man will be satisfied as to salary, unless his ideas are very exorbitant;" and "two large, influential congregations are holding out the golden sceptre." And so it is salary-seekers that are to be candidates, and the amount of salary is the main consideration now we understand, and any man on these terms who consents to preach in any one of these important vacancies, by doing so declares his purpose. He must name his salary. The larger his present salary and the greater his demands the more he will be thought of! He will be a first-class man, and if not "exorbitant" in his demands "will be satisfied."

But what means the beautiful figure, "holding out the golden sceptre?" Is the "ablest and wealthiest congregation" the great oriental despot who in infinite condescension will allow a poor trembling suppliant, Esther-like, to approach and ask a salary as a favour? Is gold the object of this abject petition?

Next, certain questions are suggested as worthy "of serious consideration. First. Have we talent in the country equal to the requirements of the Church? Second: Have we educational appliances necessary for the fullest development of native talent? Third. Is there, or is there not a prejudice more or less against our own young men? Fourth: Are these large congregations, or are they not, too fastidious—unreasonably hard to please? Fifth. What remedy should be proposed to meet the difficulty? Must the other churches go and do as Crescent street is doing—import a man superior to any of our Canadian ministers?" Some of your readers may think that while the condition of so called important and first-class vacancies in being for such lengthened periods without a pastor is a matter requiring serious consideration, the above questions should be passed by as not deserving of any consideration. Nevertheless we will propound, as old Bunyan says, our answer to the specious queries. First, we have very few good men of talent who will consent to be candidates for the "golden," prize on the terms proposed; they will rather remain where the Lord has humbler work to do. The talent of our Canadian ministers needs no vindication, and it is passing strange that our church organ can question it. The second question is a reflection on our colleges with which any one acquainted with other colleges and halls can have no sympathy. Third: There is a prejudice, of which St. Paul's Church Montreal, is an illustration in its "faint hopes of success" before it has begun "to hear." "A prophet is not without honour" etc., and as was the Master, such will be the servants most like Him. Fourth, we only here repeat the advice which the wise Princeton theologian gave his students many years ago. "Gentlemen, when you go to the country to preach put your best sermon in your pocket, but when you go to the city put your best coat on your back," we may add especially in such congregations as Crescent street, St. Paul's Montreal, and Knox's Toronto. Fifth: As a remedy we suggest to the congregations, "Desire the sincere milk of the Word" and not the popular address and wisdom of this world that will draw; and be less stylish in the worship of God—"not conformed to this world." And lastly let our ablest and wealthiest congregations and for that matter others who have less gold to offer, please themselves about importing; our best men of talent are above envy in this thing; they ask no protection from the Assembly or any other power, and will rejoice if through the sinful prejudice of the laity, the church can secure a Hall, a Taylor or a Duryea, or even another Topp or Robb, or Clark, or Laidlaw, or McLeod. The result will be to keep our rising men where they are, and thus equally important charges

will not be sacrificed in the interests of our "wealthiest" congregations, and the Church as a whole will be benefited. One thing however is certain, that the spread of such sentiments as underlie the article in the "Record" will do incalculable injury to our Church both at home and abroad. We have scores of men who, if they were in the position, and had a salary sufficient for comfort, would, under the stimulus of city life and a wider sphere, in a few years become equal to those to whom we look up with admiration for their character and attainments and with gratitude to God.

For the Presbyterian

JESUS, MY REFUGE.

"A hiding place from the wind and a covert from the tempest; as the shadow of a great rock in a weary land."—ISA. xxxiii. 2

Oh, grateful shelter from the storms of life,
From cares corroding and from worldly strife;
Fain would my panting soul Thy shadow seek,
And, sheltered safe, in grateful accents speak
Of all Thy love to man, whose strength Thou art,
Whose refuge sure, the uplifter of the heart
Of him who strives to seek Thy safe retreat,
And loves with thee to dwell, and at Thy feet
Lay sorrow's burden down; Thy gracious gift
Accepts with thankful heart, nor seeks to lift
With sinful hands once more the heavy load,
That bars the soul's communion with his God;
And there would I in calm repose abide,
Safe as the Rock in which I seek to hide.

J. IMRIE.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following sums in aid of this society are thankfully acknowledged.

Per Major Martin: Tilbury East, \$14.25. — per Wm. Ness: Wauhaushene, \$21.00 — per F. A. McDonald: Nipissing Mission, \$68.10 — per D. B. McDonald: Ardrea, \$3.25. — per J. K. Wright: Wardsville, \$2.20; Newbury, \$4.40 — per D. James: Friends, Hamilton, \$23.00 — per R. B. Smith: Mandaamin, \$3.06 — per D. McColl: Westminster, \$32.65. — per S. H. Eastman: Merriton, \$21.90; St. Catharines, Haynes Ave. Church, \$18.95; other friends, \$8. — per Jas. Scroggie, Jr.: College Street Sabbath School, \$10.85; College Street Bible class, \$8. — per S. Cartuthers: Cobocook Mission, \$73; Head Lake Mission, \$9; Digby Mission, \$42; Mad Lake Mission, \$24. — per A. Robertson: J. Patterson, Holland, \$1; John Jamieson, \$2. — per J. Bryden: Scotia, \$3.50; Emsdale, \$9; Ryerson, 2.50.

The amount received being not sufficient to meet expenses, the Society has once again to trust to the liberality of the kind friends who have ever assisted it in promoting the object for which it was established.

A. B. DOBSON, Treasurer.

Knox College, 3rd March, 1870.

THE LATE JOHN BRYDEN.

Each year it has been our painful duty to record the death of some promising young student, and the present session we are sorry to say has proved no exception. On Sunday, the 23rd ult., John Bryden, student in theology of the first year, breathed his last; a victim to disease of the lungs, the foe of so many of the profession.

Mr. Bryden was born in Lockerby, Scotland, and along with his parents came to Canada in 1856. They settled in the township of Oxford, County of Kent, where they remained for a short time, then moved into the village of Duart, in which the son passed his opening manhood and made his youthful friends. He was a general favourite, and his early death has filled the village with deep grief. When quite young he took a decided stand on the side of truth, and in every enterprise which tended to the glory of God and the good of his fellowmen he threw the whole weight of his earnest, ardent nature.

He taught some years, and had some intention of studying law, but after serious consideration was led to dedicate himself to the ministry of the Gospel. He passed some time in preparation at Hamilton Collegiate Institute, where he was universally beloved, and the school showed their respect for their former comrade by turning out *en masse*—both teachers and pupils—and accompanying the remains between the stations on its way home.

He passed his second year at University College, and this year entered theology in Knox College, intending to resume his University course as soon as circumstances permitted.

During the summer he laboured with much zeal and success in Muskoka, and his many friends there will learn with regret of his early demise. During the winter in connection with his theological studies he

took an active part in mission work carried on by the students, and more especially in connection with Davenport mission, where he preached his last sermon on 19th January. Here as usual he made many warm friends, who paid him every attention during his illness. From the commencement of his sickness he seemed to have a presentiment of its fatal termination although he kept up manfully. Hope was entertained until about a week before his death, when it became apparent even to those who were loth to be convinced that death was at hand. His friends were sent for and reached here some days before his death. He was conscious to the last, and, while longing for the sake of his mother to stay longer here, yet resigned himself to the will of the Great Head of the Church. The professors of the College join with his fellow-students in lamenting the sudden removal from their midst of one who seemed, a few brief weeks ago, destined to a long life of great usefulness in the Master's service.

But while we sorrow, we "sorrow not as those that have no hope," for, though his sun has set, it set—

"As sets the morning star, which goes not down
Behind the darkened west, nor hides obscured
Among the tempests of the sky, but melts away
Into the light of heaven."

PRESBYTERY OF LONDON.—This Presbytery met in Dorchester, on the 25th ult., for the ordination and induction of Rev. A. H. Kippen into the charge of Dorchester and Crumlin congregations, and other business. Notwithstanding the inclemency of the weather the church was filled to its utmost capacity. At the ordination service, Rev. Mr. Cuthbertson, of Wyoming, preached, and Rev. Messrs. Murray and D. Camelon, of London, addressed the minister and people in suitable and earnest terms. Mr. Camelon presided at the meeting of the Presbytery. After the induction services Mr. Kippen, the newly inducted pastor, received a hearty welcome from the congregation. A call was laid on the table from the congregation of Belmont to the Rev. Kenneth McDonald, of Wilhamston, and of the Presbytery of Glengarry, promising \$800 and manse, with expenses of removal. The call was sustained, and notice ordered to be forwarded to the Clerk of the Presbytery of Glengarry. Mr. Camelon was appointed a commissioner to prosecute the call at the Bar of the Glengarry Presbytery. A communication was read from the Rev. John Abraham, of Watford, intimating his resignation of the charge of Watford and Main Road congregation. It was agreed to let the resignation lay on the table, and cite parties to appear for their interests at the next regular meeting in March, at London. The Presbytery then took up consideration of the call from Parkhill congregation to the Rev. Mr. McEachren, of Glencoe. Mr. McEachren signified his intention of accepting the call, with the permission of the Presbytery. It was moved and seconded that the Presbytery grant the translation, and the motion carried. Rev. Mr. McEachren will be inducted into his new charge on Wednesday, the 12th March, at 11 a.m., Mr. Galloway to preach, Rev. Mr. Duncan to address the minister, and Rev. Mr. Hector Currie to address the people. The Presbytery then adjourned to meet in London, on the 17th of March, at two o'clock.—G. CUTHBERTSON, Pres. Clerk.

A VERY enjoyable and interesting tea-meeting took place in the evening at the manse in connection with the Dorchester Presbyterian church. After tea, a musical and literary programme was furnished, the newly inducted pastor, Rev. Mr. Kippen, occupying the chair. Addresses were delivered by Revs. Messrs. Camelon, Eakins, Lund, and Cameron, and music was furnished by the Belmont Presbyterian church choir, under the leadership of Mr. James Campbell. A very large number of people were present.

A GOOD deal of nonsense is uttered, now-a-days, about the alleged growing disrepute into which Calvinism is falling. Certainly there is no evidence of decadence on the part of the churches on this side the Atlantic which hold to sturdy Calvinism. And in England the two ecclesiastical bodies which have grown most rapidly during the last twenty years, are the Calvinistic Methodists, who have increased 171 per cent., and the Presbyterians, who have increased 135 per cent. In the meantime the Unitarians have only increased thirty-two per cent., which, with the exception of the Society of Friends, places them lowest in the list of ecclesiastical growth.

BOOKS AND MAGAZINES.

St. Nicholas.

New York: Scribner & Co.

Among the many papers in "St. Nicholas" for March, "An adventure on an Iceberg," with its striking and beautiful illustration will prove very attractive to the young people. The article headed "A Wonderful Candle" is written in a simple and pleasing manner and at the same time furnishes an instructive history of artificial lights, from the reed or rush dipped in oil down to the latest application of electricity.

The Gold-room and the New York Exchange and Clearing House.

By Kimahan Cornwallis. New York. A. S. Barnes & Co.

This is No. 8 of the Messrs. Barnes "Atlas Series," of publications. It will be of special interest to those whose circumstances and pursuits, to a greater extent than those of others, involve important monetary transactions; but even the general reader will be, at least, amused by the history of the mania for speculation in gold, which ran its course during the American civil war, the details of which read like some romantic tale.

Scribner's Monthly.

New York: Scribner & Co.

The March number of "Scribner" contains an important contribution to financial literature in the shape of a paper on "The Commercial Crisis of 1837," by Professor Sumner, which includes an account of the disastrous "Pennsylvania experiment." There is also an interesting article on "Some Western Schoolmasters," by Edward Eggleston, with anecdotes throwing a great deal of light on the progress of education. The illustrated papers, such as "A College Camp at Lake George," "The old Mill at Newport," and "A Buffalo Hunt in Northern Mexico" are very attractive.

The Fortnightly Review.

Toronto: Rose-Belford Publishing Co.

The number of the "Fortnightly" dated January 1st 1879 contains "The Scientific Frontier," by Lieut.-Gen. Sir H. Norman, K. C. B.; "George Henry Lewes, by Anthony Trollope," "Political Economy and Sociology," by T. E. Cliffe Leslie; "The London Medical Schools," by William G. Thoms; "Some Phenomena of the Imagination," by Lord Houghton; "Rural Roumania," by T. Wemyss Reid; "The English School of Jurisprudence," by George Saintsbury; "Sir Stafford Northcote—A Rejoinder," by M. E. Grant Duff, M. P.; Home and Foreign Affairs.

