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CANADA PRESBYTERIAN

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NOTES OF THE WEEK.

ALL communications to the Clerk of the Presbytery of Quebec must in future be addressed to the Rev. F. M. Dewey, Richmond, P. Q.

A "NORTH YORK Ministerial Association" has been organized with the following officers. President, Rev. S. P. Rose; Vice-President, Rev. Walter Amos; Sec.-Treas., Rev. W. Frizzell.

THE Czar of Russia has been asked to take measures to repress the alarming growth of dissenters in the south of Russia. The request of the Stundists for permission to hold a congress of 150 delegates will be, it is thought, refused.

AT the last meeting of the Presbytery of Quebec Rev. Mr. Tully was appointed Convener of Home Mission Committee in place of Rev. Mr. Lindsay, resigned. All communications in this connection to be addressed to Rev. A. F. Tully, Sherbrooke, P. Q.

THE French minister of the Interior in a published letter, very sharply reproves the Bishop of Grenoble for misrepresenting the government and encouraging disobedience to laws by a pastoral, wherein he declared that the government is hostile to religion and that the laws are not sanctioned by the Church and are not binding.

THE Scottish Reformation Society thinks that the outlook in Scotland is very dark. In its annual report it says: "It shall be written for generations to come that one of the darkest years which Scotland has ever passed through has been the year when her reformation from Popery was formally reversed by the re-establishment of the old Popish hierarchy in her land."

THE "N.P." can't be held as a great boon by the people of Nova Scotia if the following from an intelligent and respected correspondent can be taken as an index to the general feelings of the inhabitants: "When the term for which I have paid expires, discontinue the paper, as by that time the 'N. P.' will have reduced us so that we will not want even the CANADA PRESBYTERIAN."

THE Ontario Mutual Life Insurance Co., of Waterloo (whose annual report appeared in last week's issue) last year issued 390 policies, amounting to \$416,150. The death claims amounted to only \$5,500. The net

assets amount to \$118,727.07, being an increase of \$29,890.35, and the gross assets are \$142,619.31, showing an increase of \$32,409.85. After meeting all current liabilities there is a surplus of \$29,149.91 to the credit of policy holders. The company is carefully managed and merits the confidence of the public.

The Halifax "Witness" of a recent date had the following: "Our estimable friend Rev. Joseph Elliott has received and accepted a call to Cambridge in the Presbytery of Lindsay, Ontario. The congregation of Cannington will have as their pastor one of the most accomplished scholars, one of the most mature theologians, one of the best expositors of Scripture in the Dominion." Our friends are certainly to be congratulated on having secured as pastor a gentleman who is truthfully entitled to such high encomiums.

SOME very troublesome questions come up frequently before the missionaries in foreign lands. The Presbytery of Sealkote, India, recently discussed the question of what should be done with converted natives having more than one wife. Shall a convert be compelled to put away a woman he has always supposed to be his lawful wife, sever a tender chord, and bring ruin upon the woman? The Presbytery decided that "while it is clear that such persons are not eligible to office, yet, in the opinion of the Presbytery there is nothing in the Bible to prevent their reception into church membership."

THE London "Christian Signal" says: "One of the most gratifying signs of the times is the rapid increase of coffee taverns—public houses without the drink. There are more than 2,000 of these establishments now open in Great Britain, and almost every week witnesses additions to the number. This is a form of temperance effort which seems likely to produce very remarkable results. The publicans are recognizing its power, and in order to neutralize its effect they are proposing to supply non-intoxicating beverages—tea, cocoa, coffee, etc. If temperance men are wise they will render all the support in their power to this movement.

COLPORTEURS in Austria must have special permission from the government to sell Bibles, and this permission allows them simply to take subscriptions. In some provinces this restriction has been so interpreted that the colporteur could deliver the ordered Scriptures at once. In Bohemia, however, the law is now so rigidly enforced that the colporteurs of the Bible Society (B. and F.) are forbidden delivering the ordered books. They can simply send the subscriptions to the Bible-store in Prague, and the store must fill the order by mail. The postage on a Testament worth ten cents is nine cents. In spite of these difficulties more than a hundred Bohemian families supply themselves with God's word every week. If colporteurs could sell, they could easily dispose of four times as many copies.

THE Rev. Dr. Crosby, of New York, who is announced to preach the anniversary sermons of the Central Presbyterian Church, Toronto, on Sabbath, 11th inst., will deliver a lecture on the occasion of his visit, on "Temperance Reform," in Shaftesbury Hall, with Vice-Chancellor Black as Chairman. We doubt not there will be a universal desire to hear this distinguished minister upon one of the most vital questions

of the day. Dr. Crosby is known to hold peculiar views upon the temperance question; but while differing conscientiously from many of his brethren upon the principles of the Abstinence question, he goes hand in hand with them in practical measures against intemperance. The temperance people claim him as one of themselves, and well may this be done in view of the work which Dr. Crosby has done in the way of shutting up the miserable liquor dens and saloons of New York city.

THE Institution Ethnographique of Paris have recently shown their recognition of the ethnological investigations of the Rev. Professor Campbell, M.A., of the Presbyterian College, Montreal, by appointing him their representative in that city. This Institution embraces the Ethnographic, Oriental, American, Japanese, and Indo-Chinese Societies of Paris, and includes among its members the most distinguished scholars in the departments of ethnology and philology throughout the world. Its members are found in all parts of the globe from Finland to New Caledonia, and from Brazil to Cochin China; and its representatives or délégués, like Professor Campbell, who are authorized to grant letters of introduction in its name, are veritable ambassadors of Science. Among its four hundred and more members are embraced such men as Leon de Rosny, Lenormant, Birch, Rawlinson, Lubbock, Whitney, Bancroft, etc. Professor Campbell is the sole representative of the Institution in Canada; and we offer him hearty congratulations on the well deserved distinction.

THE revival in Guelph seems in volume and intensity to excel the similar movements in Brantford and Chatham. Of course it is natural to expect that the "billow of mercy," as the Guelph newspapers call it, will increase as it rolls on. It is not confined to the city; for, not to speak of the influence exerted on the immediate neighbourhood, a raid was made a week or two ago as far as Berlin, which town was unexpectedly entered by a band of 150 persons from Guelph, very plainly telling their errand by enthusiastically engaging in the singing of hymns. The Berlin people thought they were crazy, but by and by a large number joined them in their religious services at the appointed place and "many who had come to mock remained to pray." We rather like that expression, "billow of mercy" used by the Guelph press. We hope it will be abundantly verified. There are really some signs of substantial and permanent good being effected. We doubt not that the audience would be very much impressed by beholding a noted comedian standing before them on the platform, clothed and in his right mind, and speaking for Jesus. Perhaps no less surprised would they be when they witnessed the humble confession of a celebrated gambler and swearer who had been brought under the power of the truth. And probably their astonishment would be still more increased when a fashionable young lady appeared on the platform and tearfully related her past and her present—her experience of sin and her finding of salvation. One convert in confessing his many sins, mentioned among them his self-righteousness. This is "not after the manner of men;" this is "the finger of God." From some very brief epitomes that we have seen of Mr. Hammond's addresses, we are inclined to think that he preaches the gospel; and whatever it may be that attracts the crowds, if the gospel is preached we expect good results.

