

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE PRESBYTERIAN

Toronto

TORONTO ENGRAVING CO.

Vol. 2.—No. 33. (New Series).
Whole No. 384.

Toronto, Friday, June 13th, 1879.

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

CONTENTS.

	Page
NOTES OF THE WEEK.....	513
OUR CONTRIBUTORS—	
Canadian Presbyterian History: No. IX.....	514
Sustentation of the Christian Ministry.....	516
Home Mission Work.....	517
Notes from British Columbia—An Explanation.....	521
BOOKS AND MAGAZINES.....	518
SCIENTIFIC AND USEFUL.....	519
ADVERTISEMENTS.....	519
EDITORIALS—	
Foreign Missions—Induction Addresses.....	520
Congregational Union.....	521
CHOICE LITERATURE.....	522
BRITISH AND FOREIGN.....	523
MINISTERS AND CHURCHES.....	524
Notes from Queensville and Induction of Rev. Dr. Fraser.....	524
SABBATH SCHOOL TEACHER.....	525
OUR YOUNG FOLKS.....	526
ADVERTISEMENTS.....	527, 528

NOTES OF THE WEEK.

The Rev. Mr. Bell of St. Andrew's Church, Peterboro', has declined the call from Lancaster.

THE Aged and Infirm Ministers' Fund of the Presbyterian Church of England has received a legacy of \$50,000.

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

REV. J. MUNRO GIBSON, D.D., pastor of the Second Presbyterian Church, Chicago, and author of "The Ages Before Moses," sailed for England on the 21st ult. He will be abroad three months.

CHALMERS' CHURCH, Quebec, which has been vacant for a considerable time, has decided unanimously to call the Rev. Dr. Mathews, of New York. There is every reason to hope the call will be accepted.—COM.

The new Church, Ridgetown, is to cost \$1,500 instead of \$20,000 as mentioned in last issue of THE PRESBYTERIAN. It will seat about 560, is expected to be finished in December, and will be an ornament to the town.

THE Rev. John Eadie has accepted the call from Pinkerton and West Brant. It was signed by 189 members and thirty-three adherents. The salary promised is \$850, payable quarterly in advance, with a manse.

THE Presbyterian congregation in Picton, who were entitled this year to the sum of \$150 from the Home Mission Fund of the Church, have declined to accept the amount, leaving the sum allotted to them to be applied in assisting other and poorer congregations.

CONGREGATIONALIST, Methodist, Episcopal—all the Churches have pointed to the Brooklyn Presbytery to show how inferior its methods are to those of their own. But not many Church courts are so unexceptionable as to prove the inferiority of their neighbours by that kind of comparison. In all of them decorum and piety are both occasionally forgotten.

THE semi-annual communion services were held in Duff's Church, East Puslinch, last Sabbath. The attendance was good upon the sacramental days, especially on Thursday and Sabbath. The pastor was assisted by the Rev. Messrs. Meldrum of Morriston, D. B. Cameron of Acton, D. Strachan of Rockwood,

and George Haigh of Hespeler. Thirteen names were added to the communion roll at this time, one of whom was a Roman Catholic till recently.—COM.

EDWARD MIALI, that veteran of Anti-State-Churchism, was the recipient of an address of gratitude and congratulation the other day, on the occasion of the completion of his seventieth year. Among the members of the deputation that waited upon him was John Bright. For thirty-eight years has Mr. Miall been engaged in the battle of freedom, and it must have been a source of immense satisfaction to him to review the labours, the trials, the successes of the past, and to see what bright prospects the future presents.

THE good people of the Northern Congregational Church, in this city, appear to be going in for friendly reprisals on Presbyterians. Within the past two or three years several Congregational ministers have come over to our side of the house. And now the Rev. John Burton, of Belleville, as been cordially invited to become the pastor of the above named church. We are not in a position to say what may be Mr. Burton's reply; but it will afford pleasure to his many friends in the Presbyterian Church if he can see his way to decline.

THE following additional contributions to L'Amable Church have been sent in by the Rev. Norman Macphee: Mrs. Lusk, Montreal, \$1; Dan. McBean, Lancaster, \$1; D. McMillan, Laggan, \$1; John McNaughton, Laggan, \$1; Angus McMillan, Laggan, \$1; Miss McNaughton, Laggan, \$1; Donald Ferguson, Indian Lands, 50 cents; Angus McMillan, Kirkhill, \$1; Malcolm McGillivray, Kirkhill, \$1; Donald McGillivray, Kirkhill, \$1; John McDougall, Dalkeith, \$1; Kenneth McLennan, Dalkeith, 50 cents; Duncan McGillivray, Dalkeith, 75 cents; William Fraser, Glensunfield, 50 cents; Donald McDonald, Glensunfield, 50 cents; Hugh McPherson, Lochiel, \$1: total, \$13.75.

A VERY curious fact has recently come to light. The Birmingham School Board has for six years been carrying out the idea of secular education, forbidding religious teaching of any kind and leaving all instruction in morals to teachers outside the school. Now we learn from the "Spectator" that they have found the system a failure, and have resolved that morality shall be systematically taught. The "Spectator" makes merry over the idea of teaching morals systematically without any religious sanctions. It asks what system is to be taught? Is it Buddhist, or Stoic, or Utilitarian, or the law of the land? We shall watch with some interest the result. When the pupils ask, as they surely will ask, why they are to do this or refrain from that, the teacher will be at a rather nonplus to answer.

ON Sabbath last the new Presbyterian church erected on Burlington Beach was opened by the Rev. S. Lyle preaching in the morning at eleven o'clock, and the Rev. D. H. Fletcher at three o'clock. This beautiful little church is the outcome of Christian effort to meet the growing spiritual wants of the most popular watering place near the city of Hamilton. The parties chiefly instrumental in erecting it are the city ministers of the Presbyterian Church, aided in the praiseworthy desire to minister to the highest interests of those residing and visiting at the Beech by such

gentlemen as Mr. James Walker, Mr. Alexander Turner, and Mr. R. M. Wanzer, the trustees of the new building. Both the morning and evening services were well attended, and the earnest words of the preacher listened to with marked attention. The collection, which was large in amount, was taken up by Messrs. Turner and Wanzer. The amount for building the church was subscribed in great proportion by the Trustees, who gave fully one-half.

WE were recently shown a letter written by our historical contributor, Mr. H. S. McCollum, of St Catharines, to a commissioner to the General Assembly now in session. It contains an important suggestion for Assembly action, which we quote:—

"I beg, therefore, to suggest the propriety of asking that body [the General Assembly] to appoint a Presbyterian Historical Committee, or Board, which shall have authority to call for aid upon Presbyteries and their officers, and upon pastors and church sessions, as well as authority to demand and receive, in the name of the General Assembly, the records of Presbyteries and Synods, with other documents which are the property of the Church, but are now scattered in private hands over the Dominion."

Mr. McCollum proposes to continue his own laborious investigations, but proposes to co-operate, to such extent as may be desired, with such Committee or Board if appointed, and gratuitously to render such assistance as he may be able. The suggestion is certainly worthy the serious consideration of the Assembly.

IT gives us sincere pleasure to learn that the Rev. John McLeod, minister of Govan parish, and James A. Campbell, Esq., an elder from the Presbytery of Glasgow, are appointed a deputation by the General Assembly of the Church of Scotland to visit the Assembly at Ottawa. Mr. McLeod is a son of the Rev. Dr. McLeod, minister of Morven, the Highland parish that has been so long in the McLeod family and whose reminiscences were so well told in the pages of "Good Words" by its late lamented editor, Norman McLeod. Mr. McLeod is a cousin of Dr. McLeod late minister of the Barony, Glasgow, and editor of "Good Words," and also of the present editor of that popular periodical, Rev. Dr. Donald McLeod, who has given to the world such an admirable memoir of his brother. The parish of Govan, of which Mr. McLeod is minister, is one of the richest livings in Scotland. It is also important from the density of its population and its requirements in Home Mission work. Mr. McLeod, previous to his settlement in Govan, was minister of Dunse, where he obtained some notoriety in connection with what was called ritualistic practices. Before that he was minister of Newton-on-Ayr. He is a very able and powerful preacher, and having his share of the family gift of platform speaking, he may be expected to address our Assembly in a very telling manner. His companion is the eldest son of the late Sir James Campbell of Stracathro, who was a member of the well-known firm of J. & W. Campbell & Co., Glasgow, and one of its founders. Mr. Campbell received every advantage in education and travel, and is a gifted speaker both in the lecture room and in Church courts. No two better men could be sent as a deputation to our Church, and while we esteem it as a great honour that they are sent it shows that the old Church of Scotland is fully alive to the importance of the union which has taken place amongst her children in this Dominion.

OUR CONTRIBUTORS.

CANADIAN PRESBYTERIAN HISTORY

No. LV.

UNITED PRESBYTERY OF UPPER CANADA.

From his first disappointment in reference to the ordination of Mr. Glenn by the "Presbytery of the Canadas," Mr. Bell had been fearful of the results of the experiment of an independent Presbyterian organization, and at the date of the informal disorganization of Synod and Presbyteries, as stated in the last article, Messrs. Smart and Boyd, at least, of his associates, had come to share his doubts and his anxieties. A connection with the Secession Church, which was at first designed, does not seem to have been now considered, probably because that body was opposed to receiving support from Government, while Mr. Bell was in receipt of a salary, and most, if not all, of his associates were anxiously hoping for aid from that quarter. Naturally they looked to a

UNION WITH THE CHURCH OF SCOTLAND

for relief, as Mr. Bell had done, from time to time, almost from the beginning. Under date of October 10th, 1821, he had written to Rev. Dr. Burns, of Glasgow, on the subject, and, in due time, had received "a courteous answer" suggesting that "The Presbytery of the Canadas" should petition the General Assembly at once for such union. The suggestion was not complied with, much to Mr. Bell's regret in after years. On the 14th of September, 1822, he addressed the Moderator of the Commission of the General Assembly, Edinburgh, on the same subject, in reference to which, he made the following note a few years after: "To this letter I never received an answer, which somewhat surprised me. But times are now altered. A more liberal spirit is cherished, and it is not probable that a similar communication would now remain unanswered." The extracts heretofore published from his letters, written in 1824 and 1825, indicated that his mind continued occasionally to turn in that direction, although "the bigotry and domineering disposition" of many of the Church of Scotland ministers in Canada seemed to preclude all hope. In October, 1826, Mr. Smart went to Great Britain, where he remained until July of the following year. Soon after his return (August 2nd, 1826), in a letter to Mr. Bell, he wrote as follows:

"In regard to a union or connection with the General Assembly of the Church of Scotland, I think it may be obtained, as all I conversed with were favourable to the connection. But the generality of the ministers were of opinion that a general application from the Presbytery, rather than from individual ministers, ought to be made. I, therefore, think, and Mr. Boyd thinks with me, that we had better have a meeting on the subject."

The meeting proposed may have been of the old Presbytery of Brockville, which, though practically dead, had not been formally disbanded, and which had been practically *the* Presbytery and *the* Synod. It is not known that any such meeting was held, and it is probable that, upon informal consultation, it was deemed wiser not to re-open a door that would again admit the ministers of "bad reports" to Presbyterian association. As nothing came of it, it is presumed that the same insurmountable obstacles, "bigotry," etc., were still in the way. The organization *de novo* of the

UNITED PRESBYTERY OF UPPER CANADA

followed, but the date and place and circumstances have not been ascertained.* The names of ministers and churches were placed on its roll only on application, and without regard to former Presbyterian relations, and thus former rolls were purged of the obnoxious names upon them. The first meeting of this new Presbytery of which note has been found was held June 11th, 1827, but nothing is now known of the business transacted. Tuesday, September 25th, same year, Presbytery met in Mr. Harris' church, York, when Andrew Bell, son of Rev. Wm. Bell, was licensed to preach the gospel. Mr. Smart was not present, and the only ministers known to have been in attendance were Mr. Buchanan, of Beckwith; Mr. William Bell,

* Somewhere in Canada, in books of record, journals, old letters, or documents of some kind, left by some of the pioneer preachers or laymen, the desired information about the organization and early history of this Presbytery must be waiting the patient search of children or grandchildren, in whose possession they now are. The writer earnestly urges that such search be made at once, "all along the line;" and that the result be reported to him.

of Perth; Mr. Jenkins, of Markham; and Mr. Harris. January 23rd, 1828, a meeting was held at Brockville, when Mr. Boyd preached. The ministerial members attending appear to have been Messrs. Boyd, McDowall, W. Bell, Smart and Gemmill, the last named being of Lanark. Rev. Mr. Christmas, then pastor of the American Presbyterian Church, Montreal, was present, as was a Rev. Mr. Ambler, of whom no more is now known. At this meeting, resolutions and a letter from the

"GENERAL COMMITTEE OF PRESBYTERIANS"

in Montreal were considered; resolutions pledging the Presbytery to co-operate with the committee were adopted, and a copy directed to be forwarded to Rev. Mr. Esson, at Montreal, for the committee. This General Committee was organized in 1827 by the two churches in Montreal which were connected with the Church of Scotland, and was composed of Rev. A. Mathieson (Chairman), Rev. J. Somerville, Rev. E. Black, Rev. H. Esson and Rev. A. Gale, with thirty-seven laymen, John Boston, Esq., acting as Secretary. The avowed object was "to unite all Presbyterians in the province in one efficient body." About a month previously they had adopted a series of resolutions asserting the right of Presbyterians to a full share of the proceeds of the Clergy Reserves, and declaring it expedient to send an agent to Great Britain at once; also that "a respectful petition, to be signed as generally as possible by the Presbyterians in Upper and Lower Canada, be presented to the Imperial Parliament" on the subject. A subscription for the purpose of raising funds to defray the necessary expenses was provided for, and a sub-committee was appointed to solicit co-operation and to take any proper action to give effect to the general object of the committee. These resolutions and the proposed petition were sent to all the members of the United Presbytery, with a letter, written by one of the Montreal Committee, "urging the necessity of circulating said petition, and, at the same time, to raise money to send Home an agent to press the claims of Presbyterians in general on the favourable consideration of the Home Government." The United Presbytery officially approved the plan, as before stated, and efforts were made which secured a very large number of signatures to the petition in Upper Canada. These were sent, with money for expenses, to the committee in Montreal, the signatures being on parchment, and the petition *printed on a separate piece of paper*. This petition from Presbyterians connected with the United Presbytery, it was afterwards alleged, was never presented to the Home Government, but the names were added to the petition from the members of the Church of Scotland in Canada, the consequence being that a Royal grant was made to the latter in which the former were not permitted to participate. This result aroused considerable feeling and gave rise to some sharp correspondence between members of the Presbytery and the Montreal Committee. Before the final result of the petition was known suspicions were awakened, as it was alleged by some, through "some secret insidious agency" which was "exerted to sow dissension and discord." Under date of September 8th, 1829, Messrs. William Bell, Smart and Boyd addressed a joint letter to Rev. Mr. Esson, which was replied to, on the 28th of the same month, by Mr. Boston, Secretary, for the Committee. The following sentences are quoted from that reply:

"The unworthy motives ascribed to the Montreal committee are without foundation. Such reports are of course fabricated and circulated from sinister views, by those who are inimical to the interests of the Presbyterian body generally. One thing, however, I am directed to press on your attention—that there is yet no Presbytery nor any authority in the Province to admit you into the established Church of Scotland. Such authority must emanate from the General Assembly, and possibly an act of the Imperial Parliament may be required to extend the power of that body."

From this it would seem that the leading members of the United Synod looked upon the union of effort to obtain a grant from the Imperial Parliament, as the precursor of the long-looked-for organic union with the Church of Scotland. But difficulties, not easily overcome, met them at every turn; they were doomed to disappointment in every direction, and the receipt of government money for all the ministers of the Presbytery, as well as the union through which alone permanent pecuniary relief could be secured, was long deferred. Again the reply of the Montreal Committee says:—

"The report of a different petition or address being substituted for that to which your congregations intended their

signatures to be attached, may probably have arisen from the circumstance that after the petition from this Province [Lower Canada] was engrossed and many signatures procured to it, another was prepared for your Province, [Upper Canada] by the meeting at Cornwall, differing in some respects from ours, but not in any respect contradictory; and possibly many signatures in Upper Canada may have been attached to the petition framed there, though the individuals who signed had never seen the petition to which their names were afterwards attached. The petition from your Province owing to different causes, not necessary and too tedious to be detailed, did not reach our agent until parliament was prorogued."

Wherever the blame, the fact still remained (as stated in a petition by the United Synod to the Governor General, some eight years after,) that the petition circulated by that body was not presented, and the members of the Presbytery did not participate in the Royal grant.

SUBSEQUENT MEETINGS OF PRESBYTERY.

June 3rd or 4th 1828, a meeting appears to have been held, but no account of it has been found. There are many reasons to believe that this was "the meeting at Cornwall" at which the draft of the petition for circulation in Upper Canada was prepared. The change in phraseology was evidently designed to secure the recognition of the Presbytery, and a "share of the spoils," should union not be accomplished. July 15th 1828, Andrew Bell was "ordained for Streetsville," but only the bare fact is known. At Prescott, January 6th 1829, Mr. Robert Lyle preached, preliminary to his ordination. Mr. Wm. Bell, writing about him, said: "He has something odd in his manner, though he had been a preacher fourteen years—and even some strange expressions." January 7th, Presbytery met and transacted the business, particularly in regard to Mr. Lyle's ordination. In the afternoon, the members went to Osnabrock, where Mr. Lyle was ordained the next day. Mr. Wm. Bell "ordained and Mr. Smart addressed the people." Mr. W. Bell gives this further information: "Mr. Boyd afterwards addressed the congregation on the subject of giving the new minister a horse, with a saddle and bridle, which I thought indicate * * * * Mr. ——— [one of the "bad reports" men] had the impudence to attend, though no one invited him. He even laid his hands on the head of the minister at the ordination." June 15th 1829, Presbytery met at Perth. Mention is made of the appointment of Mr. McDowall as a missionary (for a trip through some of the eastern counties), and of an application to the General Assembly of the Church of Scotland, but no explanations are discovered.

PRINTED MINUTES.

The first printed minutes of Presbytery which have come to light are of a meeting held in the Presbyterian Church in York, commencing Wednesday evening, September 2nd 1829. Among the important business transacted was the organization of an auxiliary missionary society for the home district, and planning for "the establishment of a literary and theological seminary for the education of young men of piety and ability for the Gospel ministry, as soon as circumstances will permit." The ministers whose names appear in the proceedings are Messrs. Smart, Jenkins, Boyd, William Bell, McDowall, Peter Gordon (of Cobourg and Port Hope), Andrew Bell and Harris. Jesse Ketchum, Esq., of York, was elected President of the Missionary Society, with Rev. James Harris as Secretary, Mr. Drummond as Treasurer, three laymen as Vice Presidents, and eight laymen as managers. In the matter of the Seminary, Rev. Messrs. W. Bell, Boyd and Smart were appointed a committee to carry the views of the Presbytery into effect.* On the following day motions were adopted in favour of an amendment of the system of management of the district and common schools, and a committee was appointed to draft a petition to the Legislature on the subject. Mr. Duncan McMillan, a "pious young man of promising abilities," was received as a student for the ministry, his studies to be directed by the Rev. Mr. Harris, of York. The next meeting was appointed to be held at Prescott on the second Monday of January 1830.

The minutes of the session at Prescott were printed but have not been found. Mr. Smart preached from first John, iv. 14.

* Mr. W. Bell made this entry in his journal: "On the way home, at Brockville, September 11th, before we [Bell, Boyd and Smart] parted, we concluded to send a petition to the House of Assembly for land or money to establish a Seminary."

"A YORK COMMITTEE OF PRESBYTERY"

was created, to be composed of the ministers resident in the Home, Gore and Niagara districts, to look after the interests of the churches in that territory. Rev. Andrew Bell was the first committee "chairman." Rev. D. W. Eastman, of Grimsby, and Rev. Eli Chadwick, of Charlotteville, applied to be admitted as members of Presbytery, and their application was referred to the "York Committee." Mr. Lyle was appointed Presbytery clerk at this or at the last preceding meeting.

The next meeting, held at Brockville on the *first, second and third days of June, 1830*, was opened by a sermon by Mr. Lyle, and Mr. Smart presided as Moderator. A paper purporting to be a "Report of a Committee of the Legislative Council of Upper Canada, upon a petition of this Presbytery" about the public schools, was received and referred to a committee whose report declared the paper an evasion of the points at issue, and therefore quite unsatisfactory. It was then resolved that a respectful petition be made to the Lieutenant-Governor asking for an "official list of the trustees of the district schools, and of the members of the Board of Education throughout the Province." The Presbytery endorsed the "prospectus of a religious newspaper, to be called the "Canadian, Watchman" on condition that it advocates "the received principles of the Presbytery, as expressed in the Westminster Confession of Faith." Mr. McDowall was appointed to prosecute his mission in the Johnstown, Eastern and Bathurst districts; Mr. Andrew Bell to make a missionary tour through the Gore London, Niagara and Western districts; and Messrs. Smart and W. Bell to visit the churches between Brockville and York during the month of August. Communications having been laid before the Presbytery, from the Canada Education and Home Missionary Society in Montreal, about the establishment of a theological seminary,* the committee heretofore appointed on the subject were directed to correspond with that society. Messrs. McDowall, Smart and A. Bell, a committee appointed for that purpose, reported an "Address to the Christian Public of Great Britain and Ireland," requesting their aid and co-operation to obtain preachers to supply the destitute places in Upper Canada, and it was adopted. The address says:—

"We are the only Presbytery in the Province, and have at present *fifteen* ministers belonging to our body, each of whom preaches to from two to six and eight congregations, not only on the Sabbath but through the week. We have originally belonged to the different denominations of Presbyterians in the Mother Country, and though we are not in actual communion with the Church of Scotland, we have always maintained the same doctrines, discipline, church government and manner of worship. Our labours of love are extended from the Ottawa, on the eastern, to Lakes St. Clair and Huron on the western extremity of the Province, over a distance of upwards of five hundred miles."