The Southern Presbyterian Review.

Columbia, S. C.: Presbyterian Publishing House.

We have received the first number of the thirteenth volume of this publication, being the number for the first quarter of 1879. It contains "The Diaconate," "The influence of Theories of the Will on Theology," "The Freedom of the Will in its Theological Relations," by the Rev. Professor J. L. Girardeau, D. D., Columbia Theological Seminary; "A Plea for the study of Hebrew," by the Rev. F. W. Lewis; "Plans of Church Finance," "Presbyterianism," by Rev. D. E. Frierson; "The Revised Book of Church Order," by Rev. Stuart Robinson, D. D., Louisville, Ky.; "Ethics of the Fathers," by Professor Meyrowitz, Critical Notices; Recent Publications.

The Eclectic Magazine.

New York: E. R. Pelton.

We have received the February number of the "Eclectic." It aims at supplying readers on this continent with a selection of the best matter that appears in the English magazines. The present number contains articles from "The Contemporary Review," "The Fortnightly Review," "Belgravia Magazine," "Temple Bar," "Blackwood's Magazine," "Macmillan's Magazine," "Cornhill Magazine," "Good Words," "Chambers' Journal," and "Fraser's Magazine." The frontispiece is a very well executed portrait of the Marquis of Lorne, and the number contains a short biographical notice of the same nobleman, by the editor. The article on "The greatness of England" by Goldwin Smith, and which first appeared in the "Contemporary Review," is written in the Professor's best style, and bears marks of careful

thought and very extensive reading. There is a characteristic poem by Professor John Stewart Blackie. The "Eclectic" is published monthly; and each number contains a large supply of choice current literature.

The North American Review.

New York: 551 Broadway.

The leading article in the March number of the "North American Review" is a symposium on Negro suffrages, by Senators Blaine and Lamar, Gov. Hampton, Representatives Garfield and Stephens, Wendell Phillips, Montgomery Blair, and ex Gov. Hendricks. Mr. Blaine opens and closes the discussion. He claims that the Negro was wisely and justly enfranchised, and should not be deprived of his right to the ballot, but that he is practically disfranchised by intimidation. Messrs. Lamar, Stephens and Hampton, insist that the political liberty of the Negro is not seriously interfered with. Hampton says that a qualified suffrage would have been better for the Negro, and Stephens declares that if an attempt should be made to deprive the Southern States of their present representation in Congress on the plea that the Negro is not allowed to vote in accordance with his convictions, it would be the most wanton outrage that ever was undertaken in any country. Mr. Blair takes the ground that Negro Suffrage is and always must be a failure. Wendell Phillips asserts that the coloured voters have exhibited as much wisdom in politics as have their white neighbours. Gen. Garfield thinks that coloured suffrage has been more than fairly successful, and says that the era of peace and good feeling will come only when the Negro shall be allowed to cast his ballot and vote without interference of any kind.

Sunday Afternoon.

An article on "Changing Creeds," in the March number of "Sunday Afternoon," points out the dangers of the "negative method" in theology. Its views are perhaps more correct than fashionable. We think the following sentences well worth quoting.

"Any school of thought, philosophic as well as religious, that takes its origin and finds its support in negations, contains the pledge of its own destruction. Either it will give way before opponents who can vindicate a positive teaching, or it will gain a triumph which will be suicidal. Grant it the completest proof of all its denials, and unless it has a residuum of living affirmations, it will itself sink in the general collapse. Samson may pull down the house of Dagon but must be content to say 'Let me die with the Philistines!'"

The number also contains a biographical sketch of Professor Faraday. His views of the relation of science and religion are given in the following paragraph:

"Paraday's religion was of the life rather than of the lips. 'In my mind the religious conversation is generally in vain,' he said, yet he was never ashamed to express his religious belief. 'I am,' he wrote in answer to a lady who wished to study science with a view to its bearing on religion, 'of the very small and despised sect of Christians known, if known at all, as Sandemanians, and our hope is founded on the faith that is in Christ.' Again he wrote, 'The Christian is taught of God, by His Word and the Holy Spirit, to trust in the promises of salvation through the work of Jesus Christ. He finds his guide in the Word of God and commits the keeping of his soul into the hands of God. He looks for no assurance beyond what the Word can give him; and if his mind is troubled by the cares and fears which may assail him, he can go nowhere but in prayer to the throne of grace and to Scripture. The Christian religion is a revelation. The natural man cannot know it. . . . There is no philosophy in my religion! . . . But though the natural works of God can never by any possibility come in contradiction with the higher things that belong to our future existence, and must with everything concerning Him ever glorify Him, still I do not think it at all necessary to tie the study of the natural sciences and religion together, and in my intercourse with my fellow creatures that which is religious and that which is philosophical have ever been two distinct things.'"

POMARE, the Queen of Tahiti and Moorea, died last September, in the seventieth year of her age. When she was born, missionaries had just come to the South Sea Islands, but not a single convert had been won to Christ. When Pomare died she had been many years a faithful Christian, more than 300 islands had become wholly Christianized, and on nearly all the rest Christian workers are making known the Gospel.

The triumphs of the Gospel on the Island of Samoa should fix their impress on every heart. Only thirty-six years ago the people were barbarous, without a written language. The whole population—34,000—are now professed Christians, church-going, Bible-reading, earnest in prayer and effort, sending the Gospel and missionaries to other islands, with sixty students in their Theological Seminary, from which they send out some twenty yearly, and in their poverty give more than \$5,000 a year.

WORDS OF THE WISE.

WHAT ought not to be done, do not even think of doing.—*Epictetus.*

PEACE among men is the consequence of peace in men.—*Viracand.*

THE history of many a Christian has for its chief data his so-called holy resolutions.

THE truest end of a life is to know the life that never ends.—*William Penn.*

GOD has promised forgiveness to your repentance; but He has not promised a to-morrow to your procrastination.

EVERY sin is a further burdening the soul; it is the pawning of the precious soul, which cannot be redeemed but by the blood of Christ.

A GOOD conscience is a continual feast; and a mind at peace through Christ is the ante-past of heaven.—*Bishop Reynolds.*

NEVER be sorry for any generous thing you ever did, even if it was betrayed. You cannot afford to keep on the safe side by being mean.

A CHRISTIAN prays, not that he may bend the will of God according to his own will, but in order that he may shape his will according to God's.—*Lange.*

WHAT a choice word is that of our English version, a rare compound of precious things, love and kindness sweetly blended in one,—"loving kindness!"—*Spurgeon.*

NO man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind.—*Phillips Brooks.*

FAITH is the key that unlocks the cabinet of God's treasures; the King's messenger from the celestial world, to bring all the supplies that we need out of the fulness that there is in Christ.

THE Creator works no miracles to bring back its lost whiteness to the snow. But the whole array of his miracles has nothing to compare with what he has done to restore your soul's lost purity.—*Congregationalist.*

THERE are men in the world who wear a girdle of fret, as trying as any friar's, to annoy themselves. They fancy that in such experience is to be found the highest fulfilment of religious duty, and the truest expression of this world's probation.—*Rev. Stephen H. Tyng.*

THE great need of the Church is this: that we should cease from our own wisdom which is folly, as well as from our own strength, which is weakness, and from our own righteousness, which is filthy rags; and that we should put ourselves in God's hands, to live in Him, on Him, and for Him alone.

THE prayer-meeting that has the children and youth in it, is the one that gives most promise of continued prosperity. As the old pass away, there will be in such a meeting others to take their places and carry on the work. Besides, the presence of the young gives an air of vivacity and vigour to the services that is full of encouragement.

THE earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to the one who rushes zealously toward some object lying beyond them.—*Timothy Dwight, D. D.*

WHAT is there that we could desire should be in a Saviour that is not in Christ? What excellence is there wanting? What is there that is great or good, what is there that is venerable or winning, what is there that is adorable or endearing, or what could you think of that would be encouraging, that is not to be found in Christ?—*J. Edwards.*

"LEARN of me"—what to do? To make the world, to raise the dead, rebuke the winds and waves? No, to be "meek and lowly;" to wash one another's feet; not to build churches or erect hospitals; not to fast forty days and forty nights; not to go barefoot on a pilgrimage to Jerusalem; not to wallow naked in the snow as St. Francis—no, to be "meek and lowly."

THE spirit of self-sacrifice is one of the great beauties of holiness. It is a spirit that will sweeten happiness and lighten troubles; and when the soul is ready to wing its flight to its eternal home, it will have the unspeakable consolation of knowing that it has not lived for itself; that it has left the world happier and better in some degree than it found it; that it has been faithful to its earthly mission. So will it listen with unutterable bliss to the sentence, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."—*Selected.*

"WORLDINGS are eager to find access to what are called 'the higher circles.' For this they study, labour, make haste to be rich, indulge in flatteries, do ignoble homage. But after they gain access, what then? It is but vanity and vexation of spirit. 'The fashion of the world passeth away;' the gilded scene is but for a moment; the highest circles disappear like the fleeting visions of the night. But look at the higher circle to which saints are admitted! Here is the portrait given by the apostle: 'But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.'"
—*Zion's Herald.*

THERE are but few who have the moral courage to act up to their convictions. Many see the light and rejoice in it. They take a noble stand for the truth, but do not maintain the stand they have taken. If there is a thin place in your argument, it will be found by the searching winds of winter; so if you are wanting in moral integrity, persistent opposition from your friends will drive you from the position you have taken for the truth. A vessel may appear sound which, when the storm arises, cannot bear the strain that is made upon it. Many a one can talk well in meeting who, so far from sealing his testimony with his blood, will not consent to bear in consequence of it the slightest reproach.—*Exchange.*

Scientific and Useful.

If chickens have cholera give them wet food for a few days, well stirred into one feed a teaspoonful of sulphur, and into the next about a teaspoonful of powdered charcoal, and so alternate the food for about three days.

VEGETABLE physiologists used to think that leaves absorbed dew and rain until a Frenchman named Duchartre, in 1857, reversed this view, and his opinion was adopted by botanists. Practical gardeners, however, have never been converted, and they freely syringe their plants under certain conditions. And now the Rev. Mr. Denlow in England has, after many experiments, concluded that dew is not absorbed at night, but that absorption takes place at sun rise, when transpiration is begun, and the water on the leaves is sucked.

SPICE CAKE.—One cup butter, one cup sugar, beaten together to a cream. Two eggs well beaten, one teaspoonful ginger, one teaspoonful of cinnamon, one of cloves, half a nutmeg, one cup of cold water, or milk, flour to make as thick as pound cake, and one teaspoonful soda beaten into one cup of molasses till it foams and poured into the batter the last thing. If adding the molasses makes the batter too thin add more flour. Put into a well buttered pan immediately, or into cake-cups and bake till well done but not scorched or dried. Less time is required to bake in cups than in a cake pan.

BOXWOOD.—There is danger that the supply of boxwood is falling short of the demand for engraving purposes. For some years the supply has diminished in quantity and risen in price. The best comes from the Black Sea, but the forests there have hitherto been preserved by the Russian Government, and it is not likely that they will be opened to supply the markets of the world at present. Next to boxwood English engravers are said to prefer hawthorn. We believe that Canadian birch has been used with some success. At any rate, there is an opportunity for some one to provide a substitute, natural or artificial, for this rare and beautiful wood.

FOR MAKING BREAD BY ADDING CORN-MEAL MUSH.—Make two quarts of white cornmeal into mush by boiling it in either water or milk; milk is the best. Let it cool slowly for an hour. While cooling sift eight quarts of flour into your bread bowl. Make a hole in the centre of the flour; stir in warm milk or water; mix in a portion of the flour and a tea-cup of good hop yeast, or a cake of dried yeast, or such yeast as one is accustomed to use. Cover and let it stand over night. In the morning knead well and make into loaves. Set by the fire. It will be light in a short time. Bake thoroughly. This makes very sweet, light bread; will keep moist much longer than any other, and saves flour.

UNDERCLOTHING.—Dr. Hall says put on your flannels, and that nothing better can be worn next the skin than a loose, red woollen shirt; "loose," for it has room to move on the skin, thus causing a titillation which draws the blood to the surface and keeps it there, and when that is the case no one can take a cold; "red," for white flannel pulls up, mats together and becomes tight, stiff, heavy and impervious; "woollen," the product of a sheep, not of cotton wool, because that merely absorbs the moisture from the surface, while woollen flannel conveys it from the skin and deposits it in drops on the outside of the shirt, from which the ordinary cotton shirt absorbs it, and by its nearer exposure to the exterior air it is soon dried without injury to the body.