OUR CONTRIBUTORS.

ROMANISM: EFFECTS UPON ITS ADHERENTS INTELLECTUALLY AND NATIONALLY.

BY REV. JOHN DUNBAR, DUNBAR, N.B.

All past history shows us, and all present observation assures us, that the religion of a people must ever naturally and necessarily exercise a mighty influence over the character and condition of all who profess it. We wonder not at this when we consider that religious impressions are the earliest and the deepest we receive and the strongest and most sacred we retain, inasmuch as they reach out into all that we intermingle with here, as well as reach onward into all that we anticipate hereafter. In this respect it matters but comparatively little whether that religion be true or false, heathen or Christian, or a mixture of both; its place in the mind and its power over the man is ever keeping with his conception of it, his confidence in it, and his consecration to it. It also holds no less uniformly and universally true, that the character of the devotee ever becomes assimilated more or less manifestly to his conception of the nature of the deity whom he adores; so that from the character of the devotee we may readily infer his ideal of his deity, for, "like deity, like devotee," is a maxim world-wide and weighty and not easily gainsayed.

If we look for a little at the intellectual aspect of the matter, we will ever see how markedly the different kinds of religion produce their kindred effects. Compare for instance the ancient idolaters of Greece and Rome with those of India and Persia, and mark their manifest intellectual diversities. The same thing is seen when we compare the Hindoo with the Mahometan, or the Mahometan with the Christian, though living in the same land and subject to the same laws; and if we compare the Romanist with the Protestant we see the same causes at work, and the same consequences follow. Well do I yet remember, as if but the other day, though a full quarter century has since intervened, when as a student for the time in one of our provincial towns, where the Catholic church and the Protestant being near to each other, and the services of both often terminating at the same time, the congregations met and mingled and moved on for some distance together, that the intellectual stamp of their countenances was such as to make easily discernible to me as to others to which congregation they respectively belonged. But not to limit the view either to local position or to individual observation, it cannot be denied that, be it where it may, when we pass from a community wholly Catholic to a community wholly Protestant, we seem almost to have exchanged one race of our humanity for another. But further, if we take a cursory glance at the comparative amount and merit of Catholic and Protestant literature, and see what intellect in each produces and provides for intellect, it will ever be found that in the former there is a narrow range, a cunning caution and an imperious dogmatism in keeping with their system, presenting a strong striking contrast to the breadth of thought, the freedom of conception, and the luminous and logical deductions of the other. Look for a moment at our own Dominion. While in it hitherto and from necessity, there has been seen more of the manual than the mental, more of the product of the plough than of the pen, yet of the little home literature we have, how much, or rather how little, is the product of the Romanist pen. And when we compare the intellectual status of the Romanist population of the Province of Quebec where Popery is, if not most pure, at least most powerful, with that of the Protestant population in the adjoining provinces east or west of them, or their American neighbours south of them, how marked and melancholy the difference—a difference in defect, showing in the former a pitiable and painful lack, alike of manly vigour and mental power. And while we can as yet boast of but few who in intellectual stature and culture stand out and up over their fellows, yet we have at least a Dawson and a Wilson—and whom have they? But should we cast our eyes over the ocean and scan the literati and literature of the mother isles of the sea, how many amid the glorious galaxy of lordly intellects, and how much of the learned literature found there, in proportion to population, belong to the adherents of the Church of Rome? True, they may point you to a Lingard, a Butler, and a Wiseman, but beyond these

can they point to any who, either by nature or by culture, either by eminent scholarship, gigantic intellect or original research, have commanded any large share of the public attention? Look too, alike at the system as well as the substance of their education. Compare for instance the teaching as well as the text-books of Maynooth and all her collegiate circle of satellites with the teaching and the text-books of Protestant universities, and one would stand amazed at the immeasurable intellectual superiority of the latter over the former, while each is found yielding fruit after its kind.

Cross the channel to France, and while the Romanist may, in divinity proudly point to Massillon and Bossuet, and while each revels at will in the blaze of a brilliant genius, yet few would be led to say that either their intellect was powerful or their orations profound; or do they point to Pascal or Quesnel, these were far from being true sons of the Church, for while the former lashed it with his sarcastic satire, the latter strenuously combated many of its unscriptural and imperious dogmas. Do they point, in philosophy, to De Cartes? it will be found that his adherence to the Church was more nominal than real, more servile than sacred. Do they point in science to La Place, or in literature to Voltaire and Rousseau? yet amid the fame of the former and the celebrity of the latter it is not too much to say that these, with their confederates, with hardly an exception, were infidels.

But what is said of them intellectually—and the illustrations might have been greatly extended—is no less true of them nationally, for it is a matter of history that throughout the Christian world, in the present as in the past, whatever progress has been made in intelligence, in liberty, in wealth and the arts of life, has not been made by or because of the Church of Rome, but in despite, and often in defiance, of her; and in whatever country we may travel or in whatever community we may sojourn, this progress has everywhere been, the rather, in the inverse proportion to her power. If we compare nations with what they once were, we see in the downfall and degradation of Spain—once the first among monarchies—a sample of how some of the loveliest and wealthiest provinces of Europe, have under Romish rule, been sunk into comparative poverty, political servility, and all but intellectual inanity; while such a country as Holland, in spite of her many disadvantages, has risen to position and power, such as is seldom reached by any commonwealth so circumscribed. Or if we look at Italy away in the fair fertile south, at one time first in warfare, in wealth, and in world-wide renown, but now, long alike the seat and the slave of Romish power, and compare with it Scotland away in the bleak and barren north—what it was under Popish serfdom and what it now is under Protestant liberty—compare their respective countries, their capitals and their communities, and we will see there too how Protestant countries once proverbial for sterility and barbarism have been by intelligence and enterprise transformed into luxuriant gardens and fertile fields, and can now present, out of these once barbarians, a long and deservedly honoured list of heroes and statesmen, poets and philosophers. But if we compare even one part of a country with another, the same truth stands out in all its sad significance. Pass from a Popish county to a Protestant one in Ireland, from one such canton to another in Switzerland, or from one such principality in Germany to another, and the contrast is at once self-evident and significant. Or if we again cross the ocean and see how far the United States have left behind in intelligence and enterprise the no less favoured countries of Mexico, Peru, and Brazil, we are forced to the same conclusion. Or if we come to our own home, where in it is found the intelligence, the energy and the enterprise of our country? certainly, with but few exceptions, not among the Romanists. And if we take a glance at our neighbouring province, which is peculiarly though unfortunately for them their own, we will meet there on every hand the dark and degrading contrast, and this is the more marked in proportion as they fail to meet with and mingle with their more favoured Protestant fellowmen. What is found in Romish countries is equally seen in settlements or communities, vividly recalling to mind an instance in which I and a friend were travelling by our own conveyance through one of the most fertile regions of our western province, when, as we journeyed, we came upon a continuation of farms, the soil evidently as good as the fertile fields we had so lately passed, yet the houses and fences were so

poor and dilapidated, and the fields and their products in such full keeping therewith, as to excite a mutual wonder which all our conjectures could not dispel, until as we drove along we sighted in the near distance a Romish church, which at once solved and settled the otherwise insoluble mystery. All these things taken together point without a doubt to a powerful and permeating something in the essence and operations of Romanism at once detrimental and destructive to man's higher development, alike intellectually and nationally.

