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CANADA PRESBYTERIAN

Vol. 2.—No. 30. (New Series).
Whole No. 381.

Toronto, Friday, May 23rd, 1879.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

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IN consequence of the departure of the Rev. Mr. King to Europe, the Rev. Mr. Macdonnell will act as General Treasurer of the contributions made by the ministers of the Church to reduce the deficit in the Home Mission Fund. *Conveners having remittances to make will take notice of this change.*

NOTES OF THE WEEK.

THE strike in the Durham coal-mining district has come to an end at last. The dispute between masters and men was submitted to the Judge of the County Court, and his decision was accepted by both parties. Can any one tell why arbitration is not resorted to in such cases at the outset, and so shut out such things as "strikes" and "lock-outs"?

THEY are going to flood the Sahara, of Africa, at least this was the subject of discussion at a recent meeting of the Paris Academy. M. de Lesseps, of Suez Canal fame, thought it practicable. It would be nice to sail over that bed of burning sand, and pluck dates from the trees along the banks, and arrest the progress of the ostrich by a well-aimed shot from the deck of a vessel.

WE inadvertently did injustice to the conveners of two important committees in our remarks on "Reports of Standing Committees." The reports of the committees on Home Missions and French Evangelization are usually in the hands of members of Assembly at an early stage of the proceedings; and if other committees can be induced to take similar action it will be greatly to the advantage of the various schemes.

ACKNOWLEDGEMENTS.—On the 25th of April, Rev. Dr. Reid received from "H. K. C.," \$4, which has been appropriated to the Home Mission Fund. He received also from "Jackson," \$5, divided equally between Home Mission and College Fund. Dr. Reid has also to acknowledge receipt of \$2,148, from the executors of the late Rev. George Cheyne, the same to be invested, and the interest divided between the Home and Foreign Missions of the Church—one-third to Home Missions, and two-thirds to Foreign Missions.

THE Congregational Union of Scotland held its annual meetings in Dundee, beginning on the 22nd of April. The chairman this year was Rev. John Tait; next year Rev. James Troup, of Helensburgh, is to occupy the position. In the annual reports it appeared that there had been a decided falling off in the contributions of the churches during the year. Scotch

Congregationalists are trying to secure a chapel-building fund of £10,000. Of this only £3,000 has been obtained as yet. On the evening of the 23rd, a very interesting public meeting was held, at which addresses were delivered by Rev. Wm. Crosbie, Derby, delegate from the English Union, Rev. Dr. Pulsford and Rev. Albert Goodrich.

WE congratulate the authorities at Hamilton for the vigorous way in which they showed their disapproval of that most inhuman and barbarous amusement—cockfighting. The magistrate gave his decision that the two principal offenders should pay \$30 each, and the others (eleven in number), to pay \$10 and \$5 each. This short homily on kindness to animals will be understood by these roughs. The magistrate deserves the thanks of all good men. He has shown himself truly orthodox as "a terror to evil-doers." It is in marked contrast with the slowness of the authorities in relation to that brutal prize-fight.

THE late Peter Ross, of Hopewell, Pictou County, made the following bequests. To the British and Foreign Bible Society, \$500; to the Foreign Mission of the Presbyterian Church in Canada, \$400, to the Home Mission of the Presbyterian Church in Canada, \$400, to the French Evangelization Scheme in connection with the Presbyterian Church in Canada, \$100, to the Theological Hall, Halifax, Endowment Fund, \$200; to the Theological Hall Building Fund, \$100, to Aged and Infirm Ministers' Fund of the Presbyterian Church in Canada, \$100, to the Jewish Mission Fund of the Presbyterian Church in Canada, \$100; to the congregation of the Union Presbyterian Church of Hopewell, \$100.

THE "N. Y. Methodist" has trouble with would-be poets; and we sympathise with our friend in his deep distress. For we, too, have a large stock of "original" poems we can't publish. Our contemporary says: "One of the most troublesome delusions—to editors—is that which prompts sensible people to attempt to write poetry. The trouble does not arise from the incapacity of editorial waste-baskets, but from the peculiar sensitiveness of the sensible persons who can not write good verse, and think that they can. One of the most sensible men we ever knew once sent us a wretched piece of doggerel, with the information that his friends considered it, etc., etc. Any one can guess what his friends said. Friends do not like to fight such delusions. Now, this brother can write good prose—has, indeed, a rare gift of saying things in prose—but his poetry would produce sea-sickness in a man of average stomach. In this matter editors have to be honest when "friends" are not. Now, we just simply will not print doggerel rhymes; and we have done hiding behind the excuse that we are not judges of the merits of poetical compositions, for we do know bad poetry when we see it."

FROM the annual report of the Toronto Home for Incurables we are glad to find that this useful and estimable charity is pursuing its benevolent course with unabated zeal and success. It is expected that the Provincial Government will shortly provide a permanent building for the accommodation of the patients, a step which will be productive of much benefit to the country. The Board, in the report, acknowledge the grants for the present year of \$454.37 from the Ontario Legislature, and \$500 from the Mayor and City Council of Toronto, with the gift

of \$20 from the Warden of York. The Officers of the Board of Management are Rev. Alex. Topp, D.D., Chairman; Mrs. Cumberland, Secretary; Miss Gilmor, Assistant Secretary, Mrs. Mulholland, Treasurer, The Hon. J. McMurrich, Treasurer of Building Fund, Miss Dick, Mrs. Manning and Mrs. Kay, Directors. We commend this institution to the Christian liberality and sympathy of all who have the means wherewith to relieve such as are, in the words of the report, "humanly speaking, incurable, and at the same time have no earthly friends or relatives to attend to them."

THE question whether a collection of Hymns is to be authorized for use in public worship or not, is at present on the tapis in the Irish Presbyterian Church, and was recently the occasion of some discussion in the Belfast Presbytery. Happily with us in Canada this question has been set at rest; all that now remains to be done is to provide a collection of hymns that will be acceptable to the whole Church; and even this is far on its way towards accomplishment. From the tone of the discussions already referred to we gather that the Irish Church will undoubtedly follow in our footsteps, and provide a suitable hymnal. The same necessity for such action exists there as here. Many congregations have already been using hymnals various, and perhaps sometimes a little uncertain in their teachings and the Church has no means of securing purity of doctrine. In these circumstances certainly the sooner authorized hymn books are issued the better on both sides of the Atlantic. Our Irish brethren have, however, got a little ahead of us in that they have discarded Rouse's metrical version of the Psalms, and prepared a version of their own, which will be published immediately. We anxiously expect its appearance, and venture to hope—if it should be with a slight degree of timidity—that it will be an improvement.

AN intelligent contributor to the columns of our esteemed contemporary, the Stratford "Beacon," after quoting our recent remarks on revivals, writes as follows: "I agree with the CANADA PRESBYTERIAN in believing that revivals which are got up are not likely to leave permanent good effects. In reference to Mr. Hammond's work in Brantford, Chatham, Guelph and other places, I know nothing except newspaper reports, which are by no means the most reliable authority, especially in religious matters. He is said to be eccentric, flippant and sensational. I judge, however, that good has been done in those places where he has been supported by the ministers, and where Christians generally have co-operated with him. Indeed, a judicious friend of mine who closely watched the movement in Guelph informed me that the revival in Guelph was to be attributed not so much to Mr. Hammond's labours as to the hearty co-operation and united prayers of the Christians in the city. If so, might not a revival be enjoyed in any place where the same conditions, co-operation and united prayer existed, without the services of a professional revivalist? It might be worth while for the Christian community desirous of seeing such a revival among them to consider this. Mr. Hammond, no doubt, from his long experience, is well-fitted to influence the masses, and to bring ministers and people into closer union for united effort. This is eminently desirable, as without such union and co-operation no permanent good need be expected."

PASTOR AND PEOPLE.

CHARACTERISTICS OF CHRISTIAN WORSHIP.

Other things being equal, that form of Christian worship will be the best which preserves and reflects with the greatest faithfulness the characteristic spirit or genius of the Christian religion.

As a religion, then, pure Christianity wears these features, at least, which ought, all of them, to be reflected in its worship—(1.) Completed revelation of God; (2.) Spirituality; (3.) Recognition of the equality of all men; and (4.) Joyous consciousness of redemption as an accomplished fact. A very few words must suffice to suggest how each of these factors on the problem of an ideal Christian cultus.

As the religion of true and full illumination, touching the relations of God to man, Christianity is at the same time a religion of the spirit, and not of the senses. It brings each man as a spiritual intelligence into the most immediate communion with God, who is a Spirit, that is attainable in this life, dispensing therefore to the utmost degree with material media or outward helps to devotion. That this feature of our faith is meant to be conspicuous in its worship is left to no inference, but was expressly asserted by its Founder in His great words beside the well of Jacob: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him"—John iv. 23, 24.

The spirituality of Christian worship leads us, I conceive, to at least three conclusions respecting it.

In the first place, it is independent of sacred localities, or seasons, as well as of material channels of grace. The connection in which occur those words of our Lord just quoted, makes it plain that Christianity is no religion of holy places. As little can its worship be restricted (except from motives of convenience) to holy times. Above all, every idea of material media as essential conductors of the Divine blessing to the worshipper, or of acceptable worship to the Deity, must be surrendered. Here we touch the deep root of that exaggerated confidence which the Sacramentalist and the Ritualist betray. It lies in a defective apprehension of the essential spirituality of the intercourse which Christ has opened between man and God. Of any material vehicle may our worship avail itself as an accidental support; to no material vehicle is it confined as a necessary medium.

A second canon for worship emerges, if its spirituality is to be guarded. Cultus is the expression of inward devotion; and all expression implies what is outward or material. But to protect in our cultus the spiritual element, let its external form be so regulated as only to express, and by expressing aid, the spiritual emotion of worship, nowise to distract or hamper or corrupt it. In the application of such a rule, many practical difficulties will be encountered; but the justice of the rule itself cannot be questioned. The accessories of worship—its metrical and musical utterances, for example, its architectural environment, its postures and drapery; these things are in a spiritual religion permissible, only when, and in so far as, they sustain in its purity and strength what is spiritual in the worship of the worshipper. When they pass that limit they are plainly out of place. Their tendency then is to materialize, and so to degrade the worship. How much of what is sensuous may be safely permitted in the external forms of a spiritual religion, must depend partly on the training, and partly on the temperament, of particular bodies of worshippers. What would be innocuous in one community might conceivably lead in another to undue attention to externals, or to the decay of spiritual feeling altogether.

So long as human nature is not uniform, so long will men tend either to as much ceremonialism as is at all permissible, or to as little of it as is at all practicable. The Ritualist and the Puritan "will never cease out of the land." To either extreme there attaches a danger. A cultus overlaid with sensuous pomp tends to substitute forms for real devotion. On the other hand, a severely simple service, in which the expression of worship and the aids to it are reduced to a minimum, is apt to enfeeble devotion for lack of that support which all genuine feeling finds in its own healthy and appropriate utterance. The two dangers, however,

are scarcely of equal gravity. The latter is a danger of defect; and the more robust and masculine the piety of the Church is, the less will it feel such a defect. The former is a danger of deterioration, devotional feeling degenerating either into formalism or into superstition; a danger this to which human nature is peculiarly exposed, and from which spiritual religion has frightfully suffered. Besides, a religion whose essence is most spiritual demands only the most simple expression. On the whole, therefore, safety seems to incline to the rule—rather less of the sensuous and outward in cultus than more. Rather a service bald of ornament, and severe in its expression of religious life, than one which even tends to any excessive cultivation of the outward form.

The third inference to be drawn from the spirituality of our religion is the freedom of its cultus from obligatory forms, and from uniformity. To recall the minute details of ceremonial with which the books of Exodus, Leviticus and Numbers are charged, and to compare these with the New Testament, is to feel at once the enormous interval which divides a religion of ritual from a religion of principles. Our Lord's prescriptions under the head of worship may be told in a sentence: He dictated no liturgy, save a very brief prayer, and He appointed no ritual, save two very simple symbolical actions. The letters of His apostles do not enjoin any form of service; and what they indicate of the forms employed in the Churches which they founded is as meagre in its amount as it is casual in its occurrence. At a thanksgiving prayer, which probably accompanied the Supper, the congregation responded "Amen"—1 Cor. xiv. 16; competent brethren delivered warm, yet rational, addresses for the profit of the rest—1 Cor. xiv. 3; sacred verses of some sort were sung—Eph. v. 19; apostolic letters were publicly read when received—Col. iv. 16; love feasts were held—Jude 12; and the disciples saluted each other on certain occasions with a kiss—Rom. xvi. 16; 1 Peter v. 14. If we except what was miraculous, these few incidental notices may be said to exhaust our information respecting the primitive and apostolic worship for all Christian ages, or to affirm that beyond such casual items our worship must never travel, is surely to misunderstand the spirit of the New Testament. In point of fact, the majority of these apostolic parts of service have actually disappeared from our Churches. We know no longer either the kiss of peace or the feast of charity. Our prophesying is no longer done by a succession of volunteers. Audible responses at the close of public prayer, although the most venerable and Scriptural of usages, has strangely vanished, at least from Presbyterian worship. To claim that we rigidly follow in every detail Scriptural example is on the face of it a false claim. To demand a Scriptural sanction for every detail of our present cultus is to demand an impossibility.

The truth is, that while musical praise, common prayer, and edifying discourse, together with the sacraments, must remain, from the nature of the case, the permanent elements of Christian cultus, no canon for their detailed management has been described except two of the most general description: "Let all things be done decently and in order;" "Let all things be done unto edifying"—Cor. xiv. 16-40. Order and profit are the parallel lines within which the Church has been left free to move; within these lines her freedom results from her spirituality, and is to be conditioned by it. To dictate to every congregation or community of believers one unelastic compulsory order of service or liturgical form of prayer, to encumber the free and simple worship of the Church with a multitude of wearisome ceremonies which minister to pageant rather than profit; to make a crime out of trifling divergences in details, as if Christians were tied to some painful and scrupulous law of ceremonies; or to split the unity of the visible Church of Christ on unimportant matters of ritual—are any of these things in harmony with the liberty or with the spirituality of the New Testament religion?—*J. Oswald Dykes in the Catholic Presbyterian.*

"UNWORTHILY."

This word used in relation to the Lord's Supper, has been a terror to many minds, and has kept many away from the Lord's table. It occurs in 1 Cor. xi. 27: "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Again, in 1

29, "For he that eateth and drinketh [unworthily], eateth and drinketh damnation to himself, not discerning the Lord's body." I quote from the version of King James, which is less accurate here than usual. The word "unworthily," in the 29th verse, I have included in brackets, as it does not belong there at all. It is not in the original.

But what does the word "unworthily" mean? Observe carefully, the language is not "whoever eats the bread or drinks the cup of the Lord *being unworthy*." If our own personal worthiness were the requisite qualification, who would venture to approach the Lord's table? We are all unworthy. There is no worthiness in ourselves, but in Christ alone. What, then, is the real meaning of the adverb unworthily? Doubtless it means, "in an unworthy manner." The apostle makes his meaning plain in the 20-22 verses. It appears that in the Corinthian church the Lord's Supper had become an occasion of festivity and of reveling, not very unlike a modern picnic. All this was unsuited to the occasion; and the reflection which the ordinance demands and suggests, the discerning of the body, was an impossibility in the midst of such disorder. It is no wonder that the apostle rebuked all this in the most pointed language. Well might he say that the one eating and drinking thus, ate and drank condemnation to himself. This surely was eating and drinking unworthily, that is, in an unworthy manner.

The word "unworthily," therefore, does not apply, was never meant to apply, to those timid persons who are conscious of their own personal unworthiness. Such persons have in this word, and in this whole passage, no warning to stay away from the Lord's Supper.—*The Standard.*

A STRANGE FUNERAL SERMON.

The deceased had long been renowned throughout that part of the country for his wickedness. His intellectual abilities were of no mean order; his property was considerable, and he had belonged to a highly respectable family; advantages which he used most assiduously in the service of his master. By the practice of every kind of dissipation he had achieved an evil notoriety, and gloried in being considered the most fascinating and dangerous *rower* in the country. This being so, his associates resolved upon giving him a funeral worthy of his reputation.

As one means of insuring this, they invited one of the most eminent Presbyterian ministers in the region to deliver the funeral discourse. To the surprise of many, after some little hesitation, he consented. On the day and at the hour appointed, the country church was crowded to overflowing by an assembly composed of the relatives, friends and companions of the deceased, together with a mixed multitude drawn from far and near by curiosity to hear what such a minister could find to say of such a man.

Punctual to the moment, the tall form of the Rev. Dr. ascended the pulpit, and the service began. There was first the reading of the Scriptures. Then followed a prayer, subdued and tender, for the family and relatives of the deceased. But the announcement of the text fell like a clap of thunder upon the assembly. It was from Luke xvi. 23—"And in hell he lifted up his eyes, being in torment." The sermon was a most pungent and powerful exhibition of the character, course and end of a wicked man. It held the assembly spell-bound to the very last word; but there was in it not a single direct allusion to the person whose obsequies they had come there to celebrate.

In silence and in deep solemnity the congregation dispersed after the sermon was finished. Some were indignant, but the attempt to excite odium against the preacher was a failure. It was generally thought that in what he had done he was governed by a sense of duty. He was said to have stated afterwards that when he was invited to preach on that occasion, he had determined to decline, but, in answer to prayer, received a message which he believed to be from God:—"Go—and preach the preaching that I bid thee."

AN hour spent with a good book is always so much solid and substantial gain. Fire, flood, mistake or other accident may rob us of our material possessions, but they cannot get at the treasures of the immortal mind. But the book must be a good one, written by some one who has "dipped his pen in his heart."—*United Presbyterian.*

OUR CONTRIBUTORS.