DEPTH OF AMERICAN LAKES.—There is a mystery about the American lakes. Lake Erie is only 60 to 70 feet deep. But Lake Ontario is 592 feet deep, 230 feet below the tide-level of the ocean, or as low as most parts of the Gulf of St. Lawrence; and the bottom of Lakes Huron, Michigan, and Superior, although the surface is much higher, are all from their vast depths on a level with the bottom of Ontario. Now, as the discharge through the river Detroit, after allowing for the probable portion carried off by evaporation, does not appear by any means equal to the quantity of water which the three upper lakes receive, it has been conjectured that a subterranean river may run from Lake Superior, by the Huron, to Lake Ontario. This conjecture is not impossible, and accounts for the singular fact that salmon and herring are caught in all the lakes communicating with the St. Lawrence, but no others. As the falls of Niagara must have always existed, it would puzzle the naturalist to say how these fish got into the upper lakes, without some subterranean river; moreover, any periodical obstruction of the river would furnish a not improbable solution of the mysterious flux and reflux of the lakes.

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Advertisements 20 cents a line - 12 lines to the inch. Yearly rates \$3.00 per line.



TORONTO, FRIDAY, MARCH 7, 1879.

Has your congregation forwarded its contribution for the current ecclesiastical year to every one of the Church schemes? If not it should be at once attended to as the year ends in a few weeks.

HOME MISSION APPEAL.

WE would direct the attention of all our readers to the letter of Dr. Cochran on another page. If our Home Mission work is to be maintained efficiently, and claims now coming due are to be honourably met, immediate action is necessary.

FOREIGN MISSION FUND.

BY appointment of the General Assembly, Sabbath week, the 16th inst., is the day for the annual collection on behalf of Foreign Missions in those congregations of the Church in which there are no missionary associations. Of the five Foreign fields worked by the Church three are under the care of the western committee, viz., India, Formosa and the mission to the Indians in the North-West. The letters of the missionaries appearing in our columns and in those of the Church "Record" from time to time give evidence of the work being carried on in those fields and of the success with which God is crowning that work. As indication of the deep interest felt by our people in this department of the Church's effort the contributions for Foreign Missions last year in the Western Section exceeded those of the year preceding by upwards of \$6,000, and we are very glad to learn that for the current year fully \$1,500 more were received by the Treasurer up to 1st February than for the corresponding period of last year.

This is indeed most encouraging especially when we consider the unexampled commercial depression prevailing throughout the whole country, and is to be regarded, we believe, as an evidence of increased spiritual life in the Church. The expenditure of the committee (Western section) last year was \$22,650, of which \$6,000 were for outfit and

travelling expenses of missionaries and their families from Canada to their distant fields of labour. No additional missionaries having been appointed since last Assembly this latter item will be saved this year. While this is the case it must not be forgotten that about \$10,000 will be required for the erection of mission premises in India so that the committee should have a revenue considerably in excess of last year. We have not seen any partial estimate of the expenditure for the current year, but are inclined to believe that it will not be much short of 27,000, including the mission buildings at Indore and the debt of \$1,000 when last year's accounts were closed. It is exceedingly undesirable to end the year in debt, even though that debt should have arisen because of an exceptionally large expenditure consequent on the erection of buildings. We hope therefore that a vigorous effort will be made throughout the Church to raise the amount necessary for the current year. In looking over the receipts of 1877-78, we find that about one-third of the congregations and stations sent no contribution to the Foreign Mission Fund. Were all to contribute this year there should be no difficulty in raising the full amount required by the committee. We trust that in those congregations where there are no missionary societies the collection will be made on the Sabbath named by the Assembly, and that ministers will urge liberal giving on the part of their people.

THE ANTI-CHINESE BILL.

IT is very gratifying to be able to report that President Hayes has vetoed this most obnoxious Bill. After this, there is much to be said in favour of the power of the veto being vested in the President's hand. It is of course similar to the right of the Queen to reject any law that may pass the Houses of Parliament. In general, Congress could pass a measure over the veto if there were sufficient time. But in this case, fortunately, there is not the legal number of days before the rising of that body.

Of course a great many will be annoyed at the fact that this bill has thus been put aside. Judging from the telegrams which came to the President from many quarters requesting him not to veto the measure, there will be bitter disappointment felt by a large number, especially in California, where there is much excitement raised by the vast influx of the Chinese hordes and not a little indignation at the low wages for which cheap John is willing to work, there will be considerable feeling caused by the President's action. Indeed it was said that steps had to be taken by the Government to meet any disturbance that might take place by way of denouncing the veto of the Executive. Mr. Hayes of course, does not need to care for public opinion in the matter, as he is not a candidate for further presidential honours. He is moreover a man of independent thought and spirit, and is more likely to look at the matter in the light of duty than of expediency, and he is deserving of congratulation at having been manly enough to follow the dictates of con-

science rather than the demands of a clamant throng. His action will be commended in the future. Before another year, we venture to say that the veto will be accepted as the proper course. Had this measure passed, we are sure it would have been subjected to an ignominious reversal by the present generation.

The anti Chinese bill embodies a principle that would for ever put an end to the idea of equality and liberty in the great Republic. There is no reason why the Children of the Moon should be driven back from our shores. Let them come and have fair play. Let them taste the joys of civil liberty, let them learn the ways of our people, and we doubt not but a place will be found for them, in which they will exercise an important influence in the future of this continent. If they can do work superior to and cheaper than others, let these others learn to beat them. Give them a good chance. But do not prevent an industrious economical people from coming into the nation and contributing of their strength and skill to its weal.

Above all, in the missionary aspect, what an opening there may soon be provided for sending the Gospel to China! What if in time and in answer to prayer, many of those immigrants should become Christians and go forth to their own nation and country with the rich blessings of the Word of God, would not the prophecy be gloriously fulfilled of "a little one becoming a thousand and a small one becoming a mighty nation!"

OUR PRISONS AND COMMON GAOLS.

OUR prisons and county gaols have been very much improved within the last few years. There are some people—obstructionists we are forced to call them—who think that this work of improvement would better have been left undone. They say that, in so far as these institutions are concerned, "the worse the better," and their reasons for coming to this conclusion are that bad gaol accommodation has a tendency to keep people from committing crime, and that any improvement in this respect is only offering a premium on wrong-doing. We beg to differ with these over-wise people. We admit that a hardened criminal has sometimes been known to break a pane of glass or commit some other minor offence with the avowed object of being "sent down" for a short time to avoid starvation; but we deny that the hope of getting into gaol ever tempted anybody to a criminal course; and we also deny that the improvements made have any tendency in that direction. As a matter of fact it is well known that the commission of crime for the sake of getting into gaol was more common in by gone days than it is now; and to those who understand the nature and objects of the improvements made, the reason is obvious. Under the new arrangements there is more seclusion than there was under the old; cleanliness and correct habits of living are enforced; and hard labour is duly recognized as the normal state of existence for fallen man. To a low, gross, sensual nature, such as most criminals have, these changes are any-

thing but inviting. The more closely we examine the details of these improvements as set forth in Mr. Langmuir's report, the more we are convinced, not only that they have not been the means of increasing crime, but that they are well calculated to diminish crime, to protect society, and to reform the criminal. One of the chief objects in view in the rebuilding and altering of gaol structures was the proper classification of the inmates. Now, the attainment of this object alone is enough to justify all the expenditure that has been incurred. As it was, all classes—both sexes, the expert and the tyro in crime, the sane and the insane, the convicted and the suspected, the guilty and the innocent—were huddled together, so that the young and comparatively innocent were corrupted by the more hardened, till in the course of time the wickedness of the worst became the common character of all. It was in the old gaols that criminals were trained, it was there that the science and art of crime were cultivated and brought to perfection, and it was there that many, who had stumbled and fallen once in their path, and under better influences would perhaps have done so no more, were hardened and bound over to a course of crime, a life of misery, and an eternity of woe. Surely the consequences would have been very serious if the 3,420 persons who were incarcerated for a longer or shorter period during last year on charges of which they were subsequently found innocent, had been permitted, nay compelled, to pass their time in the company of hardened criminals. We need not go very far away to find the old state of affairs still in vogue. In the United States there are to be found many gaols with only one corridor, where all the prisoners are herded promiscuously. In Ontario, we are glad to say, this is now a thing of the past. In every gaol in this province there are from three to twenty-four distinct and separate corridors, with the requisite number of yards for the proper classification of prisoners. If such changes as these are not improvements, why did the world ever hear of the name of Howard?

Under the present arrangements, the officials find the proper exercise of discipline and the safe keeping of prisoners a much easier task than they formerly did. This is very clearly indicated by the fact that out of a gaol population of 12,030, only nine prisoners escaped during the year, and six of these were recaptured. Another of the innovations consists in the providing of suitable accommodation, implements, and material, for the prosecution of various industrial occupations. This system has been introduced to a greater or less extent in most even of the county gaols, but it has been carried out on a larger scale and with greater strictness in the Central Prison, Toronto, than at any other institution, with the exception perhaps of the Provincial Penitentiary at Kingston. The Central Prison is found very useful as furnishing means for the removal of the more hardened offenders as soon as they are sentenced, thus relieving the county gaols of their presence. There they are kept at hard work. Those who have an occupation are, if possi-

ble, allowed to practise it, and those who have none are taught some handicraft, so that if they should ever get out into the world again and be inclined to live honestly, they may be left without excuse.

As a rule crime increases year by year. This, of course, may be simply on account of the increase in the population. It might also have been expected that a year like 1878, with its depression in trade and its scarcity of employment, would exhibit an unusually large increase in the criminal ranks. In the face of all this it is very satisfactory to find that instead of an increase, there has been an actual decrease of 1,451, only 12,030 having been committed in 1878 as against 13,481 in the previous year. It is also remarkable that this decrease pervades all the nationalities and all the religious denominations. And it is perhaps still more remarkable that although there is this large decrease in the whole number, there is an actual increase in the number of females committed. Although it has happened but once in ten years and perhaps not for a long time before that, still it is not unreasonable to look for a decrease in crime. The province is now to a great extent settled. The influx of immigrants is not so great as it once was. The missionary treads close on the heels of the settler. The pulpit and the press are doing their work. And surely we ought to expect that henceforth, as the years roll on, the country will become more thoroughly Christianized, and crime and immorality and evil of every kind be diminished.

FILLING THE PEWS.

EVERY little while the question crops out in our religious exchanges, whose business is it to fill the pews? Particularly is this the case at this season of the year, when all well-ordered churches hold their annual business meetings, and so many of them find the balance on the wrong side of the account. "In debt to the treasurer again! How is this?" And the easy solution of the question is, "The house don't fill up, somehow, our minister don't draw." As the "Advance" says:—

"The voluntary system of raising money to sustain public worship, after various swingings back and forth between subscriptions, pew-rents, taxation, and free-will offerings, tends ultimately to settle down on the ability of the minister to influence the people to pay him, for his salary is the chief item in home expenditure." This, it says, "is a sharp, and in some respects a not unsound test of a pastor's real usefulness." But in many cases it thinks it works injustice to the pastor. Failing to fill the pews, however else he may succeed, that wrong "balance" will be almost sure to kill him.

"There is no end to the faults which idle, busy, discontented brains will find. He is pious, dignified, earnest, at times even eloquent. He loves the aged and the little children, and they love him. He edifies thoughtful minds in the pulpit, and wins respect and affection by social intercourse. But some of the pews are not rented. The treasury does not fill itself. A debt is growing. He must go."

Now, this is all very well if "filling the pews" is one of the New Testament qualifications or requirements of a 'bishop,' or if the said pastor undertook, on his settlement, to fill them, with good paying subscribers. In that case, the contract is broken, and the church should be free. It undertook nothing, and kept its word! How is it to blame? But we never saw any such stipulation in the settlement of a minister. On the contrary, we have often heard it insisted on that the church had as much to do with filling the pews as the minister. It has, at least, been generally understood that the people were to do the inviting and welcoming to the house of God, to pay attention to strangers, and to live so that the name of Christ should not suffer reproach through their ungodliness or neglect. Undoubtedly, the obligations are mutual. The pew and the pulpit must both work, and work harmoniously, in order to successful church-building. But to expect the pastor to fill the house, and replenish the treasury, when perhaps there is not another Congregational family in the place to draw thither,—or "resign"—is, well, expecting a good deal! We do not very much whether Spurgeon, or Newman Hall, without the influence of their great name, would "fill the bill."