In the minutes of the session commencing in the Presbyterian Church, York, *August 30th, 1830*, is given the first list of members *present*, as follows. Ministers—Robert McDowall, William Smart, William Bell, Robert Boyd, William King, James Harris, Andrew Bell, and Robert Lyle; Elders Absalom Smith, Edward Henderson, George Miller and Jackson Potter. The curious may discern in this list a peculiarity seldom occurring, that, of the eight ministers and four elders, not one of them had a middle initial to his name. Another peculiarity need not be so plainly pointed out. Mr. Lyle resigned his position as Clerk, and Mr. Smart was appointed to the vacancy. Upon the recommendation of the York Committee, Mr. McMillan was taken on trial for license at this session, and his "pieces of trial having been all sus-

*A previous informal correspondence had been kept up for some time between Rev. Mr. Smart, for the United Presbytery, and Rev. Geo. W. Perkins, Secretary of the C. E. and H. M. Society, in which the importance of the establishment of an institution for training students for the ministry in Canada, was assumed, and Kingston was suggested as the proper location by Mr. Smart. Writing after the Brockville session, Mr. Smart said: "With regard to our theological seminary, the ministers of the United Presbytery seem very friendly to form a connection with your society." The next year the Rev. John Smith (who was educated in Glasgow, and had been a missionary to India,) was brought out by the C. E. and H. M. Society, and opened under its auspices (and personally with the concurrence and expected co-operation of the United Presbytery), at Kingston, probably the first Divinity school in the Canadas, with two students. The Presbytery however, soon became more interested in the project of an institution on a larger scale at Hillier, and in the spring of 1824, prospects being discouraging, Mr. Smith moved to Brockville, and the school was given up.

tained, . . . he was licensed to preach the gospel as a probationer for the holy ministry." Mr. John Brining, of Mount Pleasant, was also taken on trial and licensed. Rev. Daniel W. Eastman, of Grimsby Township, with Daniel Smith, elder of the church at Clinton, were received and their names added to the roll. Rev. James Harris was appointed Treasurer of the Home Missionary Society. Considerable attention was given to the subject of missionary work, and each minister was directed "to organize branch missionary societies, in connection with the Presbytery, in his own neighbourhood, wherever the people are desirous of having preaching from this Presbytery." "Mr. Phillips, a preacher lately from England," who had been preaching and teaching for a time at Hamilton, applied for admission to Presbytery, and his case was referred to the York Committee. He was not admitted, and was not long wanted as preacher or teacher in Hamilton. Ministers belonging to Presbytery were instructed "to use their endeavours to get Bible Societies formed in the several congregations in which they labour." An official list of Trustees of District Schools, and members of Boards of Education, furnished by the Lieutenant-Governor, at the request of Presbytery, was "ordered to be printed in an appendix to the minutes for the information of the public, that they may be enabled to judge for themselves to what religious denomination the greater part of the Trustees, &c., belong.

The next regular meeting was held at South Gower, *January 26th and 27th, 1831*. Ministers present—McDowall, Smart, Wm. Bell, Boyd, Buchanan, Lyle; Elders—Phineas Pelton and John Dickey. Rev. Robert McDowall was Moderator. "A very interesting and important report from the missionary of the Presbytery, the Rev. A. Bell, was read, and gratefully acknowledged by resolution. It contains much information in detail of the condition of the country and the churches between the Niagara and the Detroit rivers. It was resolved to make a respectful and immediate application to the Lieutenant-Governor, "requesting him to procure the United Presbytery of Upper Canada the privilege of choosing a Professor of Divinity in King's College, to sit in the Council, and in every respect to be on equal footing with the other Professors in said College." An interesting and highly important letter was read from Wm. Freeland, Esq., Secretary of the Home Missionary and Education Society of Lower Canada, on the subject of a Theological Seminary, and the correspondence was directed to be continued. [See foot note to foregoing items.] Mr. John Dickey was received under care of Presbytery as a student. Messrs. McDowall and Wm. Bell were appointed a committee to prepare a Pastoral letter, addressed to members of our churches and those connected with our congregations. The York Committee of Presbytery reported the ordination of Mr. John Brining at Mount Pleasant, on the third day of December, 1830, Messrs. Harris, A. Bell, King and Eastman officiating.

The next, and the last, meeting of the United Presbytery of Upper Canada was held at Brockville, commencing on *Wednesday, June 15th, 1831*. Present—Rev. Messrs. McDowall, Smart, Wm. Bell, Boyd, Harris, Buchanan, King, A. Bell, Lyle, Eastman, Ferguson, McMillan, with elders John McCrady of Brockville, James Cairns of Perth, and Phineas Pelton of Prescott. Rev. Andrew Bell was chosen Moderator. Mr. Ferguson had been received by certificate, and Mr. McMillan ordained at Caledon, by the York Committee, since last meeting. A letter was received from the Lieutenant-Governor saying that the petition of Presbytery about a professor in King's College would be transmitted to His Majesty's Government—also a communication from same source, "enclosing a copy of the despatch of Sir George Murray, the late Secretary of State, to His Excellency, recommending the formation of a Synod and Presbyteries, and likewise a union of all the Presbyterians in the Province, in answer to the Presbytery's memorial." This last communication was referred to a committee consisting of Messrs. McDowall, Smart, W. Bell and Lyle, to report as soon as possible. Mr. Eliakim

* In Mr. Eastman's churches on the peninsula, such branch missionary societies existed, making contributions to the parent society, before this date; a fact which clearly indicates that Mr. Eastman and his congregations were considered practically a connection with the United Presbytery before he had an opportunity regularly to unite with it. He was one of the fragments of the "Synod of the Canadas," which was gladly gathered in by its successor in due time.

Cory, having been received as a *delegate* from the inhabitants of Pleasant Bay (Hillier, gave interesting information as to the state of religion in Prince Edward County, and also with respect to a Literary and Theological Seminary proposed to be established there, to be placed under the direction of the Presbytery. Mr. Cory was deputed to make an appeal for aid throughout the Province and in the United States, and Messrs. McDowall and Smart were instructed to visit that county, establish churches, &c., and also to look after the seminary project. The committee appointed to take into consideration the despatch of Sir George Murray, respecting the affairs of the Presbyterian Church in this province, reported and recommended.

1. That a committee be appointed to prepare a narrative of the steps taken by the ministers of the Kirk of Scotland, in proposing a union with the Presbytery, and the steps taken by the Presbytery in consequence; and that copies of the same be transmitted to His Majesty's Government, and to His Excellency the Lieutenant-Governor of this province.

2. That, from the increase of our numbers, as well as in accordance with the recommendation contained in Sir John Murray's despatch, it is expedient that this Presbytery be formed into a Synod and divided into two or more Presbyteries.

3. That it is highly important that the Presbytery appoint AN AGENT, immediately to proceed to London, and lay before His Majesty's Government the situation of this Presbytery, and take such measures as may be conducive to the prosperity of the Presbyterian cause in this province.

The report of the committee was approved, after which Rev. William King was appointed agent to London, and Rev. Messrs. Smart, W. Bell and Lyle, with the Moderator, were named as a committee to draw up the narrative and prepare the other documents with which it may be necessary to furnish Mr. King. Rev. W. Bell and James Harris were appointed to visit the vacant congregations as soon as convenient. Rev. Messrs. W. Bell, Smart and Boyd were appointed a committee to prepare a petition to the Legislature for an act of incorporation. Ministers were enjoined to encourage Sabbath schools, Bible classes, prayer meetings and such other means as have a tendency to promote the interests of the Redeemer's Kingdom in their immediate neighbourhood; also to establish as many preaching stations as convenient.

Mr. James McAuley, from the Associate Presbytery of Caledonia (State of New York), was received as a probationer; also Mr. James Millar, from the United Associate Presbytery of Glasgow. Mr. Thomas Johnston, already a probationer, was received by the Presbytery. James Cairns was received as a student. Messrs. Smart, Boyd and Lyle were appointed a deputation to ordain Mr. Millar at Ormestown, where he had had a call. Strong resolutions in favour of temperance and of temperance societies were passed. A pastoral letter to the churches was adopted, which was afterwards printed, and the Committee of Correspondence was instructed to make a further appeal to the religious public of Great Britain and Ireland, urging the claims of Canada on their Christian sympathy. Messrs. Smart and A. Bell reported a letter to the Lieutenant Governor, which was approved.

MINUTES AND HISTORY OF PRESBYTERY.

Among the last acts of the United Presbytery before its dissolution, was the passage of the following resolution:

Resolved,—That the minutes of the Presbytery, from its commencement, be printed, with an introduction, containing the origin and early history of the Presbytery; that the Rev. Messrs. McDowall, W. Bell and Smart prepare the same for publication; and that, in September next, a collection shall be made in all our churches, to defray the expense of said printing.

The committee "reported progress" to the Synod, two years later, and no doubt prepared the minutes and history for publication; but neither the manuscript nor a printed copy has been found. Doubtless the September "collections" were *short*, and the printing was probably never done, for want of funds. The official minutes of Presbytery and Synod were, however, complete, at the time of the union in 1840, and must be *somewhere* now. Who can find them?

Friday evening, June 17th 1831, after sermon by Rev. Peter Ferguson, Presbytery resolved itself into

"THE UNITED SYNOD OF UPPER CANADA," with two Presbyteries, and adjourned to meet as a

* The "Synod of the Presbyterian Church of Canada in connection with the Church of Scotland," had been organized but a few days before (June 5th), evidently hastened by the receipt of a similar communication from Sir George Murray; and negotiations for union had been progressing informally between individual ministers for some time. The official negotiations commenced with the appointment of committees by both Synod, at their first meeting.

Synod at York, on the third Tuesday of June 1832, at six o'clock p.m.

ERRATA. A few errors crept into print with my last article, some of which require correction. That "Durham boat" bore its previous freight of Presbyterian ministers, July 8th, 1812, not "down Lake St. Peter's," but down Lake St. Francis. In the third column, page 407, fourth line from bottom, the words "at Montreal" should be omitted. Under the heading "The New Presbyteries," the thirteenth line should read "Presbytery of Cornwall had had but two meetings," etc. The "trouble in the camp" began in 1822, not 1812. Mr. Bell desired "union with the Kirk" not "where" but "when" it could be accomplished, etc. Other errors will be readily corrected by the reader. H. S. M.

SUSTENTATION OF THE CHRISTIAN MINISTRY.

BY THE REV. JAMES AMESON.

There are *five* ways in which men employed in the Christian ministry may find sustentance while employed in their Master's work.

WORKING WITH HIS OWN HANDS.

1. The minister may provide sustentance for himself by combining with his ministerial work some secular calling. It was thus Paul sustained himself while in Corinth. Against this way Paul, while following it for exceptional reasons, entered his earnest protest (1 Cor. ix.) as being against the *light of nature* (v. 7); as being against the *law of Moses* (v. 8); as being against the *light of principles of honesty and fair dealing* (v. 11); as being against the use and *account* of all religions (v. 13); and as being against the *express command* of our Lord (v. 14). The experience of the Church has shown clearly that this mode is dishonouring to religion, and injurious to the Church and its pastors.

ROBBING OTHER CHURCHES.

2. The minister, while at work in one congregation, may be sustained by the bounties of other congregations who share no portion of his services. Paul was often thus enabled, by the liberality of such churches as that of Macedonia, to labour where the people were unable or unwilling to sustain him. It is on this principle missionaries to the heathen are sustained. This way is good as a temporary arrangement, but it is wrong and injurious to minister and people when adopted as a permanent mode even in the poorest heathen congregation.

STATE ENDOWMENTS.

3. The minister may be paid by the State. It is not fitting to touch here the difficult and delicate question of the relation of Church and State, nor is it necessary to give any opinion as to whether it is always, everywhere and forever, the duty of the Church to refuse government money. It is enough that in this Dominion men are generally agreed that, in the past, State endowments have been hurtful to the Church, and that, in the present, it would not be right for a Christian Church in British America, to throw on the government the sustentation, total or partial, of its pastors. Enough on this point the statement of Dr. Buchanan, the convener since the death of Dr. Chalmers, in 1847, of the Sustentation Committee of the Free Church of Scotland, made in his speech last year before his General Assembly.

"For my part I greatly prefer this noble annual revenue for the support of the Gospel, coming in as it does from the countless and continuous free-will offerings of the Church's own members, rather than to have it provided by the gigantic and once for all contributions, whether of a whole community (State endowments) or of half a dozen millionaires. I frankly confess I was once of another mind. . . . I can now look at it from more sides than one. I have now had a pretty full experience of both systems, and I have come to a clear and conclusive judgment in favour of the one with which Christ's Church began and which He evidently meant to be permanent when, by His Holy Spirit, He guided an apostle to say, "Let Him that is taught in the word communicate to Him that teacheth in all good things."

CONGREGATIONALISM.

4. The minister may be paid by his own congregation. This mode is justified by reason, by Scripture, and by the practice of many congregations of the Primitive Church. It is nearer, indeed, the right mode

than any of the modes above stated; but it is not the mode with which the Church of Christ ought to rest contented. It is liable when carried out fully to these objections: 1. It leaves poor congregations without pastors if they are not able to support them. 2. It suppresses the corporate spirit, so beautiful and healthy in a Church, by which each member has a care of the whole body, and the body a care of each member. 3. It develops a selfish spirit, similar to that rebuked by Paul in its manifestation round the Lord's table in Corinth, "For in eating every one taketh before his own supper; and one is hungry and another is drunken." 1 Cor. xi. 21. Under the operation of this mode we see, in the same Church and doing the same work, some ministers in dangerous affluence, while others are in abject poverty, rendering necessary for Churches on this continent the advice of Paul, "Wherefore my brethren when ye come together to eat (to divide the revenues of the Church) tarry one for another." 4. It lowers the independence of pastors. If the Church as a whole may suffer from the tyranny of a magistrate, is there no danger that individual pastors may suffer from the tyranny of the "mixed multitude" that is found journeying, since the days of the desert, with God's Israel? When the stipend comes direct from the hands of his congregation there is often no break-water in money affairs between the floods of ungodly men and the servants of Jehovah, over whose head the billows often go though, indeed, they cannot overwhelm him.

PRESBYTERIANISM.

5. The minister may be paid by the Church. The word Church is used here in the Presbyterian sense, collectively, like the word nation, as meaning all the adherents, communicants, office-bearers and congregations that meet by their representatives in one common Synod or general Assembly. And as the servants of the nation are paid by the nation out of the national funds, so, according to this mode, the ministers of the Church being in the service of Church, under law to the Church, should be paid by the Church out of Church funds. The difficulties in the way are: 1. That it might encourage idleness on the part of the pastor who is paid, not in proportion to his own exertions, but in proportion to the exertions of others. 2. That it might encourage stinginess on the part of congregations whose pastor would be paid whether they did or did not give. 3. That in the tone and temper of Presbyterianism at present the scheme would be found impracticable. The force of these objections largely disappears in the face of these facts following: 1. The sustentation of pastors by the Church in general was the rule under the law of Moses. 2. It is an instinct of the Christian Church's best life thus to scatter abroad, as we see from the spirit manifested after the outpouring of the Holy Ghost on the day of Pentecost, "They sold their possessions and goods and parted them to all as every man had need." 3. The principle of the whole caring for each part runs like a golden thread through the web of primitive Christianity. "The active brotherly love of each church," says Neander, writing of early Christianity, "was not confined to its own immediate circle; it extended even to the wants of the Church in distant lands." 4. This principle is implied in Presbyterianism according to which each minister belongs to the whole Church, and the whole Church is therefore to be responsible for his teaching, his character, his work, and therefore, surely his maintenance. To maintain the opposite is to abandon Presbyterianism as far as finances are concerned and take the first step towards Congregationalism. 5. This principle has been successful wherever it has been fairly tried in *living* churches all over the world under two forms; of which now a few words.

SUPPLEMENTARY FUND.

The principle of the whole Church being responsible for the decent maintenance of all its pastors exists in a modified shape in most Presbyterian Churches under the form of a *supplementary fund*, such as is found in the United Presbyterian Church of Scotland, and all the Presbyterian Churches in Canada, out of which fund poor congregations receive help as a matter of *charity*. The same principle exists in the fullest proportion and most advanced development it has yet received in Christendom (though not yet perfect) in the sustentation fund in the Free Church of Scotland, out of which each congregation receives an equal share as a matter of *right*, on the belief that when each congregation does its best, the rich and the poor, there will

always be bread enough and to spare in the Father's house for all His servants.

SUSTENTATION FUND.

To understand what are the leading features in a scheme of finance to which the eyes of all Protestant non-endowed churches are now directed as containing the probable solution of one of the great questions of the day, let us hear a few leading principles as laid down by Dr. Thos. Chalmers, its illustrious founder, before the *Continuation* that met in Edinburgh in the month of November, 1842, to prepare for the impending disruption of the Scottish Established Church.

In laying his financial scheme before the meeting, he expressed great confidence in its success, and then went on to say:

"The arithmetic on which, under God, I found the confidence I feel, is soon told. It is not because I count on a multitude of great things. These may be either more frequent or more numerous than I shall attempt to specify. But I do count on a multitude of little things. It is not on the strength of large sums that I proceed, it is on the strength and accumulation of littles. I am not looking for much that is remarkable in the way either of noble efforts or noble sacrifices; nor yet is it on the impulse of strong but momentary feeling that I at all reckon. It is on the assiduousness of habit and principle, such as a very common and every day exertion in each district of our land might secure if begun, and such as the general influence of custom alone might suffice to perpetuate. Such is the character—the plain, unimaginative character—of the premises with which I am now dealing; and the conclusion I draw from them, what I call my minimum result, because the very least to which I aspire is a hundred thousands pounds in the year."

After a full exposition of the grounds on which his confidence rested, he summed up the principle of his scheme as follows:

"*Firstly*, then, the money raised in any given locality ought not to be reserved for the expenses of that locality. All the means raised throughout all the localities should be remitted to a large central fund, whence a distribution of it should be made of the requisite sums or salaries for the ministers of all our parishes. The benefits of such an arrangement are manifold and inestimable. It becomes an operation of infinitely greater delicacy and good taste when the offerings called for, in any given neighbourhood, are for the direct and personal behoof of their own clergymen. He could do nothing to extend or stimulate such a process. But his deacons and even himself might, without the violation of decorum, bestow upon it their full countenance and activity when seen in its true character, as part of a general scheme for the high patriotic object of supporting a ministry of the gospel throughout the whole of Scotland.

"*Secondly*, and what gives still more disinterested character to the scheme is the noble resolution announced at the memorable meeting held in the West Kirk (of Edinburgh), in the month of August, 1841, wherein the town ministers—the ministers of the most opulent parishes, and whence the largest contributions will be made to the general fund—agree to share and share alike with the ministers of the poorest parishes in Scotland. This law of equal division among the clergy will give rise to the operation of pure and high principle both in the rich and in the poorer parishes. The liberality of the former will be stimulated, not by the near and narrow consideration of a support for their own minister, but by the great and soul-expanding consideration that they are helping out a provision for the gospel in the most destitute localities of the land. And the efforts and sacrifices of the latter will be stimulated by the honourable ambition of raising their contributions as near to the dividend as possible.

"But, *thirdly*, you will observe that on this system of the equal division, right and beautiful as it is, yet did our financial operations stop here, and proceed no farther, then the clergy in the different parts of our establishment, with nominally the same means, might yet fare very unequally." After explaining how this inequality would necessarily arise under such an arrangement, owing to the great differences in the cost of living, house rent, etc., in towns, as compared with the same charges in remote and rural parishes, he went on to say: "It is for this reason that our financial system ought not to stop at the lowest point to which I have yet carried up my explanation of it. There is one step more . . . After that the organization had been set up in each parish for behoof

of the general fund, or, in other words, after that an association has been formed and put into regular working order for the raising and the remitting of its quarterly or yearly proceeds to what may be called the great central treasury of the Church, there can be no objection, nay, it were most desirable that a distinct supplementary effort should be made in each parish for the express purpose of eking out and extending the allowance of its own minister."

The best commentary on the plan of "Sustentation" proposed by Dr. Chalmers is, first, the history of this fund for over thirty years, during which time it has held quietly on its triumphant way, though there were in the land adversity as well as prosperity, and in the Church nearly a complete change of leaders; and, second, the speech of Dr. Buchanan in presenting his report last May.

ITS HISTORY.