COWPER'S HYMNS.

I value Cowper's Hymns very highly. They are the free gustings of a soul earnestly longing "for a closer walk with God." They are also true lyrics; they are full of the spirit of poetry. There are a few of them in our new hymn book. There are others of them to whose insertion in it I can see no objection. These are the 5th, 6th, 13th, 19th, 29th, 34th, 35th, 36th, 37th, 39th, 43rd and 54th. But much as I prize Cowper's Hymns, I do not consider them perfect. There are two verses in them to which I specially object. The first verse is the one which begins with, "Return, O Holy Dove, return," and the next, the one which begins with, "There is a fountain filled with blood." I look upon both as containing unscriptural ideas and as being for that reason unsuitable for being used in the public worship of God. What is sung in church as well as what is preached should be strictly in accordance with the Word of God. That the stanzas to which I object are in almost every collection of hymns, I know; that they are regarded by many men of piety, intelligence and good judgment as thoroughly orthodox, I also know. For these two reasons it is necessary that I should state my objections to them in detail.

The first stanza to which I object is as follows:

"Return, O Holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove Thee from my breast."

In the first place, we have no authority in the Word of God for speaking of the Holy Ghost as a dove. The Church is addressed as a dove twice in the song of Solomon, but the Holy Spirit is not addressed as such in any part of the Bible. We are of course informed that the Holy Ghost descended in a bodily shape like a dove upon the Saviour. He descended in this form no doubt to indicate that Christ was holy, harmless, undefiled and separate from sinners. But to say that the Spirit descended like a dove and to address Him as a dove are two different things. If the Holy Ghost desired that He should be spoken of as the Dove of Heaven, He would unquestionably have moved the sacred writers to speak of Him by that name. It would, I think, be our wisdom to imitate Moses, and speak of God only by the names by which He makes Himself known.

I have seen it argued, that the term dove is employed only in a poetic sense, and that therefore it is proper to use it. My reply is, that God is so great and glorious a being, so high above us, that it is not becoming on our part to apply poetic names, or any other names of our own coining to Him. We must not only worship the true God, but we must worship Him by the names by which He has revealed Himself, and in the ways prescribed by Him. Milton was a greater poet than Cowper, yet he does not find it necessary to call the Holy Spirit a dove; he does, however, say that He "dove-like sat brooding on the vast abyss." I will not say that David was a greater poet than Milton; I suppose that in mere talents he was not equal to him. I have no hesitation, however, in saying that he wrote grander poems than Milton wrote; yet it never entered his head to speak of a person of the God-head as a dove. There is no poetic necessity for calling the Spirit a dove. Watts spoke of the Spirit as a dove before Cowper, but the hymn in which he took that liberty is one of his poorest. So little is the hymn "Come Holy Spirit, Heavenly Dove," thought of in Scotland that it is not either in the Scottish, Free Church, or United Presbyterian Hymnal.

Having introduced Dr. Watts' name, I may state that I look upon him as having rendered great service as a hymnologist to the Church. He was a man of deep piety and great learning. He was also a good poet. He wrote, however, such a vast quantity of devotional poetry that it cannot all be valuable. His faults as a poet are thus pointed out by Dr. Johnson in his "Lives of the English Poets:" He writes too often without regular measures; the rhymes are not always sufficiently correspondent. He is particularly unhappy in coining names expressive of character."

In the second place, I object to the stanza beginning "Return, O Holy Dove, return," because it teaches that the Holy Spirit may depart from the Christian.

The second stanza in those of Cowper's hymns in our new book to which I object is this:

"There is a fountain filled with blood,
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

My first objection to it is that there is an incongruity in the metaphor used. What the poet wished to show was the all-sufficiency of Christ's atonement. Unfortunately the metaphor he selected was not adapted for showing that. Metaphors must in their nature be suited to express or illustrate the ideas intended to be conveyed. They must, therefore, be grounded in realities. They must be drawn from things which are known, or at any rate, of which it is possible for us to form a conception. The sacred writers always employ metaphors in a proper manner. The poetical books of the Bible deserve close study for their literary beauties alone. There is not an incongruous metaphor in the whole Word of God. Homer, too, and Ossian, employ metaphors with great accuracy. They were close observers of nature, great imitators, and therefore great poets. Cowper, though always elegant, is not always fortunate in his use of metaphors. If he compared anything to a fountain, it should be to a fountain of water, or of something that flows out of the earth. A fountain of blood is a thing which does not exist. It was, therefore, improper to compare either Christ or the blessings of salvation to a fountain of that kind.

But though there are no fountains of blood, yet a fountain of blood is a conceivable thing; a fountain of blood, however, containing only the blood of one man, and yet so large that millions of men could be plunged into it is a thing that cannot exist; it is absurd to speak of it. I am not taking Cowper's fountain in a literal sense. I understand it as meaning the blood, atonement, or sacrifice of Christ. I hold, however, if his metaphor is natural and calculated to illustrate the unknown by the known that a literal fountain such as that of which he speaks should at least be a possibility.

My second objection to Cowper's hymn is that it is an utter misrepresentation of what Zechariah teaches. The ancient prophet says that a fountain should be opened for sin and uncleanness; the modern bard represents him as saying that a fountain of blood should be opened.

The term fountain may denote either the place in which water is springing up, or else the water itself. An instance of the use of the word in the former sense will be found in Leviticus xi. 36: "A fountain or pit wherein there is plenty of water shall be clean." That this also is the sense in which Zechariah uses the word seems to me certain. But if by fountain he means a place containing a cleansing element of some kind, what can it be but Christ? That the fountain of which he speaks is not Christ, but the blood of Christ is the opinion of some. It is the view expressed in Cowper's hymn. That Zechariah speaks, not of the blood of Christ, but of Christ himself, Christ containing all that is necessary to wash the soul from sin, I cannot for my own part doubt for a moment. Dr. Andrew Bonar, a writer who has carefully studied the modes of washing among the Jews, says, in his commentary on Leviticus, speaking of chapter xi.: "It is in reference to this chapter that Zechariah calls Christ the fountain for uncleanness." Dr. Thomson, in his admirable work, "The Land and the Book," speaks as follows: "I have repeatedly found wells closed up tight and the mouth plastered over with mortar. This may illustrate that passage in Zechariah xiii. 1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. This is indeed a beautiful and significant promise, which many actions and customs in this country shed light upon and render emphatic. Fountains are often sealed up until times of utmost need, and then opened for public use. Women take their soiled clothes to the fountains in secluded valleys and there do their washing. Sheep are washed at fountains from their defilements. Christ is not only the good shepherd, and His people the sheep of His pasture, but He is also the fountain in which their sins and pollutions are washed away. Vol. II. page 400. The Saviour is represented in other parts of the Bible as a fountain. Jehovah or Christ addressing the children of Israel says in Jeremiah: "My people have committed two evils; they have forsaken Me the fountain of living waters."

That Zechariah represents Christ as a fountain of water, not as a fountain of blood, is quite clear. He

knew that Jehovah spoke of Himself as a fountain of waters. He was too good a rhetorician to employ a metaphor that would not convey his ideas to the person he was addressing. He had never heard of a fountain of blood. He knew that the only fountains at which people ever washed were fountains of water. When he spoke of a fountain all his hearers would think of a fountain of water; not one of them would think of a fountain of blood. If Zechariah meant a fountain of blood, it is certain that he did not say what he meant. But that he said what he meant, we know.

Blood is spoken of in the old Testament as making atonement, and as hallowing; but not, so far as I remember, as cleansing or washing. Washing in blood is a New Testament idea. A fountain of blood, however, is neither a New Testament nor an Old Testament idea; there is no reference to anything of the kind in the whole Bible. John represents the martyrs as persons who had washed their robes in the blood of the Lamb. He does not, however, represent that blood as being in a fountain.

The Old Testament frequently speaks of water as cleansing from sin. "Then will I sprinkle clean water upon you and you shall be clean; from all your filthiness and from all your idols will I cleanse you." Ezek. xxxvi. 25. If Ezekiel's clean water was to come out of Zechariah's fountain, it could not surely be a "fountain filled with blood."

In Lange's commentary on Zechariah xiii. 1, I find the fountain represented as having water in it, not blood. "The water which flows from the fountain in the text is a water of sprinkling, by which sin and uncleanness are removed." I do not deny that the principal act by which the fountain was opened was the shedding of Christ's blood.

My third objection to this stanza is that its teaching respecting the mode of applying the blood of Christ is unscriptural. Blood was applied under the Levitical law by sprinkling, not by plunging persons into it. John does not represent the people of God as plunged into Christ's blood. In one place he represents Christ as taking hold of them, and applying His blood to them; in another place he represents themselves as going to the blood shed for them and applying it to their filthy robes.

"Ho ye that thirst approach the spring,
Where living waters flow;
Free to that sacred fountain all
Without a price may go."

ATHANASIUS.

DUTY TO GOD FIRST.

AN INCIDENT ILLUSTRATIVE OF THE UNSPILINESS OF THE BIOGRAPHER OF JOHN KNOX.

In the Divinity Hall, Edinburgh, of the denomination of which Dr. McCrie was so distinguished a member, when, besides the students of the denomination, there were one or two from elsewhere in regular attendance, it was an established practice for the students to freely criticise the discourses of one another when delivered. On one occasion during the time that the Doctor was the active professor, not long before his death, the delicate task was set before them of a call to give their opinion of a discourse of a clever, scholarly junior student, a son of the Doctor, in his presence. A number of the students, though at other times so ready with their remarks now uttered not a word, nor any one, until the call came round to the writer, who rose, and as at other times with the discourses of other students plainly and at some length, gave his mind; commending freely where he thought commendation was due, and with equal freedom blaming where blame seemed to be deserved, or pointing out what was deficient or exuberant, or in any way needed to be improved. There was now only one on the roll uncalled, a senior student, who on being named, at once was on his feet, and instead of criticising the discourse delivered, occupied considerable time in endeavouring to overthrow the criticism upon it, in everything in which that criticism contained anything in the shape of blame. An elderly clergyman, who happened to be present, was the last requested to give his mind, which he did in a strain entirely similar to that of the previous speaker—criticising not the discourse but the criticism upon the discourse. Last of all the Professor himself gave his mind, in no shape supporting the views of the two previous speakers, but in every particular very decidedly supporting and confirming the criticism upon the discourse. Noble intellect! noble spirit! conferred, dis-

ciplined, and trained by the Lord God of the holy prophets, for the work of the holy prophets, advancing, not themselves, but their Divine Master's interests in the carrying out of His revealed will. His law of truth and righteousness. The two who criticised the criticism, one the son of a D.D., the other, the father of a university Professor, both of them able, excellent men, might have thought that the student who criticised the discourse, had passed the bounds of propriety, and manifested even presumption and vanity in speaking so freely of the son's discourse, in the presence of the father, and *such a father*; and in adopting the course they did, were only doing what was right in checking an untimely youthful display. On the other hand, Dr McCrie had a deeper knowledge of the attendant circumstances of the case, and because it was the truth of God which was stated, as at other times, when making remarks upon the discourses of other parties, judging too, while perfectly sensible of the necessity, of checking youthful impropriety, that the spirit of plain speaking, done in a measure of reasonable caution, for the sake of the Lord's truth, so far from being repressed, ought, especially from the character and tendency of the Church and the world as to their bearing on that truth, in the existing time, to be defended and encouraged; therefore the course taken by the true, far-seeing servant of the Lord.

No unpleasant consequences followed. The students who did not criticise, afterwards emphatically expressed their regret that they did not go on and speak as they were used to do. The doctor's son soon after, in a kindly manner called on the student who criticised his discourse with a confidential message from his father. The elderly minister, at their first meeting in the public street hailed him with a gladsome, significant expression of countenance and hearty shake of the hand. And the student who commenced the counter criticism, became his much valued friend ever after.

This is a comparatively small matter, but by small matters God tests men, especially those whom he has put in a more prominent place, and it is not likely that such as prove unfaithful in "that which is least" will be faithful in "much," and ever be honoured to be of much use to the interests of God.

Duty to God and His Son, in a reception and carrying out of his truth and laws in all matters small and great is a first principle, taking precedence of all others. As He is the Creator and preserver of men and Author of all the good they possess, duty to ourselves lies in the line of duty to God first, or man's happiness and well-being are dependent entirely on the doing of duty to God first; for they only are "blessed who do His commandments." The rule indeed is, that in all matters small as well as great, regarding which the Divine will is clearly revealed, they are in the spirit of that principle of duty to God first, to be carried out regardless of consequences. The consequences of doing duty to God may, even as a rule in the Divine procedure, be said to embrace the favour of God as to things external as well as internal, yet sometimes, in the present wilderness, militant state of the Church instead of success and prosperity, the consequences may be loss, defeat, suffering. Nevertheless, with the Lord's promised blessing they will turn out for the greater good of those whom they overtake, and should the result be so serious as is embraced in the meaning of the words "loss of all things" it will be made up even to the extent of "manifold more in this present life" and in the world to come, to an extent far above what created mind can conceive. In all, the rule ever is 'attend to the interests of God, and He will attend to yours.' While all ought to do their first duty to the Author of all their mercies, in the cases where more of His mercies are received, and men are thus placed in a more prominent position, still more ought they to be actuated by this principle; "for unto whomsoever much is given of him shall much be required."

Assuredly men are not placed in that position for themselves first. No, it is just higher vantage ground for the furthering of the interests of Him "for Whom are all things." Far better had it been for them never to have received the special mercies, or been put in the prominent position, than being there placed, to fail from their first duty. Those in such prominent position in any relations of men on earth, none the less surely in the church of God, are like the subordinate officers in a well ordered army. In the hour of battle, it is not their own individual safety that is the guide, but the army rules, and orders of the chief

commander. Therefore they do not merely deliver the orders to the men, or give directions as to their duty they place themselves at their head if need be, in the very front, and chief post of danger. Thus the battle is triumphantly won, and the country delivered, while otherwise the result would be ignominious defeat and national calamity. Very evident is it from the supreme guide in all matters among men on earth the word of God, that duty to God is first, by precept every where, and example of patriarchs—how bright in the case of Abraham, whose obedience, when tried as to his only Son, received such signal approbation of God, and promise of blessing to himself and the world, "because, saith the Lord, thou hast obeyed my voice;" of Apostles when tried; and above all, the Lord Jesus Christ, when in his humbled state, laying the foundation of eternal salvation, and framing the great pattern of imitation to men. Traits of surpassing glory shone out in him, but none with more brightness than this of doing duty to God first duty to God performed in the face of the most unscrupulous and persistent efforts, in the cause of error and wickedness, that ever were encountered. Nothing could be truer than his own words, "I came not to do mine own will, but the will of Him that sent me."

There is at present, even in nations and countries before all others in civilization and liberty, and high privileges, religious and civil, through the great mercy of God, possessed, a very conspicuous, most sickening moral sight, a most humbling display of human nature, threatening, along with, and more than other public evils, because largely their root and spring, to tear society in pieces, and make a wreck of the nations—the sight, the evil, all the meanness, fatuity and wickedness of which words cannot sufficiently describe, of men (with valuable exceptions) in high, prominent, civil, political and social position, not for God first, but for themselves first, not scrupling as occasion serves, to use any means for that end.

With regard to what lies higher up in the line of the present writing—the state of the Church as to its first duty at present—should the fear of saying anything improper or untrue, or unseasonable, that accordingly might do harm, call to keep silence altogether? May not this be safely said, as the Church is the pillar and ground of the truth, and her members are declared to be witness that the Lord is God, and since it is a fact that according as the high principle in question is consistently carried out, the blessed influence extends to society and the nations around like "a dew from the Lord in midst of many people;" seeing too, that in the society and the nations most favoured there are the woeful displays just mentioned, it is proper to ask,—how is it in this respect, with the visible Church, as sheep scattered, and injured when scattered, or shepherds over them; or "schools of the prophets;" or "thrones" spiritual "of the house of David?" Is not this the truth however, that in ages past, at the times when the interests of the Lord Jesus Christ have revived from a death-like state, and greatly advanced, though in the face of mighty opposition, it has been by the carrying out of this principle. When the general interests of Christ have been in a declining condition, and the Father in heaven has been much displeased with his own children, they have been preserved from a still lower descent, or entire extinction by this very principle. When too the ways of the Lord's people have pleased Him, and He not merely has turned from His fatherly displeasure, but by mighty power, brought down opposition from without, or made their enemies to be at peace with them, and given a signal visible deliverance, it has been by the carrying out of this principle. In regard to the present time whatever its character as to the interests of the Lord—whether or not in some respects advancing, and in others declining—all the good which is doing, afar off or nigh at hand, is done in varied measure, by the carrying out of this principle. And when the last and greatest deliverance on earth shall come, in the more glorious displays of Jesus Christ by His Word and Spirit in fulfilment of His promise respecting the waters of the Sanctuary, or chief place of the promulgation of His blessed will, which, as in ages past, they have flowed from the east to the west, shall then, as they may have already begun to do, flow from the west to the east through the countries of the world, which shall rise and rise until from a small beginning they shall overflow their banks, and pass into desert and sea, and everywhere bring life and healing to the

Church and the nations, it will be by the carrying out of the same principle. Thus, as with the grand source, the work of the righteousness and death of Christ, the Head "glorious in holiness," so with the streams of all the good which from that source flow to men through the members or servants "compassed with infirmities," yet taught to offer up "the prayer of the destitute," it is in the carrying out of the same principle of duty to God first. "I speak as to wise men, judge ye" not what I am—it would not be worth the trouble but, "what I say." M.
Shakespeare, Oth.

NOTES FROM BELLEVILLE.