SARNIA WOMAN'S FOREIGN MISSION SOCIETY.

The second annual meeting of the Sarnia Auxillary of the Woman's Foreign Missionary Society of the Presbyterian church in Canada was held on the 12th of February 1879, in the parlour of the Young Men's Christian Association, the Rev. John Thompson in the chair.

There was a large number of ladies present. A letter was read from Miss Fairweather, and the latest missionary intelligence given.

The annual report was read as follows.

The treasurer reported that the receipts of the Society have been \$53.81 of which \$5.55, were required for necessary expenses, and the balance of \$48.26 forwarded to the central society.

The chairman gave an interesting account of the various missions of our Church, after which the former committee of management were re-elected for the present year. President, Mrs. Vidal, Vice-Presidents, Mrs. Thompson, Mrs. Scott; Secretary, Miss Cameron, Treasurer, Mrs. King, Committee, Mrs. Brebner, Mrs. D. Mackenzie, Mrs. Symington, Mrs. G. S. McLean, Mrs. C. Mackenzie, Mrs. W. B. Clark, Mrs. Nisbet, Miss McGregor.

REPORT.

The committee of management in presenting their second annual report, desire to express their thankfulness that as a society and as individuals, we have been preserved from the calamities which in other places have made the past year memorable.

Our interest in mission work has been deepened and extended by several exceptional incidents. Miss Nisbet kindly permitted us to examine a number of photographs of natives of Indore, types of all classes from the Mahajah to the juggler; and specimen numbers of portions of Scripture in the native language, printed at the press which was sent from Canada to Indore; we have also seen a photograph of one of our missionaries, Mr. Junor and his family, and some of our number had the privilege of seeing them and the Chinese nurse, at Point Edward, as they passed on their way to Formosa.

We have to thank Miss Topp for her helpful words of encouragement, and for the punctuality with which she sends the delightful letters from Indore and Formosa which add so much to the interest of our meetings.

Missionary intelligence from France, from South Africa, and other places have engaged our attention from time to time and the ladies who are present usually appear greatly interested in the information and are glad of the opportunity to attend this little social gathering of those in sympathy with this great work—even the spread of the Redeemer's kingdom.

Our only regret is that so few feel this desire, or so few manifest it in this way; month by month the invitation is publicly given to all, but eleven is the average number who attend, and the number of members is only twenty-four. The amount contributed is \$53.81.

We trust that the year on which we now enter may be marked by an increased membership, a larger attendance and warmer zeal.—C. C. CAMERON, Secretary.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. E. P. ROE.

CHAPTER XIX.—THE PREACHER TAUGHT BY THE PAGAN.

We have said that Lottie Marsden was a pagan. That is not necessarily a reproach. Socrates was a pagan. But Lottie, in the main, was a very ordinary pagan, not better than the average. Her only superiority over other idolaters, and many nominal Christians, it might be added, was her practical common sense. The more she thought, the more unsatisfactory Hemstead's sermon grew, and the more she became that there was a wrong somewhere: in him, or her, or in religion itself.

Her whole nature revolted at the idea of God given that morning.

In her vivid fancy, she saw an unrelenting, unimpassioned, and yet all-powerful Being, from whom there was no escape, calmly subjecting one human life after another to the severest crucial tests. If one could endure it, all might be well. If, in the composition of one's character, there existed good metal, it would come out of the furnace fine gold perhaps; but if, as she feared might be true of herself, there was only dross, then the fiery trials awaiting would be as useless as cruel.

"Why couldn't an all-powerful God find a pleasanter and surer way of making us good?" she asked in bitterness. "I know there is something wrong in what Mr. Hemstead preached this morning. He is different from his own doctrines, and to my mind a great deal better. He was severe upon me, but not calmly and stonily severe. He looked as if he felt for me deeply, and would even, at cost to himself, give me aid if I tried to do right. If he had shown me my faults in the calm cold distance of immeasurable superiority which he ascribed to God, I would not have listened to a word. But his voice was gentleness itself, and it evidently pained him to give me pain; but when he came to show our relations to God, I seemed to come in the presence of stony-hearted, stony-faced fate. If this is the real God that ministers preach about, little wonder that they have such a hard time of it in persuading us to love Him. Little wonder that people forget Him as long as they can. But Mr. Hemstead seems to want us to think of these awful things nearly all the time; and what's worse, to begin torturing and mortifying ourselves, even before God is ready to commence. No, I thank you. No such religion for me. If I must go into the fiery furnace, I won't go till I must."

She sprang up, and restlessly paced the room. "He's a very cheerful apostle of such a gloomy Gospel," she thought. "Gospel! I thought Gospel meant good news. I never heard worse than he told me this morning. If what he preached is true religion, he's a very inconsistent professor of it, and I would like to tell him so."

"What's more I will, if I can find him;" and acting upon the impulse she left the room.

The "miserable sinners," as the prayer-book has it, and whom Hemstead had in fact made quite miserable for a time, grew more comfortable after dinner; and by three P.M., so far from employing hair-cloth and scourings, or even the mildest form of a crusade against the weakness of the flesh, were all dozing and digesting in the most luxurious manner. Lottie was the only "sinner" who remained "miserable;" but she was not more "out of sorts" than the one who, *ex officio*, as the world is prone to believe, ought to have been calm and serene upon his theological height above the clouds.

As she entered the parlour with her velvet-like tread, she paused a moment to observe the Boanerges—the "hunderer of the morning." As he sat alone before the fire, with his elbows upon his knees and his face buried in his hands, he looked more like a weak mortal than a "son of thunder." He did not look a bit like one, who with face as firm and inflexible as God's purpose, was anxious to step into the fiery furnace before it was ready.

She drew a few steps nearer, and stood before him with a curious expression on her face, which could so well mask or reveal her thoughts as she chose. She had come down stairs in a state of irritable and defiant protest against his doctrines, and with no little vexation at him for being their mouth-piece. If she had found him calmly pacing the floor, pondering on human frailty and folly, or if he had been reading judiciously a semi-sceptical work, that he might demolish the irreverent author, she would have made an onslaught whose vigour, if not logic, would have greatly disturbed his equanimity and theological poise. But when she saw his attitude of deep dejection, and when twice he sighed long and heavily, her woman's nature was disarmed, and she began to think that his doctrines were as hard upon him as the rest. Instinctively she took his part against God, whose formative hand appeared too heavy for them both.

Therefore, instead of the hard, bitter words that she intended to speak, she said, with a little quaver in her voice, "Mr. Hemstead, I almost believe that you feel as badly as I do."

When he looked up she was sure he felt worse. But he seemed to try to forget his own trouble as he said kindly, "I'm sorry you feel badly."

"Well," said Lottie, sitting down on the opposite side of the hearth, while the fire, on which Hemstead had thrown some damp green wood, smoked dismally between them, "I do think you are a little sorry."

"Can I help you in any way? I wish you knew how gladly I would do so."

"Yes, I believe that, too. You don't look a bit as if you would like to throw me into a fiery furnace, and see if I would come out a lump of gold or a good-for-nothing cinder."

His only reply was a look of perplexed inquiry, but his gray eyes were so kind and yet withal so full of dejection that she again thought, "He is dreadfully inconsistent with his doctrines"; and she said, with a trace of archness in her tone:

"I think you look as if you needed a little help and comfort yourself."

He turned away his face, but after a moment said, "You never spoke truer words, Miss Marsden."

Then Lottie, who before had felt in such need of cheer herself, forgot this need in her wish to help the great disponding man before her, whose mingled weakness and strength was a growing surprise. In a tone that would have softened flint she said:

"I wish I were good enough to help you."

Then he perplexed her by saying, with sudden energy, "And I wish you were bad enough."

"What do you mean by that?"

"Pardon me," he said hastily. "My words were figurative, and exaggerated by deep feeling. I meant that I wished you or some one, could be human and charitable enough to understand me, and help me to triumph over my weakness without condemning me too severely."

"Well," said Lottie with a little sigh of satisfaction, "I think I'm bad enough. I'm very human, any way, and I think I'm in a mood to be charitable to-day; for, if my conscience tells me the truth, I'm awfully in need of charity myself."

He looked up quickly and hopefully as he said: "Then my sermon did you some good after all."

"Not a bit of it. I can have plenty of charity for you, but not a particle for your sermon—no more than I would for a thumb-screw of the Inquisition."

This unmeasured condemnation of the pet child of his brain—a part of himself as it were—of which he had been so proud, cut to the quick, and he flushed deeply and almost resentfully at first. But he made no reply, and sat lowering at the smoky hearth while he sank into a lower degree of despondency. Preaching was his chosen life work, and yet this was the verdict against his first great sermon.

Lottie looked hopelessly at him, not knowing what to say or do next, and regretting that she had spoken so hastily and harshly.

At last he sighed. "I don't understand it. I have spent months over that sermon. I fear I have mistaken my calling."

"Well," said Lottie rather brusquely, "I wouldn't feel so forlorn and miserable over that. I don't think it's much of a calling any way."

"Oh, Miss Marsden!" he ejaculated, in a shocked tone.

"I'm sincere in what I say," she continued earnestly.

"Please don't misunderstand me. As far as I am a judge I think your sermon was well written, and it certainly was delivered effectively; for though none of us liked it, we couldn't help listening. But its strongest effect was to make me wish I was an infidel and, like Mr. Harcourt, did not believe in anything. I honestly think that it will be a very poor calling to go out among the poor people on the frontier and preach such a gospel as you gave us this morning. In the name of pity, haven't they enough to contend with now? In addition to the scalping Indians, the border-ruffians, the grasshoppers, and grinding poverty, are you going to give them a religion in which the furnace of affliction and the crucible of trial flame as the centre? Poor creatures! I suppose they are in hard and hot places most of the time, but don't make them think that God puts them there, and that there is no chance to get out till He is through with them. I can tell you beforehand, that people are not going to get into the fiery furnace and commence having a miserable time of it before they must. Let us be as comfortable as we can, while we can. If you feel that you have mistaken your calling—and I hope you have—I'm sure that father, at my request, will find you a better one in New York."

Poor Hemstead was as satisfied as Luther had been that this was a temptation of the devil; but before him was no such apparition as that against which the great reformer could hurl his ink-horn without leaving a spot.

With the lurid flash of Lucifer as he fell from heaven, the thought passed through his disquieted mind, "And in New York I might win the hand and heart of this beautiful girl." But every quality of his soul frowned so darkly on this thought, which held out Lottie Marsden as a bribe, that it soon skulked away. His mind reverted to the main difficulty, and he said:

"Surely, Miss Marsden, I did not preach such a religion as you suggest."

"You surely did, Mr. Hemstead, as I could soon prove to you. I am glad you are so inconsistent a professor of your religion."

"Am I an inconsistent professor?" he asked sadly.

"Indeed you are," she replied, and both mischief and kindness lurked in her eyes. "You don't live up to your doctrines at all."

"Little wonder, then," he exclaimed, in bitter self-condemnation, "that all turn from my teaching."

She looked at him with a curious smile, as she thought, "What a child he is! He is but wax in my hands. If he should marry a cold-hearted, selfish woman, with a spice of petty-teasing malice in her nature, she could sit down quietly at his hearth and torture to death this overgrown man, with whole libraries in his brain. I could wring his soul now, by making him think that he had lived so unworthily that we could not listen to his most unworthy sermon."

She led him out of his strong self-condemnation into equal perplexity, by saying, "Unlike most of the world, you are so much better than your creed as to be utterly inconsistent."

He came and sat down near her, with such an appealing, helpless look, that she laughed outright.

"Please don't laugh at me," he said with the glimmer of a smile, "because this to me is a more serious matter than you or any one can understand."