I cannot wipe my pen without noticing with scornful indignation the consummate impudence of Archbishop Lynch, who was so unmannerly as to intrude himself on the privacy of the Marquis of Lorne and his royal lady while visiting the Falls as best they could, *incog.*, and still more his egotistical and presumptuous impertinence in asking them to visit the nunnery close by; but thus we see everything after its kind.

A FAREWELL CHARGE.

BY REV. JOSEPH ELLIOTT, CANNINGTON.

In immediate connection with the charge we are about to consider, Moses said unto all Israel, "I am 120 years old this day; I can no more go out and come in; also the Lord hath said unto me, thou shalt not go over this Jordan."

On the anniversary of his birthday, in the land of Moab near to the river Jordan, in the vicinity of Mount Nebo where he was about to die—looking back to an earthly pilgrimage of 120 years, upward to the eternal God "as seeing Him who is invisible," and onward to life everlasting, he addressed to the people this farewell charge "choose life." (Deut. xxx. 19.)

The opinion has been advanced by some that the doctrine of a future life is not taught in the Pentateuch. But surely, without referring to any other parts of the writings of Moses, that opinion is sufficiently opposed by his farewell charge—which clearly proves that he believed in a higher life than merely natural life on earth, a life to be perpetuated beyond this state of existence. When he said "Choose life," he could not possibly mean natural life on earth. That life they had, previous to any possibility of choice of their own. Or, can we suppose that when he said "choose life," he was calling on them to choose whether they would go up with him to Mount Nebo and die, or remain yet longer on earth? And, assured as they all were that man is mortal, we cannot suppose that he called on them to choose whether they would continue to live without tasting of death.

The life he called on the people to choose was the life he himself had chosen long before the 40 years' journey in the wilderness.

When he was a young man, in the palace of Pharaoh, surrounded by the splendors of the Egyptian court, and a recognized member—by adoption—of the Royal family; then it was that "by faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward."

When Moses said "choose life," he evidently felt that man must be of a co-operative spirit if he would be saved; that it is necessary to choose life if we would have it. What the poet Cowper wrote respecting the cross of Christ, may be said of the farewell charge of Moses, "No mockery meets you, no deception there," but with equal appropriateness it may be added, *no thralldom meets you, no compulsion there.* All the heavenly host were originally placed—holy and happy—in a sphere of moral freedom; but, part of their number abusing that freedom, "kept not their first estate." Our first parents whom God created in His own image—pure and happy—occupied in Eden a sphere of moral freedom "sufficient to have stood, though free to fall;" and, from the very dawn of the revelation of the purposes of Divine mercy, the ways of the Lord have fully recognized the freedom of the human soul. Led by the Spirit, Moses said "choose life;" Joshua said, "choose ye this day whom ye will serve;" Paul said, "we beseech you in Christ's stead, be ye reconciled to God." The "Eternal Godhead" ever recognises the free agency of man. The Father says, "Why will ye die?" The Son says, "ye will not come unto me that ye might have life." The Spirit says, "To-day,

If ye will hear His voice, harden not your hearts." It is not more true that the saved are "saved by grace," than that God our Saviour makes them "willing in the day of His power." True conversion involves a change of thought, feeling and *choice*. Whilst "salvation belongeth to the Lord," if we would have it we must "accept the reconciliation" - must "choose life." Not so, as to death, "the second death." A person in a boat under the influence of the current above Niagara Falls would need to make prompt and vigorous efforts if he would escape, but, remaining unthoughtful as to his perilous position would, as certainly as if he had chosen it, meet a sudden death. So a soul, not making in any one way a decided choice, would move to ruin just as certainly as a neglected vessel out at sea would sooner or later strike against rocks, run into quicksands, be swallowed up of the mighty deep, or be dashed against some unfriendly shore.

The farewell charge of Moses was enforced by the consideration that their treatment of it would affect *not themselves only*. "Choose life, that both thou and thy seed may live." As surely as "the attraction of gravitation" is a law of all-pervasive influence throughout the material universe, so certain is it that no planet or star could run out of its right orbit without seriously affecting other worlds of matter; and, as surely as "no man liveth to himself and no man dieth to himself," so certain is it that human character in its progress on earth spreads an influence around it for good or for evil; that "one sinner destroyeth much good," and that a mighty influence for good may be exerted by those who cherish the spirit of Joshua, "As for me and my house, we will serve the Lord."

Over the farewell charge of Moses is uplifted the great doctrine of man's accountability to God. "I call heaven and earth to record that I have set before you life and death, blessing and cursing; therefore choose life." In that mode of dealing with the minds of the people there was true benevolence. Never man spake with such benevolence and compassion as the great Teacher - the Lord from heaven. His faithfulness to souls was as great as his compassion was strong and tender; and his very compassion for souls often prompted him to the utterance of language and the expression of sentiments which, in the first stage of their influence, were calculated not so much to cheer the spirit as to awaken the conscience and to arouse the minds of the persons addressed. True, He delighted to speak of the love of the Father, and to invite sinners to Himself; but he spake also of the accountability of man, proclaiming e.g. to Chorazin and Bethsaida. "It shall be more tolerable for Tyre and Sidon in the day of judgment than for you." The Lord is a God of knowledge, and by Him actions are weighed; having regarded not only to the motives from which they may spring, but to the circumstances favourable or unfavourable, under which they are performed. "Life and immortality," dimly recognized in the days of Moses as the sun behind thick clouds, "is brought to light by the gospel," and "how shall we escape" if amid the light of gospel day, we neglect the great charge "choose life?" For such a choice the way is grandly and graciously clear. The encouragement to choose life is great beyond expression. John iii. 16; x. 10; Rom. vi. 23. Regarding place of abode, occupation in which to engage, and many other matters, there is often much difficulty felt before arriving at any satisfactory conclusion. But, in regard to the charge "choose life," there is no reasonable occasion for hesitation or faltering or delay. It is a matter of "life or death, blessing or cursing." "On reason build resolve—that pillar of true majesty in man—" and "choose life."

To choose life is to choose Christ, 1 John v. 12. He that hath the Son hath life; and he that hath not the Son of God hath not life," John vi. 68. "Lord to whom shall we go? Thou hast the words of eternal life."