If there is one thing more than another which marks the progress of Canada it is the number of recent additions to the list of its cities. Prominent among the younger or later born is the city of

BELLEVILLE.

One hundred years ago no such name was to be found, on the map and to-day we have a city with over 10,000 inhabitants, with well-formed streets, attractive stores, factories, workshops, colleges, churches, and schools. It is the county seat for Hastings, is beautifully situated on the shores of the Bay of Quinte in the mouth of the Moira river, the shadowing hills and slopes being studded with handsome residences, and tastefully laid-out grounds.

Belleville was first known as Meyer's Creek, but was afterwards named Belleville in honour of Governor Gore's wife "Lady Bella," hence the name which the Bay City now carries. In 1850 Belleville was incorporated as a town, from which period its progress was rapid and continuous, till on the 1st of July 1878, it took its place as one of the promising cities of the Dominion. At no distant day it is likely to be one of the most important cities in Canada.

The educational appliances of Belleville are of a high order, and are in every way worthy of the advancement and improvements noticeable in other departments, and indeed superior to what is to be met with in towns of a similar size, for although I am now writing of a city, it was during the earlier history of the place that these institutions of learning were established, and for a number of years they have been disseminating the blessings of science, civilization and religion.

ALBERT UNIVERSITY

was established in 1857 in connexion with the Methodist Episcopal Church. This college, after some difficulties not unusual to other institutions of its kind, is now in a prosperous condition and occupies a prominent place among the seats of learning in Canada. It is supplied with an able staff of Professors, some of whom graduated within its walls. Professor Macoun is professor of "Botany," and is a man of extensive reputation in this department, having contributed some valuable papers on this subject. Mr. Macoun is a native of County Down, Ireland, and is not the least of the many learned men which that county has produced.

ONTARIO INSTITUTION FOR THE DEAF AND DUMB.

This Institution was established by the Provincial Government in 1870. The object of it is to educate deaf mutes, teach them trades, and bring them to such a position as to make them self-sustaining in life, and useful and interesting members of society. Under the able and experienced management of Dr. W. J. Palmer, the Principal, the institution is in a high state of efficiency and stands in the first rank among similar institutions on this continent. The rooms are large and airy; the inmates are clean and tidy; and they have a cheerful and contented appearance, and seem to be enjoying the comforts of a home. I am pleased to bear testimony to the kindness and attention of the teaching staff, whose labours must be of a monotonous and wearisome kind.

VISIBLE SPEECH.

A new department has been established here—that of teaching articulation or visible speech to some mutes. The plan promises to be very successful. Mr. Brown, a gentleman in every way well qualified, is engaged in giving instructions in what is known as "Bell's System." I saw a class of five children examined, and although they were only about a month under instruction, they could pronounce words of one syllable pretty distinctly.

THE CHURCHES.

The churches of Belleville are good, substantial buildings, and at same time exhibit nearly all the im-

improvements in modern architecture. There are two Presbyterian churches, St. Andrew's and John street. The former was organized about the year 1800, and the present minister is the Rev. Wm. McLean. After the disruption Belleville was supplied with preaching by the Kingston Presbytery until 1836, when the Rev. William Gregg (now Professor Gregg, D.D.), was sent out by the Colonial Committee of the Free Church of Scotland. At this time the Presbyterian population was sparse, for within a radius of some ten miles there were only about 100 persons. In 1850 the congregation, which had previously worshipped in a private building, commenced the erection of the present church, which was opened for worship in January 1852, by the Rev. Messrs. McLeod of Cobourg, Smith of Grafton, and Burns of Kingston, at which period the congregation assumed the name of the "John street Church." In the removal of the Rev. William Gregg to Cooke's Church, Toronto, the congregation called the Rev. W. F. White, who was succeeded by the Rev. William McLaren (now Professor McLaren), who in June 1870 was called to Knox Church, Ottawa. The present minister is the Rev. John Hurton, who was installed in December 1870, and who is successfully carrying on the work so well begun by Dr. Gregg and continued by Professor McLaren. The congregation is in a healthy state, and although like many others, it has suffered from emigration and deaths, still the communion roll is steadily increasing, and at present contains the names of nearly 300 members. K.

Dafos House, Belleville.

THE BOOK TO ALL.

BY H. M. SCOTT, M.A., BRISTOL, ENGL.

There has been a wonderful interest taken in the Bible, and that specially during the last fifty years. I wish to speak more particularly of the extraordinary circulation to which it has attained, and that largely through the agency of the British and Foreign Bible Society. It has been translated into several hundred different languages. It speaks to almost all nations under the sun, in their own tongues, the wonderful works of God. The peculiar and extraordinary manifestation of the Holy Spirit's workings on the day of Pentecost was the gift of tongues. But is not the present circulation of the Scriptures a miracle equally great? This miracle is more hidden, but we can attribute it to no other agency but to the one and the self-same Spirit working in the hearts of God's people.

We give the nations the word of life in their own languages, as well as send to them guides and teachers who shall tell them in their own tongues the wonderful works of God. Rome withheld the Bible in the vernacular from the people. When they demanded and fought for the treasure the Pope was inexorable, and a curse has fallen upon Rome for her unfaithfulness. She might never have fallen so low as she has done had the unadulterated Word been freely given to the people. The Bible in their own tongue is a blessing that the people can never fully estimate. The fact is, that Christianity was not both pure and permanent in any country until after the time of the art of printing, by means of which the Word was readily multiplied. Wherever Christianity was carried by word of mouth, it soon either died out or else became corrupted. The people need the Word in their own hands, and in their midst. There must be a constant appeal to it, as the eternal and infallible Word upon which the Church is founded.

This marvellous multiplying and scattering of the Word to all nations is something unique in history. It is true of no other book, and is an argument for the divinity of the Word—that God gave and has accompanied it, and that in His own time and way He will give it to all beneath the sun. It is only a few years past since a Japanese commissioner to the Austrian exhibition saw the Bible-stand, and wondered that any book should be thought worthy of translating into so many languages. He bought a copy in Chinese, read it and became convinced of the truths it taught. On his way through Europe he made observations on the Romish, Greek and Protestant faiths, and concluded that the Protestant was the nearest to the teachings of the Book. On his return to Yeddo he applied to the American missionaries for baptism. He has since purchased a heathen temple for purposes of Christian worship, and in it the Christian missionaries now hold religious services.

The British and Foreign Bible Society have undertaken to carry out this divine mission, and who would

not have part in the glorious work? Come and let us be co workers with God in sending the good news to the ends of the earth. Remember the five loaves of the five thousand and the seven loaves of the four thousand. The power of Christ wrought these more immediate miracles, but this gospel multiplying work is His also. It is Christ working out through the instrumentality of men greater things than they themselves know or could devise. It is Christ feeding the world from one small loaf. And herein is that saying of Christ true, "verily, verily I say unto you, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." This is one of the works following the ascension of Christ to His glorious mediatorial throne. Christ in bodily presence as a man could not be everywhere present upon earth speaking in all languages to all peoples. But the Spirit of God is everywhere present although invisible, and in His own good time the universal Spirit shall be accompanied by the universal Word. And in this respect our Christian dispensation is exceeding glorious. It was meet that the Christian dispensation should be inaugurated in a miraculous manner, and that the first heralds of the cross should possess the gift of tongues. Thus the work was begun without delay, the people of the Lord gathered in, and the witnesses properly re-credited as to their commission being a divine one. But the same necessity now no longer exists, for the Church of Christ is now adequate to the work assigned her, seeing that the Spirit of God dwells in her midst. Let us then go forward in our blessed work looking to God for guidance and blessing, and then shall be brought to pass that which John saw in apocalyptic vision. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth, and the sea and the fountains of waters." Lo! the heavenly messenger comes with good news of everlasting joy and peace, flying in mid-heavens. At first, being afar from earth, only a few hear his voice, but he comes nearer and nearer until his voice fills the whole earth. Above the roar of the ocean, or the crash of thunder, or the strife of men, the clear rich voice of the angel sounds out. For a full millennial age his message rings from pole to pole. He never grows weary. To Him it is but a little time of joyful service. His tongue never loses its divine power and melody, but moves symphonious to the bounding pulses of his loving heart. He knows all languages and speaks in every tongue. Differences of tone are no obstacle to him. His is an universal eloquence, and his music is always sweet in whatsoever words his story is chanted. Heat and cold are alike to him. He visits every clime. He pays no regard to colour, white and black to Him are one. Rich and poor, male and female, young and old are all alike to Him. Oh! brethren, beloved of the Lord, this glorious day approaches. Hail it; hasten it. Blessed are they who hear His word and obey it. Blessed are they that put their trust in Him.

VACANCIES AND PROBATIONERS.

MR. EDITOR.—A good deal of discussion has taken place of late respecting the treatment of probationers by vacant congregations in our Church. As I have been a member of a church which has been vacant for a length of time, I may be permitted to make a few observations respecting the working of our present system. I may say that I have no sympathy with those who imagine that the home educated ministers of our Church are inferior to those of other countries, for my experience convinces me that it is a great mistake to give a call to a minister who is unacquainted with the customs of our people, and who is unable to adapt himself to the different circumstances in which he finds himself, especially if he be advanced in life before leaving the old country. I have known several cases where old countrymen have been settled over congregations here where they found themselves placed in a very unfortunate position. Where a minister is placed over a country congregation he cannot do his duty properly unless he is able to drive from place to place to preach at different stations and to visit his scattered congregation. I have known some of these ministers who were unable to drive a horse and buggy, much less to go on horseback for any dis-

tance, so that when they were obliged to travel even two or three miles they had to get some person to accompany them. Besides the difficulty of travelling, these strangers are frequently very hard to please in the matter of board, and it is very difficult to provide them with the accommodation they require. There are none of these difficulties when one of our own ministers is settled over a charge. The young men educated in Canada are accustomed to travel, they are acquainted with the manners and customs of the country, and they can readily adapt themselves to the circumstances in which they find themselves. Taking all these facts into consideration, it may seem very strange that any congregation should prefer a stranger to one of their own countrymen when giving a call to a minister. Of course the reasons may be different in one congregation from what they are in another, but there are some which must be apparent to any one who has given the matter the least consideration. The young men who are educated in Canada, are, for the most part, unable to devote that time and attention to the work of preparation which is necessary so that they do not make so favourable an impression in the pulpit as those who have devoted a long time to the cultivation of a graceful style. Our students have to work hard to qualify themselves in the different branches of study so as to pass their examinations while at college, and most of them are obliged to engage in hard work during vacation to earn the means necessary to carry them through. This prevents them from devoting much time to the cultivation of a graceful style or to the study of elocution. It is very much to be regretted that so many of our ministers do such great injustice to themselves by a careless style of delivery. Many excellent sermons are spoiled by a want of attention to this necessary qualification on the part of a public speaker. The matter of the sermon may be all that could be desired, but the manner of its delivery sometimes uncouth and even grotesque—spoils the good effect that it would otherwise produce upon the hearer. Some probationers who are going the rounds of the different vacant congregations are so ill-fitted to address an audience that it is painful to listen to them. They perhaps think that it is not necessary to give any attention to such a small matter as this, but I can assure them that it is of the greatest importance in the estimation of those who hear them. Even the most unlearned member of a congregation can criticize a preacher who delivers his discourse in a slipshod manner or who transgresses the rules of elocution. I trust that this subject will receive greater attention from our students and professors, and that the young men who are educated in Canada may soon be as superior in the style of their delivery as they now are in earnest zeal and devotedness to pastoral duty. A LAYMAN.

MINISTERIAL SUBSCRIPTIONS TO THE HLME MISSION DEFICIT.

Presbytery of Quebec.—Previously reported \$69; Rev. John McKenzie, \$5; Rev. P. Hanran, \$5; in all, \$79.

Presbytery of Peterboro'.—Rev. James Cleland, \$15; Rev. Wm. McWilliam, \$15; Rev. E. F. Torrance, \$20; Rev. Jas. Cameron, \$10; Rev. F. Andrews, \$5; Rev. N. Clark, \$5; Rev. T. F. Fotheringham, \$5; Rev. D. Sutherland, \$4; Rev. R. J. Beattie, \$10; Rev. J. Ballantine, \$10; Rev. Jas. Duncan, \$4; Rev. W. Bell, \$5; in all, \$118.

Presbytery of Toronto.—Previously reported, \$434; Rev. D. Mitchell, \$5; Rev. Principal Caven, \$40; in all, \$479.

PRESBYTERY OF MONTREAL.—This Presbytery met, by permission of the Synod, in St. John's Church, Cornwall, on Wednesday, 14th inst. Rev. R. H. Warden submitted an overture anent a General Sustentation Fund, which was adopted and ordered to be transmitted to the Assembly through the Synod. An application from a minister of the Presbyterian Church of America to be received as a minister of this Church was presented. After lengthened consideration, the Presbytery resolved to lay the application on the table, it being felt to be undesirable in view of the large number of probationers, to whom our Church cannot now give full employment, to encourage applications from ministers of other Churches to be received. The Presbytery again met in Crescent street Church, Montreal, on Friday, 16th inst., at 7.30 p.m., for the induction of Rev. A. B. McKay into the pastoral charge of that congregation. Rev. Principal Macvicar presided, Rev. G. Coull preached, Rev. Dr. Jenkins addressed the minister, and Rev. J. S. Black the people. Mr. McKay's name was added to the roll, and the Presbytery adjourned.

BOOKS AND MAGAZINES.

Harper's Magazine.

New York: Harper & Brothers.

The variety, ability, and readability of the matter contained in "Harper's Magazine," the profusion and aptness of the illustrations and the beautiful artistic finish of the whole, place it in the front rank of periodical literature. The number for June is now out with a most tempting table of contents.

The Canada School Journal.

Toronto: Adam Miller & Co.

The May number of the "School Journal" opens with a portrait and biographical sketch of George Wright, M.A., M.B., Chairman of the public school board of this city. The editorials in the present number are: "Punishment in School;" "Educational Notes on the Tariff;" "Shall Intermediate Certificates be Equivalent to Second-Class Non-professional Certificates." The number also contains a large quantity of valuable matter in the shape of contributions and correspondence, and the usual departments, well filled.

Bismarck in the Franco-German War

Chicago: Bellows, Clarke & Co.

This book is an abridged translation from the German of Dr. Montz Busch, who was employed on Bismarck's staff throughout the war. Dr. Busch's department was the preparation of telegrams and the concocting of newspaper articles. He was in daily—almost hourly—communication with the great statesman, knew all the secrets, and was well qualified to play Boswell to—a greater man than Samuel Johnson—the man that conquered France and unified Germany. The book is in the form of a journal, and is very interesting to all who give attention to the men and the history of their own time.

The Fortnightly Review.

Toronto: Belfords, Clarke & Co.

The April number—Canadian reprint—of the "Fortnightly Review" comes to hand with the following contents: "On the choice of Books," by Frederick Harrison; "Chapters on Socialism," by John Stuart Mill; "Italian Politics," by Emile de Laveleye; Further Remarks on Zulu Affairs, by the Editor; "What is money?" by Henry Sedgwick; "Conventions at Whist," by William Pole; Black and White in the Southern States, by G. Campbell; "The Bright Clauses of the Irish Land Act," by Mr. W. T. Thornton; "Burma," by Alexander Fytche; Home and Foreign Affairs.

Queen's College Journal.

The May number of the "Queen's College Journal" has on the first page a well-executed cut of the new College buildings, accompanied by a description. The site is an elevated piece of ground, and the building will face to the south, overlooking the western part of Kingston harbour. The material will be Kingston limestone faced with Ohio freestone, and the style of architecture will be Norman. The interior arrangements as described by the "Journal" satisfy all the requirements of convenience and elegance. The architects are Messrs. Gordon and Hellwell of Toronto. This number of the "Journal" also contains much information regarding College affairs, and several racy editorials.

The Ages before Moses.

By J. Munro Gibson, D.D. New York: A. D. Randolph & Co. Toronto: Hart and Rawlinson.

This is a recent contribution to the already voluminous literature of the Book of Genesis. But it possesses a special interest to our Church, owing to its being from the pen of a Canadian by education, well known to our body as having been the colleague of the late Dr. Taylor of Montreal, and pastor of the Second Presbyterian Church, Chicago, the Rev. John M. Gibson, D.D. The book consists of twelve lectures, which were delivered by the author partly in Farwell Hall and partly in his own church. The plan of these lectures is very admirable and is well carried out. It is, the writer tells us in the preface, "The result of an attempt to combine the advantages of the expository and topical methods, and at the same time to secure the benefits of continuous exposition without wearying and discouraging those who have not time to dwell upon details." Although we would not say that the manner of dwelling more on

details, better known to us in Canada as a mode of expository lecturing, should never be followed, or is without its advantages for special subjects, we yet entirely and without qualification hold the method of which we have so good an example in Dr. Gibson's work, to be the very best for popular expository preaching. We would also add that, while the first mentioned mode *may* be the best for students of the theology in our colleges, that a good deal also of the kind illustrated in this book, would be of incalculable advantage to young men pursuing their studies. It is just what many have felt the want of, and have had to supply for themselves after entering upon their public work, which they could have done very much better had they been prepared in this way for it beforehand. We have however in this volume specimens of both kinds of treatment. But how to lecture after the manner of Dr. Gibson is the question? He points out what we believe is the only way in which it can be done, provided there are, to begin with, the proper mental qualifications. His work, he tells us, is the "fruit of repeated study of the book of Genesis during many years." Nothing but patient, intelligent, candid and repeated study of the scriptures and other works illustrating them will enable any one to do it, and any one by this means, though they may not equal the author, may in a measure succeed. With respect to style, there may be noticed, perhaps, the abruptness peculiar to spoken discourses, as distinguished from those first and wholly written out in the study. But when the cause of this is explained it can hardly be considered a defect. Criticism is at least disarmed. We cannot in this brief notice point out all the many merits of these very excellent lectures; but we may say that there appears on the very surface a far-reaching, a broad and strong grasp of truth with the ability to set it clearly before the mind of the reader. They are thoroughly conservative of truth, and yet conciliatory in tone and spirit as regards those who have honest difficulties. The help of scientists in their several departments, where they have rendered real help is not only acknowledged, but freely used, and their ignorance where they show it, and they show it often, is freely exposed. It is not by any means granted in these lectures that because a man is an authority in the natural sciences, he necessarily must be also an authority in the interpretation of Scripture. Lastly Dr. Gibson excels in pointing out, as he constantly does, how the Old Testament throws light upon the New, and the latter reflects back its clearer light upon the former. Indeed the book might very well have been called, *The Gospel in Genesis*. We cordially commend it to all students in our colleges, to our ministers, and to all other intelligent readers of the Word of God, who, not satisfied with texts only and snatches of it, crave those larger views which reach from the beginning to the end, and give a grand continuity to all Scripture. Dr. Gibson promises, should this volume prove useful, to follow it with another upon the "Mosaic Era." We shall gladly welcome the lectures upon this subject when they appear, and we shall be very much disappointed and confess ourselves greatly mistaken, if they are not soon called for by those who have felt that in "The Ages before Moses," they have received most valuable aid in the study of the Sacred Scriptures.—P.