Here is the History of the Fund in a nut shell, wherein is given an exhibit of the Sustentation Fund since the disruption—(1.) The amount contributed each year; (2.) The number of ministers participating in the Fund; (3.) The amount of dividend paid each year; and (4.) The number of ministers who drew a full year's dividend:—

	Amount Contributed to the Fund.	No. of Ministers participating in the Fund each year.	Amount of Dividend paid each year.	No. of Ministers who drew full equal Dividend.
1844	£ 68,704 14 8	583	£105 0 0	470
1845	77,630 12 0	627	122 0 0	557
1846	82,681 17 4	672	122 0 0	580
1847	83,117 16 10	673	120 0 0	590
1848	88,996 9 5	684	128 0 0	596
1849	87,115 3 4	705	123 0 0	623
1850	89,764 3 6	720	123 0 0	680
1851	91,527 8 8	736	123 0 0	668
1852	90,794 10 5	745	122 0 0	675
1853	90,885 8 0	759	121 0 0	691
1854	94,635 10 6	765	119 0 0	696
1855	103,553 17 3	786	132 0 0	700
1856	108,972 12 5	790	140 0 0	712
1857	108,638 4 5	811	138 0 0	700
1858	108,920 7 0	825	138 0 0	703
1859	110,141 11 8	827	138 0 0	713
1860	109,259 17 11	846	135 0 0	723
1861	112,093 5 0	859	138 0 0	731
1862	112,616 6 5	872	137 0 0	724
1863	114,292 19 9	885	137 0 0	722
1864	115,784 19 6	894	138 0 0	715
1865	119,450 3 11	903	144 0 0	710
1866	120,296 11 5	902	143 0 0	741
1867	121,725 6 3	917	144 0 0	731
1868	131,312 10 5	923	150 0 0	728
1869	132,125 16 7	942	150 0 0	740
1870	131,262 19 1	947	150 0 0	757
1871	137,034 14 6	948	150 0 0	775
1872	137,677 15 5	957	150 0 0	778
1873	136,322 19 10	969	150 0 0	783
1874	152,112 8 4	975	150 0 0	770
1875	163,696 0 0	...	157 0 0	...
1876	172,641 0 0	...	186 0 0	...

ITS PHILOSOPHY.

The opening paragraphs of one of Dr. Buchanan's speeches, which is the only portion we can quote, are valuable specially, not only because he asserts his unqualified confidence as to its general features in this plan of finance, but because he indicates the true cause of its prosperity:—

"Moderator, this, which I now lay on the table of the General Assembly, is the thirty-first annual report of the Committee on the Sustentation Fund. In the course of the lengthened period our Church has passed through many trying vicissitudes. Thrown as she was, by the Disruption of 1843, into a position altogether new, and compelled in consequence, to deal with questions and to adjust herself to a state of things of which she had no previous experience, it is no wonder that serious differences should have at times arisen amongst us—differences grave enough to have more than once greatly agitated us all, and to have threatened the Church itself with dangers of a truly painful kind. From these conflicts of opinion the Sustentation Fund has by no means been altogether free. Views at entire variance with one another, as to the principles and methods of its distribution, have been occasionally discussed and pressed with a keenness which it was impossible to contemplate without anxiety. If hitherto we have been carried safely through these commotions, and if our great Central Fund has gone on steadily increasing in spite of them all, I believe it is due to the fact that our differences were, in the main, honest and sincere. If

brethren took opposite views of what was best and wisest, and most for the good of the Church, He who is "the Head of the Body," and whose patience with us presents such a striking contrast to our impatience with each other, has borne with us in consideration of the ends we were seeking; though, doubtless, the way in which we sometimes sought them must have been deeply grieving to His holy and loving Spirit, and ought, in the recollection and review of it, to humble us in His sight. Surely it is on some such grounds as these that alone we can explain the present singularly encouraging condition of our Sustentation Fund.

The revenues of the Crown, imposed and exacted by statute law and civil force, do not come into the nation's treasury with greater steadiness or regularity than does this fund of ours. It has in it the Divine "quality" of that "mercy which is not strained, but droppeth as the gentle dew from heaven." It blesses "both him that gives and him that takes." To the givers it is a means of grace—a means of elevating and ennobling their own souls. To the receivers it is a precious encouragement in their work, and a sweet assurance of the love and faithfulness at once of the people to whom they minister and the Master they serve."

This mode of Pastoral Sustentation has been inaugurated with complete success in the English Presbyterian Church, and with partial success in the Presbyterian Church of the United States: it is in successful operation in Ireland and in some portions of the Australasian Colonies. In fact, to this mode of sustaining the ministry, in harmony with Scripture and with the Presbyterian polity, we find the Churches of that faith gravitating all over the world. There are difficulties in the way; but the faith is the right one, and it will therefore be found that difficulties vanish as the Church moves on in faith and in obedience to Divine principles.

HOME MISSION WORK.

MR. EDITOR,—It must have been gratifying to all who are interested in our Church's progress to observe the large amount of attention you have bestowed on Home Mission work in recent issues of your valuable journal. Probably you feel, in common with many others, that a crisis has come in this department of our work that calls for fidelity and zeal in dealing with the subject. It is well to look facts in the face. No man of true moral courage can be afraid of facts however unfriendly in their character they may be. The present mode of conducting our Home Mission work must be regarded largely as a failure. That much good has been accomplished by it, and that much of the self-sacrificing spirit of the true missionary and of the true minister has been manifested in its working will be acknowledged with gladness and thanksgiving. But as the tree is known not so much from its foliage or its blossom as by its fruit, so the value of any scheme will be revealed by its practical and permanent results. And if the present method of conducting our Home Missions has landed the fund in bankruptcy, compelled the committee to take a step which looks more like repudiation than anything which has ever happened in the Presbyterian Church before, and rendered the contraction of the field an imperative necessity, can any one fail to see that the method is not the best adapted to achieve the highest success. For the cause of failure is not inherent in the nature of the work. No department of our work commands more fully the sympathy of the people or interests so directly and personally a larger number of our congregations. It could not well be otherwise. The future of our Church depends, under God, on the wisdom and success with which its Home Mission is conducted. Not more certainly would the former reap sparingly from shallow culture and a stingy seeding, than the Church must reap the appropriate fruits of inefficient tillage or parsimonious dealing. And our people cannot but see truths so salient and appreciate facts so important. Nor is the deficient fund due to any lack of co-operation on the part of ministers. Not one of the other schemes is so happy in this respect. Should they be in difficulty it might be alleged that too much work was devolved by the Assembly on one man. But in every Presbytery there is a special committee to foster Home Mission work and guard its interests, the Convener of which in many cases performs a larger amount of work in the interests of the scheme than the Convener of the Assembly's Committee can possibly perform. And

this work is freely given and without any charge on the fund.

Nor can the *commercial depression* be blamed altogether for our financial deficit and the inevitable contraction of the work. The other schemes are apparently in a hopeful condition, though no such special appeals have been made on their behalf as have been made on behalf of this one, but which we fear must not be soon repeated.

Where, then, lies the weakness of the scheme, and what mode of carrying on the work seems most likely to achieve success?

The main point of weakness, as it seems to me, lies in the fact, that nowhere in connection with the work is there centered a sense of responsibility combined with powers adequate to its right discharge. One man is Convener, another is Treasurer and still another is Secretary. No one seems to be in a position to speak with that authority which comes from intimate knowledge regarding the condition and prospects of the fund; or to define the relation between contemplated expenditure and probable income. Thus in a great measure the Committee work in the dark while incurring large liabilities; and before they are aware salaries are overdue, the fund deeply in debt, while delay in payment inflicts hardship on many worthy men. Then come proposals and resolutions which must be painful to the Committee, ruinous to the missionaries, and scarcely creditable to the Church.

And even as there is no one in a position to prevent the expenditure outrunning the income, so also there is no one persistently to keep before the Church, before individual congregations, and before the minds of wealthy members their solemn and binding duty towards this fund. The liberality of the Church will be evoked only in proportion to the amount of well-directed effort expended. Nor must we reckon on such proximity to millennial times as to expect the gold and the silver to come spontaneously into the treasury of the Lord's house.

Now my conviction is that this state of affairs would be largely remedied by combining a sense of responsibility with every facility for its faithful discharge. Let there be an agent appointed, entrusted with the entire working of the scheme. Let him be one in whose piety, wisdom, energy, skill, business ability and indomitable courage the Church can confide. Let him be Treasurer and Secretary both in one. Let him, in ever-wakeful correspondence, encourage liberal congregations to yet nobler things, and ply tardy and diligent ones with incessant reminders, until, because of his importunity, they arise and give. Let this be tried, and I am no prophet if a year hence we find any occasion to contract work which should be ever expanding or to lower salaries that in almost every case ought to be raised. There can be no doubt but to treatment of this kind the work of the French Board owes its marked success and its freedom from financial difficulty. It comes neither of accident nor of superior claims, but simply as the result of vigilance and unceasing toil, that the congregations and mission stations contributing last year to French work outnumber, according to the published reports, those contributing to any other mission scheme by about *one hundred*. By similar methods, with such grounds of appeal and interests so widely diffused as Home Mission work must ever furnish, what might not be accomplished? If the Assembly is not prepared for the appointment of an agent, then let French Evangelization and Home Mission work be combined, and let the Secretary of the former, with suitable assistance, do the work of both. It would be more cheaply and probably more efficiently done in this way than in any other. Both departments are home mission work. In several fields the work is already combined, and in many others the same kind of union might be effected with great advantage.

Since something must be done, surely either of these plans is worth a trial. But if neither, then Synodical charge of the scheme is the only solution of the difficulty—a solution which has in it many features distasteful to

UNICUS.

THE Russian Government continues to act with merciless severity toward the Nihilists. It has just been ascertained that at its instance four revolutionists were hanged last month at Kiev. The same government is about to issue 5 per cent. bonds to defray the expenses of the war with Turkey.

BOOKS AND MAGAZINES.

The Canadian Methodist Magazine.

Toronto: Samuel Rose

The opening article in the "Methodist Magazine" for June is a continuation of Mr. Withrow's review "Rome and the Rom in Conflict." It is copiously illustrated. Then comes another illustrated article, the subject of which is "Lake Memphremagog." A number of other papers follow, all readable and instructive.

The Methodist Episcopal Church Pulpit.

Toronto: Hunter, Rose & Co.

This volume contains twenty-one sermons by the members of the Niagara, Ontario, and Bay Quinte conferences of the Methodist Episcopal Church in Canada. It is edited by the Rev. B. F. Austin, B.A. No preacher appears twice, and there is sufficient variety in the subjects. We have not yet found time to read the book, and are not in a position to point out either the beauties or the defects of each particular sermon; nor have we space for such an extended notice as that would require. A glance here and there enables us to say that the general tone is evangelical and that there is considerable vigour and ability displayed. We have no doubt that the book will be useful.

Rose-Belford's Canadian Monthly

Toronto: Rose-Belford Publishing Co.

The June number of the "Canadian Monthly" contains: "The Fallen Leaves," by Wilkie Collins; Sonnet, by Gowan Lea; "Dinners and Diners," by Fred A. Dixon; "The New Ideal of Womanhood," by *Fidelis*; "Reveries," by Walter Small; "The Growth of the Post Office," by T. C. B. Fraser; "Margaret's Sorrow," by Belle Campbell; Sonnet, by Agnes Strickland; "Depreciation of Bank Stocks," by R. N. McFee, B.A.; "The Philosophy of Immigration," by William Brown; "Despondency," by Matthew Arnold; "Under One Roof," by James Payn; "The Home and Grave of Washington Irving," by H. J. Duncan; "Just a Transient Year Ago," by R. Marvin Seaton; "The Alliance of Democracy and Protection," by John McLean; "When Shall Spring Time Cheer Us," "Religious Belief in Court," by W. B. Cook; Round the Table; Book Reviews; Literary Notes.

Hearing and How to Keep it.

By Charles H. Burnett, M.D. Philadelphia: Lindsay and Blakiston. Toronto: Hart & Rawlinson.

This is one of a series of very useful little books now in course of publication under the general title "American Health Primers." The series is edited by Dr. Keen of Philadelphia, and each volume is written by some physician eminent in the particular department of which it treats. The subjects selected are of vital and practical importance in every-day life; and they are treated in as popular a style as possible, technical terms being avoided so far as practicable. The object aimed at seems not to be so much the cure of disease as its prevention. The following are the titles of some of the volumes: "Long Life and How to Reach it," "Sea-Air and Sea-Bathing," "The Summer and its Diseases," "Eye-Sight and how to Care for it," "The Throat and the Voice," "The Mouth and the Teeth," "Our Homes," "The Skin in Health and Disease," "Brain Work and Overwork." These titles indicate a determination on the part of the editor, publishers and authors, to strike at the roots of disease on this continent. Taking the volume now before us—that on "Hearing and How to Keep It"—as a sample, we do not hesitate to predict that the whole collection, if widely circulated, will effect a reformation in the matter of caring for the health. The anatomy of the organ of hearing is explained in simple language aided by well executed diagrams. The Physics and Physiology of sound and hearing are brought within the comprehension of almost any reader. The diseases of the ear are treated of so as to reveal their causes and lead to their prevention; and although no nostrums are prescribed, very valuable directions are given for the care of the ear in disease as well as in health. The book closes with some pages of most important explanations and instructions as to the education of partially deaf children and deaf mutes.

DESTRUCTION OF JERUSALEM.

The Roman governors of Judea and Samaria became so oppressive that the Jews broke out in rebel-

lion, and, seventy years after Christ, Jerusalem was finally besieged by Titus, afterwards Emperor of Rome. No tragedy on the stage has the same scenes of terror as are to be found in the history of this siege. The city itself was rent by factions at the deadliest war with each other; all the elements of civil hatred had broken loose; the streets were slippery with the blood of citizens; brothers slew brothers; the granaries were set on fire; famine wasted those whom the sword did not slay. In the midst of these civil massacres the Roman armies appeared before the walls of Jerusalem. Then for a short time the rival factions united against the common foe; they were again the gallant countrymen of David and Joshua; they sallied forth and scattered the eagles of Rome. But triumph was brief; the ferocity of the ill-fated Jews soon wasted itself on each other, and Titus marched on; encamped his armies close by the walls; and from the adjacent heights the Roman general gazed with awe upon the strength and splendour of the city of Jehovah. At a distance the whole temple looked like a mount of snow fretted with golden pinnacles. But, alas! the veil of that temple had years before been rent asunder by an inexpiable crime, and the Lord of hosts did not fight for Israel. But the enemy is thundering at the walls. All around the city arose immense machines from which Titus poured down mighty fragments of rock and showers of fire. The walls gave way, the city was entered, the temple itself was stormed; false prophets ran through the streets; even nature itself perished, and mothers devoured their infants; every image of despair completes the ghastly picture of the fall of Jerusalem. And now the temple was set on fire, the Jews rushing through the flames to perish in its ruins. It was a calm summer night, the 10th of August. The whole hill on which stood the temple was one gigantic blaze of fire; the roofs of cedar crashed; the golden pinnacles of the dome were like spikes of crimson flame. Through the lurid atmosphere all was carnage and slaughter. The echoes of shrieks and yells rang back from the hill of Zion and the Mount of Olives. Amongst the smoking ruins, and over piles of the dead, Titus planted the standard of Rome.

A SOCIAL NUISANCE.

Intelligent opposition to tobacco-using is manifesting itself in some unexpected quarters. In Germany, where smoking has been a national characteristic, the police in several of the cities have been instructed to stop all smoking by boys under sixteen years of age. This action is based on the testimony of the medical faculty, that tobacco-using is so injurious to the health as to impair the fitness of boys and youth for the military service, in which, in Germany, all young men must bear a part. In England, Dr. Drysdale, a distinguished London physician, has—in a letter to "The Times"—denounced tobacco-smoking as "deleterious to health and vitality," and as the cause of various disorders which he points out. Other medical men of London have fully confirmed Dr. Drysdale's view of this habit and its influence. "The Times" itself has been moved to a leading editorial on the subject, commenting particularly on "the selfishness and general want of consideration for others which smoking engenders." The "Christian World," of London, in mentioning these facts, declares: "Whatever value may be attached to the medical opinions we have referred to, all must admit that the smoker is a social nuisance." In this country, the ministerial associations and church conferences of various denominations are beginning to take action on the subject, and some of them now refuse to receive to their membership any young clergyman who uses tobacco. Many of the religious papers, North and South, including some in the more prominent tobacco-growing regions, are speaking out with unmistakable positiveness against the use of tobacco in any form. The "Interior"—an eminently conservative paper—puts the case strongly when it says: "We have no doubt that the number of years of human life lost by the use of tobacco is greater than the number of years of life lost by the drinking of alcoholic liquors;" and again, of the habit of tobacco-using: "It is a great misfortune, every way, for a young man to contract the habit. He stands nine chances out of ten to have his life shortened by it, and ten chances out of ten to have his usefulness impaired." A great many excellent men still use tobacco; but we believe that there is not one among them all whose influence for good is not in some measure lessened by

this indulgence. We believe, moreover, that the best men—the clearest-headed and the purest-hearted—of these tobacco-users are coming to recognize this truth, and are one by one abandoning their vicious habit for the glory of God and the good of their fellows.

CREED AND CRIME.

The "Catholic Review" holds Protestantism responsible for the crime which abounds in our country. It says:

"Crime is more rife here than in any land, for the reason that here Protestantism has had an opportunity to work out its natural and inevitable results, unchecked by the restraining influence of Catholic tradition and principle, which is potent yet even in those countries of the old world which have ceased to be Catholic in name."

Some time ago the "Review" attributed the increase in crime to our public school system. We made inquiry and found that the majority of criminals in our State were classed as Catholics. We gave, but have forgotten the exact proportion. We remember that it was large, though not so large as the proportion among criminals in the city of New York. The "Observer" states that "last year 1,030 boys under fourteen years of age were confined in the Tombs; about 200 of them were Protestants, and 800 Catholics," and that "in Scotland there are more than 37 criminals among every 1,000 of the Romish population, while among the whole of the rest of the population the proportion is only a little over 7 per 1,000."

In Scotland "Protestantism has had an opportunity to work out its natural results," etc., and its proportion of criminals is very small. A fraction of its population have what the "Review" calls the "restraining influence of Catholic tradition and principle," and among them the proportion is large. On the average, Catholicism is credited for six criminals where Protestantism is credited with one. In Ireland the influence of Catholic tradition, has been as completely felt as in any country on earth, and there, if anywhere, Romanism can show its handiwork. The proportion of criminals among the Catholic population is very high, almost three times as high as among Protestants. We are not disposed to charge the crimes of Catholics to the Catholic Church, but to show that the "restraining influence" of which the "Review" boasts, is really less effective in keeping men from crime than the influence exercised through Protestant churches.

WHAT MAKES WEALTH.

The Rev. Dr. R. D. Hitchcock says: "Suppose no muscle is put into the land; no sweat moistens it; it goes back into its original wildness, and that which formerly supported one hundred civilized men affords support for one savage. The value which land possesses has been developed by labour. Have you considered how short-lived that value is? Crops lasts no more than a year. Railways, so soon as you stop work upon them, go to pieces rapidly and cease to be valuable. Houses have to be made over constantly. St. Peter's Church, at Rome, one of the most solid of structures, is repaired annually at a cost of \$30,000. A great part of the wealth of the world is only twelve months old; when men stop working it passes away. Suppose you earn \$1.25 a day and spend the same; at the end of the year you are no better off than at the beginning. You have only lived. Suppose you spend \$1, or, better still, 85 cents; then you have become a capitalist. Capital is wages saved, and every man can become a capitalist. I began to preach at \$550 a year; I've been there, and I know what it is. My rule was then, and has been ever since, to live within my income; so it would have been, no matter what my business. Spend less than you earn; then you will acquire capital, and your capital will be as good as that of Peter Cooper or any other man."

THERE has been but little intelligence from Russia in the foreign news during the week, which indicates either that the Nihilist agitation has somewhat subsided or that the government has been more successful in its efforts to circumvent the newgatherers.

OUR latest English exchanges are full of May meeting reports. The anniversary gatherings this year seem to have been quite up to the standard—the reports were encouraging, the speeches were good and the enthusiasm of the audiences was aroused.

Scientific and Useful.

BEEF ROLLS.—Take the remains of cold roast or boiled beef. Mince tolerably fine with a small amount of its fat; add seasoning of pepper, salt and chopped herbs; put the whole in a roll of puff paste and bake for half an hour, or rather longer, should the roll be very large.

JELLY CAKE.—Take three eggs, one cup of sugar, two-thirds cup of milk, two cups of flour, a piece of butter the size of a butter-nut, two even teaspoonfuls of cream of tartar, and one even teaspoonful of soda. This makes an excellent jelly cake, and does not break when taken from the pan.

APPLE JOHN.—Pare, quarter and core enough apples to fill a three or four quart crock. Make a batter a little thicker than for pancakes; put a layer of apples on the bottom of the crock, then pour over some of the batter, and so on until all is used; then put a thick soda crust on the top, and bake three hours. To be eaten with a sweet sauce. Very nice.

CARPET MOTHS.—A good way to kill them is to take a coarse crash towel and wring it out of clean water; spread it smoothly on the carpet, then iron it dry with a good hot iron, repeating the operation on all suspected places, and those least used. It does not injure the pile or colour of the carpet in the least. It is not necessary to press hard, heat and steam being the agents, and they do the work effectually on worm and eggs.

TIMELY WARNING.—Cooling off suddenly when heated sends many of our farmers' youths to an early tomb. It is often a matter of surprise that so many farmers' boys and girls die of consumption. It is thought that abundant exercise in the open air is directly opposed to that disease. So it is; but judgment and knowledge of the laws of health are essential to the preservation of health under any circumstances. When overheated, cool off slowly—never in a strong draught of air. Gently fanning, especially if the face is wet with cold water, will soon produce a delightful coolness, which leaves no disagreeable results.

CHLORIDE OF LIME AS AN INSECTICIDE.—“*Le Cultivateur*” remarks that rats, mice, and insects will at once desert ground on which a little chloride of lime has been sprinkled. Plants may be protected from insect plagues by brushing their stems with a solution of it. It has often been noticed that a patch of land which has been treated in this way remains religiously respected by grubs, while the unprotected beds round about are literally devastated. Fruit trees may be guarded from the attacks of grubs by attaching to their trunks pieces of tow smeared with a mixture of chloride of lime and hog's lard, and ants and grubs already in possession will rapidly vacate their position.