CONCERNING A SUSTENTATION FUND.

MR. EDITOR,—In an article in the April number of the "Record," I endeavoured to show the practicability of a sustentation fund for our Church, by stating that a sum of \$10,000 over and above what is now contributed to the supplementing branch of the Home Mission Fund, would be sufficient to provide an equal dividend of at least \$750. As the accuracy of this statement was questioned at the last meeting of the

Synod of Hamilton and London, and statistics of a very different complexion put before the brethren, I wish here to show the data upon which I based the above opinion, so that your readers may judge for themselves in this important matter. We have 42 congregations which give less than \$500 to their ministers, and as it would be needful to draw a limit somewhere, I have taken it for granted that congregations would need to send in at least that sum to the general fund before they would be reckoned on the equal dividend; and surely it is no sanguine expectation to anticipate that all these 42 would be roused to new exertions in order to obtain the advantages of the fund; we have 29 congregations which give \$500 to their ministers, and I estimate that these 29 will send into the fund \$550, on these grounds, first; that they will not then be required to send in so large a contribution to the Home Mission fund, and that they will require to contribute an equitable proportion per member before they reap any benefit from the sustentation fund. We have 12 congregations which pay a stipend ranging from \$530 to \$570, and I estimate them as sending into the fund \$600, a very small increase to result from a new and improved system of finance. We have 64 congregations which pay a stipend of \$600, and I estimate them as sending in \$650 in order to receive back the equal dividend, and I think it will not be reckoned Utopian to expect this advance in many of our congregations, and those who know more of the state of our Church than I do are sanguine enough to believe that many of the above congregations will rise to the amount of the equal dividend rather than prove a burden to the fund. We have 15 congregations which pay a stipend of \$650 and \$3 which pay \$700, and I estimate all of these as sending up to the fund \$700; and here it will be seen that my calculation is modest in the extreme, for without doubt very many who now pay \$700 will come up to the self-sustaining point rather than be a debt or to the fund to the extent of \$50.

Now then for the figures:

42 congregations would receive	\$250	\$10,500
29 " " " "	200	5,800
12 " " " "	150	1,800
64 " " " "	100	6,400
98 " " " "	50	4,900
Total		\$29,400
Deducting the sum contributed to supplement fund in 1877, say		\$18,000
		\$11,400

There remains a sum to be contributed by the Church of \$11,400 or within \$1,400 of the sum named by me in the "Record." That is to say the additional burden upon the Church by this scheme would not, to begin with, be more than \$11,400. In making the above calculation I have in every case deducted the sums received by congregations from the Home Mission Fund, and I have added the amount received from the Temporalities Fund. I deduct the supplements that we may know the true state of the congregations and that I may have the right to deduct the \$18,000 from the amount required to produce the equal dividend, and I add the temporalities because it would be unfair for congregations to be reckoned among the aid-receiving whose minister received a sum of \$400 or \$200 from that fund which really placed him in the self-sustaining list. Of course I do not pretend that the figures I have given are absolutely correct, as they are based on returns by no means perfect and I can quite understand that a different result may be made out by a different process of calculation; but I do maintain that my figures are sufficiently correct to enable the Church to come to an intelligent finding upon this great question, and I firmly believe my estimate to be as near the truth as it is possible to reach in the mean time. Mr. Laing of Dundas, presented some figures to the Synod of Hamilton and London which were calculated to frighten us, but they were based on imperfect data as they only included the western section of the Church and did not take into account the temporalities fund or the certainty of an advance to some extent at least all along the line under an improved system. Let it be clearly understood that in advocating the principle of a sustentation fund we are not bound to follow out in every detail the plans adopted in Scotland, Ireland and England, but that, with their example to guide us, we are to devise such plans as shall be suited to the wants of our Church and meet with hearty acceptance from ocean to ocean. P. MCF. MACLEOD.

UPPER OTTAWA: THE MATTAWA MISSION FIELD.

MR. EDITOR, This mission it is hoped has entered upon a new and brighter era of its history. Until last summer the supply of preaching in and around the village of Mattawa had been rather scanty and intermittent. Last season by means of the missionary student, Mr. Mitchell, who was indefatigable in his labours, preaching services were held regularly, and the whole country for many miles around thoroughly explored. The good effect of this more regular and fuller supply of preaching soon began to appear in the people making proposals to build a place of worship. The public meetings for worship have, I believe, been held at one time or other in the house of every Protestant family in the place, and in several other buildings besides, all of them being very unsuitable for such a purpose. During the summer and autumn preparations for building were set on foot and work actually begun. The building which has been put up is an exceedingly neat one, and when fully finished will look still better. It was erected according to plans kindly furnished by the Rev. D. M. Gordon, of Ottawa. It is of logs, sided, built on a good stone foundation, forty feet in length, twenty-six feet wide, and eighteen feet from floor to ceiling. It is already exceedingly warm, an important consideration in a climate like this where the snow is just beginning to go, and the ice can scarcely yet be said to be moved at all; and when it is lathed and plastered inside, and bricked or clapboarded outside, it will be improved in every way. The Protestants in Mattawa do not number more than a dozen or fifteen families, of whom Presbyterians are the majority. As the village is the centre of a large lumbering district, and a great thoroughfare for men and all kinds of supplies for the shanties, assistance was sought from among the lumbermen, and in almost every instance willingly and in not a few cases liberally responded to. Five hundred and thirty-five dollars and thirty-nine cents have up to this time been expended, and everything is paid for so far, the people having wisely resolved at the outset to build according to their ability and keep out of debt, a feat so rare in these days that it deserves to be chronicled. There is still sufficient money to come in to lath and plaster the church and provide comfortable seats, and this will be done during the summer. The nearest Protestant church, so far as I am aware, is sixty miles distant.

Taking a deep interest in this mission field and in the labour of love of the handful of Protestants there, it was not only willingly but gladly that I took a hundred mile sleigh-ride to open and dedicate this church on Sabbath, the 23rd of March. It was an occasion of much interest, as was shown by the attendance of almost every Protestant in the place. Service was again held in the afternoon and on every evening of the three days of the week, the length of my stay at this time. It is a union church. It may be explained that while it is held by trustees for the Presbyterian body, it is to be open for ten years for the religious services of all Protestants, and then to become the property wholly of our Church.

The Presbytery of Lanark and Renfrew regards this as a very important centre for evangelistic work, as a link between our stations in the Upper Ottawa country and those in the Nipissing district, and as Mattawa may possibly become a village of yet greater importance through the extension of the Canada Central Railway through to Lake Nipissing passing near it. A student has been obtained for the field who can be ordained as a missionary, and from his labours in time to come we look forward to much good being accomplished in that region of country. The curtailment of the Home Mission grants which has been unfortunately rendered necessary, must cripple us very much however, and more than will be the case in many other Presbyteries owing to the lumber trade, being the one great industry here on which everything depends, showing as yet no sign of revival but the reverse. It is to be hoped that other portions of the Church, not so grievously depressed as this is, will to some extent make up for our lack, and so come to the rescue of our weak mission fields and stations, and of the devoted men who labour so hard in them.