THE IDEAL TEACHER.

The ideal teacher is a Christian. He is a disciple of Christ. He has chosen Christ as his Saviour, Teacher, Master, Example. Our avowed aim as teachers is to persuade our scholars to become Christians. If we ourselves have no experience in the new life we are not competent to teach others concerning it. The apostle, John, says, "That which we have seen and heard declare we unto you." When the Samaritans wanted to help in building the sacred temple none but those who were willing to purify themselves were allowed to take part. So all who undertake the work of Sunday school teaching ought to be decided Christians.

The ideal teacher, in the midst of doubters, sceptics, free-thinkers, is unmoved, as he is "established in the faith of Christ."

The ideal teacher prepares himself for his work early in the week and is not content to leave the study of the lesson until a few minutes before school time. He studies at first without the aid of commentaries or lesson schemes; for a thought of his own will be expressed much more forcibly than the thoughts of

others. After preparing his own scheme, he is then better fitted to profit by outside helps.

The ideal teacher teaches by example. He is solicited by a companion to go to a theatre or to a ball, but will not consent, for he remembers that example is better than precept. Perhaps he may not see any harm to himself in these amusements, but it occurs to him that the most pious men of all ages have looked upon them as worldly; and he would rather have the world point at him as too particular, than have the Church mourn over him as being too worldly.

Walking along the street, he sees one of his scholars, dressed, perhaps, in his every-day clothes, which may be none of the best. He will not pass without recognition, and will, if possible, stop and shake hands.

A finely-dressed lady, walking with a friend, saw a little ragged girl—one of her scholars—on the opposite side of the street. Excusing herself for a moment, she crossed over and spoke a few kind words to the little one. Certainly the teacher was none the worse for this act, and the scholar was much the better for it.

The ideal teacher will not forget to pray for each of his class, *by name*, at his own home. Not only must he be prepared to teach, but his class must be prepared to receive his teaching, and prayer is a mighty power in this direction.

The ideal teacher is punctual. If he comes late, some of his scholars will form the same bad habit. He prefers, therefore, to come about five minutes before the school is opened to welcome the class and make them feel at home as well as to keep them in order. They will be almost certainly out of order if no one is there to take charge of them, and they will be apt to annoy other teachers by attracting the attention of the surrounding classes.

When the superintendent rings the bell for order, the ideal teacher will have order in his class at once. Many superintendents would be grateful for this kind of assistance.

In the class, the ideal teacher will be patient and gentle. If he loses control of his temper, he loses control of his class. He will also be hopeful. He has good ground for hope. God has promised that "His word shall not return unto Him void," and "they who sow in tears shall reap in joy."

While aware of the benefits of a good stock of anecdotes, he will not tell a story except to illustrate a point, or send home a lesson. There is great temptation to tell a story to keep the class quiet. This is not right. Let us keep this in view: that our aim is the salvation of our children.

If any scholars are absent, the ideal teacher will try to visit them. If he can do so the same afternoon so much the better. A visit from a teacher to a sick scholar will often give the teacher more influence than all the talking in the school. If the scholar is inclined to play truant, the certainty of a visit will often bring him to school when he might otherwise stay away.

In this paper nothing of an impossible character has been presented. Let us aim high. Perseverance will do much; prayer will do much. Let each teacher take as a motto Paul's words:—"Seek that ye may excel to the edifying of the Church." Aim to be the ideal teacher.

MR. SPURGEON'S health has improved, and he has returned to the pulpit.

THE great ends of life are best gained by him who, in all his conduct, is animated by the love of Christ.

MANY men claim to be firm in their principles, when really they are only obstinate in their prejudices.

DO you know that a wise and good man does nothing for appearance, but everything for the sake of having acted well?

WHATEVER we gain in this life must be by effort. If one look at his attainments in knowledge or anything else that is worthy, he will be reminded that they all came as the result of his determination and energy. Toil and battle procure us bread and a crown.

IN our Sabbath schools we have just now much apparatus for conveying information and inculcating opinion. Of the information we fear the wit would justly say, "It is better not to know so much than to know so much that isn't so." Of the opinion every thoughtful hearer would observe,

"Myself when young did eagerly frequent
Doctor and saint, and heard great argument
About it and about; but evermore
Came out by the same door wherin I went."

Sunday Afternoon.

Scientific and Useful.

MINT SAUCE FOR ROAST LAMB.—Put four tablespoons of chopped mint into half a cup of vinegar; sweeten to taste and let stand for two hours before serving.—*The Prairie Farmer.*

EGG BROTH.—Beat an egg until it froths; stir it into a pint of boiling-hot broth, free from fat; season it with a saltspoonful of salt, and serve it with thin slices of dry toast. This froth abounds in flesh-forming elements.

VINEGAR FOR SALADS.—Take a handful each of dried tarragon, chives, savory, balm and mint, and a slice of onion; cover with half a gallon of vinegar; cork closely in a bottle and set in the sun for two weeks, then strain and press out all the juice.

WORCESTERSHIRE SAUCE.—One quart of *thin* tomato catsup made and spiced the usual way, with the addition of cayenne pepper and a sufficient quantity of crushed garlic, added to the catsup while boiling and before it is strained, to give it a decided garlic taste. Then add enough soy sauce—to be obtained at almost any good grocery store—to make the catsup a deep chocolate colour; two table-spoonsfuls will probably be sufficient.

SURPRISE PUDDING.—One cup not quite full of sugar; two cups of flour; four eggs; two full teaspoons of baking powder; a little salt and fresh lemon. Break the eggs in an earthen dish without beating; pour over these the sugar; sift in the flour and baking powder; first stir then beat all well for ten minutes. Bake in well-buttered oval tin in pretty quick oven (it ought to bake in twenty minutes). Eat with cream or any sauce preferred.

WEAK EYES.—A very simple remedy for weak eyes is recommended by a physician as follows:—Get an ounce of elder flowers and steep in one gill of water—they must be steeped in bright tin or earthen-ware; strain well, and then add three drops of laudanum; bottle it tight, and keep in a cool place, then use it as a wash, letting some of it get into the eyes. Follow this, and relief is certain. If the eyes are painful or much sorer, make small soft compresses, wet in the mixture, and bind over the eyes at night. If the eyes are badly inflamed use it freely; and a tea made of elder flowers and drunk would help to cleanse the blood. Pure rock salt and water will strengthen your eyes if you bathe them daily in it.

PARSLEY SEED should be soaked in warm water for twenty-four hours, then planted on the edge of a vegetable bed. Very few plants will be requisite, and unless it is to be taken into the house in winter, it will be necessary to plant only once in two years, as it is a hardy biennial, going to seed during the second summer. Curled parsley is the best; it is used for flavouring soups, and some varieties of meat. Chopped parsley is added to drawn butter for boiled fish or fowls; to stewed potatoes, potato salad, and Lima beans, and is unsurpassed for garnishing dishes of meat, vegetables and salad. It grows nicely in the house during the winter; for this purpose it should be transplanted when quite young. Bore the sides of a nail keg full of auger holes, slanting them downward so that the dust will not wash out. Fill the keg full of good soil, putting the root of a young plant through each hole. Place the parsley in a favourable location where it will thrive during the summer, and leave out until heavy frosts come; then transfer the keg to the kitchen window, where, if properly arranged, it will grow into a symmetrical column of green, and be very ornamental, as well as convenient.

BEES ON THE WING.—When a swarm leaves for the woods they are off before you fairly know it. They drift away from the hive in a wide-spread and apparently aimless course, then suddenly gather up their skirts, draw together their forces, and away they go—a humming, flying vortex of bees, the queen apparently in the centre and the mass revolving about her as a pivot—over orchards and meadows, across creeks and swamps, or woods and deep valleys, straight for the appointed tree; slow at first, so that you can keep up with them, but presently with a speed that would tire a fox-hound. In this flight the individual bees do not move in right lines, or straight forward like a flock of birds, but round and round like chaff in a whirlwind; unitedly they form a whirling, revolving, nebulous mass, fifteen or twenty feet across, that goes as straight as a projectile to its mark. They are not partial as to the kind of tree,—pine, hemlock, elm, birch, maple, hickory—any tree with a good cavity high up or low down. A swarm of mine ran away from the new patent hive I gave them, and took up their quarters in the hollow trunk of an old apple-tree across an adjoining field. The entrance was a mouse-hole near the ground.

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DON MOUNT, October 2nd, 1875.

O. C. WOOD, Esq., M.D.

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

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TORONTO, FRIDAY, MAY 23, 1879.

In the absence from the country, for a few months, of the Rev. Mr. King, persons having to correspond in any matters connected with the supply of mission stations and vacancies in the Toronto Presbytery will address their letters to the Rev. J. M. Cameron, who will attend to this business in Mr. King's absence.

A SUSTENTATION FUND.

NO more important subject will come before the General Assembly than that of providing an adequate maintenance to the ministers of the Church so as to secure and continue in our land an educated and efficient ministry, whose services, by the blessing of God, may be the means of turning men from darkness to light, and of establishing them in the way of holiness. For some years past the question of a General Sustentation Fund has from time to time been mooted, but till very recently it never seems to have taken much hold upon the sympathies of the ministers or office-bearers of the Church.

We are glad to observe that an impetus has of late been given to the subject, and that at the recent meetings of the Synod of Hamilton and London, and of the Synod of Montreal and Ottawa, overtures were adopted and ordered to be transmitted to the General Assembly in favour of the establishment of such a fund. This ensures that the subject will be thoroughly discussed by the Assembly, and, we trust, some definite action taken in furtherance of the scheme. At present a large number of our ministers are very inadequately remunerated, their salaries in many instances being much less than the wages of skilled mechanics, and in not a few cases below the average of day labourers.

The scheme in connection with the Home Mission Fund for supplementing the salaries of ministers of weak congregations has been most advantageous in the past, but with all its advantages it has not succeeded in providing an adequate maintenance for even those ministers who derived assistance from its funds, and it never can accomplish that which is sought to be done by a sustentation scheme. Apart from this, it is well known

that the method at present pursued is year by year becoming less popular, and that many of our ministers have strong objections to settle in supplemented charges.

So far as we know the mind of the Church there is no difference of opinion as to the principle involved in a general Sustentation Scheme, and the only obstacle in the way of instituting such a scheme is the doubt as to its practicability in our Canadian Church. On this point Mr. P. McF. McLeod, of Stratford, has done good service in his recent communications to the "Record" and the CANADA PRESBYTERIAN.

We have with considerable care gone over the statistical tables of last year and are strongly impressed with the practicability of a general Sustentation Fund for our Church. We are satisfied that a judicious scheme—devised with a view to stimulate the liberality of aid-receiving congregations and to secure the sympathy and hearty co-operation of the aid-giving Churches—would if vigorously and judiciously worked result in untold good. We believe that from the very first an equal dividend of \$750 per annum would be secured without affecting injuriously the salary of any minister in what is now a self-sustaining charge and without harm to any of the other schemes of the Church.

Ministers could then plead with their people to contribute to the Sustentation Fund as they cannot possibly plead now for their own salaries. Systematic giving would then necessarily be introduced and practised in every congregation, and the power of little would be illustrated as never before in our Church. The fear of man would not be so strong a temptation as it now is to some ministers, and resignations would be of much rarer occurrence than unfortunately has been the case in the past. We have before us the experience of other Presbyterian Churches that have for years tested the Sustentation Fund Scheme. It is not something new and untried or something that having been tried has proved a failure. It has been a great success in all churches where it has been adopted, and we know of no reason why it should not be equally successful in our own Church.

We know that many of our ministers and people will watch with interest the discussion of this subject at the ensuing meeting of Assembly, and we but give expression to the hope that action will be taken in the way of instituting a General Sustentation Fund.

FRANCIS L. PATTON, D. D.

THE English Presbyterian Synod, which consists of upwards of four hundred members, has unanimously elected Dr. Patton to the chair of "Apologetics and Pastoral Theology," in the Theological College, London. This election marks an important departure from use and wont, as the schools and colleges of the old country generally show a preference for their own men in the matter of professorships. This is not however the first call which the Synod has addressed to a foreigner to become one of its theological staff, the Rev. Dr. Christlieb having not long ago

refused an invitation to this very chair. It cannot for a moment be supposed that the Synod comes to America for a professor, because the ministry of the English Presbyterian Church does not contain such scholarly divines as would be fitted for professional duties. The fact of this chair of Apologetics and Pastoral Theology having been supplied for a considerable time by ministers of the Church, shows there are not wanting those who are well qualified for the work. But the English Presbyterian Church was constituted by the union of the Free and United Presbyterian ministers in England. There might be difficulty arising through feelings of courtesy in making choice either of a Free Churchman or a United Presbyterian. The Synod cuts the Gordian knot, on the same principle on which an Episcopalian, a Baptist and Methodist, who had resolved upon building a church for the good of the village in which they held property, agreed that the church should be Presbyterian: it calls the new professor who is wanted from America.

Dr. Patton, to whom the chair in question has been offered, is not an American by birth, being a native of Bermuda. Still he is the product of this side of the Atlantic. Canada has some interest in him, as he was in part educated at Knox College, Toronto. He completed his theological studies in Princeton, and entered upon the work of the ministry some thirteen years ago. He was ordained by the Presbytery of New York to the pastorate of the Eighty-fourth street Church, and after a brief service was translated to the Presbyterian Church at Nyack on the river Hudson. He remained there for a few years. At this time he was known simply as a hard student. There was little or no brilliancy about him. He appeared rather to be a plodder than a genius. But he soon gave proof of the stuff that was in him, by a number of philosophical and theological articles which were published from time to time under his name in the New York "Observer," "Evangelist" and "Independent," in the Philadelphia "Presbyterian," and in the "Interior" of Chicago. The fame acquired by his pen brought him to the surface as a preacher. It was noised abroad that a star of considerable magnitude had been discovered on the Hudson. A call was addressed to him by one of the Brooklyn churches, which was accepted. But Dr. Patton had just reached eight months of his new pastorate, when he was invited to be one of the Professors of the Theological Seminary of the north-west. He was very soon afterwards urged to accept the editorship of the "Interior." He continued for some time fulfilling the duties of his double office as professor and editor to the satisfaction of all concerned. Nor were his preaching talents allowed to lie latent. About two years ago he resigned the editorship in order to become pastor of one of the churches of Chicago, and since then he has united successfully the offices of professor and pastor.

Dr. Patton was a member of the Pan-Presbyterian Council and distinguished himself in it by a learned paper. Since then he has contributed valuable articles to the "Princeton Review," the "Catholic Presbyterian,"

and the "British and Foreign Evangelical Review." At last Assembly of the Northern Presbyterian Church of America, he was unanimously elected its Moderator. Though only some thirty-five years of age, he discharged the duties of the chair with remarkable ability. The offer of one of the professorships of the London Theological Seminary marks another step of the wonderful career of this young man. Whether this is accepted or not, the invitation is a very great honour. Considering the advantages of a residence in the Metropolis of the world to a student and man of letters, there can hardly be two opinions entertained as to the acceptance. Still the irrepressible yankee spirit may come out, and astonish the world by the offer of something immense in the way of salary. Possibly this might prove a counteractive to the many inducements that would lead Dr. Patton to London.

The career of this young theologian may be said to be only in its commencement. He has yet to make the field of authorship, and we have no doubt he will make his mark there, as he has done in so many various capacities already. He is a fine example of what can be accomplished by young men in this country properly appreciating their educational advantages, and giving themselves thoroughly up to professional work. There is hardly any position in the world, which scholars prize, but may be reached even by the plodding, hard-working Canadian. This should act as a powerful incentive. But, students don't forget that learning is her own reward.

REVISION.

A VERY interesting article has recently been published by Professor Schaff upon the revision of the Scriptures. It has for its object to allay every feeling of alarm to which the idea of touching a single letter of the King James' version has given rise. The suspicion has gone abroad that the doctors were engaged in tinkering the Bible. Even with those who could appreciate the need of revision, there was the painful suspicion that harm was going to be done by violent changes. Then, the large number of persons who loved the old Bible for its own sake and who knew nothing about emendations, interpretations, improved renderings, or the altered conditions of modern scholarship and discovery, were shocked to think of irreverent hands touching a single iota. But the explanations of Dr. Schaff do away with these alarms.