CUTTINGS.—Cuttings are rooted by several methods; but, whichever course is adopted, they should be potted as soon as they are well struck, which will usually be, in the case of bedding plants, from eight to fifteen days. They will show it by beginning to grow. For potting off, small pots, about two inches across the top, are the best. The soil should be three parts good loam to one of sand. Into these pots the cuttings should be transplanted singly, and be shaded until established, which will be in a few days. They may then be gradually exposed to the sun, and soon begin to grow vigorously. When well rooted, the more light and sun they have the better. If the pots fill with roots the plants may be potted into larger pots, as they should be kept growing, both root and top until planted out in the garden beds.—*American Cultivator*.

THE ELECTRIC LIGHT IN MINES.—The London “Mining Journal” points out that, aside from its other advantages, the success of the electric light would solve a most important problem affecting the lives of many persons now working in the mines. “There appears to be no reason,” says the “Journal,” “why electricity should not be made applicable for mining instead of lamps, and this would effect what our mining engineers and foremost chemists have long been looking for. It would give the men a light such as they have never dreamt of, enabling them to get a much larger quantity of coal in a given time than it is possible for them to bring down by the light of the lamp, which barely suffices to make the blackness of the working place visible. It would also benefit both master and men, and greater safety would be insured, for explosions would be all but impossible, whilst the miners would be better able to guard against falls of roof and coal.”

IMPORTANT BOOKSLATELY PUBLISHED

- “Studies on the New Testament.” By F. Godet, D.D. Edited by the Hon. and Rev. W. H. Lyttleton, M.A. \$2 50
- “Voices from Babylon, or The Record of Daniel the Prophet.” By Joseph N. Seiss, D.D. 1 80
- “A Miracle in Stone, or The Great Pyramid of Egypt.” By Joseph Seiss, D.D. 1 25
- “Eventide at Bethel, or the Night Dream of the Desert.” By J. R. Macduff, D.D. 1 00
- “Christ in Song.” Hymns of Emmanuel, selected from all ages, with notes. By Phillip Schaff, D.D. 3 00
- “Studies in the Model Prayer.” By George D. Boardman, D.D. 1 25
- “The Christian Leaders of the Last Century, or England a Hundred Years Ago.” By the Rev. F. C. Ryle, B.A. 2 25
- “The New Puritan, New England Two Hundred Years Ago.” Some account of the Life of Robert Pike, the Puritan, who defended the Quakers, resisted clerical domination, and opposed the prosecution of witchcraft. By James S. Pike. 1 00
- “Education as a Science.” By Alexander Bain, LL.D. 1 50
- “Life of a Scotch Naturalist: Thomas Edward Associate of the Linnaean Society.” By Samuel Smiles. 1 50
- “Motives of Life.” By Prof. David Swing. 1 00

Free by Mail on Receipt of Price.
HART & RAWLINSON,
BOOKSELLERS, &c.,
5 KING ST. WEST,
TORONTO.

SUPPLEMENTED INTERNATIONAL LESSON SCHEME.

Mailed free at 60 cents per 100.
The Supplemented Lesson Scheme is edited by the Rev. T. F. Fotheringham, M.A., and is well adapted for use in Presbyterian Schools. The printing is neatly executed; and the Schemes for 1879 are now ready for delivery.
Orders by mail promptly filled.
C. BLACKETT ROBINSON,
5 Jordan Street, Toronto. Publisher.

NEW BOOKS.

- “Religion in England under Queen Anne and the Georges, 1702-1800.” By John Stoughton, D.D. 2 vols. \$4 50
- “Brownlow North; Records and Recollections.” By the Rev. Kenneth Moody-Stuart. 2 00
- “The Last Scenes in the Life of our Lord.” By the late Rev. D. T. K. Drummond, B.A. 2 25
- “South Africa and its Mission Field.” By the Rev. J. E. Carlyle, late of Natal. 1 50
- “The Superhuman Origin of the Bible inferred from itself.” By Henry Rogers. 5th edition. 2 25
- “Through Bible Lands; Notes of Travel in Egypt, the Desert, and Palestine.” By Philip Schaff, D.D. 1 75
- “Sainly Workers; Five Lenten Lectures.” By Fred. W. Farrar, D.D. 1 25
- “The Bible and Criticism; Four Lectures.” By Robert Rainy, D.D. 1 00
- “The Inner Life as revealed in the Correspondence of Celebrated Christians.” By Rev. T. Erskine. 1 00
- “Savonarola, His Life and Times.” By Wm. R. Clark, M.A. 1 00
- “The House of God the Home of Man.” By the Rev. G. E. Jell, M.A. 1 00
- “Christ and the Christian in Temptation.” By Octavius Winslow, D.D. 75

Mailed, postpaid, at prices quoted, by
JOHN YOUNG,
U. C. Tract Society,
102 Yonge Street.
February 10th, 1879.

IN PRESS.

The Constitution and Procedure OF THE Presbyterian Church in Canada.
HART & RAWLINSON, Publishers,
5 King Street West, Toronto,

beg to announce that they have in Press, and will shortly publish under the authority of the General Assembly, this important Book of Reference for the Presbyterian Church in Canada. This is the first Book of Forms and Procedure that has been compiled since the Union, and is the only authorized Book of Reference for the use of the Ministers and Office-bearers of the Presbyterian Church in Canada.
Price, Paper Covers, 35 cents.
“Cloth” 50 “
“French Morocco, limp, 75 “
Postpaid on receipt of price.
HART & RAWLINSON,
Booksellers & Publishers,
5 King Street West, Toronto.

WINDOW SHADES AND AWNINGS.
R. H. SMITH,
22 Wellington Street, West.

JUST RECEIVED.

THE CHURCH AND ITS POLITY,
By the Rev. Charles Hodge, D.D. \$4 25.
OUTLINES OF THEOLOGY
(New and Enlarged Edition.)
By the Rev. Alexander Hodge, D.D. \$3 25.
Mailed free on receipt of price by
JAMES BAIN & SON, Toronto.
Agents in Canada for the Presbyterian Board of Publication.

JUST PUBLISHED.

44 pp. Price 10 Cents.
DOCTRINES OF THE PLYMOUTH BRETHREN.
By Rev. Professor Crookery, M.A., Magee College, Londonderry.

A comprehensive and very complete exposition in short space of the Errors of Plymouthism.
Mailed to any address, postage prepaid, on receipt of price.
Wherever Plymouthism is trying to get a foot-hold within the bounds of Presbyterian congregations, parties would do well to circulate copies of this pamphlet.
In quantities, \$8 per 100.
C. BLACKETT ROBINSON,
Jordan Street, Toronto. Publisher.

JOHN M. O'LOUGHLIN,

IMPORTER OF
Theological and Standard Books.
Agent for British, American, and Foreign Newspapers and Magazines,
Winsor & Newton's Artists' Materials,
243 ST. JAMES STREET, MONTREAL.
Orders by mail promptly filled.

JONES & McQUESTEN,

BARRISTERS & ATTORNEYS-AT-LAW,
HAMILTON, ONTARIO.
JNO. W. JONES, LL.B. I. B. McQUESTEN, M.A.

ROBINSON & KENT,

(Late Duggan & Robinson.)
BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, ETC.
OFFICE:—Provincial Assurance Buildings, Court Street, Toronto.
J. G. ROBINSON, M.A. HERBERT A. E. KENT

GORDON & HELLIWELL,

Architects and Civil Engineers,
23 Scott Street, Toronto.
Acoustics and Ventilation a Specialty.
H. B. GORDON. GRANT HELLIWELL.

WM. H. SPARROW,

Importer and Dealer in
House Furnishing Goods,
Dealer and Jobber in Perambulators, Illuminating & Lubricating Oils, Lamps, Chandeliers, and all kinds of Kerosene Goods, manufacturer of Water Filters, Refrigerators, and every description of Tin, Sheet Iron and Copper Ware. Wolverhampton House, No 87 Yonge St., Toronto.

R. MERRYFIELD,

PRACTICAL BOOT & SHOE MAKER,
THE OLD STAND
190 YONGE STREET.
Order Work a Specialty.

ESTABLISHED 1854.

A. McDONALD,
Renovator and Dyer
Of Gentlemen's Wearing Apparel,
24 ALBERT ST., corner of James, TORONTO.

GRAIG'S CABINET FACTORY,

473 to 483 St. Bonaventure Street, Montreal.
PARLOR, DINING & BEDROOM SUITES
in all modern styles.
CHURCH FURNITURE MADE TO ORDER
Retail Warerooms 463 Notre Dame St., Montreal.

GRANITE MONUMENTS

and Headstones, Red or Grey, unequalled for beauty and durability. Elegant Monuments always on hand.
We do not employ Agents, therefore purchasers will save their commission by ordering direct from
Fred. B. Gullett, Sculptor,
office and works corner of Church and Lombard Sts. Toronto.

ONTARIO STEAM DYE WORKS,

334 Yonge Street, Toronto,
THOMAS SQUIRE, - PROPRIETOR,
is now complete and in full working order. Fitted up with later improved machinery than any in Canada for finishing Silks, Ribbons, Dress Goods &c.
Silks and Ribbons a Specialty.

TORONTO SAFE WORKS.

SECOND-HAND BANK SAFES
SEVERAL FOR SALE VERY CHEAP.
Various sizes. Suitable for local bankers and dry-goods merchants for silks and laces. To be seen at the Factory, 117 and 119 Front St. East, Toronto.

J. & J. TAYLOR.

THE PEOPLE'S FAVORITE
THE OLD ESTABLISHED
Cook's Friend Baking Powder.
PURE, HEALTHY, RELIABLE.
Manufactured only by
W. D. McLAREN,
Retailed Everywhere. 55 & 57 College St

JAMES THOMSON,

IMPORTER AND DEALER IN
WALLPAPERS & STATIONERY.
Calcuttining, Painting, Glazing, Paper Hanging and Tinting done to order.
Country orders promptly attended to.
64 Yonge St., Toronto. P.O. Address Box 185

GAS FIXTURES.

Ecclesiastical & Architectural Designs
made to order in a superior manner.
Dealers and Manufacturers of all kinds of
Gas Fittings, Brass Railings, and Metal Ornaments.

D. S. KEITH & CO.,

109 KING ST. WEST, TORONTO.
D. S. KEITH. J. B. FITZSIMONS.

HARDWARE.

Lawn Mowers,
Garden Tools,
Rubber Hose,
Best Qualities,
AT
Aikenhead & Crombie's,
COR. KING & YONGE STREETS.
Toronto, May 6th, 1876.

WESTMAN & BAKER,

119 Bay Street, Toronto,
MACHINISTS, &C.,
Manufacturers of the latest
IMPROVED GORDON PRESSES.
Printing Presses repaired and adjusted with despatch.

CANCERS CURED.

DON MOUNT, October 2nd, 1875.
O. C. WOOD, Esq., M.D.
DEAR DOCTOR,—You enquired after my health and views relative to your treatment of the cancer or cancerous affection in my lip—now just eleven years ago—in reference to which I have to express my gratitude to an overruling Providence that I was led to an acquaintance with you, and became a subject of treatment by you. My lip had been sore at least seven years (7) years, exceedingly painful, and for two or three years before you took it in hand, almost unendurable. All sorts of experiments had been submitted to by me, embracing caustics, excoriation—everything indeed but the surgical knife—and in vain; for it always returned, and worse than before. Your treatment effected a speedy, complete and permanent cure. The cancerous humour seems thoroughly expurgated from my blood. I have now for a long time used nothing antagonistic as at first, nor any stimulant or tonic to keep up my system; and yet my health is perfect, and, at the age of sixty-six, I am laboring with a vigor equal, if not superior, to any other part of my laborious life. You are at liberty, to make any use of this you may judge proper. Yours gratefully, JOHN CARROLL, Methodist Minister.
Address, DR. WOOD 167 and 169 Maria street Ottawa.

\$77 a Month and expenses guaranteed to Agents. Outfit free. SHAW & Co., Augusta, Maine.

\$777 A YEAR and expenses to agents. Outfit Free. P. O. VICKERY, Augusta, Maine.

THE CANADA PRESBYTERIAN.

\$1.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Editor and Proprietor.

OFFICE—NO. 3 JORDAN ST., TORONTO.

TO SUBSCRIBERS:

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

Post Office money order or registered letter at our risk. Money mailed in unregistered letters will be at the risk of the sender.

The figures following name on address label indicate the date to which the paper is paid. Thus: John Jones, 31 Dec. 7, shows subscription paid up to end of 1877.

Orders to discontinue the paper must be accompanied by the amount due, or the paper will not be stopped. Subscribers are responsible until full payment is made.

In changing an Address, it is necessary to send the old as well as the new address. The change cannot be made unless this is done. Parties remitting will please note that giving the Township is quite useless; the name of post-office alone is all that is required.

Receipt of money is acknowledged (no other receipt is given) by a change of figures on label, and if this is not done within five weeks of date of remittance the Publisher should be notified. Subscribers should from time to time examine label, so that mistakes, if any, may be corrected.



TORONTO, FRIDAY, JUNE 13, 1879.

FOREIGN MISSIONS.

IT is a significant fact that the Moderator of the General Assembly held at Saratoga is a Foreign Missionary. We refer to the well-known Rev. Dr. Jessup. His elevation to the chair of the Assembly has a deeper meaning than the mere honour sought to be conveyed to a faithful and devoted missionary. It indicates that the missionary field is no longer foreign in the sense that missionaries are mere agents, having only a nominal connection with their Church at home. It shows that missionaries are ministers in the technical sense of the word, that is, they are members of Presbyteries, and of Synods, and therefore eligible as delegates of Assembly and for the highest honour which the Church has to confer upon her sons. The theory is that the Moderator of any Church Court must be a member thereof. But hitherto ministers in foreign fields could only appear in the Assembly in the form of deputations or privileged speakers, but not as delegates. And this for the reason that they did not represent Presbyteries. In the old country, even now at this late day, missionaries have no seat in the Assemblies, while of course they are welcomed and in courtesy invited to speak. But now foreign missions are taking a new shape. They have their Presbyteries and Synods. The missionaries in Syria constitute the Presbytery of that name. Those in India we presume have a number of Presbyteries, and so too in other countries. The system of Presbytery is thus developing into new and interesting forms. The Presbyterian Church of this or that country—of Scotland, or Ireland, or America will at no distant period be no longer identified by geographical boundaries. The Presbyterian Church of every country will thus overlap every other country. Is not this in preparation for the time when the Presbyterian Church in India, China, Japan, and other lands will be national in the same sense in which it is national in Canada, in Australia, or in the United States. Indeed in our view it is an earnest of the happy time coming

which is foreshadowed by pan-Presbyterian councils, when in some way or other Presbyterians throughout the world will be practically as they are essentially one catholic Church.

A very important action was taken by the Assembly at Saratoga, by which the Church recognizes Presbyteries in the foreign fields on the same footing as Presbyteries at home. Such Presbyteries are entitled to send delegates to the Assembly. They are thus regarded as an integral part of the Church. The only difference between foreign and home Presbyteries will be felt in the matter of overtures. These having reference to the home field will not be sent down to the Presbyteries abroad, nor will the delegates of such be entitled to vote upon them. In all other matters they will enjoy the rights and privileges of regularly constituted Presbyteries. This is a most important departure, but it is consistent with the principles of Presbyterianism. The work of our Church in its developments is becoming more and more intensely interesting. Perhaps we may soon have the Presbytery of Formosa, or of India, in connection with the Presbyterian Church in Canada.

INDUCTION ADDRESSES.

AT the induction of the Rev. John Hogg last week the time-honoured practice of addressing the pastor and congregation was duly observed. The Rev. Professor MacLaren, having been appointed by the Presbytery, discharged the duty of counselling the newly installed minister in an instructive and impressive manner. He was followed by the Rev. G. M. Milligan who spoke to the people words of great power and practical wisdom. If we single out the address of the latter for a few remarks of our own, it is because the matter which was touched, is of the deepest consequence to all our congregations.

The key note of Mr. Milligan's observations was the loyalty of the people towards the Church and the minister. But the point on which the speaker rang out brave and manly words was loyalty to the pastor. The congregation, having called the minister to become one of them, are expected to treat him with wise appreciation. He has an individuality of his own which they are to respect. A loyal people will not demand of their pastor that he speak in set phrases, or according to conventional forms. There is nothing worse than the starched millinery of the pulpit. The sermon is well enough, but unless a man is felt to be behind the sermon of what avail is it? Mr. Milligan contended for naturalness in the preacher, for manly address, for broad sympathies, for the milk of human kindness. When a congregation are blessed with such a guide and teacher let them not crib or confine him by hard rules and unbending lines. If they wanted to get all the good possible out of him, they should encourage the idea that he is free to speak to them whatever is lying upon his heart.

Mr. Milligan also urged upon the people to endeavour to free their minister from all care connected with the finances of the Church. They will see to it that able and re-

sponsible men are appointed to manage affairs who will not annoy the pastor every time the collection falls off a dollar or two. The congregation will exercise the grace of benevolence. They will contribute liberally to the Church as God hath prospered them. They will respond heartily to every call made from the pulpit in behalf of missionary and benevolent purposes. They will cultivate an *esprit de corps* in regard to their church. They will manifest a high-toned spirit in relation to the pastor's work, aiding him by their kindly sympathy and energetic co-operation. Such is the gist of the remarks of Mr. Milligan, and he is surely right. If people begin to carp at every trifle, and oppose their minister in every new undertaking from a disposition to find fault, there can only be one result. They should learn to stand loyally by their pastor. They should speak well of him. They should be enthusiastic in their allegiance. In this regard the Session will prove of great service, in holding up the minister's hands, in sympathising with him, in encouraging him. There is no limit to the good and brave work which a congregation will get out of an earnest pastor, if they once learn the secret of now and again dropping a kind word into his heart, and of letting him feel that they are with him.

Mr. Milligan could very gracefully refer to the delicate matter of liberal remuneration for his brethren in the ministry, from the fact that his own generous treatment by the congregation of old St. Andrew's places him in the position of being wholly disinterested. The speaker was free to say what he felt was needed as a general thing throughout the Church. He had no reference to Charles street congregation in particular as they had of their own accord pledged themselves at the Presbytery through their representative to increase their minister's salary as soon as practicable. Mr. Milligan therefore spoke out his mind upon the special needs of the pastor. If he were placed over barbarians, then he might do with a few books and a house poorly furnished. But as the minister of a people, who are themselves enjoying the great intellectual and social advantages, who can give their children the best education, who can furnish their houses in a luxuriant manner, and surround themselves with books and pictures, should he not be able at least to command a well selected library, and have some of the good things which belong to civilized life. The speaker showed that the pastor was himself required to be benevolent. He had many calls upon his purse which he could not refuse. It was impossible to visit amongst the poor and suffering without acting upon the principle of not letting the left hand know what the right hand doeth. A congregation therefore could not be said to be acting wisely if they allowed their minister to be tried and vexed with the cares of this world. The liberal treatment of their pastor would pay them well in the long run.

The address of Mr. Milligan is one which we would advise him to expand into such a racy and eloquent lecture as he has frequently delivered on other subjects. It would be well received by congregations, and would do much good.

CONGREGATIONAL UNION.

THE Congregational Union of Ontario and Quebec has been attracting attention by the reports of its proceedings in the public prints. It gives us pleasure to learn from its statistics how well it covers the large territory which its name indicates. The membership of the congregations embraced in the Union is 5,365, while the number of Sabbath school scholars is 6,523. The value of Church property almost reaches half a million. Its liberality is shown to be undoubted from the fact that it has given in the course of the year upwards of \$80,000 to the Home and Foreign work. All this shows that the Congregational body is not a small and insignificant section of the Christian Church in Canada.

Dr. Wilkes read at one of the sessions of the Union a paper upon the distinctive principles of the denomination. This was, of course, very special in its treatment, and it elicited an earnest and animated discussion, in which a large number of the members took part. In this we have a feature that is somewhat different from the procedure of Presbyterian Courts. It may be wrong not to be always asserting one's principles. Perhaps in these days, when the sentiment of Christian union tends to make us lose sight of denominational distinctions in the Christian Church, it may be wise to look well after the ancient landmarks. But there is something surely instructive in the fact that in the Assembly or even in Presbytery, the voice of self-assertion is seldom or never heard. The reason is obvious. Presbyterianism speaks for itself. It is its own interpreter. But the sister Church is unfortunate in the fact that amongst its various titles of Congregational and Independent, it has not one that clearly defines its order and government. The Baptist Church is for the most part Congregational or Independent; but the Congregational as it is commonly understood is not Baptist. The latter joins hands with Presbyterians in regard to the relationship of the children to the Church.

From the discussion upon theological views which occurred at one of the meetings of the Union, we see at once that while the Congregational is an orthodox body of Christianity, there is considerable latitude allowed in the matter of doctrine. As the presiding officer said, there were two theological wings, and as he sat in the supreme chair between them he of course belonged to neither party. But our friends claim they enjoy liberty. They speak of the cast-iron rules, of the confessional fetters, of the trammels of form, which characterize the Presbyterian Church. They forget what is the only liberty that is consistent with safety. The Psalmist says, "I will walk at liberty, if I seek thy precepts." There is only true liberty to be found within a consistent system of truth. Outside of that there is license—license to do as one lists. But that is not true liberty. The locomotive is at liberty to rush along with utmost speed, so long as it keeps solidly on the rails, but let it leave the iron path and in a few moments it would be dashing headlong in a mad

career, only to be staid in its destructive course by itself being shivered to atoms. In the United States and in England the Congregationalists are a pretty heterogeneous mass in regard to some of the fundamental doctrines, brethren of the most pronounced opposite views standing side by side with one another. There is danger then in this two-winged theology that some of the younger brethren were airing upon the floor of the Union. It is very apt to mean two theologies, or in other words freedom to preach whatever one likes.