Pembroke, April 9th, 1879. W. D. BALLANTYNE.

DOES GOD ANSWER PRAYER?

In February last I made a tour among the Mission fields and some of the shanties out north of this. The

day I left a heavy snow storm had done its worst to make the roads impassable; and on the second morning the thermometer had sunk to 15° below zero. In the forenoon I had travelled some seven or eight miles and preached at noon in a lumber shanty. The next was thirteen miles away; I was urged to remain where I was that day and I would have a full shanty at night to hear me. My time did not allow of this delay, and though I was warned of the difficulty before me, I set out immediately after dinner. In three miles I had passed the clearances, and G—'s shanty roads, and before me lay ten miles of unbroken forest ere I would reach my destination. The road was only a shanty one, ill-broken at that, and a foot of fresh snow nearly obliterated the old track. It lay over the height of land, whose broken hill-tops resembled the "ridgings of creation." My pony sank to the knees every step it took. Often did it stagger, shiver, stumble and fall, when I would have to draw away the cutter, tramp the snow around it, and then urge it to rise. It had always been my fortune to pioneer alone, and many a risk I have run in forest and morrass, on mountain and flood, and yet I survived every danger, and by the help of the Almighty I would not be stuck now. Just last year I went this way with a jumper on one runner, and for the first time, and after five hours struggling emerged from the woods. I walked up the hills and rode down the other side. It soon became apparent that a life and death struggle was before me. Shall I return? Return! I never yet returned. What a fool to go alone, with a single horse, and with no provision against accident, or spending the night unsheltered! Nay with a single horse and light cutter I am far safer than with a companion. Several years ago I travelled tandem for three days with the Rev. Mr. McE., then of P., and in that time only accomplished twenty miles. I broke the road for the horse, it followed after, and he brought up the rear at some distance off. Then though the snow had filled the roads to the top of the fences, we were always within sight of some home. He will remember among other incidents of that memorable journey how nearly my life was in being quenched when the horse fell against me with one of my legs under it. But this is too serious for tandem with five hours between me and any human aid. The horse by and by showed that it was getting played out. In mission work I have offered up more horse flesh than any other minister, and I have had to use violent remedies four times already to save this one from an untimely fate. I dread another such trial. The Home Mission Fund is low. I have always borne lightly on it. But while it helps the missionary it does not promise anything to his horse, and if mine die it will not grant me a substitute. For four hours I had neither heard nor seen trace of a living creature, and the noisomeness of silence alone rang in my ears. The shades of evening were now closing in and I had yet to be entangled with innumerable shanty roads, more bewildering than the streets of London to a foreigner. Had a load of hay recently passed this way—I might have guided myself by the straws and a lucifer match; but I had neither. Had I been travelling on the Queen's highway, I could have guided my steps by selecting always the narrow path; but this too failed me, and a very dark night was before me without pilot or compass. In this emergency I litted up my heart in prayer to Him who has promised deliverance in the time of need, that He who had often helped me in as trying circumstances as the present, would guide me straight to B—'s shanty. The tension on the brain was very severe, but the faith was strong. I had a dim recollection of a string of three lakes, and the last as crooked as to make three itself, lying between me and it. On reaching the first, the horse broke through the upper ice, trembled and would not move. I got out to lead it, but the ice could not bear me either. At every step my cloth boots grew heavier with the freezing water. What a spectacle to the discoverer if I were to be converted into a pillar of ice, before I gained the opposite side! My eyes were gladdened with the sight of a fire on the banks of the second lake—the first trace of man for the last five hours. Is it the shanty? Alas, no. Were it not for my poor pony I would spend the night here, but that would be death to it. I shall make one more effort, and if I fail, may I not lose my bearing back to this morsel of human comfort. The timber roads are now thick as net work, and to crown all, the darkness is excessive. A third lake with piles of saw logs at the one end of it is come to at last. Am I near my destination? How am I to steer my way? Oh! yonder is a belated woods-

man, the first living creature seen in six hours. The bow is unbent in a moment; I had threaded my way with perfect accuracy. At eight o'clock I alighted at the shanty door, and with a hammer relieved my feet of their load of ice. The men wondered at my achievement. Yarns were spun of bewilderments and fatal results. A teamster that morning left for the settlements with an empty sleigh, and returned after making only four miles at nightfall with the news I could never get through. I preached to a fine congregation of forty-five men of all creeds. My horse was able next morning to continue the journey, and so I was not under the necessity of presenting a bill of damages to the Convener of the Home Mission Fund or to the Convener of the Mission to the Lumbermen to be repudiated. MADOC.

NOTES FROM BRANTFORD.

A stranger visiting Brantford for the first time will not talk long to his friends or acquaintances until he is asked "What do you think of our city?" when he is at once reminded that what was lately but a town, though a prosperous and flourishing one, has been raised to the dignity of a city, and no mean city either. Situated in the centre of a rich agricultural district, with good railway facilities and an industrious population, it is after all no marvel that what was known as the town of Brantford a few years ago is now one of the cities of our fair Dominion, determined not to be outdone in the honest race for prestige, power and wealth. The site of the city was originally known as Brant's Ford, and owes its name to an Indian Chief named Joseph Brant; hence we have now the rather euphonious name of Brantford. The town began to be settled in 1830, and was incorporated in 1847; and so rapid has been its progress that at present the population exceeds 11,000. The fact that this large population is kept in order by one policeman speaks well for the character of the people. The city is nicely laid out. In the centre is Victoria Square, with its ornamental trees and shrubbery, while the smiling waters of the Grand River flow rapidly past relieving the monotony which might otherwise exist. Brantford can claim the credit of having educational appliances equal, if not superior, to most of the towns and cities in the Dominion; but as your paper is conducted in the special interests of Presbyterianism, I will content myself with noticing briefly the following:

YOUNG LADIES' COLLEGE.

This valuable seminary is in connection with the Presbyterian Church in Canada, was erected in 1874 at a cost of \$30,000, and under the able Presidency of Rev. Dr. Cochrane is proving very successful. I attended the Easter concert given by the pupils under the direction of Mr. McIntyre the Principal, and I am pleased to say that all who took part acquitted themselves creditably. The College building is situated on Brant Avenue, and was formerly the handsome residence of Judge Wood, now of Manitoba. The College grounds comprise over four acres, which are tastefully laid out. I understand that the College is being liberally supported, there being over forty pupils under course of instruction. In the interests of Presbyterianism, and in the interests of the female youth of the important section of the country of which Brantford is the centre, I wish this institution increased prosperity.

THE INSTITUTION FOR THE EDUCATION OF THE BLIND.