"I don't laugh unfeelingly, I assure you," she said earnestly. "I never was more sincere in my life than I was this afternoon, but I am one of those ridiculous mortals who cannot take things coolly, and as I said at dinner, there are times when I must either laugh or cry. I never passed a more miserable day in my life than yesterday. You, terrible magician, whom I have scarcely known for a week, have awakened in my heart a giant; and yesterday and to-day he

has been shaking my soul with his mutterings and threatenings. I could always manage my conscience before, and snub it into quietness when it became unruly. But as I said, from a winning child it has suddenly grown into a threatening giant, more harsh even than you the other evening. I went to church this morning, hoping to find some comfort, some remedy, but had as it is the disease, the remedy seems far worse. I came down stairs this afternoon in no amiable mood with you or your theology, but was disarmed by seeing you in as bad a plight as myself. I fear your medicine will kill both doctor and patient. During the past week you have been a strong, genial man, with a human, genuine enjoyment of our every-day life. If you were a little blue and puritanical, it was in a common-sense way that I could understand, and your criticism of myself I think in the main was just. Any way, you made me wish I was a better girl, and I was thinking how to commence; then came this awful Sunday, and your awful sermon, which made me both fear and hate God, and want to keep away from Him as far and as long as I can."

"Your words perplex and sadden me beyond measure," said Hemstead. "You belong to the very class that I hoped to benefit.—those who admit they are without faith, but who are not so averse to the truth but that they may be won by it. And yet you say that the whole force of my sermon is to make you wish that you could be an infidel. I cannot understand it. If I have mistaken my calling I could not make you nor any one comprehend the depth of my sorrow, or the bitterness of my disappointment. In the calling of the ministry it has ever seemed to me that I could work a century with enthusiasm. But in any other work I should be but a drudge, for my heart would not be in it. You know how young men often feel about these things. One has a natural bent for the law, another for medicine, and another for business or science. I had fondly hoped that I was a predestined minister, and this hope has strengthened with years and become inwrought with every fibre of my soul. I was willing to commence in a very humble way, and anywhere that God would set me to work; but if the effect of my preaching is to drive people away from Him, the sooner I give it all up the better."

"How different our tastes and plans for life are!" said Lottie musingly. "It appears strange that you should have set your heart so strongly on what is so dismal to me. And yet such is the evident depth of your regret that I do feel for you very much."

Hemstead rose and took a few abrupt turns up and down the room. Lottie watched him with increasing interest. He had shown her his weakness, and she perceived that he would also show his strength. After a moment he leaned on the mantel before her, and said in quiet, decisive tones: "Miss Marsden, I have given you the right to speak to me very plainly. I honestly wish light on this subject, and intend to settle this question at the earliest moment possible. God knows I do not wish to thrust myself unbidden into the sacred office. If I am not worthy of the calling, then the sooner I find it out the better, and so try to content myself with some humbler work. Not only from what you have said, but from the remarks and aspect of others, I am satisfied that my effort this morning was worse than a failure. You have a mind of unusual vigour, and a good faculty in expressing your thought. Won't you give me a keen, truthful analysis of the whole service? It is to the world I am to preach; and I wish to know just how what I say strikes the world. I know that Christian doctrines have ever been unpopular, but if there is something in my presentation of them that is going to make them tenfold more so, then I will be dumb. I would rather hide in a desert than drive one soul from God, as you intimated. You were brave enough to let me speak to you, almost harshly I fear; now see if I have not equal courage. Say the very worst things that you believe true, and you may help me very much toward coming to the most important decision of my life."

"Oh dear," said Lottie. "I am not fit to counsel a downy chicken. I wish you didn't take this matter so to heart. You look as if I might be your executioner."

"You can be my faithful surgeon and do some wholesome cutting."

"Well," said Lottie dismally. "I'd rather give you ether or laughing-gas first."

"That is more kind than wise," he replied, smiling; "moral and mental surgery the patient should have all its faculties."

"There!" she exclaimed with animation, "we are illustrating by contrast my chief complaint against your preaching. When you told me my faults you did so gently; and appeared pained in giving me pain; and now I am honestly sorry to say words that I know will hurt you. And I know my words will hurt and discourage you, for if the trouble were in you it might be remedied, but it is in what you teach, and of course you teach what you believe, and won't say smooth things as I fear other ministers do sometimes. You represented God calm and unchangeable as fate, as unrelenting and unimpassioned. In this spirit you portrayed Him taking up one life after another and putting it into the furnace of affliction, to see what He can make of it. You illustrated His manner of doing this by the sculptor with his cold unfeeling marble, by the refiner with crude ore, and by the surgeon, and you forgot to say that the last stupifies his patients before cutting. You gave me the impression that as soon as God set about making us better we would find ourselves in trouble, and that like certain school masters of the old régime, He had faith in nothing save the rod. You know the natural feeling of children toward such pedagogues. How can we help feeling in the same way toward God? Then you presented God as full of inflexible purposes, but the oftener you told us that we could not help ourselves, and that there was no use of resisting, the more I felt like resisting. The idea of cutting and carving character out of quivering human hearts as if they were marble! The idea of putting one, like a lump of ore, into a crucible, and then coolly sitting by to see what becomes of it. I'm not a lump of ore, and if I need harsh treatment I want it done sympathetically, feelingly, or I will become a Tartar instead of a saint. The tears in your eyes the other night, Mr. Hemstead, did me more good than all your wise words."

Hemstead looked as if a light were dawning upon him. "You spoke of this life," continued Lottie, "as if it were nothing, and that God didn't care—indeed approved of our having a hard time here, that we might be more sure of a good time hereafter. You spoke of God as jealously watching, lest we should love earthly friends more than Him, and that He was bound to be first, if He had to snatch away everything that we loved most. Therefore, even the mother must keep chilling her natural love for her child, or else God will make the little thing suffer and die, just to give the mother a lesson. You said that we should hold all earthly possessions in fear and trembling, and that the harsher our experiences were, here, the better, if they only wean us from earth. If this is true, we had better have no possessions and form no ties. The monks and nuns are right. Let us shut ourselves up, and wear hair-cloth instead of merino, and catch our death of cold by moping around bare-foot at all unseasonable hours. All you said may be good religion, but it's mighty poor sense, and very unnatural."

Hemstead shaded his burning face with his hands.

"There, I knew I would hurt you—no doubt I seem very irreverent, but you have no idea how I am restraining myself for your sake. I'm just that provoked and indignant—well, well, what's the use? As you said, we can't help ourselves, and into the fiery furnace Lottie Marsden will go before long, only there will be nothing left of me but a little cinder. Why couldn't the Being you call all-wise and all-powerful, devise some nicer way, one more in accordance with the nature He has given us? Suppose heaven is a grander place than this world, that is no reason for hating the world. This earth is our present home, and it looks sensible that we should make the most of it, and enjoy ourselves in it. Suppose my father should say, 'Lottie, I want you to hate and despise your present home, because in five years I'm going to give you a palace; and if you can only fall down stairs once or twice, and have a fit of illness so as to get weaned from it, I shall be glad.'

"How strangely and monstrously unnatural all that kind of talk is when you come to put it into plain English," proceeded Lottie after a moment, tapping the floor impatiently with her foot. "If you must preach such doctrines as you did this morning, I am sorry for you; and if they are true, I am sorry for the world, myself included. The trouble is not in you. I am sure you can make almost an orator in time, if you can get a theme that won't give men the shivers, and set their teeth on edge. I never understood religion and never liked it; and now that I do begin to understand it, I like it less than ever."

Hemstead sat down in his chair—indeed he sank into it, and the face he turned toward her was white and full of pain.

"Miss Marsden," he said slowly, "I fear I have given you, and all who heard me, a very false impression of God and Christianity; and yet I thought I was speaking the truth."

"Oh, I knew you were honest. There isn't a dishonest fibre in your nature; but I wish you were all wrong. Oh, how delighted I should be if you were a heretic without knowing it, and we could find out a religion that wouldn't make one's blood run cold to think of it."

"But my religion does me good, Miss Marsden. It cheers, sustains and strengthens me."

"Now you see how inconsistent you are. You preach one thing, and feel and act another."

"I begin to see how I was misled in my sermon, and why what I said was so repugnant to you; and yet my mind is confused. It still appears to me, that I developed the thought of the text. Christ said, 'I am glad I was not there to the intent that ye may believe.' These words would seem to show that He regarded our transient pains as of very secondary importance compared with the accomplishment of His great purposes. Why did He not go to Bethany at once, if it were not so?"

"Well, it's an awful text, or you give it an awful interpretation. Let me take the thought out of the realm of theology or religion, and bring it down to practical life. Suppose you go to New York to-morrow and remain a few days, and to-morrow night the house burns up, and I with it. Would your first thought be, I am glad I was not there to put out the fire or to rescue that naughty girl, Lottie Marsden, because her sudden death, for which she was all unprepared, will be a warning to many, and result in great good? I may be wrong, Mr. Hemstead, but I think you would get pretty well scorched before you would permit even such a guy as I am to become a warning to other naughty girls."

"I can't imagine myself leaving you in danger," said Hemstead in a low tone, and a look that brought the blood into Lottie's face.

"I thought you would feel so," she continued heartily. "You can preach awfully against sinners, but when you come to put your doctrines in practice, you would say as you did to me, 'I wish I could bear all for you.' 'Heaven knows I'm selfish enough, but I can at least understand and appreciate generous and kindly sympathy, and could be won by it. But this cool and inflexible elaboration of character, where only the end is considered, and all our timid shrinking and human weakness ignored—this austere asceticism which despises the present world and life, is to me unnatural and monstrous. I confess I never read the Bible very much, and have not listened when it was read. I have half forgotten the story of Lazarus. You left off where Lazarus was in his grave, and Christ was glad he was not there to prevent his death. But that was not all the story. I think, if I remember rightly, Christ raised him to life. Come, get a Bible, and let us read the whole story, and see if we cannot find something that will not make the 'Gospel' a mockery."

"Won't you read it?" asked Hemstead humbly, handing her the Bible.

"Yes, if you wish me to, though it seems very funny that I should be reading the Bible to you."

"I begin to have a hope that you will teach me more than I ever learned from it before," he replied earnestly.

(To be continued.)

The new French Minister of War proposes to make the Marseillaise the national hymn.

HEARTS OVER-WORKED.

No organ in the body is so liable to be overworked as the heart. When every other part of the body sleeps, it keeps on its perpetual motion. Every increased effort or action demands from the heart more force. A man runs to catch the train, and his heart beats audibly. He drinks wine, and the blood rushes through its reservoir faster than ever was intended by nature. His pulse rises after each course at dinner. A telegram arrives, and his heart knocks at his side. And when any one of these "excitements" is over, he is conscious of a corresponding depression—a sinking or emptiness, as it is called. The healthy action of all the members of our frame depends upon the supply of blood received from the central fountain. When the heart's action is arrested, the stomach, which requires from it a large supply of blood, becomes enfeebled. The brain, also waiting for the blood, is inactive. The heart is a very willing member, but if it be made to fetch and carry incessantly—if it be "put upon," as the unselfish member of a family often is, it undergoes a disorganization which is equivalent to its rupture. And this disorganization begins too often now-a-days in the hearts of very young children. Parents know that if their sons are to succeed at any of those competitive examinations which have now become so exigent, high pressure is employed. Hence young persons are stimulated to over-work by rewards and punishments. The sight of a clever boy who is being trained for competition is truly a sad one. The precocious, coached-up children are never well. Their mental excitement keeps up a flush, which, like the excitement caused by strong drink in older children, looks like health, but has no relation to it; in a word, the intemperance of education is overstraining and breaking their young hearts. If, in the school-room, some hearts are broken from mental strain, in the play-ground and in the gymnasium others succumb to physical strain. "It is no object of mine," says Dr. Richardson, "to underrate the advantages of physical exercise for the young; but I can scarcely overrate the danger of those fierce competitive exercises which the world in general seems determined to applaud. I had the opportunity once in my life of living near a rower. He was a patient of mine, suffering from the very form of induced heart disease of which I am now speaking, and he gave me ample means of studying the conditions of many of those whom he trained both for running and rowing. I found occasion, certainly, to admire the physique to which his trained men were brought; the strength of muscle they attained; the force of their heart; but the admiration was qualified by the stern fact of the results." But, indeed, it is not by overwork so much as by worry and anxiety that our hearts are disorganized. "Laborious mental exercise is healthy, unless it be made anxious by necessary or unnecessary difficulties. Regular mental labour is best carried on by introducing into it some variety." Business and professional men wear out their hearts by acquiring habits of express-train haste, which a little attention to method would render unnecessary.

ANCIENT PLAGUES.