We have on various occasions stated in these columns that Congregational and Presbyterian Churches are not so far apart after all. They are sufficiently near to allow of the most friendly relations between them. It not unfrequently occurs that ministers pass over from the one to the other, and they do not find themselves away from home. These two Churches stand together on the platform of the Evangelical Alliance, and they fight the common battle on every missionary field. They are equally zealous in the work of Sabbath schools, and they are both loyal to the same Saviour. It was gratifying to find that all this was so intensely felt to be true, that the churches of Kingston united in asking Principal Grant to give an address of welcome to the Congregational Union of Ontario and Quebec, and that the service thus performed by a Presbyterian minister was highly appreciated by those to whom it was more especially rendered.

NOTES FROM BRITISH COLUMBIA.

[Extracts from letters sent by Mr. Angus McKenzie, native of Salt Springs, Pictou, Nova Scotia, who has been teaching about four years in British Columbia, to his former pastor, now settled in Ontario. At the suggestion of an esteemed friend of mission work these extracts are sent to the PRESBYTERIAN because of the interesting information regarding the Indians and their wants.]

Mr. McKenzie writes: "I have now travelled over a considerable portion of the country, and have seen nearly all the farming lands in it, and, as a result of my observations, I would advise no one who has a farm in Canada (the eastern provinces) to exchange it for one in British Columbia. I believe that in the course of a few years the Fraser valley will support a good farming community, etc.

The climate is moderate, particularly on the coast. In the interior some days are very hot in summer, although cold in winter, yet such snow storms as are usual in the east, are utterly unknown here. In many parts of the interior cattle roam in the mountains all winter and are in good condition in the spring. If I were minded to remain in the country I would prefer to reside in Vancouver's Island as it possesses many natural advantages and facilities of which the interior is destitute. I have not yet decided whether I shall remain or go farther east. The climate suits me well. I enjoy better health than I did in Kansas; and I have much reason for gratitude to God for mercies bestowed and evils averted. I do not intend to follow teaching long; schools are not numerous in this country and there are more teachers than schools. Public teachers are paid out of the Provincial revenue according to the number of pupils taught. This causes great inequality in the wages of teachers. But as a class they are much better paid here than in the east of the Dominion, and were it not for the expensiveness of living they ought to save money. Travelling in the country is difficult and unreasonably expensive, and fabulous prices are charged for meals, etc., along the stage roads. The chief aim seems to be to live for money and strong drink and other vices I will not mention. I will not give particulars regarding the condition of society in general, only that I think Cowper's sentiments are very descriptive of it, "Then what is man? And what man, seeing this, and hav-

ing human feelings, does not blush, and hang his head, to think himself a man?" However, it is well to look at the more hopeful side, and it is a source of encouragement that there are agencies at work in different parts of the country, which, may, with the blessing of God, bring about a better state of things. I enjoyed a trip to the coast and a stay of six weeks in Victoria very much last summer. One can enjoy the society of several good Christian people there, but here in the interior a person must travel alone if he would be found on the safe road. The country is so extensive and so thinly settled that it is very difficult, if not impossible, to organize a Christian society. . . . The Roman Catholic Church seems to be the only Church that can successfully plant herself in the interior. The priests have several flourishing stations in different parts of the country. They labour chiefly among the Indians and half-breeds; and it would be well if Christian Churches would imitate their zeal and activity. I often think that if the condition and claims of the Indians of British Columbia were properly brought to the notice of the Presbyterian Church in Canada, they would receive favourable consideration.

In a recent letter Mr. McKenzie writes: Regarding mission work in this country, I may say that it was a matter of surprise and regret to me since I came to the country, that the Presbyterian Church in Canada, which is so active in prosecuting mission work in distant and foreign lands, has not yet done anything to help the thousands of Indians in British Columbia who are as much in need of Christian instruction and elevation as any of the South Sea Islanders, and who so far as is known, are as anxious to be taught as any other people who are destitute. I spoke three years ago to Rev. — to urge their claims on the attention of the Canadian Church. I often thought if I had sufficient means to support myself, I should spend some time at least among them, but so far I did not see my way clear. I have no doubt if the united Church understood the necessity and desirability of a mission among these people, they would consider their claims and make provision for them. There are some very promising mission stations among those on the coast, where several have been caught reading and writing, and many can read the Bible intelligently, and a few of them are trying to explain its truths to their fellow-countrymen. The Indians of Fort Simpson are the most orderly congregation of worshippers and the best Sabbath observers I have seen since leaving Pictou, (N.S.) I believe that Queen Charlotte's Island is yet destitute. It is inhabited by brave and warlike tribes, who for years have been clamouring for a teacher or missionary. Those in the interior, are, with few exceptions subject to the priests, whose zeal and self-denial in behalf of the Indians, are in some respects, worthy of being followed by Protestant Churches. It may, indeed, be said of them that they "compass sea and land to make one proselyte."

I do not intend to remain long at Clinton. The school is small and not likely to continue open long. The country around is thinly settled. Clinton on the whole, is the nicest place I have seen in the interior, and the most desirable as regards society, but even here there is wide room for improvement. The Sabbath seems to be entirely disregarded. The miner works at his daily toil. The teamster drives his laden animals. The threshing machine is kept going the same as any other day. The merchant and blacksmith are busy at their respective avocations. And if any one ventures to remonstrate, he is told that this is the habit of the country, which is plain without the information.

Clinton, British Columbia.

EXPLANATION NO. II.

MR. EDITOR,—As Convener of the committee appointed to examine the records of the Presbytery of Peterboro', I readily acknowledge that Mr. Bennett is correct in the vindication made by him in your issue of the 30th ult., of said Presbytery's procedure in the matter of ordination, but he is under a wrong impression in thinking that that item was regarded as the chief irregularity. I am glad to have this opportunity of testifying, as I did on the floor of the Synod, that the point of divergence referred to were not of a very serious nature. It seems to me that the plan adopted at the last meeting of the General Assembly for the examination of records is fairer than the one usually followed.

THOMAS S. CHAMBERS.

Sunbury, June 3rd, 1879.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. R. F. ROE.

CHAPTER XXXVI.—A NIGHT IN THE SNOW.

"Where have you been?" exclaimed Addie, as Lottie came down dressed warmly, but plainly. "We are all through lunch, and ready to start."

"I will not detain you, but will wrap up some lunch and take it with me. May I sit with you?" she said to Hemstead, a little later, as she came out where he was standing on the piazza.

"You will be very much exposed to the cold on the driver's seat, Miss Marsden," he said, hesitatingly; but she saw well enough what he wished, though conscience was condemning him all the time.

"So will you," she answered.

"Yes, but I am a man."

"And I am a woman," she said, with something of her old piquant style. "I do not like your implied assertion of superiority, sir. I have as good a right to expose myself to the cold as a man."

"I was not disputing your right, Miss Marsden, but—"

"Oh, I understand. You are of those who think so poorly of women, as to regard them merely as men's pets the weaker sex you would call us, who prefer to wait till everything is made nice and comfortable, and then languidly step forward. In your reading of history, I think you must have skipped several chapters."

"You do me injustice," said Hemstead warmly, and falling blindly into her trap. "If I had skipped all the chapters which treat of woman's heroism, in doing and suffering, I should, indeed, know little of history. She has proved herself the equal, and at times, the superior of man."

"Pardon me," said Lottie, in a hurt and injured tone, "I shall teach the unwelcome truth at last; it is not woman in general who is weak, but Lottie Marsden in particular. I am very sorry that you have so poor an opinion of me, and I shall try to change it somewhat, by enduring, on this drive, all the exposure and cold that you can."

As the sleigh just then came up, she settled the question by springing in and taking her place on the driver's seat.

Hemstead was perfectly non-plussed, and Mr. Dimmely, who had stood in the door and heard what had been said, retreated rapidly, as he broke out into the most irrepressible chuckle in which he had yet indulged.

"Now, Miss Lottie," whined Dr. Forrest, coming out muffled to his eyes, "are you going to sit there?"

"Certainly. You have Addie and Bel to talk to. Did you suppose that Mr. Hemstead was to be treated like a coachman because he kindly consented to drive us over?"

"Let me drive, then."

"No, indeed," cried Bel and Addie in chorus, "We won't trust to your driving." So De Forrest, with very poor grace, took his seat with them, and with his back to those that he would have gladly watched most suspiciously. He had grown desperately jealous of Hemstead, and yet his vanity would not permit him to believe it possible that Lottie Marsden, of all others, could be won to such a life as the predestined missionary would lead. Like the narrow rationalists of this world, he was ever underrating the power of that kind of truth with which Hemstead was identified. To all of his ilk the apparent self-sacrifice caused by love to God, and its kindred flame, love (not a passion) for some human object, has ever appeared both stupid and irrational. He did not understand Lottie and could only curse the wretched visit, and wish it over every moment. When she returned, he believed, to old scenes and life in New York, she would soon be her old self.

Since he could not watch them, he tried to use his ears as far as possible, but the noisy bells drowned their voices, so that he could catch but few words. He was somewhat comforted in the fact that at first they did not appear to have very much to say to each other.

Hemstead tried to introduce various topics remote from the thoughts that were weighing upon both their hearts, but Lottie did not sustain his effort. She maintained her hurt and injured air, until at last he could no longer endure her griefed, sad face, and said, in a low tone:

"And could you imagine that I regard you, of all others, as weak and unwomanly?"

"What else could I think from your words? I admit I have given you cause to think very poorly of me indeed. Still it's anything but pleasant to be so regarded, by those whose esteem we value."

"But I do not think poorly of you, at all," said Hemstead, half desperately, "How little you understand me."

"I understand you better than you do me. You are a man. You have high aims, and have chosen a noble calling. But you have the same as said that I am only a woman, and a very ordinary one at that, not capable of emulating the lives of my heroic sisters. I must be shielded from the rough wind, while you, in your superiority, can face it as a matter of course. And your later words intimate that so, figuratively, it will always be, in my case—weak, womanly, shrinking, and cowering, ever shielded by something or somebody. History, to be sure, records what women may do, but that is a very different thing from what Miss Marsden will do."

"You go to extremes, Miss Marsden, and infer far more than the occasion warrants," Hemstead replied, in great perplexity. "Was it unnatural that I wished you to be shielded from the cold?"

"And was it unnatural," she answered, "that since one of our party must be exposed to the cold, I should be willing to share in the exposure? But it is to your later words that I refer, and not the trifling incident that led to them. They, with your manner, revealed, perhaps, more than you intended. You once said I 'was capable of the noblest things.' I knew that was not true *then*, and to my lasting regret, and I proved the fact to you. But I think I have changed some-

what since that time. At least I am no longer capable of the meanest things."

"Miss Marsden," he said, impetuously, "you now give me credit for knowing you better than at that time—"

"Yes, and you have evidently revised your opinion very materially. But, as I said before, I can scarcely complain, when I remember my own action. But you will never know how bitterly I have repented of my folly. When that terrible charge was made against me last Monday—it came when I was so happy and hopeful, like a sudden thunderbolt—I thought I would lose my reason. I felt that you had gone away believing I was utterly false, and had been insincere in everything, from first to last. I was like one who had fallen from a great height, and I scarcely spoke or moved for two days. I was not like some girls, who imagine they can find a remedy for their troubles in wealth and luxury and attention from others. I have had these things all my life, and know how little they are worth—how little they can do for one at such times. No one will ever know what I have suffered. At first, when you thought so well of me, I deserved your harshest condemnation. But it did seem cruel, hard, when I was honestly trying to be better—when, at last, my life had become real and true, to be cast aside as a false thing, that, must, of necessity, be despised. I dreaded, last night, that you were going away without giving me any chance to explain and correct my folly. I did mean that Monday to tell you the truth, and would have done so, if you had given me a chance. I would have condemned myself then, and I do now more severely than even you could, who had such just cause for anger. But Mr. Hemstead, I *am* changed. In all sincerity I say it, I wish to become a good, Christian girl, and would do so, if I only knew how. I was not deceiving you when I said last Christmas Eve that I hoped I had become a Christian. I still think I have, though for two days I was in thick darkness. At any rate, I love my Saviour, and He has helped and comforted me in this greatest trial and sorrow of my life. I was led to hope that you would forgive me, because He seemed so ready to forgive. There! I have now done what I have been most anxious to do—I have told you the truth. I have said all that I can, justly, in self-defence. If I have not raised your opinion of me very greatly, I cannot help it, for, henceforth I intend to be honest, whatever happens."

Lottie had said the words she so wished to speak in a low tone, but with almost passionate earnestness, and no one could have doubted their truth a moment. The horses had been trotting briskly over the level ground at the foot of the steep mountain slope, and the noisy bells that made musical accompaniment to her words, as heard by Hemstead, disguised them from De Forrest and the others. The student received each one as if it were a pearl of great price.

But now the horses, mounting the steep ascent, had come down to a walk, and the clime of the bells was not sufficient to drown his words. If he had answered as his feelings dictated, the attention of the others would be gained in a very embarrassing way. He could only say in a very low tone, "I believe and trust you fully."

But Lottie heard and welcomed the assurance.

The light of the sun, that had been too brilliant upon the snow, was now becoming softened by an increasing haze. The air was growing milder, and the branches of bowed evergreens by the way-side suddenly lifted themselves as the hold of the fleecy burdens was loosened, and the miniature avalanches dropped away. At times they reached points from which the magnificent and broadening landscape could be seen to the best advantage, and as Hemstead stopped the horses at such places to rest, even Bel and Addie abounded in exclamations of delight. The river had become a vast, white plain, and stretched far away to the north. The scene was one that would have filled Hemstead with delight upon any other occasion, but Lottie was now well pleased to note that he gave to it hurried glances and little thought.

His face was a study, and, more clearly than he realized, betrayed the perplexity and trouble of his mind. How could he give up the lovely girl at his side, whose very imperfection and need won more upon him than any display of conscious strength and advanced spirituality? Her frankness, her humility and severe self-condemnation appealed to every generous trait, of his large, charitable nature. He now believed as never before, that she was "capable of the noblest things," and he began to suffer from the torturing thought, that his course was a mistaken one, and that he wronged her by acting upon the supposition that her old surroundings of luxury and culture were essential to her happiness. Might it not be true that, in a nature like hers, something far more profound was needed to create and sustain true serenity of heart? Had she not the same as plainly said, that she had fathomed the shallow depths of luxury, wealth, and general flattering attention? Had she not unconsciously given him a severe rebuke? What right had he to assume that he was any more capable of heroic self-sacrifice than she? Only the certainty that he was sacrificing himself for her happiness enabled him to make the sacrifice at all, and now he began to think that his course might be a wretched blunder which would blight them both. The very possibility of making such a mistake was agony. To have come so near happiness, and then to miss it by as great a wrong to her as to himself, would be more than fortune itself could endure. His uncle's words were ever present: "If Lottie loved, it would be no half-vain business. He had no right to sacrifice her happiness." It was her happiness that he was thinking of, and if he could a cure it best by, at the same time, consummating his own, it seemed to him that heaven would commence at once.

A trivial circumstance had enabled Lottie to intimate plainly to him that he had the same as asserted "I am a man, and can do that of which only the noblest and most unselfish natures are capable. You are only a woman, but you cannot rise to the level of many of your sisters, who have left on history's page the heroic record of how they triumphed over the supposed weakness of their sex." What he had not meant, but still had appeared to hint from his language, was he not, in fact, practically acting upon as true? While he had taken his course in the spirit of the most generous self-sacrifice, might he not, at the same time, be

ignoring the fact that she was as capable of self-sacrifice, and noble consecration to a sacred cause as himself.

If she had been sincere in her religious experiences, and all her words and actions in that direction, how could he help believing that she was equally sincere in the language of tone and eye, which had revealed her heart so plainly that even he, who was the last in the world to presume, had come to think that she loved him. And yet he was about to make his life and, perhaps, hers also, one long regret, because he had quietly assumed that she was one of those women whose life depended on surroundings, and to whose soul *mere things*, could minister more than the love of her heart and the consciousness of a heroic devotion to a sacred cause. Lottie had skillfully and clearly given the impression she sought to convey; and this impression, uniting with the student's love, formed a combination whose assaults caused what he supposed an inflexible purpose to waver.

Lottie's quick intuition enabled her to see that she had led him far enough at present, while they were in such close proximity to jealous, observant eyes, and attentive ears, and so, with equal tact, led his thoughts to more tranquilizing topics. She was employing all the skill an *finesse* of which she had been mistress in the days of her insincerity and heartless coquetry. These gifts were still hers, as much as ever. But now they were under the control of conscience, and would henceforth be used, as now, to secure and promote happiness, not to destroy it.

And she felt that she had need of tact and skill. The situation was not so very peculiar. Many had passed through just such experiences before, but have all passed on to lives of consummated happiness? She loved the man at her side devotedly, and was perfectly aware of his love for her, and yet, woman's silence was upon her lips. They were soon to separate, not to meet again for many years, if ever. She could not speak; if from any motive, even the noblest, he did not speak, how could she meet the long, lonely future, in which every day would make more clear the dreary truth that she had missed her true life and happiness—missed it through no necessity that might in the end bring resignation, but through a mistake; the unselfish blundering of a man who wrongly supposed she could be happier without than with him. It was her delicate task to show him, without abating one jot of woman's jealous reserve, that she was capable of all the self-sacrifice to which he looked forward, and that, as his uncle had told him, he had no right to sacrifice her happiness.

He was one of those single-hearted resolute fellows, who have the greatest faculty for persistently blundering under an honest but wrong impression. But, in this case, his impression was natural, and he was wrong, only because Lottie was "capable of noble things"—only because she did belong to that class of women to whom the love of their heart counts for infinitely more than all externals. If he had fallen in love with a very goodish sort of a girl of the Bel Parton type, the course he had marked out would have been the wisest and best, eventually, for both, even though it involved, at first, considerable suffering.

When a wife, assures her husband, by word or manner, you took advantage of my love and inexperience to commit me to a life and condition that are distasteful or revolting, and you have thereby inflicted an irreparable injury, the man, if he be fine-fibred and sensitive, can only look forward to a painful and aggravated form of martyrdom. One had better live alone as long as Methuselah, than induce a small-souled woman to enter with him on a life involving continual self-sacrifice. With such women, some men can be tolerably happy, if they have the means to carry out the "gilded cage" principle. But woe to them both if the gilded cage is broken or lost, and they have to go out into the great world and build their nest wherever they can.

Providence had given to Lottie the chance to live the life of ideal womanhood—the life of love and devotion, and she did not mean to lose it. Like the Marys of the Bible, who were loyal to the lowly Nazarene, her awakened and renewed nature was capable of consecration to what the world regarded as a humble phase of Christian service, and while her high spirit would often chafe with a little wholesome friction, it would yet grow sweeter and more patient under the trials of the hardest lot, if they could only be endured at his side, to whom, by some mystic necessity of her being, she had given her heart.

It was, therefore, with unmingled satisfaction she saw that she was sapping the student's stern resolution not to speak. She would, by a witchery as innocent as subtle, beguile him into just the opposite of what he had proposed. As she had declared to her uncle, he should ask her, in a very humble manner, to become a home-missionary, and she, under the circumstances, was more ready to comply than to become Empress of all the Russias.

But, during the remainder of the ride, she made the time pass all too quickly as she led him to speak of his student life, his Western home, and especially of his mother; and Lottie smiled appreciatively over the enthusiasm and affection which he manifested for one, concerning whom she had ever heard Mrs. Marchmont speak a little slightly. The genuine interest which she took in all that related to Mrs. Hemstead touched the young man very closely, and his whole nature was getting under arms against what his heart was beginning to characterize as a most unnatural and stupid resolution.

De Forrest was greatly relieved as he heard Hemstead describing his humble, farm-house home and toilsome mother, for the student softened none of the hard outlines of their comparative poverty.

"The great fool!" thought the exquisite; "even if Lottie were inclined to care for him somewhat, he has repelled her now by revealing his common and poverty-stricken surroundings."

But as Lottie became satisfied that Hemstead would not be able to go away in silence, a new cause of trouble and perplexity claimed her attention. Not that she had not thought of it often before, since she had realized how irrevocably she had given away her love, but other and more immediate questions had occupied her mind. How was she to reconcile her fashionable mother and worldly father to her choice? She clearly recognized that what to her seemed the

most natural—indeed, the only thing in life left for her—would appear to one simply monstrous, and to the other the baldest folly.

She loved her parents sincerely, for, with all her faults, she had never been cold-hearted; and, while she proposed to be resolute, it was with the deepest anxiety and regret that she foresaw the inevitable conflict awaiting.

But when she could think of nothing that could be said which would soften the blow, or make her course appear right or reasonable, as they would look at it, a circumstance occurred which led, as she then believed, to the solution of the problem.

After driving between two and three hours, they reached West Point in safety, and, as they were passing along by the officers' quarters, Lottie recognized a young lady who was one of her most intimate city friends, and who, she soon learned, was making a visit in the country, like herself. Lottie told Bel and Addie to go on to the dancing-hall, while she called on her friend, saying, "I will soon join you."

The relations between Lottie and her friend were quite confidential, and the latter soon bubbled over with her secret. She was engaged to a cadet, who would graduate the following June.

"But he is away down toward the end of his class, and so, of course, will have to go out upon the Plains," she said, with a little sigh.