Although this is not purely a denominational institution, yet a proportion of the inmates belong to our communion. Out of a total of 175 pupils I find that there are fifty-five Presbyterians. The buildings which are very extensive, were erected by the Provincial Government about seven years ago, and are situated in a very handsome part of the city. The education which is imparted in this institution is of the most interesting and important kind. We can estimate it when we think that those deprived of the blessing of sight can be so educated and trained as to make them self-sustaining in life, and intelligent members of society. I heard one boy about sixteen years of age examined in Canadian History, and the proficiency which he showed was calculated to make more pretentious people blush. The following from Mr. Langmuir's report will be read with interest: "The ages of the pupils vary from 6 to 37 years, but 125 of them are found between 11 and 22, both inclusive, while the remaining 50 are to be divided among the other ages within the limits specified. Of the 175 pupils, 15 are the children of carpenters, 69 of farmers,

33 of labourers, 8 of merchants, 3 of millers, 3 of shoemakers, 2 of butchers, 2 of coopers, 2 of blacksmiths, 4 of hotel-keepers, and the balance divided among twenty-eight different occupations. Since the opening of the Institution in 1872, 238 pupils have been admitted—133 males and 105 females." The institution would seem to be in a high state of efficiency; the Principal and teachers deserve the thanks of the Christian public, for, after all no matter what the remuneration they receive, their efforts to instruct such a class must be a "labour of love." Mr. Walter Hossie is the Bursar, and gives the most courteous attention to visitors. Before passing from this I may say that the pupils, in addition to a good English and musical education, are taught sewing with hand and machine, bead-work, basket-making, and knitting.

THE CHURCHES.

Brantford is well supplied with churches. I understand that there are some fifteen in all, reflecting the various forms of faith which are to be met with in similar places.

THE FIRST PRESBYTERIAN CHURCH

is situated on Wellington street, is a handsome and imposing structure, and has been only recently dedicated for public worship. This congregation was organized in 1845, and is one of the landmarks of the city. The Rev. Thomas Lowry is the esteemed pastor. Although he has borne the burden and heat of the day he is still active and vigorous, and to all appearance has many years of active work before him yet. Mr. Lowry is a native of Ireland, and may be said to be a descendant of the "tribe of Levi," having a number of near relatives in the ministry in the fatherland.

ZION CHURCH,

of which the Rev. William Cochrane, D.D., is the pastor, is a fine building, and was erected at a cost of over \$20,000. The congregation was organized in 1853, and has been among the most prosperous congregations within the bounds of the General Assembly, which must be attributed largely to the ability and persevering labours of the eloquent pastor, who, although attending closely to the duties of his congregation, has for some years taken a large share in the public business of the Church. As a proof of the estimation in which he is held by his brethren, he has been nominated by a number of Presbyteries as the next Moderator of the General Assembly, which meets at Ottawa in June.

In connection with Zion Church there is a mission church which was erected in 1877, and which is looked upon as the nucleus of another congregation.

THE REVIVAL IN BRANTFORD

excited considerable attention. Union meetings were held in various churches and in Wickliffe Hall, and no doubt good was done. I attended the first of a series of congregational meetings which were to be held in Zion Church. The lecture room was well filled, and a deep feeling of earnestness pervaded the meeting. Dr. Cochrane presided, and delivered an earnest address from the words, "Behold I stand at the door and knock." He was succeeded by some members of the congregation who gave brief addresses. *Kerby House, Brantford, April, 1879.* K.

THE AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—Your last issue contains a very interesting article on the above subject over the signature of "A. McL. Sinclair." Will the writer solve the seeming contradiction in his article? He says, "the object of this fund, it must be remembered, is not to reward men for their services, but to support those who are laid aside from active service;" yet he ends with recommending a scheme based on this very principle of rewarding according to the amount of service done! He says he would give \$200 to every minister permitted to retire after ten year's service, and an additional \$10 a year for every year over twenty years' service. If this is not rewarding men for their service, I should like to know what is?

From the last report of the Committee appointed by the General Assembly, it appears that this fund is diminishing at a rate that will speedily cause its extinction if something is not done to check it, and they recommend appeals to be made to congregations to come to the rescue. But I am afraid appeals to that source will be of little effect while the ministers, for whose benefit the fund was raised, set such a bad example;

for it appears from the report, that *not one half of them* fall in their small rates for its support. Besides all this, while the principle upon which aid is granted from the fund remains as it is at present, liberal contributions from congregations need not be expected. Length of service should only be a secondary consideration. The principal one should be, the *necessities* of the disabled applicant. And all who have ample means of support without aid from it, should be struck off, and none such admitted in future. I have been assured on what ought to be good authority, that there are many receiving aid from that fund who have ample independent means of support without its aid. Can Mr. Sinclair, or any other, answer the following query? Are there any grounds for the reports that there are retired ministers who have private independent means, and yet draw money from this fund that has been raised for the support of their poor disabled brethren? If that question can be answered in such a way as will satisfy the minds of the people that the fund has not been misapplied, we may reasonably expect to see increased liberality on the part of the people. But if not, then ministers will mainly have to depend on themselves for its support. People will not continue to give of their substance for the sustenance of the aged and infirm poor minister, if they see it wantonly squandered upon those who have already abundance of this world's goods. EQUITY.

King, April 25th, 1879.

ANNUAL REPORT, KNOX COLLEGE S. M. S.

The object of the Society is to carry the Gospel to the more recently settled portions of the country. During the summer months missionaries are sent to these districts, and stations are established and cared for until strong enough to take their place among the regular mission stations of the Church; then they pass into the charge of the Presbytery within the bounds of which they are situated, and the Society's missionaries are sent forward to new fields. The work is thus largely of a pioneer kind. A considerable number of fields first occupied by the Society are now healthy mission stations or pastoral charges. In the Parry Sound District an ordained missionary now labours where a few years ago our missionaries were breaking ground. At Prince Arthur's Landing a pastor is now settled where he first laboured as our missionary. In Manitoulin Island an ordained missionary has now the oversight of fields which owe their origin to our Society. Fields have also in past years been occupied in the Ottawa Presbytery, in the Counties of Essex, Lambton and Simcoe, at Sault Ste. Marie, Silver Islet, and as far west as Manitoba.

Supply is sometimes given to fields in which there is little prospect of establishing permanent stations, the prosperity of the districts depending almost wholly on lumbering or mining operations. In most cases, however, the stations have become permanent. New fields are asking for supply every year, but the work can be extended only as the funds permit.

The expenses in connection with the work are defrayed by contributions obtained by the missionaries in their respective fields, and by donations from friends throughout the Church. The fields generally contribute well, but the very fact that they are handed over to Presbyteries as soon as they become self-sustaining, and that the Society then goes forward to fields that are not self-sustaining, will indicate how essential to the progress of our work is the liberality of friends outside of the fields. The attention of friends of the Society is invited to the nature of our work as worthy of a generous support. The following fields have been occupied during the past year, viz.: Rosseau, Maganetawan, Doe Lake, Manitoulin South, North Hastings, Coboconk, Waubausheene and Nipissing.