By comparing the mortality of ancient plagues with those of the present day, it is evident that the latter have been much less destructive, and that there has been a general sanitary improvement through the civilized world in modern times. The "Popular Science Monthly" mentions some of the most destructive ancient plagues in the following:

The black death that ravaged Asia and Southern Europe in the fourteenth century spared the Mohammedan countries—Persia, Turkistan, Morocco and Southern Spain—whose inhabitants generally abstained from pork and intoxicating drinks. In the Byzantine Empire, Russia, Germany, Northern Spain (inhabited by the Christian Visigoths) and in Italy, 4,000,000 died between 1373 and 1375, but the monasteries of the stricter orders and the frugal peasants of Calabria and Sicily enjoyed their usual health (which they, of course, ascribed to the favour of their tutelary saints); but among the cities which suffered were Barcelona, Lyons, Florence and Moscow, the first three situated on rocky mountain slopes, with no lack of drainage, and pure water, while the steppes of the upper Volga are generally dry and salubrious.

The pestilence of 1720 swept more than two-thirds of the 75,000 inhabitants of Marseilles, in less than five weeks; but of the 6,000 abstemious Spaniards that inhabited the "Suburbs of the Catalans" only 200 died, or less than four per cent.

The most destructive epidemic recorded in authentic history, was the four years' plague that commenced at Alexandria, Egypt, A. D. 542, and raged through the dominions of Choroos the Great, the Byzantine Empire, Northern Africa and South-western Europe. It commenced in Egypt, spread to the east over Syria, Persia and the Indies, and penetrated to the west along the coast of Africa, and over the continent of Europe, Asia Minor, with its plethoric cities. Constantinople, Northern Italy and France, suffered fearfully; entire provinces were abandoned, cities died out and remained vacant for many years and during three months 5,000, and at last 10,000 persons died at Constantinople each day! ("Gibbons's History") and the total number of victims in the three continents is variously estimated at from 75,000,000 to 120,000,000. But in Sicily, Morocco and Albania, the disease was confined to a few seaport towns and the Caucasus, and Arabia escaped entirely.

This dreadful plague made its first appearance in Alexandria, Egypt, then a luxurious city of 800,000 inhabitants, and Paulus Diaconus, a contemporary historian, speaks of the "reckless gluttony by which the inhabitants of the great capitol incurred yearly fevers and dangerous indigestions, and at last brought this terrible judgment upon themselves and their innocent neighbours." Alexandria lost 500,000 of her inhabitants in 542, and 80,000 in the following year, and for miles around the city the fields were covered with unburied corpses; but the monks of the Nitrian Desert (3,000 of them had devoted themselves to the task of collecting and burying the dead) lost only fifty of their fraternity, who, with a few exceptions, confessed that they had secretly violated the ascetic rules of the order.

BRITISH AND FOREIGN ITEMS.

THE Wittenberg church-door on which Luther nailed his famous theses is now in use in St. Bartholomew's church, Berlin.

THE city Council of San Augustine, Fla., are repairing their old city gates. Reverence for antiquity is now so rare that this fact is worth noting.

No less than ten persons claim the chief prize of the great French lottery, so extensively were the tickets forged. Swindling and gambling lead to forgery.

A TEMPERANCE Prayer Union was established in England last summer, each member of which engages to pray for the removal of the national sin at least once every week.

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

GOV. VANCE, of North Carolina, in recently signing the pardon of a criminal who is a Jew, said it was the first serious case ever brought to his notice on the part of any of that people.

SIR ROWLAND HILL is to be presented with the freedom of the city of London in acknowledgments of the great benefits derived from uniform penny postage, introduced by him in 1840.

IN the week after the closing of the meeting of the Evangelical Alliance at Basle, the International Federation of Lord's Day Societies will hold Conferences at Berne, from September 8 to 14.

THE Bishop of Rochester, Eng., at the opening of a new coffee-tavern at Greenwich, said that he had been a total abstainer two years, and found that he could do more work without the drink than with it.

DR. KING, of Yonkers, set this sum for the tax payers to cipher out there: "The police appropriations for Yonkers are \$35,000 because we have 100 grog shops. In Vineland they are only \$75 because they have no grogshop."

ST. GILES CATHEDRAL, Edinburgh, is to be restored as nearly as possible to its condition in the 16th century, by removing the walls erected to make the different places of public worship that have been held under its roof.

THE Cleveland (O.) Y. M. C. A. noonday prayer-meeting has increased so much in interest and numbers since the Week of Prayer that it had to be transferred to the chapel of the First Presbyterian church, which is daily filled.

REV. W. FLEMING STEVENSON, who has recently made a missionary tour around the globe, says that while Bombay had not a complete Marathi Bible till 1847, it had ten anti-Christian papers in 1843, and that the commonest book offered in the Calcutta bazaar is a cheap edition of Tom Paine.

THE "Catholic Review" pledges its honour to the absolute truth of this statement, that "if a penitent at the confessional states that he has stolen money or property, and has it in his power to make immediate restitution that restitution must be made to the party wronged before absolution can be received."

ROBERT ARTHINGTON, Esq., a benevolent gentleman of Leeds interested in the evangelization of Africa, has offered the English Baptist Missionary Society to provide a steamer at the cost of £2,000, when required, for navigating the Congo river. He has also offered £3,000 to the American Missionary Association towards establishing a new mission at Equatorial Africa.

THE Livingstone Inland Mission has lost its first missionary on the Congo, Mr. James Telford, who fell a victim to the fever soon after reaching the station. He was converted during Mr. Moody's visit to Carlisle, five years ago. In his address at the farewell meeting, less than six months ago, he said deliberately, "I go gladly on this mission, and shall rejoice if only I may give my body as one of the stones to pave the road into Interior Africa, and my blood to cement the stones together so that others may pass over into Congo-land."

ADVICE TO CONSUMPTIVES.

The celebrated physician Dr. Paul Memeyer, gives the following valuable suggestions to persons suffering from lung affections: "The patient must with scrupulous conscientiousness insist upon breathing fresh, pure air, and must remember that the air of closed rooms is always more or less bad."

No man, however uncleanly, would drink muddy, dirty water. A party which occupies a room for hours, breathing the same air, might be compared to a party of bathers drinking the water in which they bathe. The patient must keep the window of his bedroom open. Night air is fresh air without daylight. In close, crowded rooms, the patient suffering from lung complaints breathes consumptively." By taking these precautions and using Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets, fully one-half of the cases of lung complaints would be cured in six months. For cough and irritation of the lungs do not always indicate the presence of consumption although it may result in that fell disease, and if consumption has already become deeply seated in the system, this is the most efficient course of treatment that can be pursued outside of any institution that provides special facilities for the treatment of this disease. Dr. Pierce's celebrated Invalids Hotel is such an institution. Send stamp for descriptive pamphlet containing also a complete treatise upon consumption, explaining its causes, nature, and the best methods of treating it, together with valuable hints concerning diet, clothing, exercise, etc., for consumptives. Address Faculty of Invalids' and Tourists' Hotel, Buffalo, N. Y.

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MINISTERS AND CHURCHES.

REV. JAMES STEWART, of Pakenham, has accepted the call to Prescott.

THE Young People's Association of Knox Church, Galt, are holding a series of socials in the rural districts.

THE Rev. J. F. Dickie, of Berlin, has accepted the call to Detroit. It is reported that the salary offered is \$2,000.

AT the Presbytery of Paris, on Tuesday, Dr. Cochran, of Brantford, was unanimously nominated for Moderator at the next General Assembly.

THE congregation of Chalmers' Church, Quebec, have extended a cordial call to the Rev. D. Ross of Lancaster. The call which is signed by nearly all the members has been sustained by the Presbytery of Quebec, and will be laid before the Presbytery of Glengarry at its first meeting.

THE Rev. Rev. D. D. McLeod of Paris delivered a lecture in Stanley street Church, Ayr, on Monday evening, the 24th ult., the subject being "Anything will do."

A SERIES of entertainments, consisting of the exhibition of stereopticon views, is in progress in the school room of McNab street Presbyterian Church, Hamilton. The fourth of the series was given on the evening of Friday, the 28th ult.

THE congregation of Knox Church, Stratford, held their annual soiree on the evening of Monday, the 10th ult. Addresses were given by the pastor Rev. P. McF. McLeod, Rev. T. McPherson, Rev. C. Walker, and Rev. D. D. McLeod of Paris.

REV. MR. KAY, of Milverton, was recently presented with a silver watch and an address by members and adherents belonging to the Poole district of his charge. At the same time a handsome silver castor was presented to Mrs. Kay by the ladies of the same district.

MRS. W. SOMERVILLE, organist of St. Andrew's church, Markham, was lately presented by the Congregation with a valuable and beautiful tea-service and salver. The presentation was made because of the gratuitous services of Mrs. Somerville, as organist for the past six years.

REV. MR. KIPPEN was inducted into the pastoral charge of the congregations of Crumlin and Dorchester on Tuesday, the 25th ult. In the evening a pleasant tea-meeting was held at the Dorchester manse. The newly inducted minister occupied the chair, and addresses were given by members of Presbytery.

MR. JOHN LANDBOROUGH, JR., who has filled the position of precentor in Union Church, Brucefield, with great acceptance since the organization of the congregation, was waited on some time ago by a large deputation from the congregation and presented with a Bible, album, and writing-desk, accompanied by an address.

A MISSIONARY meeting was held in the Presbyterian Church, Picton, on the evening of Tuesday, the 25th ult. Rev. W. Coulthard, pastor of the congregation, occupied the chair, and delivered an address. Rev. John Burton, of Belleville, and Rev. J. Young of the Methodist Episcopal Church, Picton, also addressed the meeting.

THE congregation of the First Presbyterian Church, Port Hope, held their annual missionary meeting on the evening of Tuesday, the 18th ult. The pastor, Rev. J. R. Beattie, opened the meeting with devotional exercises, and read a short report of the work that had been done during the year. An address was delivered by Rev. G. M. Milligan, M.A., pastor of Old St. Andrew's Church, Toronto.

ON the evening of Tuesday, the 18th ult., a social was held in Dickie Settlement school house, near Galt, to aid the funds of the Young People's Christian Association of Knox Church in that town. Rev. J. K. Smith occupied the chair; the ladies of the neighbourhood provided an ample supply of eatables; and the members of the Association carried out an excellent musical and literary programme.

ON the eve of his departure from Whitby, the Rev. R. Chambers was presented by the Young People's Christian Association of St. Andrew's Church with a gold chain and shield, accompanied by an address expressing their affection and esteem, and their deep gratitude for the instruction imparted to them in the

Bible class. Mr. Chambers preached his farewell sermon to a crowded congregation on Sabbath, the 23rd ult.

AT the anniversary services of Guthrie Church, Harrison, on the 2nd ult., (February) the Rev. Dr. Gregg, Professor of Knox College, Toronto, preached morning and evening to large congregations. Collections were taken up in aid of the Building Fund of the Church, which amounted to over \$80. On Monday evening the 3rd inst, a soiree was held, at which the Rev. John Smith of Bay street church, Toronto, delivered to a large audience a lecture on "Sacred Song." Proceeds of soiree about \$110.

THE first anniversary services in commemoration of the opening of the Presbyterian church, Gravenhurst, were observed on Sabbath the 23rd ult. The Rev. James Carmichael, M. A. of King, preached in the morning and evening (in English) and in the afternoon (in Gaelic). His sermons were very eloquent and impressive, and much appreciated by a large audience. On Friday evening the annual tea-meeting was held in the Town Hall at which Mr. Carmichael delivered his celebrated lecture on "Ossian and his poetry." A considerable sum was realized from the Sabbath collections and proceeds of the tea-meeting which will be devoted to the liquidation of the church debt.

FROM the annual report of Chalmers' Church, Kingston, for the year ending 3rd Feb., 1879, it appears that the congregation is in a good position and making progress. There is a net increase of eighteen in the membership, which now numbers 206. The pastor's Bible class and the Sabbath School are well attended, as is also the monthly missionary prayer meeting. Much interest is taken in the Young People's Association. A handsome and commodious manse has been erected in the course of the year, chiefly through the exertions of the Ladies' Aid Society, at a cost of \$3,212.07, which has been all paid with the exception of about \$400, and the greater part of this balance is covered by subscriptions. In addition to this the congregation contributed \$3,140.03 whereof \$410 was given to the schemes of the Church.