"What will you do then?" asked Lottie, quickly, a bright thought striking her. "You surely will not exchange your elegant city home for barracks in some remote fort, where you may be scalped any night?"

"I surely will," said the vivacious young lady, "and if you ever become half as much in love as I am, it won't seem a bit strange."

"But what do your parents say to all this?"

"Oh, well, of course they would much prefer that I should marry and settle in New York. But then, you know, mother always had a great admiration for the army, and it's quite the thing, in fashionable life, to marry into the army and navy—why, bless you, Lottie, nearly all the ladies on the post have seen the roughest times imaginable on the frontier, and they come from as good families, and very many of them have left as good homes as mine."

"But how are you going to live on a lieutenant's pay? I have known you to spend more than that on your own dress in a single year."

"What are dresses compared with Lieutenant Ransom? I can learn to economize as well as the rest of them. You can't have everything, Lottie. You know what an officer's rank is. It gives him the *entre* with the best society of the land, and often opens the way for the most brilliant career. These things reconcile father and mother to it, but I look at the man himself. He's just splendid! Come, we'll go over to the hall, and I will introduce you and let you dance with him once—only once, you incorrigible flirt, or you will steal him away from me after all. By the way, who was that handsome man who drove? I fear you bewitched him coming over the mountain, from the way his eyes followed you."

"How does he compare with your Lieutenant Ransom?" asked Lottie.

"No one can compare with him. But why do you ask? Is there anything serious?"

"Will you think so when I tell you that he enters, next summer, on the life of a home-missionary on the western frontier?"

"Oh, how dismal!" exclaimed the young lady. "No, indeed! no danger of your giving him serious thoughts. But you ought not to flirt with such a man, Lottie."

"I do not intend to, nor with any one else, any more. But why do you say 'How dismal?' Your lieutenant will have as rough a frontier life as Mr. Hemstead, and, surely, the calling of the ministry is second to none."

"Well, it seems very different. Nobody thinks much of a home-missionary. Why, Lottie, none of our set ever married a home-missionary, while several have married into the army and navy. So, for heaven's sake, don't let your head become turned by one who looks forward to such a forlorn life. But here we are, and I will make you envious in a moment."

"Miss Marsden," said Hemstead stepping forward as they were entering, "I do not like to hasten you, but there is every appearance of a storm, and the wind is rising. I wish you could induce Addie to leave soon. I will go to the Trophy room for a little while, and then will drive around."

"You may rest assured I will do my best," said Lottie. "I am ready to start now."

"Beware of that man," said her friend; "his eyes tell the same story that I see in Lieutenant Ransom's."

"You have become a little lady of one idea," said Lottie, laughing and blushing, "and all the world is in love, in your estimation."

When Hemstead drove to the door, the snow flakes were beginning to fly, and the wind had increased in force. But Bel was not ready and Addie could not be persuaded to leave at all, nor would she hear of their leaving till the hours set apart for dancing were over. Even then she permitted her cadet friends to detain her several minutes longer.

As the others were, in a certain sense, her guests, they did not like to urge her departure beyond a certain point. Thus it happened that the early December twilight was coming on, and the air full of wildly-flying snow, as the last words were said, and the horses dashed off for the mountains.

But the storm increased in violence every moment, and the air was so filled with flakes that they could not see twenty feet. What caused Hemstead's uneasiness was the fact that the sheltered road that led from the Point along the southern base of the mountains for a long distance before coming to any great ascent, was already somewhat clogged with drifts. Above, on the mountain's crest, he heard a sound as if the north wind were blowing strongly.

He grew very anxious, and finally said, as they reached the point where the road began to rise rapidly, that he thought the attempt to cross that night involved considerable risk. But Addie would not hear of their returning. Her

mother would go wild about them, and would never let her come again.

"It has not snowed very much yet, and if we wait till to-morrow it may be very deep."

"The drifts are what I fear," said Hemstead.

"There were no had drifts this afternoon," said Addie, "and surely they cannot be deep yet."

Since the following day was Sunday, and New Year's also, it was agreed that they should push on, as returning would involve much that was disagreeable to the party, and create great alarm at Mrs. Marchmont's.

"It will just result in their sending after us, this dreadful night," said Addie. "I don't see why it must storm just when one most wishes it wouldn't."

"We ought to have started sooner," said Bel. "I knew the delay was very wrong, but we were having such a good time."

(Concluded in our next.)

CO-OPERATIVE SOCIETIES IN GREAT BRITAIN.

On the 1st of January, 1876, there were in England 926 registered co-operative societies; 237 in Scotland, and five only in Ireland; the English societies numbering 420,000 members with a capital stock or fund amounting to \$26,100,000; the Scotch with 59,000 members and a capital of \$2,108,000. In the course of this same year the number of English societies was increased by sixty-four new ones, of which fourteen only were producing societies, the others being distributive. We see that the number of the latter is largely in preponderance, and it would be no exaggeration to claim four-fifths of the total of co-operative societies as distributive societies. They come into collision with far fewer difficulties than other societies, and when they avoid that rock on which so many have been wrecked—furnishing goods on credit they are almost certain of success. The oldest and most famous of these is the "Pioneer" of Rochdale which, established in 1843 by some flannel-weavers of this little town who furnished altogether only the very modest sum of \$140, owned twenty years later a capital of \$215,000 and did an annual business of \$750,000. The distributive society of Gloucester, established in 1860, did not set out in a fashion any more brilliant. At the beginning it had only twenty members, with a capital stock of about \$100; but in 1877 the number of its members had increased to 2,019, and its capital amounted to more than \$95,200, without including their three warehouses, valued at \$55,400.

A MYSTERY EXPLAINED.

Parlour scene: Mrs. Brown, who has spent the summer among the White Mountains in search of health, and who seems to have searched the whole mountain side without being able to find a pair of blooming cheeks or an inch of healthful skin: Mrs. White, who had remained at home because her husband could not afford to go, but whose fresh complexion and bright eyes seem to have caught their bloom and brightness from mountain breezes.

Mrs. B.—Dear me, Mrs. White, how well you are looking! If you will not think me impertinent, let me ask how you can keep so healthy in this dreadful city? I have been to the White Mountains, go there every summer, in fact, and I can't keep off the doctor's list at that.

Mrs. W. (smiling)—I'll tell you the whole secret, Mrs. Brown. You remember how poorly I was last spring, some days even being confined to my bed. Dr. — told Mr. White to send me to the mountains, but I knew he couldn't afford it, and I tried Dr. Pierce's Favourite Prescription. Its effects were so marvellous that I also tried his Golden Medical Discovery, to cleanse my system. In my opinion, one bottle of the Prescription and the Discovery is better than six weeks of the White Mountains for a sick woman. I have only been out of the city a week during the whole summer; then my husband and I went to Buffalo and stopped at Dr. Pierce's Invalids' and Tourists' Hotel. The baths and mechanical apparatus for treating patients were alone worth going to see. Besides, our accommodations were better than we had at Long Branch last year, and the drives and scenery are superb. Let me advise you to use Dr. Pierce's Favourite Prescription, and try the Invalids' and Tourists' Hotel next summer instead of the White Mountains.

LADIES' SHOES.

Among the multiplicity of articles in the British Museum are some well preserved examples of Egyptian sandals made of palm leaves. In one of these, slices of palm leaves overlapping each other form the sole; these being bound securely together by a double band of twisted leaves round the edge. As a pad to the feet these sandals must have been exceedingly pleasant and grateful in a hot climate. Ladies of rank in Egypt paid then, as now, great attention to the beauty of their sandals. In western Asia, slippers left at the door of an apartment signify that the master or mistress, whoever may be therein, is engaged, and no one thinks of intruding, not even a husband, though the apartment be his wife's. A writer, speaking of the termagants of Renares, says: "If domestic or other business calls off one of the combatants before the affair is settled, she coolly thrusts her shoe beneath her basket, and leaves both upon the spot, to signify that she is not satisfied." In this way she indicates that she keeps possession of the ground and argument during her unavoidable absence. A blow from a slipper was more dreaded by Mussulmans than a stroke from a poignard. The latter might bring death, it is true, but the former brought dishonour. Some of the earliest and most distinctive examples of adorning pretty feet are found in Jewish records. Thus in Solomon's Song (vii. 2), the bride is thus addressed: "How beautiful are thy feet with shoes (sandals), O prince's daughter!" In the case of Judith, of the Apocrypha, although her personal attractions, the splendour of her attire and other ornaments may have attracted the attentions of the fierce Holofernes, the Assyrian general, it was her sandals that chiefly charmed him.—*Public Opinion.*

BRITISH AND FOREIGN ITEMS.

JAPAN has now a population of 34,338,404.

DR. DOLLINGER, the learned leader of the Old Catholics, has not gone back to Rome.

SINCE missionaries reduced the Hawaiian language to writing, 107 works have been published in it.

MOUNT ETNA is having a fearful eruption on two of its sides, thirty new craters being opened. Vesuvius is also in eruption.

THE Eames Iron works, at Titusville, Pa., are heated with petroleum, and those interested are carefully watching the experiment.

THE Turkish government have appointed Rev. Dr. Barnum, a missionary of the American Board at Harpoot, a member of the Board of Education for that pashalic.

IN the Stone library at Babylon, Mr. Rassam has discovered an octagonal cylinder on whose sides is engraved a history of Sennacherib's campaign against King Hezekiah.

THE Bulgarian Assembly received with derision a motion to introduce a clause into their new Constitution prohibiting religious proselytism, and not a single member voted for it.

THE Franklin Reformatory Home, in Philadelphia, in its seven years' history, has received 1,014 inebriates, of whom 439 have been permanently cured of their intemperate habits, and 142 benefited and hopefully reformed.

THE "Missionary Herald" says that only two graduates of Theological Seminaries this season enter the work of the American Board, and that their ordained missionaries are nine less now than were enrolled five years ago.

OF the 120,000 inhabitants of the Fiji Islands, where cannibalism and heathen cruelty and wickedness prevailed, over 102,000 are regular attendants at Wesleyan chapels, and many of the remainder are members of other Christian churches.

A STATISTICIAN declares that an ounce of bread wasted daily in each household in England and Wales is equal to 25,000,000 quarter loaves, or enough to feast annually 10,000 people, and that an ounce of meat thus wasted is equal to 300,000 sheep.

BERLIN is agitated by a police order that all dance houses shall be closed at midnight. This would not seem very oppressive to decent people, but the word comes that hundreds will be ruined by enforcing it, though nothing is said of the thousands who would be ruined by not enforcing it.

THE "Tribune" says that the oldest house in America is at Dedham, Mass., having been built in 1636 by Jonathan Fairbanks, who came from Yorkshire, Eng., and settled in Massachusetts bay in 1630. The mansion is in good preservation and has never passed out of possession of the family.

A MISSIONARY of the Church Missionary Society from West Africa stated at their anniversary that 25 years ago it was calculated that in the preceding 35 years 500,000 of the natives had lost their lives in the slave wars, and that 300 towns had been swept away. Since then probably 80,000 or 100,000 have perished in the same way.

AT the recent anniversary of the British and Foreign Bible Society, the Bishop of Gloucester referred to the labour required for the translation of the Bible, and said that though portions of the Scriptures had been translated into 200 tongues, only 56 had the whole Bible, so that the missionaries had still an arduous and a holy work before them.

AT the beginning of this century the Turkish government allowed only 300 Jews to live within the city of Jerusalem. Within the last ten years all restrictions have been removed, and now there are over 13,000 inhabiting their ancient capital. They have bought up the old houses and built a large number of new, and have established schools and hospitals.

THE statistics of the Free Church of Italy, as given in the eighth annual report, are as follows, viz.: Twelve ordained ministers, 13 evangelists, 37 elders, 65 deacons, 14 deaconesses, 1,635 communicants, 183 catechumens, 588 Sabbath school children, 1,206 pupils in night-schools, 21 teachers in the day-schools, 1,465 regular hearers of the Gospel, 1,694 occasional hearers, 33 churches, and 30 out-stations occasionally visited. The contributions of the Church last year amounted to \$1,748.

BISHOP COLENSO has lately given expression in very strong language to his sense of the injustice of the British invasion of Zululand. He states that the Zulus had "always been friendly" towards the British, and that the latter have blundered into unwarrantable hostilities with them. "England is likely to look back on the inglorious and irritating Afghan and Zulu wars with indignation and contempt for our rulers at home and representatives abroad, who have led us into these needless and costly frays."

THE "cooked food" question in famine relief amongst the people of all castes in India is a very vexed one. The Government Report on the relief in Oude says: "Brahmins of one family will not eat food cooked by Brahmins of another. Thakoors will not eat food cooked by a Brahmin at all, unless they know that he is a man of good family and of good moral character. I do not think that any of the respectable classes would eat food cooked by a Brahmin of notoriously bad livelihood. Some castes, the Gwallahs Ahirs for instance, will not touch food cooked by a Brahmin, and Gararias throw away food cooked by themselves if a Brahmin has come into contact with it. Most of these difficulties might be overcome in the case of a relief kitchen kept open by a wealthy Hindu. The character at least of the cook can be depended upon, and that the food has been prepared with a proper regard to the ordinances of religion. This can never be the case with a Government kitchen." The pioneer says that a government agent sent out a Chappasie to bring in a colony of people known to be starving in a village, who said they would rather die than lose their caste, and a week later two of them crawled in saying the rest had died.

MINISTERS AND CHURCHES.

THE old Presbyterian manse, Cromarty, was sold recently for the sum of \$400. The new manse is in course of erection, and will be completed on or about the 1st of November next.

THE Presbytery of Owen Sound has appointed Mr. P. McLean, recently officiating at the Rocky Saugeen, to labour at Lion's Head for the summer season.

AN adjourned meeting of the Presbytery of Saugeen was held at Ayton, on the 26th ult. After the reading of the minutes the Court proceeded to hear the trial discourses of Mr. Alex. Nicol, probationer, which proved very satisfactory, and therefore they agreed to ordain and induct him into the pastoral charge of Ayton congregation on the following day at 11 a.m. This was done. Mr. Nicol begins his work at Ayton under very favourable circumstances. The Presbytery agreed to appoint Mr. Stewart, of Arthur, as one of the representatives to the General Assembly.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held on the third current, Rev. D. J. Macdonnell, Moderator. Though only a month after the previous meeting, there were present twenty-nine ministers and seven elders, besides a number of commissioners and others. The Presbytery took up the call to Rev. Isaac Campbell from New Edinburgh in the Presbytery of Ottawa; but inasmuch as the reasons of translation were not forwarded in time, and the commissioners from Richmond Hill were not prepared to answer them, they were ordered to be sent to the said congregation and Session, that they may be able to represent their interests when the Court shall proceed to issue the call. A petition was read from certain members and adherents of our Church residing in or around Dixie, situated on Dundas street, in the Township of Toronto, stating that for nearly a year they have received supply of preaching from Rev. J. Breckenridge of Streetsville, and praying that inasmuch as he has expressed his willingness to continue supply in the meantime, they be organized as a regular congregation in connection with that of Streetsville. The petitioners were heard through commissioners, and promised support as the Lord would prosper them. The prayer of the petition was granted, and Mr. Breckenridge was appointed to organize at what time he might find advisable. An application was read from the congregation of Chinguacousy for the appointment of one to moderate in a call, with a promise of \$800 as stipend together with a manse. The application was granted, and the work of moderation was assigned to Rev. A. McFaul. A report was read from the committee previously appointed anent the re-arrangement of the congregations in King, setting forth several plans for re-arrangement, and accompanying these with a certain recommendation. The report occasioned considerable discussion, but eventually the committee's recommendation was carried, viz., that the several plans for re-arrangement be sent down for consideration to the several Sessions of the congregations concerned. A letter was read from S. R. Warrender, resigning his charge at Laskey and East King, and pressing the acceptance thereof without delay. It was moved by Dr. Caven, and duly seconded, to cite the congregation to appear for their interests at next ordinary meeting. A motion however previously made by Dr. Gregg, and duly seconded, was carried: "That in view of the action taken by the Presbytery in the proposal of re-arrangement of the congregations in King, and in view of the fact that the congregations of Laskey and East King were cited in connection with said proposal, Mr. Warrender's resignation be now accepted." From this decision Dr. Caven dissented. Rev. W. Amos was then appointed to preach to said congregations on the 15th current, and to declare the charge vacant. Messrs. John Ross, Donald Tait, J. H. Eastman, R. H. Abraham, and J. G. Stuart, who had finished their theological curriculum, were taken on public trial for license, and after acquitting themselves to the satisfaction of the Presbytery were duly licensed to preach the Gospel. A telegram was received from Beamsville (and two days later a written official extract was received) stating that the call from Sutton to Rev. J. Fraser of St. Ann's and Wellandport had been accepted by him, and that the Presbytery of Hamilton had agreed to his translation. His induction was then appointed to take place at Sutton, on Tuesday, the 8th July, at two p.m.; Rev. R. P. McKay to preach; Rev.

J. Carmichael of King to preside, put the questions and deliver the charge to the minister; and Rev. J. S. Eakin to address the people. In place of Rev. A. Gilray, Mr. A. McMurchy, M.A., and Mr. Peter Crann, all of whom requested to be relieved. Mr. Isaac Campbell, Mr. Donald Sutherland and Mr. Wm. Adamson were appointed commissioners to the General Assembly. The report of the committee of the whole on the hymns was read, and after a number of changes made was adopted by the Presbytery, and ordered to be sent to the Assembly's Hymn Committee. To the same committee was ordered to be sent a report brought up anent additional hymns to be considered by said committee. The Presbytery appointed its next ordinary meeting to be held on the 15th day of July, at 11 a.m., and ordered Sessions to produce their records for examination at next meeting.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, on Tuesday, 27th May, at eleven a.m., and found so much business as to render it necessary to sit, with three adjournments of an hour each, till midnight, and from nine till past four on the next day. There was a large attendance of members and of parties interested in the proceedings. The records of Sessions being called for, a committee was appointed to examine them carefully, and to report at next meeting. As it is desired to have these records kept after the rules for keeping the records of the Superior Courts, the committee will probably be as faithful to report deviations as were the examining committees of the late Synod of Toronto and Kingston. A communication from the Presbytery of Lindsay anent the mission station at Black Creek was referred to Presbytery's Home Mission Committee for consideration. Leave was granted to the Moderator of Session of Mulmur and Tossoronto to moderate in a call. The demission of the charge of First West Gwillimbury was considered. Commissioners were heard and stated. *inter alia*, that at a meeting of the congregation on 21st April, a resolution was passed to retain the connection of Dr. Fraser in the relation of senior pastor, and to apply to the Presbytery to take such steps as may be necessary to secure this object. Dr. Fraser assigned reasons for demission after a pastorate of forty-four years. These reasons to the sorrow of the brethren were held to be valid, and the demission was accepted. At a later stage of proceedings a resolution prepared by a committee was adopted. It agreed to confirm the arrangement of the congregation to retain Dr. Fraser as senior pastor and apply to the General Assembly for its sanction, to intimate the pulpit vacant on 1st June, and to apply to the Assembly for a retiring allowance. It expressed high appreciation of Dr. Fraser's services to the Church during his long pastorate; of the value of his diligence, judgment and experience in the conducting of the Presbytery's work; of his uniform courtesy to the brethren, and of his conscientiousness and integrity. It further expressed gratification at the prospect that his relation as copresbyter is not to be substantially changed, and hoped that he might be spared for many years to aid in guiding, as in the past, the deliberations and business of the Court. Mr. Stuart Acheson presented his resignation of the congregation of Cookstown, a part of his charge. A petition was received from the other portion of Mr. Acheson's charge—First Essa—to be united to Burns' Church, Essa; also a petition from the latter in favour of this re-adjustment. The resignation was laid over till next meeting, and the congregations of Cookstown and First Essa cited to appear for their interests. The petitions for re-adjustment were laid over also till same meeting, and the interested congregations cited. The Session of Mulmur and Tossoronto was instructed to lay the affairs of the Mulmur glebe before counsel, inasmuch as there are evident irregularities in the constitution of the Board of Trustees. Mr. Dawson addressed the Court respecting the need of his congregation of help in erecting a manse, and the Presbytery cordially recommended the case to the liberality of churches in the bounds, and appointed a collection to be taken up before 1st November next in aid. After long deliberation the Presbytery agreed to organize a portion of the congregations of Central Church, Craigvale, and Lefroy, Innisfil, as a separate congregation at next meeting, and appointed Messrs. Rodgers, Panton and Acheson, ministers, and R. McKee, elder; a committee to meet with all parties concerned in the Central Church, on 10th June, to

consider questions of property and a place of worship for the new congregation. Notice of intention to organize was to be given to the congregations named above, and to the neighbouring congregations of St. John's and Town Line. An extract minute of the Session of Barrie transmitting a resolution of the Board of Managers was received. The resolution recognized the efficient and continuous labours of the pastor, Mr. Leiper, and the success of his ministry in all its departments, and placed, as a matter felt to be their duty, three months of the present summer at his disposal for travel, providing supply for the pulpit in his absence. The minute of Session sought for Mr. Leiper the necessary leave of absence; this the Presbytery readily granted. Messrs. Rodgers and Scott, ministers, and R. McKee, elder, having resigned their commissions to the General Assembly, Messrs. W. McConnell, J. R. S. Burnett, ministers, and W. McWhinney, elder, were elected in their stead. Anent the deficiency of the funds of the Assembly's Home Mission Committee the following resolution was passed: "After careful consideration the Presbytery expresses the fullest sympathy with every effort to increase the Home Mission funds, and although they do not feel justified on account of the many calls of a similar kind that are continually being made to meet its local deficiencies within the bounds, they cordially recommend the matter to the kindly and earnest consideration of Kirk Sessions to use their best influence among members of their congregations to make up the deficiencies." Mr. Scott, ordained missionary, gave a report of his labour in Penetanguishene, Midland, Wyebridge, etc. The Presbytery expressed cordial sympathy with him in the difficulties of a large field of labour, and heartily commended his efforts to the liberality of the Church. The gift of a piece of land in Midland as a site of a church having been mentioned in Mr. Scott's report, the Presbytery agreed to tender hearty thanks to A. C. Thompson, Esq., of Barrie, the donor. In connection with the resignation of the Convenership of the Presbytery's Home Mission Committee by Mr. Rodgers, a resolution was adopted expressing reluctance to accept of the resignation, thanking him for his arduous labours in the interests of the mission field, and attributing to him, to no small extent, the rapid progress and continual development of the field. The collection of hymns sent down by the Assembly's Committee was considered. The finding to be returned to the Assembly was to the effect that so many improvements and changes are necessary to render the book acceptable, that it is recommended that the work be recommitted for revision and that the committee be enlarged by the Supreme Court so as to embrace the general mind of the Church; also that a larger number of the ordinary metres and such paraphrases as are deemed suitable be inserted. On a report of a deputation to Singhampton to inquire into the condition of that congregation, and of Maple Valley and Honeywood united to it in one charge, the Presbytery instructed the Session to deal with one of the members for pursuing a course of conduct injurious to the character and usefulness of the minister and to the peace of the congregation. The same congregations were cited to appear at next meeting to explain their attitude in regard to financial matters. Communications from the Presbytery of Toronto anent Horning's Mills were laid over to a later meeting. No notice having been taken by the congregations of West Nottawasaga and of Duntroon and Nottawa of an injunction of the Court to pay the sum of \$51 due to a student missionary last summer, the Presbytery resolved to cite said congregations and their Sessions to next meeting to answer respecting the claim.—ROBT. MOODIE, *Pres. Clerk*.