To the ordinary reader there will hardly be any appearance of change. It may want the Royal instrument with which we have been so long familiar. But it will have the same number of books, and be divided into chapters and verses. It will only be upon a close inspection that alterations will be discerned. Words that are obsolete will no longer be found in the sacred book. Others which have undergone a change of meaning will be altered to those which give the original. The new Bible "aims to be the best version possible in the nineteenth cen-

tury, as King James' version was the best which could be made in the seventeenth."

The revisionists have had before them as a solemn purpose to introduce as few alterations as possible into the text of the authorized version consistently with faithfulness, to limit as far as possible, the expression of such alterations to the language of the authorized, or earlier English versions, to indicate such alterations as may be made in the margin, and to revise the headings of chapters, pages, paragraphs, italics and punctuation. With these leading principles for their guidance, and faithfully carried out, there cannot be other than a valuable result in the interests of religion and Biblical study. It will mark another great advance of the present age in regard to the truth of God. Following upon the international series of lessons, it will foster and develop the love of Scriptural study for which the international scheme has done so much. We feel satisfied that long before the nineteenth century is completed great progress shall have been made in regard to Sabbath school work, Biblical instruction, and theological literature.

It is reassuring to learn from Professor Schaff that "no article of faith, no moral precept, will be disturbed, no sectarian views will be introduced. The revision will so nearly resemble the present version that the mass of readers and hearers will scarcely perceive the difference, while a careful comparison will show slight improvements in every chapter and almost in every verse.

It will gratify many of our readers who fully appreciate these remarks and also the learned and valuable labours of the revisionists, to know that the new version of the New Testament will in all likelihood be published in 1880, and the Old Testament in two or three years afterwards. The new version will have the imprimatur neither of King nor General Assembly, but will find its way into the study and closet, and it may be the pulpit, through its own undoubted merit.

SYNOD OF MONTREAL AND OTTAWA.

This Synod met in St. John's Church, Cornwall, on Tuesday, the 13th inst., at 7.30 p.m., and remained in session till 1 p.m. on Thursday. The attendance was larger than in previous years. Rev. W. Ross, of Kirkhill, the retiring Moderator, preached an appropriate sermon, after which the Rev. J. Crombie, of Smith's Falls, was unanimously elected Moderator. The changes in the several Presbyteries during the year were read. Three ministers had been removed by death—and these, singularly, were all in the Presbytery of Ottawa—Messrs. J. White of Manotick; C. I. Cameron, of New Edinburgh; and A. C. Moreton, of North Gower.

The records of the various Presbyteries were examined and attested.

An overture from the Presbytery of Lanark and Renfrew anent the duties and qualifications of students and catechists was transmitted to the Assembly. The Presbytery of Ottawa presented an overture as to the mode of electing the Moderator of the General Assembly recommending that he be nominated by the ex-Moderators. The Synod agreed to adopt and transmit.

An overture from the Presbytery of Montreal anent a Sustentation Fund was considered. It asked the Assembly to institute such a fund, and to appoint a committee to devise a suitable scheme to be submitted to Presbyteries, and returns thereto to be presented to the Assembly in 1880. The Synod adopted the overture and agreed to transmit it to the General

Assembly. Messrs. R. H. Warden and Dr. McNish were appointed to support it on the floor of the Assembly.

The report on the State of Religion was submitted by Mr. W. Burns, Convener of the Synod's Committee. It was on the whole encouraging, and gave rise to an interesting discussion, led by Messrs. G. Clark and R. Campbell. Mr Burns was appointed Convener of the Committee for the ensuing year, and Mr. J. S. Black Convener of the Committee on Sabbath Schools.

It was agreed to hold the next meeting of Synod in St. Andrew's Church, Quebec, on the second Tuesday of May, 1880, at 7.30 p.m.

An appeal of Rev. Arch. Henderson against a finding of the Brockville Presbytery anent certain church property in Prescott occupied considerable time. The Synod decided in favour of the appellant, and the Presbytery appealed to the General Assembly.

The report of the Treasurer, Rev. J. Watson, was submitted. It showed the Synod Fund to be in a healthy condition, there being a considerable balance on hand.

Cordial thanks were tendered to the Committee on accommodation, especially to Dr. McNish its Convener, and to the friends in Cornwall for the very hospitable manner in which they entertained the Synod.

Altogether the meeting was most interesting, every one commending highly the Moderator for his dignified and kindly conduct in the chair. It was felt by all that he was the "right man in the right place." The hospitality of the Cornwall friends was also a noteworthy feature, everything having been done by them to minister to the comfort and pleasure of the members.

ONE-SIDED JUSTICE.

If the "Globe's" report of the Hon. Mr. Mowat's speech at the late Fraser banquet in Toronto be correct, the Ontario Premier's knowledge of the Romish Church is very defective, or he sometimes uses "blarney." According to it, he said, "he believed he had succeeded in obtaining justice for the Roman Catholics of Ontario, and they would not seek, and could not be granted more." If they do not, like Oliver Twist, ask more, it will be not because they think that they have enough, but merely because they believe that they will not get any more. Justice—as the Church of Rome understands that word—is having everything to her wishes. Father Braun in a sermon which he preached a few years ago in the Jesuits' Church, Montreal, said, "Protestantism has no rights." Of course, then, all rights belong to his Church. That is her idea of justice. I have no doubt that many Roman Catholics really wish Protestants to enjoy equal privileges with themselves as members of society. These are, however, better than their Church.

A rich joke is the fact that the Romish bishops in Canada in their petition to the Queen in favour of the Popish University of Dublin, use the following language, "Your Majesty's Canadian subjects are contented and happy because they enjoy the blessings of civil and religious liberty." It is most amusing to hear Romish bishops talking about the blessings of civil and religious liberty. It reminds me of the story of the minister who once, while he was preaching, said, "self-denial, my friends, is a glorious thing." No sooner had he uttered this weighty remark than he crammed his nose with snuff, making it look like the snout of a pig which has just been rooting. Wherever the Romish Church has full power, the terms "civil and religious liberty" mean liberty for her to do as seems good in her sight, and death to any who dare meddle with her. What kind of civil and religious liberty has Spain? What kind had Rome when "the Holy Father" was king there? Aha!

In connection with the foregoing, I may say that I have no doubt that one great reason why the Ultramontane party are so anxious to have Lieut.-Governor Letellier cast out, is the fact that owing to him the Province of Quebec has now a Protestant Premier. I do not look on Joly's Protestantism as "first-class." He is, however, professedly a Protestant, and that is most galling to the Ultramontanes who think that all, save Romanists, are intruders in the Province of Quebec.

T. F.
Metis, Quebec.

THE Rev. A. Glendenning, of Woodstock, has accepted of the call to Grand Bend, in the Presbytery of Huron.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. E. P. ROE.

CHAPTER XXXI.—UNDER THE MISTLETOE.

Instead of applause, there was the truer and more appropriate tribute of silence when Hemstead finished the mosaic of a story which, by the various narratives, had been developed so differently and yet characteristically. The eyes of more than one were moist, and Lottie hastily left the room.

Mr. Dimmerly was the first to recover himself, and, after blowing his nose most vociferously, managed to say:

"Well, Nephew, it was hardly the thing to get a sermon off on us before Sunday, but, since it was rather well done, I don't think we will complain. I now suggest that you young people have some games that will set your blood in motion. The last hours of Christmas eve should ever be the merriest. I will send Lottie back—the tender-hearted little minx, who must take everything in earnest."

His advice was followed, and Lottie soon returned, becoming, as usual, the life of the company. A breezy sound of voices and many a ringing laugh took the place of the former hush, as games and jests followed in quick succession.

Harcourt was good-naturedly on the alert to serve Hemstead, and, in a game that required the absence of two of the company from the room a few moments, suggested the names of the Student and Lottie Marsden. They, nothing loth, went out together into the empty hall.

"Do you know," said Hemstead, "I think it a little strange I have not had a chance to speak to you alone, since we were at the fallen tree in the clump of hemlocks."

"I did not know," said Lottie, laughing and blushing, "that the 'fallen tree' was a trysting place."

"Well," said he, eagerly, "I met a young lady there once, whom I would gladly meet there or anywhere else again."

"To see whether she had taken your advice?"

"That depends. I doubt whether she can 'make a man' of a certain individual, and I fear she will not take the other alternative."

"She will probably do as Ninon did—follow her heart."

"If one could only know whether your heart would lead you!" he said, blushing deeply, and looking at her so wistfully that she, seeing through his thin disguise, had it on her tongue to tell him. But, instead, she took a few dancing steps away, and, with no intention whatever, stood just under the mistletoe as she laughingly said:

"That reminds me of what father often says: How nice it would be to speculate, if one only knew every time how it would turn out."

"Miss Marsden!" he exclaimed, hurriedly, "you are right under the mistletoe."

She tried to spring away, but he snatched her hand and detained her, while he stood hesitatingly at her side, looking at her lips as if they were the gates of Paradise.

"Well," said she, laughing and blushing, "I have nothing to do in the matter."

"But I dare not take it unless you give it."

"And I dare not give it unless you take it."

If Hemstead did not emulate Mr. Dimmerly's "explosion," the ancient rite was nevertheless honoured in a way that Lottie would not soon forget. Never did a kiss mean more, express more, or impart more, upon any occasion that the ceremony had been solemnized by her ancestors, back to the times of the Druids.

But this moment of bliss was of short duration, for Mrs. Marchmont unexpectedly entered the hall, exclaiming, in unfeigned astonishment:

"Well, well! what does this mean?"

Of course, Lottie was the first to recover herself, and managed to falter:

"You see, Auntie, by some accident—I assure you it was an accident; I didn't mean to do it at all—I got under that pesky mistletoe of uncle's, and Mr. Hemstead, it would seem, had taken to heart uncle's homily on the duty of keeping up old customs. Mr. Hemstead, you know, is so conscientious, and I suppose he felt that he must, poor man; and so—and thus—"

At this moment Harcourt's expedients of delay failed, and they were loudly summoned back to the dining-room.

"I hope there will be no more such nonsense," said Mrs. Marchmont, severely.

"Oh, no, indeed, Auntie; it will never happen again. Only the strongest sense of duty could have impelled Mr. Hemstead to do such a thing;" and they escaped to the dining-room only to be subjected to a fire from another quarter. Their colour was so high, and they had such an air of general confusion, that Harcourt cried laughingly:

"I more than half believe that you have been under the mistletoe."

"Nonsense," said Lottie; "with auntie in the hall? If you think Mr. Hemstead is brave enough for that, you greatly misjudge him."

But De Forrest was wofully suspicious, and had many uneasy thoughts about the "jest" which Lottie must be carrying out; for surely it could not be possible she was becoming in earnest.

Hemstead and Lottie made wretched work in guessing the word required of them from the nature of the game; for Mr. Dimmerly's prolonged, chuckling laugh, which could be heard from the parlour, did not tend to allay their confusion.

When Mrs. Marchmont entered that apartment, she found her brother apparently in a convulsion; but he was only vainly endeavouring to prevent his merriment from developing into an outrageous chuckle, for he too had seen Lottie under the mistletoe.

"This thing must be stopped," said Mrs. Marchmont, most emphatically; at which her brother chuckled louder than ever, and said:

"Stopped, indeed! As if it could be, or ever had been

'stopped,' since Adam and Eve first cast sheep's eyes at each other in the Garden of Eden."

His sister left the room with a gesture of annoyance.

Suddenly the little man's queer, cackling laugh ceased, and his wrinkled face grew sad and thoughtful as he sighed:

"I'm the only Dimmerly who was ever 'stopped'—fool that I was. His mother, sister Celia, would marry a poor man, and her life, in spite of all her toil and privation, has been happier than mine," and he shook his head pathetically over "what might have been."

The marble clock on the mantel chimed out the hour of twelve, and the young people came flocking in from the dining-room, their noisy mirth hushed as they remembered that the sacred hours of the Christmas Sabbath had commenced.

"I have induced Miss Martell to give us a Christmas hymn before parting," said Harcourt; and he led Alice to the piano, as if there had been some preconcerted arrangement.

Lottie went to her uncle's side, and took his arm in a sort of wheedling, affectionate way. She was beginning to instinctively recognize that she had an ally and sympathizer in him. As he looked down upon her fair face in its dewy freshness and bloom, he vowed that, as far as it was in his power, she should have her own way. Time and the inevitable ills of our lot might dim that face, but it should not become withered by a life-time of vain regret.

"What were you laughing at so, uncle?" she whispered. "At my nephew's painful conscientiousness and stern performance of duty. What a martyr he made of himself, to be sure!"

"Now, uncle, I half believe you think I stepped under your mistletoe on purpose. It's no such thing."

"Oh, no, my dear. The mistletoe is haunted, and has been for a thousand years or more, and viewless elves draw under it those who are to receive kisses—prophetic of many others from the same lips."

But here he found Lottie's hand upon his lips, for a second, and then she stood at Miss Martell's side who was now playing a prelude. In some surprise, Lottie noticed that, instead of there being a printed sheet upon the piano-rack, both the words and music were written by hand. As Miss Martell sang, in a sweet but unfamiliar air, the following words, her surprise and interest deepened:

At midnight, in Judean skies,
There dawned a light whose holy rays
Not only cheered the shepherds' eyes,
But filled with hope all coming days.

At midnight, o'er Judea's plain
Was heard a song unknown before;
The echoes of that sweet refrain
Are reaching earth's remotest shore.

'Twas not the sun o'er Eastern hills,
That shed a transient radiance round;
Nor a feeble heir of earthly ills
The shepherds in the manger found.

Upon the darker midnight sky
Of human sorrow, care, and sin—
A night that broods at noontide high;
A dreary gloom all hearts within—

There rose a gentle, human face,
Whose light was love and sympathy—
The God of heaven yet of our race—
The humblest of humanity.

The night of sorrow, sin, and care
Still shadows many hapless hearts;
But all who will, this light may share—
This hope which Christmas morn imparts.

Lottie's eyes were suffused with tears when the simple hymn was finished, but they did not prevent her from following Miss Martell's finger as she turned to the title-page and pointed to the inscription:

"Music by Miss Martell.

"Words by Frank Hemstead.

"Dedicated to Miss Lottie Marsden.

"We wish you more than a 'merry'—the happy Christmas, rather, of the Christian."

Her first response was an impulsive kiss to Alice. But when she looked around to thank Hemstead, he had gone.

A little later, as he came stamping up the piazza out of the snow, after assisting Harcourt and Miss Martell away, the hall-door opened, and some one darted out, and took his hand in a quick thrilling pressure. A voice that had grown as dear as familiar said:

"Before we parted to-night I wanted to tell you that I think Lottie Marsden, like Ninon, has become more than a woman—a Christian."

And she vanished, but left the night so luminous about him that he could not, for a long time enter the house.

He felt, like the shepherds who kept watch centuries ago, that an angel had brought him "tidings of great joy."

CHAPTER XXXII.—THE CHRISTMAS SUNDAY.

This Christmas Sabbath, though marked by no unusual event, was destined to be a memorable day in the lives of Frank Hemstead and Charlotte Marsden. A chain of unforeseen circumstances and experiences, and a sequence of emotions still less understood, had lifted them higher and higher, until this culminating day was scarcely one of earthly existence.

Lottie, in her previous life, had been frivolous and selfish; but her evil resulted from thoughtlessness rather than the deliberate purpose to do wrong. She was the type of multitudes of her fair sisters, who, with sparkling eyes, look out upon life in its morning to see only what it offers to them, and not the tasks it furnishes them for others. Only by experience—only by God's logic of events do they find that

their happiness is in these tasks—in unselfish giving and doing.

The world had been at Lottie's feet. It had offered her all that it could to a girl in her station; but when, withdrawn from it by a day of suffering, she had summed up her treasures, she found she had nothing but remorse. She had been receiving all her life, and yet had nothing. She would then gladly have remembered that she had given even one impulse toward a truer and happier life. But she could not. Apart from natural impulses of affection toward kindred and friends, her only thought in regard to all had been,—How can I make them minister to me and my pleasure? With tact and skill, enhanced by exceeding beauty, she had exacted an unstinted revenue of flattery, attention, and even love; and yet, when, in weakness and pain, she wished the solace of some consoling memory, she found only an accusing conscience.

This experience conveyed to the practical girl a startling lesson. With all her faults, she did not belong to the class that is hopeless, because so weak and shallow. Though her handsome face might often express much that was unlovely and unwomanly, it ever expressed mind.

When she, in her turn, like hosts of others, came to realize the limitation of her being, her weakness and need, she looked around, instinctively, for help and support. Human teaching presented a God from whom she shrank in fear and dislike. The Bible revealed Jesus. When feeling most her need, the Bible presented One whose eyes overflowed with sympathy, and whose hand was omnipotent. She instinctively felt, like Mary of old, that, at "His feet," there was rest and hope.

This feeling was not reached as a mathematician solves an equation, or a theologian comes to a conclusion, but more after the manner in which some women and most children will look at a person, and say, "I like him; I'll trust him."

There was nothing incongruous or unnatural in the contemporary love growing up in her heart for Hemstead at the same time, though it is possible some may so think. In some minds the ideas of love and passion seem inseparable, and they regard religion as something far removed. These are but the right wing of that sinister class who jumble their passions and religion together, and, in pious jargon and spiritual *double entendre*, half conceal and half convey the base meaning of their hearts. In others, love, or what with them goes by the name, is equally inseparable from management and match-making, trousseaus and settlements—concerns pertaining to earth, and very earthly it must be admitted. No doubt many excellent, solid people would regard Lottie's spiritual condition with grave suspicions, and ask, disapprovingly, "What business have two such *different* loves to be originating in her heart at the same time?" But, in the term "different," they beg the question. Where is the antagonism? Where is even the dissimilarity? Are not these two impulses of the heart near akin, rather; and does not a truer and deeper philosophy of life teach that love for a human object may be as certainly God's will as love towards himself? Have these solid, excellent people ought to say against the faithful devotion of a wife, or the patient tenderness of a mother, which are corner-stones of the family, as the family is the corner-stone of all true civilization? But what is the origin of the wife's devotion and mother's tenderness? These people, surely, are as wise as they are solid. They would have the day without the dawn.