The following items may be specially noted:

MUSKOKA.

In 1872 the Society sent a missionary to Muskoka, which was at that time almost an unknown land to both immigrants and missionaries. He was invested with discretionary powers as to location, but was able to hold services with some degree of regularity at all the places where it was possible to gather together a little congregation, from Muskoka on the south, to Maganetawan on the north. This region, and the country to the north and east, are now occupied by eight missionaries, four of whom are supported by the Students' Society.

Of these places, Rosseau and South Lake soon asked for a missionary of their own, and they have gradually grown in numbers and in strength from that day to this. The congregation at each place has been properly organized with the assistance of Rev. Allan Findlay, of Bracebridge, and elders

and managers have been elected. In Rosseau village a neat little frame church was erected a year ago, and during the past summer it was advanced a stage toward completion by the addition of interior fittings. This field now passes into the care of the Presbytery.

Maganetawan, which lies 34 miles north of Rosseau, on the Nipissing and Colonization Road, and is the leading depot for supplies in the northern part of the country, received a missionary for itself, in connection with Doe Lake, only three years ago, but settlement has been so rapid that last year it was found necessary to erect Doe Lake and the surrounding settlements into a separate charge. The Maganetawan people built a frame church, 30 x 50, during the summer, and thirty-one names were added to the communion roll. Since the departure of our missionary last fall they have been placed under the care of an ordained missionary, and they will therefore no longer appear on our list.

North of this, the Society has for two years occupied a station south of Lake Nipissing, Nipissingan, where the missionary held service regularly, is to be the terminus of the Canada Pacific Railway, and is likely therefore to be a point of some importance. For the present, the large number of settlers who are taking up land here and at Comanda in the same neighbourhood afford ample room for missionary effort, and the sphere of operation will be enlarged during the coming summer by the workmen employed in the construction of the railway.

East of Maganetawan a very interesting field was occupied. It included Ryerson, Beggsville, Kaitine and Emsdale. The first two stations pass into the care of the ordained missionary at Maganetawan; but the other two places will continue under the care of the Society in connection with new settlements to the east and north. A church was built at Emsdale, and measures were taken for the erection of one at Beggsville.

The Society has undertaken to send a missionary during the coming summer to the township of Strong, which lies north-east of Maganetawan, and between a Nipissing and Kaitine; by this means the whole of this northern country will be supplied, although in an inadequate manner, with gospel ordinances.

A student will also be sent to the eastern part of the Muskoka District. He will make his headquarters at Haysville, and will visit the settlements around Trading Lake and the Lake of Hays.

It would be unjust to close the report of the work in Muskoka without acknowledging the debt of gratitude which both the missionaries and the fields owe to the Rev. Allan Findlay, of Bracebridge. He visits the mission stations each summer for the purpose of administering the ordinances of baptism and the Lord's Supper, and his experience in mission work, his knowledge of Muskoka, and his constant presence on the field makes him an invaluable adviser to the Society.

MANITOULIN.

For the last seven years the Society has been sending missionaries to Manitoulin Island. Although the beginnings were small, and although for some years the progress, on account of the dullness of the lumber trade, was not very marked, yet, on the whole, there has been a steady and, in latter years, a rapid advancement, which showed itself last year by the erection of two comfortable churches—one at Gore Bay, and the other at Manitowaning. Two years ago the Rev. Hugh McKay was sent by the Bruce Presbytery to this field, and last year they sent a student as well, so that it has been gradually passing from the Society's care into that of the Presbytery, which will henceforth assume entire control of the field. The Society intends this summer to transfer its energies to St. Joseph's Island, to which there has been a large influx of settlers during the past year.

The North Hastings field has been for a number of years under the care of the Society. The progress last summer was very satisfactory—a new station was taken up and an effort was made to secure an ordained missionary. Since they have not succeeded in securing a minister in this way, the Society has agreed to take up the field for another year and to send two students. It is proper to state here that last spring, after publication of the Annual Report, the sum of \$76.75 was received in payment of the missionary of 1877.

Coboconk is not a newly settled district but it came into the care of the Society only two years ago. The results have been very satisfactory, both financially and in other respects. The membership two years ago was 16; now it is 85.

Waubausheene was occupied as formerly, but the work was interfered with by the illness and death of the missionary, Mr. J. M. Rogers, whose early removal is keenly felt both by his fellow-students and by the many friends he had made during his stay of a few months in Waubausheene.

In reference to work done during the College Session of 1878 but a word need be said. Assistance has been given to those engaged in Christian work at the Jail, the Central Prison, and the Hospital. Leslieville and Davenport, which last year received Sabbath service from the Society have this winter been supplied as regular mission fields. The work has been continued in Brockton and evening services have been commenced in Parkdale.

SUMMARY.

Fields, 8; Missionaries, 8; Preaching Stations, 36; communicants, 423; Bible Classes, 8; Sabbath Schools, 21; Prayer Meetings, 9; Revenue from Society's Fields, \$815.68; Revenue from other sources, \$650.63. Total Revenue, \$1,466.31. This is an increase in every particular, except the first two. The number of missionaries for 1879 is nine.

Highly appreciated gifts in Sabbath school books and papers were received from Greenbank; Zion Church, Brantford; Cooke's, and St. James' Square, Toronto.

The Society acknowledges its indebtedness to Mrs. Reid, of Rosseau; Mrs. English, of Michael's Bay, Manitoulin; Mrs. Carr, of Comanda, and the Georgian Bay Lumbering Company, of Waubausheene for boarding the missionaries in their respective fields free of charge. Sincere thanks are tendered to all the friends of the Society who have enabled it to carry on its work. While God has been pleased to own and bless our labours, we are not forgetful of

the fact that our whole work in the mission field and in our monthly meetings is a valuable means of fostering the missionary spirit and quickening religious life among us.

Our prayer is that the Great Head of the Church may grant blessings still more abundant in years to come.

ANDREW B. BAIRD, Sec.

DONALD TAIT, Pres.

Knox College, March 12th, 1879.

P. S. Since the adoption of this Report the Bruce Presbytery has met and found itself unable to send a missionary to Manitoulin, and an appeal was made to the Society not to leave the field vacant. Although the list of mission stations had already been made up, it was decided after careful deliberation to take up Manitoulin, and accordingly the list of missionaries to be supported from the funds of the Society will be one more than is stated in the report.

I wish also to take this opportunity of acknowledging with thanks, the sum of \$30 from Guelph, collected by Mrs. Wilkie and Mrs. Bury.