THE annual meeting of the congregation of Knox Church, Stratford, was held on Monday evening, 24th ult. The pastor, Rev. P. McF. McLeod, presided. The reports read indicate prosperity. There is a large increase in the membership and in Sabbath school attendance. The Sabbath collections were about \$1,000 in excess of those of the previous year; and there was also an increase in the amount received for pew rents. The congregation contributed during the year \$4,372.98, besides the special collections for various schemes, which amounted to \$316.50. This does not include the amount contributed by the Sabbath school which was close upon \$400; nor the amount subscribed towards the liquidation of the debt on the church, that amount being nearly \$4,000, of which one-fourth was paid up.

THE anniversary of the First Presbyterian Church Sabbath School, Brockville, was held on the 18th ult., in the basement of the new church there. The attendance of scholars was large and without doubt they enjoyed themselves thoroughly. The ladies of the congregation made ample provision for the tables. The lecture room was decorated with good taste, and in it the tables were placed extending the whole length of the room. On them was everything that could be wished by young or old. After sufficient time had been spent at the tables, the scholars and many of their parents and the teachers assembled in the main room in the basement which was comfortably filled. Addresses were given by Rev. Mr. Ross, Col. Wylie, and Rev. Geo. Burnfield, pastor of the church. A beautiful solo was sung by Mr. Haywood accompanied on the organ by Miss Eliza Dowsley; a sweet little song was sung by Miss Annie Babcock. A very important part of the programme was the distribution of prizes given by the teachers to the two scholars who could repeat the whole of the Shorter Catechism together with proofs with the fewest mistakes. The successful scholars were Master John Muirhead, who repeated all the Catechism and all the proofs with only eight mistakes, most of them being of a very insignificant nature. As for example, the use of "to" instead of "into" and "heart" instead of "hearts." Miss Langskail was the other successful competitor, she made only ten mistakes, most of them being of a very insignificant kind also. Suitable and valuable prizes were given

to both these pupils. And we have no doubt a stimulus was given to the determination of all the scholars to try for these prizes next year. Prizes were given to other pupils. The distribution was made by Rev. Geo. Burnfield, pastor, in appropriate terms. It was unanimously agreed that the sum of \$58.58 be devoted to the French Evangelization Scheme of the Church. The chair was well filled by the active and successful superintendent, Mr. John M. Gill, who read the Sabbath School Report for the year, and gave a very practical address at the opening of the proceedings. To the superintendent and his able staff of teachers is largely due the success of the meeting. At half-past nine the proceedings closed with the benediction, all well satisfied and no doubt instructed by the evening's programme.

CHURCH-GOING AND NON-CHURCH-GOING.

Not only in England, but in America, has the subject of church and non-church-going been engaging the attention of leaders intent on the temporal and spiritual welfare of the people. In England it seems that of the working classes the proportion not attending any religious place of worship is very large. In the United States, too, if we are to credit the statements recently made by reliable journals, the number from all classes who habitually absent themselves from the churches is truly alarming. And in Canada, while this question has not, so far as we are aware, been noticed in a public way, yet it will appear to every close observer that here, also, is rising a spirit of indifference to the public observance of the religion of Jesus.

I propose to notice in the following article, not all the reasons for this neglect, but a few of the stronger and more prominent.

First, a life so false that it fears exposure by the truth. Men generally know when their life is false, and they have an idea that in the church is more of truth and purity and light that penetrates the soul and brings to view its iniquity, than in the world. Hence they remain away. Our Lord said to the Jews: "Ye will not come unto me." They were afraid to come. They knew that to come into His presence, so long as they continued in wickedness, was to be rebuked not only by His words but by the purity of His life.

Again, an unwillingness to give to the support of the Church. A man is earning sufficient to support himself and family comfortably. Indeed, his wardrobe and table border on the luxurious. He would like to attend some place of worship, but in that case he must give something to the church. This he is unwilling to do. So he either stays at home every Sunday, or goes to one church this week, and to a different church the next week, spending the other Sundays of the month away from any place of worship, and thus by going only occasionally, manages to avoid contributing to any.

Further, a false estimate of the value of the body as compared with the soul. How often do we hear it said: "The Sabbath was given for rest. And as I am wearied with labour during the week, it is my duty to invigorate my body every seventh day. So I must needs lie in bed long in the morning; then walk or drive into the country where the air is purer, or go by boat for a sail over the cool lake." Now, all this proceeds from an improper estimate of the physical nature, and too low an estimate of the spiritual part of us. The body has need of care. But has not the soul also need of attention? The soul lives for ever. It has capacities larger, higher, grander in every way than the body. Why neglect it then? Why not give it your thought for one day in the seven? Why not place it in the midst of such exercises as prayer and praise, intended for it by its Maker? In doing so, the body will get its proper rest, and the whole man will be invigorated, and Monday morning will find one ready for new toils.

Still further, certain things within the church. There is the bazaar, under whose wing is the fish-pond, post-office, chance throws for choice goods, exorbitant charges for everything. Now, men of the world, calmly looking on, conclude that the leaders (church members, of course) have set up a gambling institution, and that the patrons thereof are patrons of a demoralizing organization. Their judgment may be called severe, but is it after all very far from the truth? There are expensive feasts. These are all comfortable, and would be unobjectionable were all men rich in this world's goods. But only the few belong to this

class, and hence when sittings are held at a high price, the many who cannot afford to pay the sum asked, turn away from the sanctuary, and endeavour to do without the public services of religion. There are the *immoralities of a few leading members*. I say a few. For it must be admitted that by far the greater number of members of our Christian churches are true men—pure in their private and public lives. But it must be also admitted, that there is brought to the surface of society, from time to time, a minority guilty of crimes condemned by the decalogue. And these, like offensive odours rising before a pure spring, keep men away from the House of God. There is *heartlessness in the utterances of the preacher*. What the people want is heart in religion. A man may read from his sacred desk a sermon ever so well written, lacking neither logic for fitting illustration; but if his soul is not in what he says, it falls flat, and the people, after hearing him a few times, turn away like hungry sheep from barren acres.

THE United Presbyterian Presbytery of Edinburgh has agreed to recommend to the Synod, that marriage with a deceased wife's sister shall no longer be a bar to membership in the Church.

THERE is a movement in the south of France, numbering 3,000 persons, calling themselves, "Catholic Free-Thinkers," who want to break away from Roman Catholicism, and call Protestant pastors.

ON Sunday an invalid member of St. Paul's Church, Montreal, while in his house, a quarter of a mile from the church, heard the sermon by means of a telephone, the receiving apparatus of which was attached to each side of the pulpit.

MR. MOODY verifies his avowal that he does not preach for money by refusing a draft for \$30,000 which was sent to him by English publishers of his hymn books. The money, which was due him as a royalty on the sales, has been returned.

REV. GEORGE PATTERSON, D.D., has returned from Scotland where he went some three months ago in the interests of Manitoba and the North-West. The terrible financial collapse in Scotland prevented his doing much for the object he had in view.

LEO XIII., notwithstanding serious obstacles, is successful in achieving some reforms. He is doing what he can to abolish sinecures and to effect retrenchment in expenditure at headquarters. He proposes, moreover, to remodel the entire system of ecclesiastical offices in Rome.

A GAELIC service has recently been instituted in Montreal by the Gaelic-speaking students of the Presbyterian College in that city. It is held in Stanley street Church on the Sabbath afternoon, and is attended by large numbers of the class for whom it is designed. Messrs. Mathieson, McLean and Morrison are the students who conduct it in turns.

A CONFERENCE of leading coloured men in the United States is to be held in Nashville, Tenn., May 6th, next: The objects of the conference are "to consider the situation of the coloured people in the South, relative to the enjoyment of life, liberty and property; also their educational, moral social and political condition and the question of emigration."

LAST week were held the annual meetings of the two largest Presbyterian congregations in England—Dr. Donald Fraser's Church in Marylebone, and Dr. Oswald Dyke's in Regent Square. The total annual income of the former was reported to be £6,300 and of the latter £4,200. The seatholders in Marylebone were 1,140, and the communicants in Regent Square 662. If the financial statement shows merely an external prosperity, it may be hoped that the large and growing membership augurs something better. The congregations however, are served by the two ablest men in the English Presbyterian Church.

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SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XI.

Mar. 16, } DELIGHT IN GOD'S HOUSE. { Ps. lxxxiv
1879. } 1-12

GOLDEN TEXT.—"Blessed are they that dwell in thy house; they will be still praising thee."—Psalm lxxxiv. 4.

HOME STUDIES.

M. Psalm xx. 1-9 . . . Help from the sanctuary.
T. Psalm xxvii. 1-14. . . One thing desired.
W. Psalm xlii. 1-11 . . . Longing for Zion.
Th. Psalm lxxiii. 1-11. . . Thirsting for God.
F. Psalm lxxxiv. 1-12. . . Delight in God's house.
S. Psalm lxxxvii. 1-7. . . The gates of Zion.
S. Psalm cxxiii. 1-9. . . The house of the Lord.

HELPS TO STUDY.

There is considerable difference of opinion as to the authorship of this Psalm, but it was most probably written by David when, driven away from his home and throne by the undutiful and rebellious Absalom, he was an exile in Gilead beyond Jordan (Note 1). And what is it that David misses most, what is his greatest loss and deprivation? Not the comforts of his own home, nor the dignities of his crown, but the privileges of God's sanctuary.

We seldom value anything adequately until we lose it. Blessings brighten when they take their flight. The Arctic traveller, amidst the darkness of a Polar night, values the light far more than we do with our bright sunshine. Water is of priceless value in a desert, and so is sight to one who has become blind, and health to one who has lost it. Our privileges are so many, constant, that familiarity with them breeds a kind of contempt. But if once we lost them we would then better appreciate their worth. David in his exile longs for the house and worship of Jehovah, and sets forth in this Psalm his longings for the sanctuary. It consists of three parts;—

I. THE JOY OF THE DWELLERS IN GOD'S HOUSE—Vers. 1-4 and 10.

How amiable. Literally, "dear to the heart." The mind rightly constituted, and in relations with God, will take pleasure in the services of God's house. Tabernacles. Plural form, referring to the various divisions of the tabernacle, and courts surrounding it. Describe them. Lord of hosts. A title often applied to the Almighty, referring to the multitudes of all created beings and things beneath His sway. Fainteth. The Psalmist in a land of strangers, far from the privileges of God's house, in his sorrow and exile, yearns after the temple more than for his throne. God Himself is all his desire. His soul is athirst for communion and fellowship with God—Ps. xxiv. 8; xlii. 1; Job xxiii. 3.

He piles up words to express the intensity of desire. It is his soul, his heart, his flesh; the whole man. No half-hearted service is his. He longeth, fainteth, crieth out. He envies the sparrows and the swallows, that they can go where he cannot. This, which is a common remark in older commentators, is disputed in later ones; but one of our most observant modern travellers, Dr. Tristram, has actually seen the swallows' nests in the Mosque of Omar at Jerusalem, which stands on the site of the temple.

The Living God. The Israelites loved to think that, while other nations worshipped dead idols, theirs was a living God. Ever let us keep in mind that we have not only a *living God of power* but also a *living Christ of mercy*. My King, and my God. David felt a personal relation to Jehovah, as his Lord; so Paul said of Christ, "who loved me and gave Himself for me." Let us cherish an individual interest in the love and care of our Lord. They that dwell in Thy house. Not only the birds brooding over their young on the beams of the tabernacle, but the priests who served at the altar day and night, and those worshippers who, like Anna in after centuries (Luke ii. 37), spent much of their time in the sacred courts. Still praising. That is, at all times engaged in worship—Rev. iv. 8. Selah. A Hebrew word indicating a pause at the end of a stanza, and, perhaps, calling for instrumental interlude.

In ver. 10 the Psalmist proclaims his love for the house of God above all places, be the time ever so short—*one day*; be the position ever so humble—a *doorkeeper*. But it shall be for ever and ever, and we shall be kings and priests unto God.

One day with God is more precious than years without His presence. Doorkeeper. Literally, "I would choose rather to sit at the threshold;" preferring the lowest place among God's people than the highest among sinners. The saint at his worst is more fortunate than the sinner at his best. (1) He has more happiness. (2) He possesses more enduring peace. (3) He has better prospects. Tents of wickedness. As the tabernacle was a tent, this comparison is suggested, rather than "palaces of wickedness."