At any rate, it would appear, that heaven was making the match between Hemstead and Lottie—making it as the spring comes on in the northern latitudes, subtly, imperceptibly, and yet speedily. Just how or when it came about, they did not know; but when they met that Christmas morning, the peace and gladness of an assured and reciprocal love smiled from each other's eyes. They needed no explanations. Frank Hemstead's face had ever been as easily interpreted as his honest words; and he now had taught Lottie's face to tell the truth. A blessed truth it revealed to him that Christmas day.

As he entered the pulpit that morning his face was radiant with the purest human love, as well as love to God. So far from being incongruous, the one seemed to kindle and intensify the other. Though his sermon was simplicity itself, he spoke as one inspired. His message now was a gospel, and came to his hearers as the angel's announcement (which was his text) to the shepherds.

But his closing words were searching, and sent many of his hearers home thoughtful and conscience-smitten, as well as cheered by the great hope which Christmas day should ever bring to the world.

"I would gladly correct," he said, "the impression which I fear was made on some minds last Sabbath. Christ is the embodiment of Christianity, and His coming to the world was 'tidings of great joy.' His coming to every sinful heart should be 'tidings of great joy.' But I fear I led some to dread His coming, as they would purgatorial fires. How did the All-powerful One come? As a little, helpless child, that He might disarm our fears and enlist our sympathy. How did He live? The humblest among the humble, that no one on earth should be too lowly to go straight to His side with his griefs. How did He act? He took little children in His arms and blessed them. He laid His hand on the loathsome leper from whom all shrank. He looked into the glare of the demoniac's eyes—the demons fled. Then, in meekness, He would offer to enter the poor wretch's heart, and dwell in what had been the foul abode of the foulest fiends. When men wept, He, from sympathy, wept with them, though His next breath turned their mourning into joy. When man dishonoured God, or wronged his fellow-men, as did the Pharisees, with their unhallowed traffic in the Temple, their robbery of the widow and fatherless, their blocking up the way of life with their senseless ceremonies, puerile traditions, no knight in all the heroic past ever breathed out a more fiery indignation. How did He die? In a way that even the thief might be redeemed and live eternally. He was an ideal man, as well as perfect God. He was the servant of all, as well as King of Kings. Not from His throne did He stoop to us. He stood at our side, and sustained fainting humanity with His encircling arms, as a brother. Little wonder, then, that the angel called

the announcement that God had thus visited His creatures 'Good tidings of great joy.'

"But there is a brief word of pointed and searching significance in this message. The angel said, 'Unto you is born a Saviour.' Is that true of each one of us? Is this Christmas day a mockery, reminding us of a hope that is not ours—of a heaven in which we have no right nor part? Does conscience tell us to-day that we have looked upon the light that shone at Bethlehem with apathetic eyes, and heard the angel's message with unbelieving hearts, so that practically no Saviour has been born unto us? Why do you keep this day as a festival, my hearer? I can tell you why you may. If you will receive it, the angel's message is to you personally; unto you is born a Saviour who will forgive your past sin, and shield you from its consequences,—who will ennoble your future life and sustain and comfort under the inevitable sorrow and suffering awaiting and who will receive you into an eternal and happy home at the end of your brief sojourn here. May not this Christmas pass until each one has received the abiding peace and joy of the angel's message into the depths of his heart?"

After the service, Miss Martell, with glistening eyes, said to Harcourt, "I am glad you heard that sermon."

"I admit," he replied, with bowed head, "that it is better than my old philosophy. I think Hemstead must have written it for me."

As the young clergyman helped Lottie into the sleigh, she whispered:

"You wrote that sermon for me."

Both were right. Hemstead had preached Christ, who is God's embodied truth, meant alike, and alike adapted to every human heart.

CHAPTER XXVIII.—THE END OF THE "JEST"

It is a common impression that impending disasters cast their shadows before; and especially in the realm of fiction we do find that much is made of presentiments, which are usually fulfilled in a very dramatic way. But the close observer of real life, to a large degree, loses faith in these bodings of ill. He learns that sombre impressions result more often from a defective digestion and disquieted conscience than any other cause; and that, after the gloomiest forebodings, the days pass in unusual serenity. Not that this is always true, but it would almost seem the rule. Perhaps more distress is caused by those troubles which never come, but which are feared and worried over, than by those which do come, teaching us, often, patience and faith.

Does not experience show that disasters and trials more often visit us, like the "thief in the night," unexpectedly?

At any rate, it so occurred to Hemstead and Lottie on the dreary Monday that followed their glorified Sabbath. And yet, never did a day open with a fairer promise. There was a cloudless sky and a crystal earth. The mystic peace of Christmas seemed to have been breathed even into bleak December; for the air was mild and still, and the shadows of slender trees crept across the snow as steadily as that made by the sun-dial on the lawn.

Within doors all appeared equally serene. The fire burned cheerily upon the hearth when Hemstead came down to breakfast. What was of far more importance, the light of love glowed brightly in Lottie's eyes, as she beamed upon him across the table; and the spell which kept him, unthinking, unfeeling, in the beatified present, remained broken.

But the darkest shadows were creeping toward both. To any situated as they were, and in their condition of mind and heart, a mere awakening would have been a rude shock. Some one had only to show them, with the remorseless logic of this world, what all their heavenly emotions involved, in order to cause perplexity and almost consternation. They could not long dwell, like the immortal gods, on the Mount Olympus of their exalted feeling, subsisting on the nectar and ambrosia of tones and glances.

Lottie was the fashionable daughter of an ultra-fashionable mother and worldly father, in whose eyes sins against the *beau monde* were the most irrationable and unpardonable.

Hemstead was a predestined home missionary, upon whom the Christian Church proposed to inflict the slow martyrdom of five or six hundred a year. Mrs. Marchmont but reflected the judgment of the world when she thought that for two young people, thus situated, to fall in love with each other, would be the greatest possible misfortune. Therefore, with the sincerest sense of duty, and the very best intentions, she set about preventing it, after all the mischief had been done.

Like a prudent lady, as she was, she first sought to get sufficient information to justify her in speaking plainly to both her nephew and niece. For this purpose she drew Addie out on Sabbath afternoon, asking her if she had noticed anything peculiar in the manner of Hemstead and Lottie toward each other. Then, for the first time, and with just indignation, to her credit be it said, she learned of the practical joke of which her nephew was to be the victim. She skilfully drew from her daughter all the details of its inception and the mode in which it had been carried out, for, to Addie's superficial observation, Lottie was only indulging in one of her old flirtations. She neither saw, nor was she able to understand the change in Lottie's feelings and character. She also wronged Lottie by giving the impression that she had nothing to do with the plot, with the exception that she had promised not to interfere.

Mrs. Marchmont could scarcely believe what she heard, but Addie referred her to Bel, who confirmed her words and admitted that from the first she had "known it was very wrong, but had not believed anything would come of it, until it seemed too late."

"Besides," she said, "Lottie told me that if I said a word, or interfered in any way, she would from that time treat me as a stranger, and she said it in a way that proved she meant it. Therefore, whatever you do, please let it appear that I have no part in it."

"You surprise and shock me greatly," said Mrs. Marchmont, "with all Lottie's wild nonsense and fondness for flirting, I would not have thought that she could be guilty

of such deliberate and persistent effort to trifle with one so sincere and good as Frank. The most heartless coquette could scarcely call him fair game. She puzzles me too, for she does not seem like one who is acting, but more like one in earnest. Besides, look at the interest she is beginning to take in religion. She surely could not employ such sacred things for the purposes of mere flirtation."

But Bel soon converted Mrs. Marchmont to her way of thinking. Lottie had found Hemstead different and more interesting than she had expected, and had foolishly and recklessly permitted a mere sentiment for him to develop, which, in her case, would end with the visit, and soon be forgotten in the mad whirl of New York gaiety. "But, with Mr. Hemstead," concluded Bel, "it will be a very different affair. He is one of the kind that will brood over such a disappointment and wrong to the end of life."

(To be continued.)

THE OLD CATHOLIC MOVEMENT. HOW TO JUDGE OF IT.

Now, nothing is more certain than that the Old Catholic leaders have not wished or proposed to themselves to found a new church. The very name, Old Catholic, should remind us of this. Old Catholicism is not, then, and never has been Protestantism in any but the simplest etymological sense of the word. It was indeed, a solemn protest before God and the Church, first against the Vatican Council and the enforced dogma of Papal Infallibility; and then, as a logical consequence, against such other so-called dogmas as should on mature examination, be found to be similar additions to or corruptions of the primitive Catholic faith of the Church of Christ. But it was not, and we not designed to be Protestant in any sense that implied a willing separation from the communion and fellowship of their own ancient Church. So far as actual separation resulted from the stand which they took, so far it was a departure from that original purpose; a necessary, an inevitable departure, if we please, but nevertheless a departure.

Instead, however, of carefully endeavouring to ascertain the true character of this movement from the declarations and the course of the Old Catholic leaders themselves, we, English and American lookers-on, have for the most part ever insisted upon assigning to them that purpose which *we think should be theirs*, although one very foreign to their own declared principles; and having thus assumed that they are the would-be founders of a new Church, the would-be leaders of a new revolt from the communion of the Catholic Church—having once assumed this, we are betrayed into regarding their work as a failure, because we have thus far looked in vain for results of *this kind*, to a degree which in our judgment could be called success.

This organization of the Old Catholics, for worship or for other ecclesiastical purposes, apart from their Roman Catholic brethren which we are thus misled into taking for the one measure of success or failure, should then be regarded as only one of the phenomena by which, under certain conditions that movement is forced to express itself and to seek the opportunities of growth and influence.

If, then, we must judge so soon of the probable future effect which this movement will produce upon the Church in which it has arisen and *within which the scope of its proposed action primarily lies*, we should do this, not by counting the number or considering the proportions of the separate congregations of Old Catholics; still less by dwelling upon the isolated facts of the success or failure of the attempt to organize itself distinctively in any given place, or, indeed, in any one nation; but rather by a careful study of contemporaneous ecclesiastical history and by a conscientious estimate of the influence which these men and their principles have already exerted, are now exerting and are likely yet to exert, both directly and indirectly, over the ecclesiastical thought and religious tendencies of the age in which and especially of the peoples among which they live and speak and write and act. —*Sunday Afternoon for June.*

HOW TO BE BEAUTIFUL.

Many hundred thousand dollars are annually expended by ladies, for "artificial" appliances to hide the shrunken and wasted form, or the sallow skin, blotches, or liver spots, which are due to female weakness, dyspepsia, torpid liver, and constipation. If a small per cent. of this sum were invested in Dr. Pierce's Favourite Prescription, ladies would soon *really* be what they now *seem* to be. It readily corrects those weaknesses and diseases upon which debility and emaciation depend. It cures dyspepsia by toning up the system, and when used in connection with Dr. Pierce's Pleasant Purgative Pellets, speedily overcomes all irregularities of the liver and bowels. No "bloom of youth," no "beautifier of the complexion," can impart such permanent beauty of face and form as Dr. Pierce's health-giving Favourite Prescription.

CONSUMPTION CURED.

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

MR. BAIRD'S report on the famine in Upper Egypt says that ten thousand persons have died of starvation in three provinces.

BRITISH AND FOREIGN ITEMS.

A MONUMENT to George Buchanan, the famous Scottish poet, is to be placed in Greyfriars' Churchyard, Edinburgh.

THE vacant Chair of Botany in the University of Edinburgh will not lack applicants. Its emoluments are said to be about \$9,000 a year.

THE Presbyterian Board of Foreign Missions closes its financial year with a debt of \$62,538, an increase for the year of \$15,538.

THE Rev. John Blacklock, of the Oban Congregational Church, Argyllshire, has resigned his charge, and is about to join the Presbyterian Church.

FISK University, Nashville, Tennessee, has received another legacy—this time of \$20,000 from the estate of R. R. Graves, Esq., of New York.

THE Primitive Methodists of South Australia have 22 ministers, 177 lay preachers, and a membership of 2,208, a decrease in the last item of 140 in a year.

MR. MOODY, the evangelist, will spend the summer at his home in Northfield, Mass. He has not decided in what city he will spend next winter.

THE chief of police in New Orleans has issued an order requiring that coloured preachers shall be notified that all churches must hereafter be closed at 10 o'clock at night.

Rev. Dr. Somerville will almost immediately commence a mission under the auspices of the Free Church of Scotland to the English speaking people on the continent of Europe.

PROF. ROBERTSON SMITH, of Aberdeen, has been elected by his fellow-citizens a member of the School Board, being placed at the head of the poll with 15,679 votes.

THE eighth annual report of the Free Italian Church shows 12 ordained ministers, 13 evangelists, 37 elders, 65 deacons, 14 deaconesses, 1,635 communicants, with contributions amounting to 8,735 francs.

It is reported that the Rev. H. Paddon, late vicar of High Wycombe, the Rev. C. T. Astley, late vicar of Gillingham, and another vicar who has resigned his incumbency, have joined the Reformed Episcopal Church of England.

WHAT is said to be the first marriage that has taken place in St. Giles' Cathedral, Edinburgh, since the Reformation was celebrated on the 15th of April by the Rev. Dr. Lees, in presence of a large congregation.

It is stated by good authority that 50,000 Bibles and parts of the Scripture were circulated in China, and 13,000 in Japan in 1877. Commentaries by natives on different parts of the Bible are being published in Japan independently of missionary aid.

REV. A. A. Miner, D.D., a Universalist pastor, in Boston, has arranged for a course of Sunday afternoon sermons to his church, and among the preachers selected are Dr. Withrow, Congregationalist; Dr. Crane, Baptist; Phillips Brooks, Episcopalian; Dr. Peabody, Unitarian.

M. WASHINGTON, Prime Minister of France, is a Protestant, and an active member of Pastor Fisch's Church in Paris. Five of the nine heads of departments in the French government are of the same religious belief—a good compliment to the worth and brains of the Protestants of France.

THE Rev. W. Fleming Stevenson's congregation at Rathgar, Ireland, has raised during the twenty years of its existence no less than \$146,935. This includes the cost of the church, \$27,580. In 1859, when the congregation was formed, the entire contributions were \$105; in 1878 they were \$10,490.

PROFESSOR BLACLAIR reports the close of the subscription for the endowment of the Celtic chair in Edinburgh University, the sum being £11,937 5s. It has been agreed, on the suggestion of his committee, to postpone the appointment of a professor for twelve months, in order that the capital fund may be increased.

A SOMEWHAT interesting discovery has just been made in St. Giles' Cathedral, Edinburgh. On the floor of the south transept being raised, three leaden coffins were found, one of which has justly been supposed by antiquaries to contain the remains of the "Good Regent" Moray, Queen Mary's half-brother, who was buried there in February, 1570, John Knox preaching on the occasion.

A LARGE meeting of ministers of all denominations has been held in Chicago on the subject of Sabbath observance. The Rev. Robert Collyer, Unitarian, presided; and speeches were made by him and by Dr. Goodwin, Congregationalist; Dr. Hatfield, Methodist; Dr. Kittredge, Presbyterian; Dr. Ryder, Universalist, and others. The general sentiment of the meeting was in favour of the enforcement of the Sabbath laws.

THE annual meeting of the Irish Society for the promotion of Scriptural Instruction amongst the Irish-speaking population, was held in Dublin recently, Lord Plunket, Bishop of Meath presiding. The chairman stated that there were still 800,000 persons in the country who spoke Irish, and 163,000 could not speak English. At present nearly 6,000 of these were under instruction. The income for the year was \$26,140.

THE House of Commons just now is well supplied with journalists. Among its members are Mr. Courtney, a leader writer for the "Times"; Mr. O'Donnell, a leader writer for the "Morning Post"; Dr. Cameron, editor and proprietor of the "Glasgow Mail"; Mr. Gray, editor and owner of the "Freeman's Journal"; and Mr. Justin McCarthy, of the "Daily News." This is a great change from forty years ago, when every public man who might have any connection with the press always took great pains to conceal the fact.

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MINISTERS AND CHURCHES.

REV. MR. WATT, of Shakespeare, preached his farewell sermon on Sabbath, 11th M-y.

THE Port Perry and Prince Albert congregations have called, Rev. Hugh Crozier, of Holstein.

THE Rev. G. McKay formerly of Laguerre was inducted as pastor of the congregation of Leeds in the Presbytery of Quebec, on the 8th inst.

THE Rev. John Hogg has accepted the call to Charles street Church, Toronto, and his induction will (D.V.) take place on the evening of Monday, 2nd June, at 7.30.

THE Rev. Alexander Bell of St. Andrew's Church, Peterboro, has been called to Lancaster as successor to Rev. D. Ross, and the call has been sustained by the Presbytery of Glengarry.

THE Rev. John Ferguson having resigned the Conventership of the Home Mission Committee of the Presbytery of Huron, Rev. Robert Leask was appointed to that office, to whom probationers are requested to write for appointments.

WE learn that a deputation from Duffin's Creek section of the Rev. Mr. Kennedy's late charge, waited on him, at Dunbarton, on the 12th current (his seventy-fifth birth-day), and presented him with a very affectionate address and a purse containing eighty dollars.

THE Rev. George McKay, formerly of Laguerre, in the Presbytery of Montreal, was inducted into the pastoral charge of the congregation of Leeds, in the Presbytery of Quebec, on the 8th inst. The Rev. H. Edmison, Moderator of the Presbytery, preached and presided; the Rev. Mr. Hanron addressed the minister, and the Rev. F. M. Dewey the people.