NOTES FROM QUEENSVILLE AND INDUCTION OF REV. DR. FRASER.

MR. EDITOR,—Perhaps a few notes respecting the field over which the Rev. J. Bruce Fraser, M.D., has recently been settled may be of interest to some at least of the readers of the CANADA PRESBYTERIAN. This field is under the care of the Presbytery of Toronto, and contains three preaching stations, viz.: Queensville, North Gwillimbury, and Ravenshoe. Queensville is a small village situated about six miles northward from Newmarket. Here the Rev. John Brown, now retired, preached fortnightly for many years, the congregation at that time worshipping in what was then the New Connection Methodist Church, the use of which was kindly granted. Mr. Brown's

health failing, he withdrew from Queensville early in 1874, and during the remainder of his pastorate confined his labours to Newmarket.

After Mr. Brown ceased to preach at Queensville, the Presbyterian people there made application for supply of preaching to the Presbytery of Toronto in connection with the Canada Presbyterian Church. The application was received and supply granted. Mr. Alexander McFarlane, who had been attending lectures in Knox College during the winter, was appointed to the field for the summer. Mr. McFarlane laboured at Queensville and Ravenshoe with much success. During the following winter preaching was kept up by students sent out from Knox College.

In January, 1875, these congregations petitioned the Presbytery for organization. The Rev. Prof. McLaren was appointed for this purpose, and after the close of the College session he visited the field, and the congregations were regularly organized. In July of the same year Prof. McLaren returned and dispensed the Sacrament of the Lord's Supper. At this time thirty-six names were added to the roll of membership, nearly all on profession of faith. During the greater part of this summer Mr. A. L. Loder, from Union Theological Seminary, New York, laboured among the people. He was held in very high esteem, both as a minister and a warm friend, by all who knew him. In October of the same year the services of the Rev. T. T. Johnston were secured. He continued his labours in the field for the next eighteen months, enjoying the respect of the community at large.

During this year also a church was erected at McMillan's Corners, in North Gwillimbury, at a cost of about \$1,200. It is a neat frame building, 30 x 40. It was opened for public worship in the fall by Prof. McLaren. Here, it may be remarked, that these congregations owe much to Prof. McLaren. As Moderator of Session up till within a short time of the settlement of Dr. Fraser, he rendered them willing and in every way important services. The good people there will not soon forget his kindly interest in their welfare.

During the summer of 1877 the field enjoyed the services of the Rev. Wm. Frizzell, now settled at Newmarket. The people felt that they sustained a great loss in the removal of Mr. Frizzell in the following autumn. Before leaving, however, he had induced them to take steps with the view of erecting a church at Queensville, a work which was accomplished in the following summer. The building is of brick, 30 x 50, and cost, including a shed and hall, about \$3,000.

After Mr. Frizzell had transferred his labours to Newmarket the Presbytery obtained the services of Mr. H. T. Miller, at that time lately from England, who remained in the field till about the close of the following year. Supply was from that time kept up by students from Knox College. During the spring the Rev. J. B. Fraser spent some weeks in the field, and with such acceptance did he labour that the three congregations united in a unanimous call to him, which was sustained by the Presbytery and accepted by Dr. Fraser at its meeting on the 6th of May. The induction was fixed for the 27th of the same month, and on that day the Presbytery met, and after a sermon by the Rev. J. M. Cameron, of Toronto, from Rev. iii. 20, the questions prescribed were put and satisfactory answers returned. Prayer was then offered, and the following was read:

Prayer for Shipment, 6 ft. by 8 in. square.

CANCER CURE.

Sores, Tumors, Ulcers, Scrofula, &c., successfully treated. Cures guaranteed without hurt or use of the knife.

For positive evidence of permanent cures, refer to the following names, call on, or address,

W. L. SMITH, M.D.

CANCER INFIRMARY, 140—

140, King St. East, near H. & N. W. R.

to the church where short congratulatory addresses were delivered by the following gentlemen: Rev. Messrs. Eakin, Mount Albert; Arkels, Queensville; Amos, Aurora; Cameron, Toronto; R. D. Fraser, Bondhead; Frizzell, Newmarket; and by Messrs. Fotheringham, Crann, Sutherland and Fogg. After these brethren had spoken, the pastor addressed a few appropriate and earnest words to his people.

These congregations are yet young and weak, numbering in all about eighty members, but we anticipate that pastor and people, working earnestly and harmoniously together the work of the Lord will go forward, to the joy of many hearts. PRESBYTER.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXV.

June 27, 1879. CONSECRATION TO GOD. Mal. iii. 8-18.

GOLDEN TEXT.—“And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.”—Mal. iii. 17.

HOME STUDIES.

- M. Mal. iii. 8-18. Consecrated to God.
- T. Rom. xii. 1-21. A living sacrifice.
- W. Eph. iv. 1-32. The new man.
- Th. Phil. iii. 7-17. “All things loss.”
- F. Phil. iv. 1-23. “Be careful for nothing.”
- S. Heb. x. 14-25. Sprinkled from an evil conscience.
- S. 1 Thea. v. 1-28. “Blameless” unto Christ's coming.

HELPS TO STUDY.

One hundred years have passed since the time of our last lesson. The captivity purged away idolatry and many of the other evils. But new evils have arisen. Selfish worldliness oppressed the poor and withheld the offerings of God. Miserable formality and ritualism degraded the worship of Jehovah. Sensual scepticism questioned the reality of the Divine utterances and the advantage of serving God. Malachi rebukes the blind formalities and unbelief of the people, and exhorts them to return to God, while he comforts those who, in the midst of the degeneracy and wickedness around them, held fast their loyalty and faith.

I. THE CURSE OF ROBBERY.—Vers. 8, 9, 13-15. The prophet in his graphic way repeats the common talk of Jerusalem. He holds up before them the wretched murmurs, the stout, boastful words which these ungodly men bandied to and fro, to shame them if possible, and lead them to repentance. The prophecy is full of these utterances. Compare chap. i. 2, 6, 7, 12, 13; ii. 14, 17.

The prophet appeals to their conscience—Will a man rob God? He is following up his previous appeal—ver. 7. Return unto me, God graciously pleads. The only response was a self-sufficient assertion of their own righteousness—Wherein shall we return? We have never wandered. We have no sin to repent of. And yet, God says, ye have robbed me, your Friend and Benefactor—chap. i. 6. In tithes—Lev. xvii. 30-33; Deut. xv. 28, 29; and offerings—Deut. xviii. 4; Neh. xiii. 10, 12.

We can defraud God of what is due to Him. It is hard to make men see when they have done wrong to one another; but it is even harder to make them see when they have wronged God. God has a claim on us for the support of His Church. What have we, which we did not receive? When we refuse to contribute to works of love, and to God's house, we are robbing God. Those who refuse to give are cursed. All robbing of God, whether it be of time (Sabbath breaking), or of what is due for the support of religion, tends to immorality, poverty, and ruin. The body is worn out, character deteriorates, and temporarily as well as eternally we receive the wages of unrighteousness, we incur loss. What poor economy then is it to stint our offerings? Those who do not give shall not have. Even from what the ungodly man has, he gets no real good, no happiness; so that a little that a righteous man has is better than the riches of many wicked—Ps. xxxiv. 9, 10; Matt. vi. 33. The toil of the wicked is vain—Deut. xxviii. 39; Hos. iv. 10; Micah. vi. 14; Hag. i. 6, 11.

Not only were they worldly and covetous, but the prophet discerns the root of it all in a spirit of practical atheism. Your words have been stout, bold, presumptuous, against me, saith the Lord. But their haughty, flippant answer is, What have we spoken so much against thee?—Ex. v. 2. They plead it is vain to serve God, that there is no profit in keeping His ordinances, and in their walking mournfully, that is their outward show of penitence and humiliation—Job xxi. 15; Zeph. i. 12. They set up false standards of right and good, calling the proud happy. And they strengthen themselves in evil by pointing out those who lived in sin, and worldliness, and yet appeared to prosper.

The wicked, they say, are set up, advanced to honour; and they that tempt God, live in open defiance, are delivered from trouble, do not seem to suffer. Now it is plain what is at the root of all this. They do not know what religion is. They think the service of God is a grievous bondage. What they do they think a necessary evil. They do it as a matter of duty, they hardly know why; or from fear, to escape hell, to silence conscience. They say what more could be expected of us, and after all, what good could we get by it. What return does God make to us? They are so far right; mere formal compulsory service does not pay. They are altogether wrong; for God's service is perfect freedom.

II. THE BLESSING OF CONSECRATION.—Vers 10-12. Here is the remedy for your trouble, the prophet declares—Bring all your tithes. Do not wait for better times. Do not say, we are too poor. The first act must be one of justice toward God whom they have robbed. Prove me; God is willing and anxious that men should put His promises to the test. He is willing to be judged by the results. Now, He says, His love, His desire for our good is peremptory and vehement. He promises a great Blessing, one which there shall not be room enough to receive. He does not limit His gifts by our needs, nor measure them by our feeble faith. He is able to do exceeding abundantly above all we can ask or even think, and is willing to supply all our need out of His riches in glory—Phil. iv. 19. He will open the windows of heaven, the treasures of rain and sunshine are His. Material and temporal blessings are as much and as directly from God as spiritual ones. He will destroy the devourer, that is the locust, and make the

land prosperous and delightful, so that all shall see and recognize in it God's blessing.

What a grand and blessed promise is attached to giving. The willing consecration of our substance to God brings His blessing. There is no fear of impoverishment; God knows how to repay—Gen. xxiv. 35; Ps. cxli. 1-3; Prov. iii. 16; x. 22; xix. 17; xxii. 4; xxviii. 20; Rom. xi. 35; 2 Cor. ix. 6, 9; Heb. vi. 10.

III.—GOD'S JEWELS.—Vers. 16-18. The prophet describes these. They were those who were faithful amid all the corruption and wickedness he has just denounced.

God never leaves Himself without witnesses, even in the darkest times. And it is in this little remnant of faithful ones that the hope of the world lies. They feared the Lord, not with slavish terror, but with filial and trustful reverence. Thus their attitude and disposition towards God is described. Their attitude to one another is next brought forward. They spake to one another—about what, it was not necessary to say—God and His claims and promises, their land, its sins and needs. They spoke to encourage and strengthen one another. This is the Communion of the Saints. Christians ought to talk with one another more frequently concerning the things of the kingdom. There is great helpfulness in this converse and in all the social means of grace. The words they spake were heard also by God. Herein is the sympathy and tender interest expressed. And He remembered, kept a record of what He heard. The kings of Persia kept a book in which were recorded all who rendered services, that might be rewarded—Esther ii. 23; vi. 1, 2; Ez. iv. 15; Ps. lvi. 8; Isai. lxx. 6; Dan. vii. 10; Rev. xx. 12. Those who have God in their thoughts will be in God's thoughts. It is a great and blessed thing to be thought about by God—Ps. xl. 17. They are God's own, His peculiar treasure, for such is the meaning of the word translated “jewels”—Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18; Ps. cxxxv. 4; Tit. ii. 14; 1 Peter ii. 9. And God will spare them, treat them with the tenderness and consideration with which a man acts towards his child. Such, says the prophet, are the people, the righteous between whom and the wicked there is a marked distinction, a distinction which shall at length be made manifest to all. They had complained that God made no difference between His friends and His foes. But they are assured that God never loses sight of them, is always thinking of them, even when He seems to have forgotten; and this will one day be made so plain that all the world shall know who are God's and who are not.

Are our names written in this remembrance, and in the Lamb's book of life? None but those written there can enter heaven—Ex. xxxii. 32; Ps. lxxix. 28; Dan. xii. 1; Luke xx. 10; Phil. iv. 3; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12; xxi. 27.

In the great day of separation and discernment, on which side shall we stand?—Matt. xxv. 33.

JUST PUBLISHED—SENT FREE.

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

The theological professor in Mr. Spurgeon's Pastor's College, Rev. George Rogers, is about to retire from active work. It would seem that it is about time, for he is eighty years of age. Mr. Rogers is a Congregational minister.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

At the manse, Binbrook, by Rev. W. P. Walker, Samuel Lairdman, Esq., to Margaret D. Wilson, eldest daughter of Wm. Wilson, Esq., all of Binbrook, on May 20th.

DIED.

On the 18th of May, at the residence of her son-in-law the Rev. John Eadie, Milton, Ont., Annie McMillan, relict of the late John McPherson, L.D.L., merchant, of Alexandria, Ont. Aged 67 years and 14 days. Her end was peace.

MEETINGS OF PRESBYTERY.

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.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 8th of July, at 11 a.m.

QUEBEC.—At Richmond, on Wednesday, July 16th, at 10 a.m.

LANARK AND RENFREW.—In Knox Church, Perth, on Tuesday, 15th July, at 2.30 p.m.

WHITBY.—At Whitby, in St. Andrew's Church, on the 15th July, at 11 a.m.

CHATHAM.—In Adelaide street Church, Chatham, on 8th July, at 11 a.m.

BROCKVILLE.—At Kemptville, on Tuesday, July 8th, at 7 p.m.

OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday, July 15th, at 1.30 p.m.

LONDON.—In Presbyterian Church, St. Thomas, on third Monday in July, at 7.30 p.m.

BARRIE.—Next meeting at Barrie on Tuesday, 29th July, at 11 a.m.

PARIS.—In Tilsonburg, on Tuesday, 8th July, at 7 p.m.

OUR YOUNG FOLKS.

THE BIBLE SAYS I MAY.

I am a little soldier,
And only five years old,
I mean to fight for Jesus,
And wear a crown of gold.
I know He makes me happy,
And loves me all the day;
I'll be His little soldier—
The Bible says I may.

I love my precious Saviour,
Because He died for me,
And if I did not serve Him,
How sinful I would be!
He gives me every comfort,
And hears me when I pray;
I want to live for Jesus—
The Bible says I may.

I now can do but little,
Yet while I grow a man
I'll try to do for Jesus
The greatest good I can.
God help and make me faithful
In all I do and say;
I want to live a Christian—
The Bible says I may.

A GOOD NAME.

"A good name is rather to be chosen than great riches."

Children, choose it,
Don't refuse it;
'Tis a precious diadem;
Highly prize it,
Don't despise it;
You will need it when you're men.

Love and cherish,
Keep and nourish;
'Tis more precious far than gold;
Watch and guard it,
Don't discard it;
You will need it when you're old.

PRAYING AND DOING.

"BLESS the poor children who haven't got any beds to-night," prayed a little boy, just before he lay down on his nice warm cot on a cold, windy night.

As he rose from his knees, his mother said: "You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the the family, I would give them some."

"But you have no cakes; what then are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread—the bread is mine."

"Take things as they now are—you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money; I have seven pennies, I'll give them four. Wouldn't that be right?"

THINK A MOMENT, BOYS.

BOYS do a great many thoughtless and foolish things "for fun," that mortify them very much in the remembrance. To have been caught in somebody's melon patch, or taking a gate off its hinges, or crawling under a showman's tent, or playing any kind of a trick to the injury of another, and that has to be accomplished in a sneaking way, won't seem very smart if you ever grow to be a man of sense.

You will hate it, and wonder that you could ever have thought it sharp.

Don't flatter yourself that the worst thing about a mean act is in being caught at it or found out. You can't be low, or vicious, or tricky, without somebody knowing it, and it does not take long for a good many to find out. It takes extraordinary talent and deception to have a good reputation concealing a bad character, and it is never worth trying for. There was never yet a boy who was manly, honest and worthy of confidence, that people did not find him out and give him his due.

You can't afford to trifle with your reputation. If you descend to indecent and immoral conduct, it will soil your character and hurt your prospects, no matter what your friends may do for you, or how you may try to conceal from good people that you do these things. So, when you are tempted to any low, tricky, dishonest, mean or unworthy act, stop long enough to think what the effect is going to be upon your own soul, your own mind, your own reputation, and if that is your strongest motive, don't do it.

CHILDREN DOING GOOD.

I AM sure you will find out ways of showing kindness if you look for them. One strong lad, I saw the other day, carrying a heavy basket for a little tired girl. Another dear boy, I met leading a blind man who had lost his faithful dog.

An old lady sitting in her arm-chair by the fire once said, "My dear granddaughter there, is hands, feet and eyes to me."

"How so?"

"Why, she runs about so nimbly to do the work of the house; she brings me so willingly whatever I want; and when she has done, she sits down and reads to me nicely a chapter in the Bible."

One day a little girl came home from school quite happy to think she had been useful; for there was a schoolmate there in great trouble about the death of a baby-brother.

"And I put my cheek against hers," said her companion, "and I cried too, because I was sorry for her, and after a little while she left off crying and said I had done her good."

The ways in which you can do kind actions are very, very many. Almost every hour of the day, if you have a kind heart, you will find some opportunity of doing a kind deed.

JUST "YES."

A LITTLE girl was very ill. One day her father, a poor drunkard, came to the bedside, and looked sadly down into her face. She tried to reach up her little hands to him, as she said, "Oh, papa, will you stop drinking?"

The father never spoke a word, but turned away and sat down in a chair by the fire. The mother came in, and saw the little girl's hands up, clasped together, and her eyes filled with tears.

"What is the matter? What are you crying about, dear?" said the mother.

"I'm just praying, mamma; I'm asking the Lord to keep papa from drinking any more."

A few hours later, those little hands were still, and the eyes closed in death.

How do you think that father felt? Do you think he could drink any more? This is what he said: "Oh, how I wish I had answered 'Yes,' when Maggie begged me to stop drinking. 'Yes' would have been such a comfort to the child."

LOVING AND TRUSTING.

GIVE Jesus your heart! What does that mean? It means, love Him. Why should you love Him? Because He has done so much for you. What has He done? He died that sinners might be saved. How are sinners saved? By trusting in the merits of Jesus' death. What do you understand by that? Relying upon His death as a sufficient punishment for your sins. If He has been punished for your sins, there is no necessity for your being punished for them too. So, you see, if you trust in Jesus, God will forgive you and save you; and if He forgives and saves you for Jesus' sake, you ought to love Jesus. Then give Him your heart.

WILLIE'S FIRST OATH.

A LITTLE boy came in from school the other day looking very unhappy. Was he hurt? No. Had he been in mischief? No. What was the matter with Willie? He had hardly spoken at supper time, and ate very little.

His mother asked him again, "Willie, what ails you, dear?"

"Mother, I swore. The minute I spoke it I was afraid of God, and ran home. Will God ever forgive me for taking His holy name in vain? I'd rather be dumb all my life long, than be a swearer," said Willie.

GRANDPA AND LAURA.

LAURA is smoothing her grandpa's hair. The dear old man is greatly pleased. It is not the combing that pleases him, however, but the love which makes his Laura's fingers so nimbly and so gentle.

No notice having been taken by the congregations old West Nottawasaga and of Duntroon and Nottawa of an injunction of the Court to pay the sum of \$51 due to a student missionary last summer, the Presbytery resolved to cite said congregations and their Sessions to next meeting to answer respecting the claim.—ROBT. MOODIE, Pres. Clerk.

NOTES FROM QUEENSVILLE AND INDUCTION OF REV. DR. FRASER.

"MOTHER, shall we see in heaven?" was the touching question of a blind girl. "Yes, dear; we shall see in heaven. There shall be no night there."

ALWAYS speak kindly and politely to servants and work-people. If you want them to do anything for you, ask, and not order them. They will respect and love you, and be much more willing to wait upon you if you do so.

J. J. BORRIE & CO.,
Commission Merchants
 AND
GENERAL AGENTS,
MONTREAL.

Associate House in Liverpool, Eng.,
J. H. Borrie & Co.

To Millers and Dealers in
FARM AND DAIRY PRODUCE
 we offer special selling advantages.

Agencies and Correspondence respectfully solicited.