II. THE JOY OF THE PILGRIMS TO GOD'S HOUSE: verse 5-9—David next pictures the happiness of a journey to the sanctuary, with its services in prospect. Yet their route is not a pleasant one. Whatever the Valley of Baca may be, whether a real or an ideal place, whether a valley of weeping or a valley without water, clearly there is nothing inviting in it. But so happy are the pilgrims that they make it a well, turn bitter tears into a fountain of joy, or find a spring in their own hearts where there is none outside. Moreover, so far from fainting and being weary by reason of the journey, they "renew their strength;" they go from strength to strength; and none of them utterly fall, for every one of them in Zion appeareth before God. (Ver. 7. comp. with Isaiah xl. 30, 31.)

Weakness leaning on God becomes omnipotence. In whose heart are the ways of them. An obscure clause, which has been variously interpreted. One renders it, "In whose heart are the pilgrim ways;" that is, the path over which

the pilgrims journeyed to the annual feasts at Jerusalem. The Psalmist calls to mind the companies filling the roads which led to the House of God, and counts them happy, while he is far away among strangers. Valley of Baca. Otherwise translated, "valley of mulberry-trees," or which seems preferable, "valley of weeping." Perhaps it was a name applied to one of the ravines leading to Jerusalem, which are mostly barren and desolate. A well. "A place of fountains." The faith and love of the pilgrims transform the desert valley into a place of fertility. Some think that the reference is to wells dug by the pilgrims for the needs of their journey, which were serviceable to others who came after them. Thus the children of God become a means of blessing to the world.

In Zion. . . . before God. From the fact that the journey of these pilgrims is represented as ending in Zion and not Moriah, it has been inferred that the psalm was written during the reign of David, after the ark had been brought to Zion, and before the erection of the temple on Mount Moriah. The Psalmist beholds in vision the joyful company of the pilgrims in the court of the tabernacle, while he is far distant in the land of Gilead. God of Jacob. Perhaps in this title there is an appeal to God as the Being with whom prayer prevails. Thine anointed. David, the anointed of the Lord, here prays for mercy and peace, and restoration to the privileges of God's house.

III THE JOY OF HIM WHO TRUSTS IN GOD—vers. 11, 12.

Finally, David thinks not of himself, not of the pilgrims to Jerusalem, but of the Lord whom he and they love and trust. The eleventh verse is one of the most beautiful and comprehensive descriptions of God in the Bible. He is a sun, giving spiritual light, and warmth, and power, and life; a shield, a certain defence against every foe. As regards spiritual things, he gives grace in this world and glory in the next. As regards temporal things, no good will He withhold. That which seems good to one may prove evil to another, and hence God does not bestow it upon His saints. The Psalmist realized that his trials and deprivations were, after all, for his own good. Trusteth in Thee. Even where we cannot see God's hand, we can enjoy the blessedness of trusting Him. When we know God thus, and find that He is all this to us, then we shall value His house of prayer.

EXPLANATORY NOTE.

I. Upon Gittith (Gathitic). Probably a kind of string-instrument in use among the men of Gath, which David and his men were in the habit of using. The Targum gives, "on the harp which David brought from Gath." For the sons of Korah. One of David's Choirs. Korah was grandson of Kohath, and therefore first cousin of Moses—Exod. vi. 16, 21. He perished in the rebellion of Dathan and Abiram—Num. xvi. Heman, the first of the masters of song appointed by David, was a descendant of Korah; and of the twenty-four orders of singers in the temple worship, fourteen were presided over by his sons. Twelve psalms are dedicated to them, as to Asaph. That they were simply intrusted with the arranging and singing of these psalms is highly probable.

VIRGINIA'S bell-punch liquor law has given so general satisfaction that it is to be continued in force another year; the increase of revenue on sales has been twenty-five per cent. during a year.

MEETINGS OF PRESBYTERY.

BRUCE.—In Knox Church, Kincardine, on Tuesday, 18th March, at 2 o'clock p.m.

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

PETERBOROUGH.—A. Port Hope, on the last Tuesday in March, at 11 a.m.

LONDON.—In First Presbyterian Church, London, on the third Monday in March, at 2 p.m.

KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, March 25th, 1879, at three p.m.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday the 18th March, at 11 a.m.

BROCKVILLE.—At Edwardsburg, on Tuesday the 18th March, at 7 o'clock p.m.

OWEN SOUND.—In Division street Church, Owen Sound, on March 18th, at 10 a.m.

OTTAWA.—In Knox Church, Ottawa, May 6th, at 3 p.m.

BARRIE.—At Barrie, on Tuesday, 25th March, at 11 o'clock a.m.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 1st April, at 11 a.m. A Sabbath School Conference will be held in the evening, to which all the teachers in the Presbytery are invited.

HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of March, (the 18th), at ten o'clock, a.m.

LANARK AND RENFREW.—The next meeting will be held in Zion Church, Carleton Place, on Tuesday, 18th March, at 1 p.m.

SAUGEN.—In St. Andrew's Church, Mount Forest, on Tuesday the 11th day of March, at 2 o'clock, p.m.

TORONTO.—On the first Tuesday of March, at 11 a.m. Commissioners to General Assembly to be appointed at 3 p.m.

PARIS.—Will meet in Dumfries street church, Paris, on the first Tuesday of March, at 11 o'clock, a.m.

WHITBY.—Meets at Oshawa on third Tuesday in April, at 11 o'clock a.m.

HURON.—Meets in Clinton, on third Tuesday of March, at 11 a.m.

QUEBEC.—In Quebec, on the third Wednesday of April. STRATFORD.—In St. Andrew's church, Stratford, on the third Tuesday of March, at 9.30 a.m.

GLENGARRY.—Meets in Knox Church, Lancaster, on Tuesday, 18th March, at 1 o'clock p.m. Session Records are ordered to be produced at this meeting.

OUR YOUNG FOLKS.

HOW THEODORE HELPED.

THEODORE Denny had lived with kind parents for ten years in a happy home. But one day there came a change to the pleasant home on the hill. Theodore's father, who had been ill for some time, grew worse. He was not strong enough to drive out, even on the warm days, any more; soon the children were not called to his bedside for their morning kiss, and then very soon they were told that their dear father had gone to heaven. The younger children only knew that the house was strangely quiet, and their father's face was so cold and stiff, it would not smile even one little bit, and then, ever so many people came to the house, and a man read out of a book, and then that great long box was carried away. It all seemed very mysterious. Theodore could only comprehend two things; one was that he did not see his father any more, and the other that his mother looked like another person. She was pale and thin and sad, and wore such dreadful black clothes. It must be because his father was staying away so long, for when he asked her if his father would be gone a good while, she said, "Yes." Then he looked so frightened and asked her if she never expected to see him again. "Oh, yes, yes, my child, I shall go to him." And was she going away too, cried Theodore, to leave them all alone? Then his mother kissed him and said, "Not until God sent for her, but that her little boy must try to be a comfort to her, and grow fast and strong and good, so that when he was a man he could take all the care of her that his father would have done."

Theodore promised to do his best, and thereupon set his youthful mind to thinking out some plan by which he might be useful to his mother, even now.

There were some other changes in the family now, and even Theodore's young eyes saw that his mother did not have quite so much money to spend as she used to have. She had sold all the horses and carriages but one, and one day, gathering all her children about her, she said they must try to be careful in wearing their hats, and shoes, and clothes, for it would not be so easy to buy them new ones as it had been once; but that if they all were careful, she still had enough money to feed and clothe and educate her children, and to live in the same pleasant home their dear father had made for them.

All these words sank deeply into Theodore's heart, and he thought if he was the only man in the house, he ought to take some care of it; but what should he do? At first he could think of nothing at all; he could not go to town and make money, for nobody would want to employ such a little fellow as he was; there really did not seem to be any way in which he could help his mother except by being a good boy and obeying her always. So he did his best in this way and succeeded in pleasing his mother greatly but not in satisfying himself. At last one day in despair he said,

"Mamma, I want to earn some money."

"Why, Theodore, I can give you some if you are very anxious to buy something; what is it?"

"I would rather not tell you, mamma, but I want to earn some, to do work for it, you know; but nobody wants such a little boy to work for them as I am."

"Yes, my child," said his mother, "I want just such a little boy to work for me, and I will pay you for it," for Mrs. Denny thought this desire to earn, rather than receive without effort, one to be encouraged, and immediately formed a plan in her own mind to make him useful. "You know that since the under-gardener went away James cannot keep the grounds looking quite so nicely as they used to, for he has so much to do, and I cannot afford to hire another man. Yesterday I noticed that ugly plantain weeds were growing about some of the paths and through the lawn, and if you will dig them up by the roots, I will pay you ten cents for every hundred you throw away."

"Oh, how splendid, mamma," said Theodore. "I'll begin right away."

So he did, and worked bravely, though it was tough pulling for his small fingers. James gave him an old trowel, and every morning before breakfast Theodore might be seen out of doors working with all his might; though his patience was often sorely tried. The end came one day and all his weariness was forgotten when his mother counted out five bright silver pieces into his hand.

"Now, mamma, I'll just tell you what I want to do with this money," said Theodore, with a quaintly serious air. "You know you said you wanted me to help take care of you in papa's place, and I've been thinking there wasn't any need of my waiting to be a man if I could only get some money, and now I've worked for it, I want to pay you something every week for my board."

Mrs. Denny's heart was touched as she heard these words, but she only said, "Thank you, my dear child, it helps me very much to find you so thoughtful; how much do you think you can pay?"

"Well, I thought about two cents a week would make the money last longer and then I could be earning some more," answered Theodore with a grave, business-like air.

Mrs. Denny agreed to make the bargain, and every Saturday night Theodore brought her the two cents and she gave him a receipt in full for one week's board. Of course he did not know that the pennies were safely hidden away in his mother's drawer in a bright, new purse, he would find with his presents on the Christmas-tree. By that time Mrs. Denny felt that Theodore had done much towards forming a habit of self-denial that would all his life prove of greater value to him than the few cents he was now so carefully dividing. It was a thankful mother who noticed how, week after week, nothing could induce her boy to touch his board money; while she could not help hoping that her boy would grow to be a thoughtful, kind-hearted man, who might do great good in the world. So Theodore helped, and was it not in a good way?

HOME OF REYNARD.

A YOUNG cock was strutting about the barn-yard with a very important air; he would allow none of the fowl to come anywhere near him to pick up a grain of corn, or a crumb, even; he considered himself entirely too good to associate with common fowl, for he came from very aristocratic stock. He was proud of his handsome red comb and glossy tail feathers, never thinking that the same being who gave the commoner fowl their covering, clothed him also. He felt insulted that he should be obliged to roost with them at night.

"I am not going to do it to-night," he said. "I will find a nice place by myself in a tree."

In a cave on the hillside, back of the farm, lived Sir Reynard the Fox and his family. The same day that the young cock was strutting about so boldly, Mrs. Reynard said to her husband: "My dear, you will have to get some provisions to-night, we have nearly finished the goose you brought home yesterday."

Accordingly that night Sir Reynard started off on a foraging expedition. In his rambles, he came to the farm-yard of which we have been talking. He walked round and round the chicken-coop but everything was thoroughly fastened. He couldn't find a crack even, for the farmer knew that the rogue would be after the poultry, and fastened everything firmly. Reynard tried to find a loose board or shingle, that he might force an entrance with his paws, but it was of no use; he was obliged to give it up and he walked off saying: "stingy old farmer, how does he suppose we poor foxes are to live? I must try somewhere else. Fortunately every one is not so mean."

Just as he was going out of the orchard, his sharp eyes spied something perched up in a tree. "What is that?—A fine, fat rooster, I declare!" And before our little cock could give one crow he was dead, and the fox was off with him to his den, where the little foxes had a fine feast.

PLEASE, SIR, DON'T STEP THERE.

A LAYER of snow was spread over the icy streets, and pedestrians, shod with India rubber, walked carefully toward the village church on a cold Sabbath morning in February.

Walking somewhat hastily churchward, for I was late, I noticed a bright-looking little lad standing upon the pavement, with his cap in his hand and his eyes fixed upon one spot on the sidewalk. As I approached him he looked up to me, and, pointing to the place, said:

"Please don't step there, sir. I slipped there and fell down."

I thanked the philanthropic little fellow, and passed round the dangerous spot.

"Don't step there," was the theme of my meditations during the remainder of the walk.

A thousand times since has the clear voice of that kind-hearted child rung in my ear, reminding me of my duty to those around me, and urging me to repeat it whenever it promises to be useful. "Please, sir, don't step there."

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