THE Rev. J. M. King, M. A., of St. James' Square Church, Toronto, sails to-morrow from New York, on a brief visit to Scotland. We heartily wish himself and his partner in life, who accompanies him, a prosperous voyage and happy return to Canada. A notice of the pleasant social gathering and presentation on Wednesday evening will appear next week.

THE Rev. D. M. Gordon of Ottawa left last week for the Pacific coast on a four months leave of absence. He went by rail to San Francisco, but proposes returning from British Columbia by Canadian territory. His pulpit is supplied during his absence by Rev. Mr. Haney, recently assistant in St. Andrew's Church, Quebec. We trust Mr. Gordon's trip will result in his complete restoration to health.

IN making mention of the acceptance by Rev. A. Ross, M. A., of the call to Woodville, the "Eastern Chronicle" says: "Mr. Ross was greatly beloved by his people during his long pastorate of the above church, and will be greatly missed in this county as a faithful and talented preacher of the Gospel. Nevertheless, we wish him a happy and useful career in the pastorate of the church which has just secured his services."

THE second anniversary service of the opening of the new Presbyterian church, Burlington, was held on Sabbath, May 11th. The Rev. D. J. Macdonnell, of Toronto, preached morning and evening, and the Rev. Thomas Goldsmith, of Hamilton, preached in the afternoon. All three services were well attended and most truly enjoyed, the church being literally filled at each diet of worship. The collections amounted in all to \$164.40, which together with subscriptions either already paid in or about to be paid in, will meet the last instalment of the church debt.

THE Rev. A. B. Mackay of Brighton, England, was inducted as pastor of the Crescent St. Church, Montreal, on Friday last the 16th inst. There was a large attendance of members of the congregation and their friends. The following ministers were present: Rev. Drs. Macvicar and Jenkins, Messrs. J. Patterson, D. Patterson, G. Coull, R. Campbell, R. H. Warden, P. Wright, J. S. Black, J. McCaul, J. Scrimger, J. Fleck, J. Wellwood, J. C. Cattenach, and also Rev. Mr. Galbraith of Nova Scotia. Rev. G. Coull preached a suitable discourse, Principal Macvicar offered the induction prayer, and appropriate addresses were given to minister and people respectively by Dr. Jenkins and Rev. J. S. Black. On the evening of Tuesday last a social gathering of the congregation and their friends to welcome Mr. Mackay was held. The meeting was largely attended and very successful. We congratulate the congregation on this happy settlement, and

heartily join in welcoming Mr. Mackay to Canada and our Canadian Church.

PRESBYTERY OF TORONTO.—This Presbytery held an ordinary meeting on the 6th and 7th current, Rev. D. J. Macdonnell, Moderator. Professor McLaren reported in a call from Charles street, Toronto, to Rev. John Hogg of Oshawa. The stipend promised in the meantime is \$1,800. The call was sustained, and Commissioners were appointed to prosecute the same before the Presbytery of Whitby. Rev. W. Frizzell reported in a call from Queensville, etc., to Rev. J. B. Fraser, M.D., late missionary at Formosa. The people themselves have promised a salary of \$500, and the Assembly's Home Mission Committee a supplement of \$200. The call was sustained, and Dr. Fraser, who was present, accepted of it. His induction was then appointed to take place at Queensville, on the 27th inst., Professor McLaren to preach, preside and put the questions; Rev. J. S. Lakin to address the minister; and Rev. W. Frizzell to address the people. Mr. Eakin reported in a call from Sutton to Rev. J. Fraser of St. Ann's and Wellandport. The call was sustained, and Commissioners were appointed to prosecute the same before the Presbytery of Hamilton. An extract minute of the Presbytery of Ottawa was read, accompanying a call from New Edinburgh to Rev. Isaac Campbell of Richmond Hill and Thornhill. The salary promised is \$800. Steps were taken in the ordinary way to cite all parties concerned to appear for their interests at next ordinary meeting. A careful report was read from the committee previously appointed anent a proposed consolidation of West King, East King, Laskey and Aurora congregations into two pastoral charges. The report was received, with thanks to the committee, but no definite arrangement was come to; and the committee was re-appointed with the addition of Revs. D. Mitchell and J. Smith and Mr. D. Fotheringham, to confer with all the congregations in King, and report to next ordinary meeting. The annual report of the Home Mission Committee was read by Rev. J. M. King, as Convener. The report set forth ten mission fields, with eighteen preaching stations regularly supplied during the year; average Sabbath attendance, 1,280; families connected with the field, 344; communicants, 488; and as to finances, \$2,299.65 paid for supplies including board; \$5765.39 paid for building, and \$671 received from the Assembly's Home Mission Committee. The report was received, with thanks, especially to the Convener and the Treasurer, and the Committee, with a few changes, were reappointed. Leave of absence was given, as requested, to Rev. W. Frizzell for two months, and to Rev. J. M. King for three, with the understanding that their pulpits will be supplied during their absence. Messrs. John Ross, Donald Tait, S. H. Eastman, R. H. Abraham and Daniel M. Beattie, all of them theological students, underwent a preliminary examination, and the Presbytery agreed to apply to the Synod for leave to take them on public trials for license, which leave the Synod has now granted. The Moderator and Clerk were appointed to assign them subjects for trial exercises. New appointments were made of Commissioners to the General Assembly: Rev. J. Alexander in room of Rev. W. Stewart, who asked to be excused; Rev. J. M. Cameron in room of Rev. J. M. King, who will be absent in Europe; Mr. R. H. Hunter in room of Rev. Dr. Reid, who is to represent the eldership of the Presbytery of Manitoba; and Rev. J. Breckenridge and Mr. Peter Crann, because of a recent increase of the Presbytery roll. It was moved and unanimously agreed to nominate Dr. Reid as Moderator of the General Assembly. A report on the State of Religion was read by Rev. A. Gilray, Convener of a committee previously appointed. The report was adopted, and ordered to be sent to the Synod of Toronto and Kingston. The remit on General Sustentation Fund and recommendations contained therein was considered and voted on. By a majority it was recommended that the two Funds hitherto united be separated. Dr. Topp stated that after consideration he would not in the meantime submit his proposed overture anent a change in the basis of representation to the General Assembly. On motion also by Dr. Topp, it was agreed, after some consideration, that as Mr. Thomas Scouler (who has gone through the preparatory course and attended one session of the theological at Knox College) has had large experience in missionary work and is of riper years than most students, application be made to the

General Assembly for leave to take him on trials for license after he has attended another session of his theological course. Considerable time was spent in committee of the whole House on the collection of hymns, and it was agreed to appoint Professor McLaren, Revs. D. Mitchell and George Milligan a small committee to suggest other hymns that might be deemed approvable, as also that at next ordinary meeting the report of the committee of the whole shall be received and disposed of, so that a definite judgment may be prepared for the General Assembly. Several other matters, though not of public interest, were taken up and disposed of. The foregoing report has been made as short as possible. Next ordinary meeting of Presbytery is appointed to be held in the usual place on the first Tuesday of June, at 11 a.m.—R. MONTEATH, Pres. Clerk.

P.S.—At a special meeting of Presbytery held at Guelph, an extract minute of the Presbytery of Whitby was read, setting forth that said Presbytery had agreed to the translation of Rev. John Hogg, and the induction of Mr. Hogg was appointed to take place in Charles street Church, Toronto, on the second day of June, at 7.30 p.m., Professor McLaren to preside and address the minister, Rev. J. Carmichael of King to preach, and Rev. G. Milligan to address the people.—R. M.

PRESBYTERY OF GLENGARRY.—At Cornwall, and within St. John's Church there, Wednesday, the fourteenth day of May, one thousand eight hundred and seventy-nine years; which day the Presbytery of Glengarry met, with leave of Synod of Montreal and Ottawa, and was constituted. Sederunt, Rev. Niel McNish, B.D., LL.D., Moderator, John Fraser, Wm. Ross, R. Binnie, H. Lamont, D. H. McLennan, Finlay McLennan, Alex. McGillivray, W. A. Lang, Ministers, and Hugh McLean, Colin Cameron, D. McIntyre and D. B. McLennan, Q. C., Elders. Dr. McNish, Moderator, of St. Matthew's Church, Osnabruck, craved permission of Presbytery to moderate in a call in said congregation. Leave was granted. The Rev. Alex. McGillivray, in his capacity of moderator the Kirk Session, laid on the table a call and relative documents from the congregation of Knox Church, Lancaster, in favour of Mr. Alex. Bell, of the Presbytery of Peterborough. It was moved and agreed to that the call be sustained as a regular Gospel call, that the Moderator of the Kirk Session be thanked for his diligence, and that the Clerk be instructed to forward the same to the Clerk of the Presbytery of Peterborough. Mr. McGillivray intimated that he had been appointed by the Kirk Session and Congregation to prosecute the call before the Presbytery of Peterborough. The Presbytery cordially approved of the appointment, and confirmed the same. They further did, and hereby do appoint the said Rev. Alex. McGillivray, their Commissioner, to prosecute the call at the bar of said Presbytery. The Clerk read circular letters from the Presbyteries of Halifax, Sydney and Sauguen—intimating the intention of said Presbyteries to apply to the next General Assembly to receive as ministers of this Church Messrs. Duncan R. Crockett, Luke Cunningham, and Gilbert A. Smith, respectively. A call and relative documents—promising a stipend of \$700—from the congregation of Vankleekhill, was laid on the table in favour of the Rev. John Ferguson, of Brussels. It was agreed to sustain the call and to forward the same to Mr. Ferguson. The Presbytery adjourned to meet again at half-past two o'clock in this church, and this diet was closed with prayer. At half-past two o'clock, p.m., same day and place, the Presbytery met according to adjournment. Sederunt same as in forenoon. The clerk stated that Mr. Ferguson had been communicated with in reference to the call from Vankleekhill, and that he had replied in the affirmative; whereupon, the Presbytery appointed his induction to take place on Thursday, the 29th inst., the Rev. Wm. Ross to preside, Mr. Hay to preach, Mr. Fraser to address the minister, and Dr. Lamont the people. It was accordingly agreed to ask leave of Synod to meet at Vankleekhill at one o'clock of the 29th inst., for the purpose of inducting Mr. Ferguson and the consideration of a call to a minister. The Rev. Charles Cameron at this stage entered the court and took his seat. Mr. Cameron craved leave of absence for two months to recruit his health. Leave was cordially granted—it being understood that Mr. Cameron and his session has made arrangements for the supply of the pulpit in the interval. The Rev. John Fraser resigned his appointment

as commissioner to the General Assembly owing to the unsatisfactory state of his health, and Mr. Finlay McLennan, of Kenyon, was appointed in his place. The Presbytery adjourned to meet at six o'clock p.m. and the diet was closed with prayer. At six o'clock p.m., same day and place, the Presbytery met according to adjournment, sederunt same as in the afternoon, with the addition of Mr. J. S. Burnet. Mr. A. McGillivray read a memorial from twenty-five representatives of families—connected with Knox Church, Lancaster—residing in the Second Concession of Lancaster, praying to be disjoined from Knox Church, and erected into a mission station. Messrs. Alex. McGillivray and T. Hill were severally heard in support of the memorial. Mr. D. B. McLennan moved that the petition lie on the table until a meeting of Presbytery to be held in Knox Church, Lancaster, on the 27th inst., at half-past two o'clock, and that the clerk be instructed to cite the parties concerned to appear in their own interests. This motion was seconded by Mr. Wm. Ross, and was agreed to. It was agreed to meet to-morrow morning at nine o'clock to receive Mr. Burnet's report on hymns. The Presbytery adjourned to meet again this evening at the close of the Synod's evening sederunt, and this diet was closed with prayer. At 10 o'clock p.m., the Presbytery met according to adjournment, and was constituted. Sederunt, Dr. McNish, Moderator; Messrs. Ross, Binnie, F. McLennan, Lang, Lamont, Fraser, and Burnet, Ministers; and D. B. McLennan and Colin Cameron, Elders. Mr. Binnie gave notice that he would, to-morrow morning move for a reconsideration of Mr. McLennan's resolution in reference to the memorial from certain petitioners connected with Knox Church, Lancaster. The Presbytery adjourned to meet to-morrow morning at nine o'clock in this Church, and this diet was closed with prayer. St. John's Church, Cornwall, Wednesday the fifteenth day of May, the Presbytery met according to adjournment. The clerk read a communication from Mr. Colin McKeracher asking for employment as missionary within the bounds. There was also read a Presbyterial certificate in the usual form, from the Presbytery of Lindsay which was approved of. Dr. Lamont moved that Mr. McKeracher's communication be referred to the Home Mission Committee with the sanction of Presbytery to employ Mr. McKeracher as they may find need. This motion was seconded by Mr. Fraser and unanimously agreed to.

In accordance with notice given at the sederunt held last night, at 10 o'clock p.m., Mr. Ross, in behalf of Mr. Binnie, moved, seconded by Mr. D. B. McLennan, that the consideration of the petition of certain members of Knox Church, Lancaster, be deferred until next ordinary meeting; that the parties interested be cited to appear at the meeting of Presbytery, to be held at Alexandria; that the matter in the meantime be left in the hands of the Rev. Alex. McGillivray, with instructions that said petitioners are not to be treated as a separate body distinct from Knox Church congregation, and that no meeting of Presbytery be held on the 27th May, as contemplated in Mr. McLennan's motion. The motion was agreed to. The Rev. J. S. Burnet gave in and read a valuable report on the collection of hymns sent down to Presbyteries by the General Assembly. Dr. Lamont moved that the report be adopted as read; that Mr. Burnet be requested to forward the same to Dr. Jenkins and that the Presbytery's committee on hymns be re-appointed with Mr. Burnet as convener. The motion was seconded by Mr. Fraser, and unanimously agreed to. Closed with prayer.—HUGH LAMONT, Pres. Clerk.

THE NEW HYMN BOOK.

Below we publish the report of the Committee of the Presbytery of Peterboro' (Rev. Jas. Ballantine, Convener) on the remittant the Draft Hymn Book as adopted at the meeting of Presbytery in Guelph: "That this Presbytery after careful examination of the Draft Hymn Book transmitted by the General Assembly's Committee, express satisfaction at finding therein so many choice Scriptural and Standard hymns; but, desiring to see in the book in question such hymns only as are of thoroughly evangelical and well-established character, urges on various grounds, e.g., doctrine, style, sentiment, in part or in whole, the deletion of the following twenty-one hymns: 5, 26, 27, 30, 36, 37, 38, 43, 46, 57, 70, 82, 89, 97, 135, 151, 174, 190, 199, 234 and 243; advises the insertion of the best of the paraphrases so long in use in our Churches, viz: 2,

9, 15, 16, 18, 19, 20, 23, 24, 25, 26, 30, 32, 33, 35, 37, 39, 41, 42, 43, 46, 48, 49, 50, 51, 52, 53, 54, 55, 56, 58, 59, 60, 61, 63, 64, 65, 66, 67, with such modifications and emendations as are found in the latest edition of the English Presbyterian Hymn Book; and with the view of making the collection, as a whole, acceptable to the Church, recommends the addition of the following well known hymns:

- "Awake my soul in joyful lays."—Bateman.
- "Almighty God, while angels bless thee."—English Presbyterian Book.
- "Glory to Thee my God this night."—English Presbyterian Book.
- "Alas! and did my Saviour bleed?"—Chapel Hymn Book.
- "One sweetly solemn thought."—Chapel Hymn Book.
- "How firm a foundation."—Chapel Hymn Book.
- "I need Thee every hour."—B.
- "When Thou my righteous Judge shalt come."—C. H.
- "Oh! eyes that are weary and hearts that are sore."—E. P.
- "I hear the Saviour say."—B.
- "O bliss of the purified, bliss of the free."—B.
- "I will sing of my Redeemer."—Bliss.
- "O Christ, what burdens bowed Thy head."—Mrs. Cousins.
- "There were ninety and nine."—B.
- "He leaeth me."—B.
- "Be gone unbeliever."—E. P.
- "Ere God had built the mountains."—E. P.
- "I once was a stranger to grace and to God."—E. P.

At the same meeting Mr. Ballantine was appointed delegate to Assembly in place of Mr. Fotheringham. An overture on Sustentation was unanimously adopted, and an overture "anent the control of Presbyterian emigration to Manitoba and the North-West," ordered to be transmitted.—WM. BENNETT, Pres. Clerk.

MR. DAVID MACRAE, of Gourrock, must be a very persistent man. He seems determined to force the United Presbyterian Church of Scotland to throw off the symbols, or, at least, the old interpretation of them. At a recent meeting of his Presbytery, he asked that body to transmit an overture to the Synod praying it "to release the Church from identification with the Westminster interpretation of Scripture," on the subject of everlasting punishment. He wants to get rid of the "dogma of everlasting and unspeakable torment." The wonder to us is, that such a man is permitted to remain in the ministry of the United Presbyterian Church.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXII.

June 1. } PROPHECY AGAINST TYRE { Ezek. xxv. 1879. } 714

GOLDEN TEXT.—"Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv. 35.

HOME STUDIES.

- M. Ezek. i. 1-3 The Prophet Ezekiel.
- T. Isa. xxiii. 1-18 The burden of Tyre.
- W. Ezek. xxvi. 1-21 Prophecy against Tyre.
- Th. Ezek. xxvii. 1-36 Her riches and commerce destroyed.
- F. Ezek. xxviii. 1-26 Her brightness defiled.
- S. Ps. lxxvii. 1-12 The stout-hearted spoiled.
- S. Matt. xi. 20-30 A more dreadful doom.

HELPS TO STUDY.