Samples of our IMPORTED TEAS furnished on application.

THE NATIONAL INVESTMENT CO. OF CANADA, (Limited),
Equity Chambers, Corner Adelaide and Victoria Streets

LEND MONEY ON REAL ESTATE
 and
 Purchase Existing Mortgages.

Borrowers may pay off principal by instalments as desired.

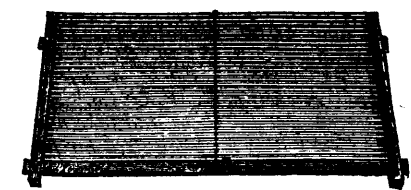
LOWEST RATES OF INTEREST.

NO COMMISSION.
JOHN STARK, WM. ALEXANDER,
Manager. President

1879. **SPRING.** 1879.
London Furniture Co.,
149 Yonge Street, Toronto,

Beg to inform the public that they have on hand a new and full assortment of CHOICE FURNITURE, and all kinds of CARPETS, which will be sold at lowest living rates. And would invite all requiring goods in either of those lines, in large or small quantities, to call and inspect their stock and prices ere purchasing elsewhere.

They also manufacture and keep on hand the
IMPERIAL NOISELESS SPRING BED.



SET UP!



Packed for Shipment, 6 ft. by 8 in. square.

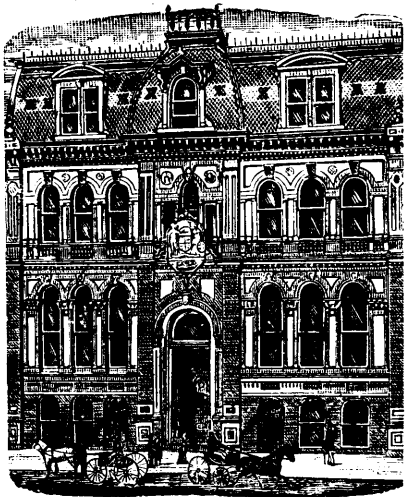
CANCER CURE.
 Cancers, Tumors, Ulcers, Scrofula, &c., successfully treated. Cures guaranteed without hurt or use of the knife.

For positive evidence of permanent cures, references, &c., call on, or address,
W. L. SMITH, M.D.,
 CANCER INFIRMARY, 140—
 Office, 150—King St. East, near H. & N. W. R. Station, HAMILTON, ONT.
 Consultations free.

PILES cured promptly and effectually by using the **MEDICAL PILE REMEDY.** Price \$1. Sent by mail to any part of the Dominion. **HUGH MILLEB & CO., Toronto.**

AGENTS, READ THIS.
 We will pay Agents a Salary of \$100 per month and expenses, or allow a large commission to sell our new and wonderful inventions. WE MEAN WHAT WE SAY. Sample free. Address,
SHERMAN & CO., Marshall, Mich.

THE
English & Scottish Investment Co.
 OF CANADA (LIMITED).
 Capital £500,000 Stg. Head Office, Edinburgh.



Offices:—The Queen City Insurance Co's Buildings, 24 Church Street, Toronto.

The transaction of the Company's business in Canada is entrusted to an Advising Board and a General Manager. The Board consists of:

The Hon. THOS. N. GIBBS, M. P., Chairman.
 WM. H. HOWLAND, Esq. (W. P. Howland & Co.)
 FRED'K WYLD, Esq., (Wyld & Darling Bros.)

General Manager. - Hon. JAS. PATTON, Q.C.

Bankers { THE UNION BANK OF SCOTLAND.
 THE HALIFAX & HUDDERSFIELD
 UNION BANKING CO.
 THE STANDARD BANK OF CANADA.

Solicitors - Messrs. EWART & DAVIDSON.

The Company Loan on Improved Farms, and Productive Property in Cities and Towns, and in a few Incorporated Villages; also on Church property. Loans are for periods of Five, Six and Seven Years, (renewable, at trifling expense, when Interest paid punctually), with privileges as to payment of Interest half-yearly or yearly, and the principal either at the end of the term or by yearly instalments, or in sums of \$200 and upwards, in even hundreds, or on giving notice to pay off the whole at any time—the rate of interest ranging from 8 to 8½ and 9 per cent., according to the privileges granted, and as required by other Companies affording similar facilities.

Borrowers have the option of selecting any one of the five following modes of payment, viz:—

- A.) Loans for 5 years at 8 per cent.
 - (1) Interest payable half-yearly on 1st June and December. After 3 years, payment of principal on any 1st December, on 6 months notice.
- B.)—Loans for 6 years at 8½ per cent.
 - (2) Interest half-yearly on 1st June and December. After 3 years, Principal on any 1st June and December, on 3 months' notice; or
 - (3) Interest half-yearly as above, or yearly on 1st December, and Principal by 6 annual instalments.
- C.)—Loans for 7 years at 9 per cent.
 - (4) Interest half-yearly as above, or yearly on 1st December. After 3 years, principal payable at any time, or in sums of \$200 and upwards in even hundreds, on one month's notice; or
 - Interest half-yearly as above, or yearly on 1st December, with Principal in 7 annual instalments, and privilege of paying off the whole, on any 1st December, on 1 month's notice.

The Company purchase first-class Mortgages, provided they afford the proper margin of security; also Government, Municipal, and other Debentures.

The Legal Charges and Valuation Fees are in accordance with a fixed and reasonable Tariff.

THE GUELPH SEWING MACHINE Co.



Centennial Medal.

Invite inspection, and a trial of their OSBORN A Stand Machine, or OSBORN B Hand Shuttle Machine, awarded International and Canadian Medals and Diplomas, at Centennial Exhibition, 1876; Medal and Diploma, Sydney, New South Wales, 1877; first prize at Ottawa and Mount Forest Exhibitions, 1877.

Present improvements give them advantages and facilities for doing every description of work unequalled by any.

Also LAWN MOWERS warranted superior to any.

Every Machine warranted. All made of the best materials.

WILKIE & OSBORN,
 Manufacturers, Guelph, Ont.

CATARRH.

Hear what the Rev. W. Tindall says about Littlefield's Constitutional Catarrh Remedy.

CERTIFICATE.

T. J. B. HARDING, Esq., Brockville, Ont.:
 I was afflicted in my head for years before I suspected it to be Catarrh. In reading in your circular I saw my case described in many particulars. The inward "drop" from the head had become very disagreeable, and a choking sensation often prevented me from lying long, I would feel like smothering, and be compelled to sit up in bed. My health and spirits were seriously effected. When your agent came to Walkerton in August, 1876, I secured three bottles. Before I had used a quarter of the contents of one bottle I found decided relief, and when I had used two bottles and a third, I quit taking it, feeling quite cured of that ailment, and have not used any since, until of late I have taken some for a cold in my head. Yours truly, W. TINDALL, Methodist Minister, Port Elgin, Aug. 24th, 1878.

Ask for Littlefield's Constitutional Catarrh Remedy, and take no other. For sale by all druggists.

Send stamp for treatise on Catarrh to J. B. HARDING, Dominion Agent, Brockville, Ont.

THE RICHELIEU RENAL MINERAL SPRING WATER.
 NATURE'S SPECIFIC REMEDY.

The subscriber, after thoroughly testing the curative properties of this valuable Mineral Water, has purchased the Spring and confidently recommends its use to those suffering from the following complaints: Bright's Disease, Albuminaria, Hemorrhage of the Kidneys, Diabetes, Dropsy, Inflammation of the Kidneys, Stoppage of Urine, Gouty Swellings, Calculus or Stone in the Bladder, Inflammation of the Bladder. Burning Sensation, with sharp pains when Voiding Urine, Dyspepsia, Indigestion, etc., etc.

Pamphlets on application.
 J. A. HARTE, DRUGGIST,
 400 Notre Dame Street, Montreal.



Dr. Cularier's Specific, or French Remedy, for Nervous Debility, etc.,

Attended with any of the following symptoms:—Deranged Digestion; Loss of Appetite; Inflammation of the Kidneys; Failure of Voice; Affections of the Eyes; Loss of Memory; Sudden Flushings of Heat and Blushings; Aversion to Society. Clergymen, Physicians, Lawyers, Students, and persons whose pursuits involve great MENTAL ACTIVITY, will find this preparation most valuable. Price \$1; Six Packets for \$5. Address,

JOS. DAVIDS & CO., Chemists, Toronto.
 (Sole Agents for the above preparation.)

READER! BEFORE BUYING A PIANO OR ORGAN

Do not fail to send for my latest 20-page Illustrated Newspaper with much valuable information FREE! NEW PIANOS, \$125, \$135, and upwards. NEW ORGANS, \$65 to \$440. BE SURE to write me before buying elsewhere. BEWARE OF IMITATORS. Address DANIEL F. BEATTY, Washington, N.J.

TO MINISTERS.

Marriage Certificates

NEATLY PRINTED ON

FINE PAPER, IN BLUE, GOLD & CARMINE

Mailed to any address, postage prepaid, at 50 cents PER DOZEN; or TWENTY-FIVE for \$1.00.

ALSO

MARRIAGE REGISTERS,
 25 CENTS.

BAPTISMAL REGISTERS,
 75 CENTS.

COMMUNION ROLLS,
 ETC., ETC., ETC.

C. BLACKETT ROBINSON,
 5 Jordan St., Toronto.

USE A BINDER.

Subscribers wishing to keep their copies of THE PRESBYTERIAN in good condition, and have them at hand for reference, should use a binder. We can send by mail,

A Strong Plain Binder for 75 Cts.,
 POSTAGE PRE-PAID.

These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufacture. The papers can be placed in the binder week by week, thus keeping the file complete. Address,

OFFICE OF THE PRESBYTERIAN,
 Jordan Street, Toronto.

THE BELL ORGAN.

THE BEST IN THE WORLD.
 LARGEST ORGAN MANUFACTORY IN THE BRITISH EMPIRE.



received Silver Medal and Diploma Provincial, 1871.
 " " Centennial, 1876.
 " Internat'l " " Sydney, Aus., 1878.
 Silver Medal and Diploma, Toronto, 1878.

OVER ALL THE LEADING CANADIAN AND AMERICAN MAKERS.

For Catalogues, address
W. BELL & Co.,
 Guelph, Ontario.

CHEAP SERIES OF LECTURES.

JUST PUBLISHED

FIVE LECTURES BY

REV. JOS. COOK.

48 pp., PRICE 20 CENTS.

Being the first five of the current course of Monday Lectures, now being delivered in Tremont Temple Boston, as follows:

- I.—UNEXPLORED REMAINDERS IN CONSCIENCE.
- II.—SOLAR SELF CULTURE.
- III.—PHYSICAL TANGIBLENESS OF THE MORAL LAW.
- IV.—MATTHEW ARNOLD'S VIEWS OF CONSCIENCE.
- V.—ORGANIC INSTINCTS IN CONSCIENCE.

Copies mailed to any address on receipt of price.

SECOND FIVE LECTURES

48 pp., PRICE 20c

- VII.—THE FIRST CAUSE AS PERSONAL
- VIII.—IS CONSCIENCE INFALLIBLE?
- IX.—CONSCIENCE AS THE FOUNDATION OF THE RELIGION OF SCIENCE.
- X.—THE LAUGHTER OF THE SOUL AT ITSELF.
- XI.—SHAKESPEARE ON CONSCIENCE.
- XII.—MAUDSLEY ON HEREDITARY DE SCENT.

Copies mailed to any address on receipt of price.

THIRD FIVE LECTURES.

48 pp., PRICE 20c.

- XIII.—MAUDSLEY ON HEREDITARY DE SCENT.—Continued.
- XIV.—NECESSARY BELIEFS INHERENT IN THE PLAN OF THE SOUL.
- XV.—DARWIN'S THEORY OF PANGENESIS, OR, HEREDITARY DE SCENT.
- XVI.—DARWIN ON THE ORIGIN OF CONSCIENCE.
- XVII.—HERBERT SPENCER ON HEREDITARY DESCENT.
- XVIII.—MARRIAGE AND HEREDITARY DE SCENT.—1.
- XIX.—MARRIAGE AND HEREDITARY DE SCENT.—2.

Copies mailed to any address on receipt of price.

The three pamphlets containing the above most interesting lectures—144 pp.—will be mailed, postage prepaid, on receipt of Fifty Cents.

C. BLACKETT ROBINSON,
 5 Jordan Street, Toronto.

GENERAL ASSEMBLY.

TRAVELLING ARRANGEMENTS.

The following railways will give return tickets to delegates to the General Assembly for ONE AND A THIRD FARE, good for going to Ottawa from fifth to fifteenth, and for return to the twenty-eighth June, on presentation of certificates, viz.: Grand Trunk, Great Western, Canada Central, St. Lawrence and Ottawa, Quebec Montreal Ottawa and Occidental, Montreal and Ottawa Division, and the Midland.

The Richelieu and Ontario Navigation Company will give reduced fares as usual. Commissioners who have not received certificates should communicate at once with the undersigned.

Toronto, 28th May, 1879.

THE AGES BEFORE MOSES.

A SERIES OF LECTURES ON THE BOOK OF GENESIS, BY JOHN MUNRO GIBSON, D.D.

"A work of great originality and fairness, commending itself at once to the reason and common sense of well informed readers. It would be hard to find in the same compass anything more reasonable as to its matter, more attractive as to its style, and more satisfactory as to an argument."—THE INTERIOR.

12mo., cloth, price \$1.25. May be obtained of Hart & Rawlinson, Toronto; Dawson Bros.; or will be sent by mail postpaid on receipt of the price by the publishers, ANSON D. F. RANDOLPH & CO., 900 Broadway, New York.

NOW READY,

THE Canadian Conveyancer

HANDY BOOK OF PROPERTY LAW.

New and improved Edition, carefully revised and corrected to the present time (the original matter by J. E. ROSE, Esq., Barrister-at-Law), with an entirely new selection of Precedents and a copious Index.

Price, full-bound, Two Dollars.

Sent free to any part of the Dominion on receipt of price.

J. RORDANS & CO.,

LAW BOOKSELLERS AND STATIONERS, 88 King Street East, Toronto.

TO THE PUBLIC.

C. M. WINTERCORBYN, Esq., 61 King St. East, Toronto. Dear Sir,—In reply to your request as to the condition of my hair, after using your preparation I would say the effect on my head has been most astonishing. In December last my hair began falling out in large quantities, I was induced by a friend of mine to use your preparation, and for some time was very much discouraged as my hair continued to come out, but as you assured me that was its natural action to clear away the weak hair which would be supplanted by a strong and vigorous crop, which I am happy to state was the result. I am confident that I owe you for the blessing of as good a head of hair as any man in the city at the present time, and cheerfully pen these few lines if it may induce others to place themselves under your treatment. Yours very truly, H. W. HUTTON, (of H. W. Hutton & Co.) 132 Church Street. Toronto, May 20th, 1879.

NEW CARPETS.

JOHN KAY

HAVING PASSED HIS

Spring Importations

OF

CARPETS

Before the Imposition of Increased Duties is in a position to offer his Customers

NEW CARPETS

AT LOW PRICES.

A successful business of over thirty years has enabled him to secure the exclusive control of the

BEST CARPETS

imported into Canada,—of which he holds the LARGEST STOCK in the Dominion. Inspection invited.

(Best seasoned Oilcloths and Linoleum).

JOHN KAY, TORONTO.

THE NEW DOMINION, 3 MONTHS ON TRIAL FOR 25 CENTS.

A large 8-page, 40-column weekly family paper. The cheapest and best serial ever yet published. Address S. FRANK WILSON, 13 Victoria St., Toronto, Ont., Canada.

BRODIE & HARVIE'S

Self-raising Flour,

Self-raising Graham Flour,

Self-raising Buckwheat Flour,

Self-raising Cornmeal.

Requiring no yeast, baking powder, or salt, and is always ready for use when wet. Manufactured by

ANDERSON & CO.,

91 CHURCH ST., TORONTO.

P.O. Box 1, 122.

SPRING, 1879

A Large and Select Stock in every department. All goods sold on their merit. No misrepresentation allowed. Usual Liberal Terms to Ministers and Students.

R. F. HUNTER,

Merchant Tailor and General Outfitter,

Cor. King and Church Sts., TORONTO.

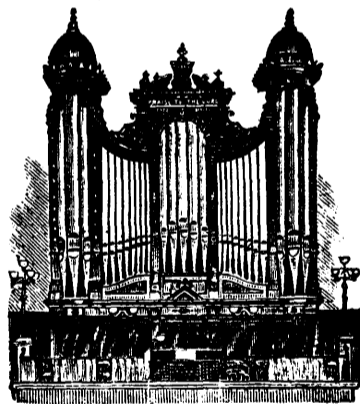
S. R. WARREN & SON,

CHURCH

ORGAN BUILDERS,

(LATE OF MONTREAL.)

Builders of the Organs in St. Andrew's and the Erskine Churches, Montreal; St. Andrew's (new and old), Toronto; The "Metropolitan" and St. James' Cathedral, Toronto, and all the largest Instruments in the Dominion.



Their premises are the most complete and extensive to be found on this Continent, and having abundant facilities as well as an experience extending over forty years, they are in a position to warrant the highest attainable standard of excellence, and can offer the widest range of prices and most favourable terms.

Churches requiring Organs are respectfully requested to correspond with us.

FACTORY AND WAREROOMS,

Corner Ontario and Wellesley Streets, TORONTO, ONT.

EAR DISEASES!

Dr. C. E. Shoemaker's Book on Deafness and Diseases of the Ear and CATARRH their proper treatment, especially Running Ear. How to get immediate relief from all annoyances of these diseases, and a sure, harmless and permanent cure. A book every family should have. Sent free to all. Address Dr. C. E. SHOEMAKER, Aural Surgeon, Reading, Pa., or his Agents, LYMAN BROS. & CO., Druggists, Toronto, who sell his preparations.

KANSAS FARMS AND FREE HOMES.

HOW TO GET THEM in the best part of the state. 6,000,000 acres for sale. For free copy of "Kansas Pacific Home-stand," address Land Commissioner, Salina, Kansas.

SCHOLARSHIPS IN KNOX COLLEGE.

SESSION 1879-80.

Scholarships connected with Closing Examinations same as last year.

SMITH SCHOLARSHIP.

(#50): Essay on "The Love of God as Revealed in the Old Testament Scriptures".

CLARK PRIZES.

For Old Testament Hebrew and New Testament Greek, as last year.

That the Calendar may be more complete, its publication is delayed till after the General Assembly. Students desiring copies will please send address to Rev. Dr. Reid, Toronto.

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.

PRESBYTERIAN

PRINTING

AND

PUBLISHING HOUSE,

5 JORDAN STREET,

TORONTO, ONT.

NEW TYPES

AND

NEW PRESSES

Attention is invited to the superior facilities possessed by the undersigned for the expeditious filling of orders for

BOOK

PAMPHLET

& MUSIC

PRINTING

AT FAIR PRICES,

and in the

Best Style of the Art.

Call on, or address,

C. BLACKETT ROBINSON.

PURE COCOA. ROWNTREE'S Prize Medal ROCK COCOA.

As this article contains no admixture of Farina, care must be taken not to put too large a quantity into the cup.

NOTE. Beware of inferior makes, sometimes substituted for the sake of larger profits.

UNION DURHAM CORN FLOUR.

The Question of Spoons.

When the Government introduced the protective tariff they did so on the principle that "THEY WOULD EITHER MAKE A SPOON OR SPOIL A HORN." The great authorities in Parliament and in the press have not yet decided which result will happen, and some consider it doubtful if it shall ever be unanimously decided. Of more importance, however, to the families of our people—when gathered at their breakfast table quaffing their tea and coffee—of uncertain price—to know that the CELEBRATED NICKELITE SILVER SPOONS are still within their reach. The Government laid their hands fearlessly upon the clothing we wear, the food we eat, and the fuel we consume; they taxed by the dollar and by the pound, ad valorem and specific, but "woodman spare that tree," they spared the Nickelite Spoons, by just leaving them among the revenue tariff lists.

These celebrated Sheffield spoons and forks are the result of years of labour, experience and capital. They require, to produce them, heavy and expensive machinery, and they require the world for a market. They are adapted to all climates, from the extreme North to the Sunny South, they stand HARD usage or SOFT, and anyone with a rag and a bit of chalk can make them shine like silver. The prices, too, are cheaper than ever. Tea Spoons, 90c., \$1.50, and \$2.00 per dozen; Dessert Spoons or Forks, \$3.00, \$4.50, and \$6.00 per dozen; Table Spoons or Forks, \$4.00, \$5.50, and \$7.00 per dozen. Each article is stamped "Nickelite, R. W. & Co." Ask your storekeeper for them and take none other. Every article guaranteed for five years.

Don't waste your savings on cheap trash, but buy a set of these useful goods, and you will never regret it. To be had of all dealers in the Dominion. Manufacturers, R. WILKES & CO., Beaver Works, Sheffield. Wholesale Agents for Canada, R. WILKES, Toronto and Montreal.

BUCKETE BELL FOUNDRY.

Established in 1837. Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimneys, etc. Fully Warranted. Illustrated Catalogue sent Free. VANUZEN & TIFT, 102 and 104 East Second St., Cincinnati, O.

MENEELY & COMPANY, BELL FOUNDERS, WEST TROY, N.Y. Fifty years established. Church Bells and Chimes. Academy, Factory Bells, etc. Improved Patent Mountings. Catalogues free. No agencies.

MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N.Y., Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free.

MC SHANE BELL FOUNDRY manufacture those celebrated Bells for CHURCHES, ACADEMIES, etc. Price List and Circulars sent free. HENRY MC SHANE & CO., Baltimore, Md.