Ezekiel, the son of Buzi, a priest and the great prophet of the Babylonian captivity, was carried into exile eleven years before the destruction of Jerusalem by the Babylonians. He dwelt in the Jewish community, upon the river Chebar, where he was held in the highest consideration. His prophecies extended over at least 22 years. The book is divided into two parts—the prophecy of judgment, chaps. i. xxiv.; and the prophecy of mercy, chaps. xxxiii. xlvi. Between them lies a transition consisting of predictions against seven nations, enemies of the Jews, xxv. xxxii. Among them was haughty Tyre, which sat enthroned beside the Mediterranean, the Queen of the seas. Chapter xxxvii. contains a wonderful description of the doomed city, the beauty of its situation, the extent of its commerce, and the splendour of its civilization. We obtain from its study a remarkable insight into the industries and enterprises of those far-off times. But wealth brought pride, and pride was followed by destruction. The siege and overthrow of the city by the great Chaldean king are here foretold by the prophet. We almost see the martial array and hear the tramp of the mighty host of the desolator marching against haughty Tyre. He comes as the servant of Jehovah, who brings him to be executor of His wrath. God is in all history. He makes all things serve Him and work out His wise and gracious purposes. Even the ambition of one self-sufficient and worldly king He makes the instrument by which He punishes the pride and rebellion of another. So God said of Sennacherib—"I have brought it to pass that thou shouldst be to lay waste defenced cities."—Isai. xxxvii. 26. Nebuchadnezzar is called by name as Cyrus was—Isai. xlv. 1-4. From the north he comes. This was the line of his approach on account of

the great eastern desert which had to be avoided. The great host marches on with chariots and horsemen, spreading desolation far and wide. In the field, the open country where they marched, even the women were slain. Now he lays siege to the city. He makes a fort, a moveable tower from whose battlements are assailed. He heaps up a mound; in the cover of the buckler, or great shields linked together, the sappers get near the walls, which are demolished with engines, battering rams and axes. The breach is made. Amid clouds of dust, the horsemen and chariots press into the gates. The people are trodden down by the horse hoofs, slain by the sword. The statues of the gods (not "strong garrisons") are laid prostrate in the dust, the gods in whom they vainly trusted. The spoil is taken and divided. Utter destruction is made of house and wall. The island citadel which stood in the midst of the waters is demolished. The desolation is complete and irretrievable. The sound of song and of harp ceaseth. Joy and revelling are changed to sorrow and sadness. Proud Tyre is made bare and desolate as the top of a rock, the populous city becomes but a place to spread nets, a mere fishing station, no more to be built. (Note 1.)

Has Tyre no warning for us? God gave that ancient city, and He has given us, great privileges, a high civilization and mighty commerce. Far greater things He has bestowed upon us, the knowledge of His love, the religion of Jesus. Tyre abused her privileges, hence her doom. And if we abuse our privileges, our sin is greater and our doom will be more terrible. It will be more tolerable for Tyre and Sidon in the judgment than for us.—Matt. xi. 22.

God is the arbitrator and judge of nations. He hates now just as much as then, and He will punish now as surely as then, pride, dishonesty and lust.

The highest civilization and the greatest material prosperity cannot give stability to a nation. Without righteousness it must sooner or later perish in its own corruption.

Sin involves, sooner or later, destruction. There is no exception to the Divine law. None can escape.

Prophecy fulfilled is a wonderful evidence of the truth and faithfulness of God.

God's word cannot fail. His promises and His threatenings will all be realized and fulfilled.

God's faithfulness in nature is an emblem and guarantee of His faithfulness in Providence and grace. As surely as day and night succeed each other, so surely will His word abide.—Jer. xxxi. 35, 36; xxxiii. 20, 21, 25, 26.

EXPLANATORY NOTE.

1. Make thee like the top of a rock, &c.—So literal has been the fulfilment of this prophecy, that Tyre, once so rich and populous, has become a mere fishing-station; and nearly every traveller who has visited its remains has remarked upon the fact that fishermen were to be seen drying their nets upon the top of the rocks which stretch into the sea. Volney, the celebrated infidel historian, adds his testimony, unconsciously, to the truth of God's word. He says, "The whole village contains only fifty or sixty poor families, who live but indifferently on the produce of their little grounds and a trifling fishery." Since Volney's time the place has somewhat increased in population.—Bible Treasury. The Hebrew historians, prophets and poets constantly allude to her power, wealth, luxury and vices; and Ezekiel seems to tax the entire geography of the known world to set forth the extent of her commerce, and the multitude of her riches. It would take a volume to trace the varied fortunes of Tyre, through Egyptian, Chaldean, Macedonian, Roman, Saracenic, Frank and Turkish dynasties, down to the present wretched representative of so much greatness and glory. With but few exceptions, it is a cluster of miserable huts, inhabited by about 3,500 impoverished Metawelies and Arab Christians, destitute alike of education, of arts and of enterprise.—Dr. Thomson's Land and Book.

MEETINGS OF PRESBYTERY.

- BARRIE.—Special meeting in Central Church, Innisfil, Tuesday, 15th April, at 1 p.m.—Ordinary meeting, at Barrie, 27th May, at 11 a.m.
- PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.
- HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.
- KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.
- STRATFORD.—In St. Andrew's Church, Stratford, on the first Tuesday in July, at 9.30 a.m.
- QUEBEC.—In Richmond, on the third Wednesday in July, at 10 a.m.
- LINDSAY.—At Woodville, on Tuesday, 27th May, at 11 a.m.
- OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.
- PARIS.—In Knox Church, Woodstock, on Wednesday the 28th of May at 2 p.m.
- TORONTO.—On the first Tuesday of June, at 11 a.m.

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BIRTHS.

- At the Manse, St. Louis de Gonzague, Que., on Saturday morning, the 3rd May, 1879, the wife of Rev. Chas. Brouillette, of twins (son and daughter). All doing well.
- At St. Andrew's Manse, Guelph, on the 20th inst., the wife of the Rev. J. C. Smith, M.A., of a son.

DIED.

- At Aultsville, on the 15th inst., John N. Ault, in the 91st year of his age.

OUR YOUNG FOLKS.

THE LITTLE BROOK.

I AM watching a little brooklet
How it merrily glides in the sun,
Dimpling, gurgling, laughing;
Trilling to every one.

O'er the stones so nimbly it dances,
Seeming to sing in its sweep—
"I am flowing away to the ocean
To hide myself in the deep."

What though the rocks try to stay me,
And fet my light wave on its way,
I'll retort with a laugh at their efforts
And take all their malice in play.

Thus pleasantly journeyed the streamlet,
With ever a smile for a blow;
And its song was the merrier, sweeter,
The more it was chafed in its flow.

And I thought that, ever contented,
The brook had a lesson for me;
For I too am travelling onward,
To lose myself in the sea—

The sea, the great sea of His mercy,
The sea of His fathomless love;
Where flows like an ocean of glory
The bliss of His presence above.

The world, it may vex me with sorrow,
And roughen the road to my home,
But I hear a voice in the distance,
Beckoning, calling, "come!"

Yea, Lord, I will follow Thy guidance;
Make me like the brooklet, I pray,
To rejoice in the sun of Thy favour,
Whatever the world may say.

Athol Mansie.

MINNIE F.

CHARLIE'S LESSON.

"WHAT are you rattling off at such a rate, Charlie, boy?" asked Charlie Radcliffe's Aunt Helena, as she came upon the piazza one Sunday morning before church time, and found her nephew perched on the piazza rail, with an open book in his hand, the while his busy tongue, as fast as it could move, chattered some sounds like these—

Shlnut ake thname
Thlordthegodn vain;
Flordnut oldim giltis
Takuh-namin vain.

Over and over Charlie turned this strange-sounding medley on his tongue, and Aunt Helena looked at him in a puzzled way, trying to make out the sense, if sense there might be in any of it. At last she asked, "Where did you learn that gibberish, Charlie, and what do you mean by it, pray?"

Charlie seemed surprised.

"Why, Auntie," he cried, "don't you know your commandment? That is a commandment. I learned it out of the Bible."

"O!" said auntie. "Out of a Choctaw or Cherokee Bible probably. I do not know the commandments in any such language as that."

"Why," laughed Charlie, "that isn't Choctaw or Cherokee. It's just—well, I guess it's English—only it's the careless sort. Mamma didn't understand it any better than you did. She passed just now and said it was naughty to jabber nonsense in such a fashion on Sunday."

"Won't you please translate your careless English into good plain English for my benefit?" asked Aunt Helena, kindly.

"O, you know it," said Charlie gayly. "It is the third commandment: 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.'"

"Do you understand this commandment?" asked aunty.

"O yes, indeed," said the little lad. "It means you mustn't curse and swear—be profane, you know."

"What is it to be profane?" asked Aunt Helena.

"I know," said Charlie, smiling, "but I can't exactly tell. Wait a moment, and I'll find out."

Then he ran to the dictionary and looked up the word. His mother had taught him to do this whenever he came upon a word the meaning of which he thought he understood, but which he could not define.

"To be profane means to treat any sacred subject with irreverence or neglect. To profane the name of God is to speak or use it lightly, irreverently, or wickedly, and not with that respect and reverence that belong to holy things," said Charlie.

"Yes," answered auntie. "And according to this, it is a sin against God to use His holy name in any but a reverent manner."

"Yes," said Charlie, promptly.

"I hope my little boy has now learned the third commandment," said auntie. "It is a lesson that none of us can learn too early or too thoroughly. The name of God is the holiest of all sacred names. We should never let it lightly pass our lips, or use it except with the utmost reverence. To use God's name in wicked cursing or swearing, is a fearful wrong. To speak it lightly or unthinkingly is also wrong. And God has said that He will not hold him guiltless that taketh His name in vain."

Charlie is a man now, but he has never forgotten the lesson of his "careless English," and always remembers the true meaning of the third commandment.

OUR BEST FRIEND.

IT was a clear, cold morning in the beginning of the New Year. The stage would start in half an hour, but Willie was ready. The last stitch had been taken in the new, plain, though comfortable outfit; the last of the old stock had been neatly mended and brushed, and all were carefully packed in the modest leather trunk. Willie shut down the lid, settled the lock, put the key in his pocket, and seated himself for one more talk with "Mother." Willie R. was a Christian boy and a member of the church. He could not remember the time when he did not love God and his church. And though now he was a well-grown boy of sixteen, yet he had never outgrown his love for his mother. There was no one in the world, in whom he reposed such confidence, or to whom he could talk so freely. But now instead of beginning at once, as usual, he sat for a long time in silence, and seemed to be attentively regarding the various figures in the delicate frost work in the window panes, but in reality trying to map out his future life in the great city to which he was going to seek employment. At length rousing himself, he said in reply to his mother's look of inquiry:

"Now, if I only had some friend or relative in the city who is rich or influential; or if I had a letter of introduction from some such person how easy it would be to get a place.

You know George Harris who went there last year? Well he got a splendid situation through the influence of his uncle who is Mayor of the city. I know you say, mother, that it is more noble and honourable to fight one's own battles, and make one's own way in life, than to depend upon the help or favour of the rich and great; but sometimes I feel weak and faint-hearted at the thought of going into the world alone."

Tears were in the gentle blue eyes of the mother as she replied, "My dear boy, you cannot feel more weak and shrinking at the thought of going out from me depending only on yourself than I do. But I know you need not, and do not go alone. You have a friend richer than any of the merchant princes of the city to which you are going, for the silver and gold, and all things are His. He is higher in authority than the Mayor; for He is King of Kings and Lord of Lords. He is more powerful and influential than any earthly sovereign, for He can move the hearts of His subjects as He wills."

Willie's face brightened. "Yes, mother, if God is my friend how can I be so weak and faithless as to be troubled because I have no other. I know I can do all things in His strength."

"Remember, my son, He never breaks a promise, but always keeps perfect faith with us. He is kinder, too, than any earthly friend you could have. Those who are in the high places of the earth, sometimes refuse to recognize, or help those of their relatives who are poor and lonely. But whoever may treat us scornfully or turn us away, the dear Lord never does."

"Indeed, mother, He does not, but invites all such to come to Him for help in time of trouble."

"And here in His word, His precious message to guide and comfort you," said the mother, as she put a small pocket Bible in the hands of her son, "Never cease to love and obey it, but make it the 'man of your counsel.'"

"Thank you, dear mother, the stage is coming," and with a "good-bye" kiss, and a low murmured "pray for me," he left her and was soon rolling away toward new and untried scenes. Since the talk with his mother, his heart kindled into a warmer, brighter glow of love to the dear "Friend above all others," who so well deserved the name, and he went with a light, brave heart to face the world in the care and love of *such a precious friend*.

Dear reader, are you the *friend* of Jesus? Of all the titles by which He addressed His disciples when on earth, that of "*friend*," was most endearing. "Ye are *my friends*," He says, if ye do whatsoever I command you." And what a friend He is to us! Though there be those around us who love us deeply and tenderly, yet—

Which of all our friends to save us,
Could, or would have shed his blood,
But this Saviour died to have us,
Reconciled, in him to God.

By giving His life for us, He has proved that He feels for His creatures a love stronger than death, and lasting as eternity.

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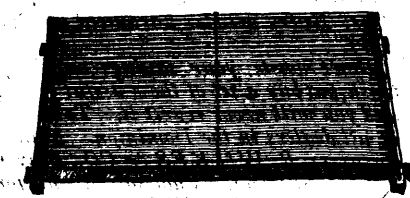
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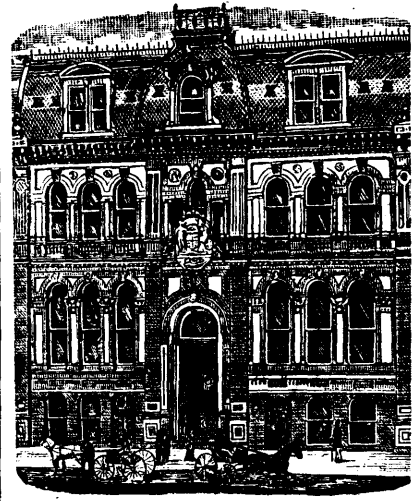
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Market Reports.

TORONTO, May 27.

STREET PRICES.—Wheat, fall, per bush, \$0 93 @ \$1 00.—Wheat, spring, per bush, \$0 87 @ \$0 97.—Barley, per bush, \$0 60.—Oats, per bush, 35c @ 42c.—Peas, per bush, 64c @ 68c.—Rye, per bush, 54c @ 60c.—Dressed Hogs, per 100 lbs, \$5 50 @ \$6 00.—Beef, hind quarters, \$5 25 @ \$5 75.—Beef, fore quarter, \$4 25 @ \$5 25.—Mutton, per 100 lbs, \$0 00 @ \$6 75.—Chickens, per pair, 50c @ 70c.—Ducks, per brace, 60c @ 80c.—Geese, each, 40c @ 70c.—Turkeys, 75c @ \$1 00.—Butter, lb rolls, 15c @ 16c.—Butter, large rolls, 12c @ 13c.—Butter, tub dairy, 13c @ 14c.—Eggs, fresh, per dozen, 11c @ 12c.—Eggs, packed, 10 @ 10c.—Apples, per brl, \$1 50 @ \$2 00.—Potatoes, per bag, 90c @ \$1 10.—Onions, per bag, \$0 90 to \$1 00.—Hay, \$8 25 to \$14 25.—Straw, \$6 00 to \$8 25.

WHOLESALE PRICES.—Flour, f.o.c, Superior Extra, \$4 35 to \$4 50 Extra, \$4 15 to \$4 20; Fancy \$4 10 to \$0 00; Spring Wheat, extra, \$3 85 to \$3 90; No 1 Superfine, \$0 00 to \$0 00.—Oatmeal, \$3 65 to \$3 90.—Cornmeal, small lots, \$0 00 to \$3 00.—Cheese, in lots, 8c to 9c; Cheese, in small lots, 8 1/2c to 10c.—Pork, mess, per brl, \$12 50 to \$13 00; Extra prime, per brl, \$00 00 to \$00 00.—Bacon, long clear, 6 1/2c to 7c; Bacon, Cumberland cut, 6 1/2c to 7c; Bacon, smoked, 7 1/2c to 8c; Bacon, spiced roll, 9c to 10c.—Hams, smoked, 10 to 11; Hams, sugar cured and canvassed, 11c to 13c; Hams, in pickle 10c to 00c.—Lard, in tins, 8 1/2c to 8 3/4c; Lard, in tierces, 7 1/2c to 8c.—Eggs, fresh, 11c to 12c.—Dressed Hogs, \$5 00 to \$6 00; Live Hogs, \$0 00.—Dried Apples, 6 1/2 to 6 3/4.—Salt, Liverpool, coarse, 70c to \$0 00. Liverpool, fine, \$1 80 to \$0 00; Goderich, per brl, \$1 00 to \$0 00; Goderich, per car lot, 95c to \$0 00; Goderich, coarse, per bag, \$00 00 to \$00 00; Caliali Salt per ton, \$15 00 to \$00 00.

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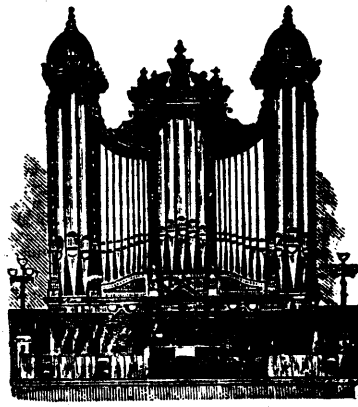
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As the Chairman of the Board of Examiners, the Rev. J. M. King, M.A., will be absent from the country till the beginning of September, correspondence on matters pertaining to the Board will please be addressed to Rev. Dr. Caven, Toronto.

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