PRESBYTERY OF QUEBEC.—A regular meeting of this Presbytery was held in St. Andrew's Church, Quebec, on the 16th April. The attendance was small. In the absence of the Moderator the Rev. Dr. Cook presided. The Rev. Mr. Edmison was appointed Moderator for the next year. The Clerk reported that the Rev. George McKay of the Presbytery of Montreal had declined the call extended to him by the congregation of Inverness, and had accepted that of the congregation of Leeds. His induction was appointed to take place on the 8th of May, the Rev. Mr. Edmison to preach and preside, the Rev. Mr. Hanron to address the minister, and the Rev. F. M. Dewey the people. It was also reported that the Rev. Donald Ross, of Lancaster, had declined the call of Chalmers' Church, Quebec. The Convener of the Home Mission Committee reported that Mr. Charles McLean had been appointed catechist to the Lingwick mission station, Mr. George McArthur to Lake Megantic, and Mr. John Pritchard to Valcartier. The Rev. Mr. Tully was appointed to take an oversight of the mission stations of Coaticook, Massawippi, etc., with power to administer the sacraments. It was agreed to ask permission of the General Assembly to take James T. Paterson on trial for license. The delegates appointed to attend the meeting of the General Assembly were: Ministers—Mr. Edmison and Mr. Tully by rotation, Dr. Cook and Mr. Dewey by ballot; Elders: Prof. Weir, Robt. Ross, Aeneas McMaster, and Philip Peebles. Dr. Cochrane was nominated to the Moderatorship of the General Assembly. With reference to the hymnal the following was the deliverance of the Presbytery. The Presbytery of Quebec having taken into serious and deliberate consideration the collection of hymns submitted to the Presbyteries of the Church for their judgment, are of opinion: (1) That the collection is unnecessarily large, —so large as might, especially in the hands of men of inferior taste and judgment, go far to exclude the use of the Psalms and Paraphrases from the worship of the Church, while yet both, and especially those passages of the Psalms which are in common use, are immeasurably superior. (2) That only such hymns as are in point of taste, poetic power and devotional feeling of acknowledged excellence, and which the different branches of the Christian Church have by general use, acknowledged, in effect, as a gift from God, should be admitted into what is in reality only a supplementary collection to the Psalms and Paraphrases. (3) That a smaller number by more frequent use in private and public becomes more precious to individual Christians, as associated with the varieties of their own spiritual experience. (3) That out of this collection a sufficient number of such may be selected; and they accordingly suggest that a committee be appointed by the Assembly to select about one hundred of the best hymns, to be, in conjunction with the Psalms and Paraphrases, the Hymnal of the Church. The Rev. Mr. Lindsay, being about to leave the Presbytery, resigned the offices which he held as Clerk of the Presbytery and Convener of the Home Mission Committee. The Rev. F. M. Dewey was appointed Clerk, and the Rev. Mr. Tully Convener of the Home Mission Committee. The Presbytery adjourned to meet in Richmond, on the third Wednesday of July, at 10 a.m.—F. M. DEWEY, Pres. Clerk.

REV. J. B. FRASER, M.D., late of the Canada Presbyterian Mission, Formosa, has been unanimously called by the Queensville congregation.

THE Rev. Dr. Cochrane has been nominated for the moderatorship of next General Assembly by the Presbytery of Owen Sound; and Rev. Dr. Reid by the Presbytery of Truro.

BOOKS AND MAGAZINES.

The National Sunday School Teacher.

Chicago: Adams, Blackner & Lyon Publishing Co

We have received the May number of the "National Sunday School Teacher." Besides the International Lessons for the month, given with considerable fulness, it contains a large quantity of interesting matter closely connected with Sabbath school work.

Sunday Afternoon.

The May number of "Sunday Afternoon" opens with a poem called "The Room's Width," by Elizabeth Stuart Phelps. Then comes a thoughtful article on the "Kingdom of Heaven," by President Bascom of the University of Wisconsin. Prof. Walker, of Yale, writes on Political Economy. There is a second article on "The Mormons," dealing principally with their creed. The number contains several other papers besides the usual stories and the editor's departments, well furnished.

The International Review.

New York: A. S. Barnes & Co.

The "International" for May contains: "Jugurtha," a poem, by H. W. Longfellow; "Sidney Dobell," by the author of "John Halifax, Gentleman;" "Railway Pools," by J. W. Midgeley; "Army Reorganization," by General Robert Williams; "Our International Carrying Trade," by Hon. F. H. Morse; "English and American Painting at Paris in 1878," by P. G. Hamerton; "American Autocrats," by Felix L. Oswald; Contemporary Literature; Recent English Books.

The Atlantic Monthly.

The May number of the "Atlantic" contains: "Labour and the Natural Forces," by Charles Carleton Coffin; "Witchwork," by Harriet Prescott Spofford; "To Leadville," by H. H.; "English Civil Service Reform," by George Willard Brown; "A Fancy;" "Irene the Missionary;" "The Ship from France," by C. L. Cleaveland; "The Abolition of Poverty," by Alfred B. Mason; "The Faience Violin," by W. H. Bishop; "Seven Wonders of the World," by C. P. Cranch; "George's Little Girl," by M. E. W. S.; "The New Dispensation of Monumental Art," by Henry Van Brunt; "Our Florida Plantation," by Harriet Beecher Stowe; "Emile Zola as a Critic," by Clara Barnes Martin; "Americanisms," by Richard Grant White; The Contributors' Club; Recent Literature.

The Southern Presbyterian Review.

Columbia, S.C.: Presbyterian Publishing House.

We have received the April number of the "Southern Presbyterian Review," being the number for the present quarter. It contains: "Medieval and Modern Mystics," by Rev. L. G. Barbour, Central University, Richmond, Ky.; "Non-Scholastic Theology;" "The Grace of Adoption," by Rev. Thos. H. Law; "The Four Apocalyptic Beasts, or the Cherubic Symbol," by A. W. Pitzer, D.D.; "The Dancing Question," by Rev. Prof. R. L. Dabney, D.D.; "The Dancing Question from another point of view," by Rev. John B. Adger, D.D.; "Thoughts on Foreign Missions," by Rev. John Leighton Wilson, D.D.; "Capital and Labour;" "Life of Horace Mann," by Prof. J. T. L. Preston; Critical Notices; Recent Publications.

Epoch Primer of English History.

Toronto: Adam Miller & Co.

This book belongs to Messrs. Miller & Co.'s Educational Series. The epochs chosen for the division of English History are well marked—not mere artificial mile-stones arbitrarily erected by the author, but real natural landmarks, consisting of great and important events or remarkable changes. The following are the headings of the chapters: (1) "The Coming of the English;" (2) "The Coming of the Danes;" (3) "The Norman Conquest;" (4) "Settlement after the Conquest;" (5) "The Crown and the Barons;" (6) "The Great Charter;" (7) "Rise of the Commons;" (8) "Dissensions among the Barons;" (9) "The Tudor Despotism;" (10) "The Reformation;" (11) "Pretensions of the Stuarts;" (12) "The Great Rebellion;" (13) "The Revolution;" (14) "Party Government;" (15) "Rule of the Whig Nobles;" (16) "The Crown against the Whig Nobles;" (17) "European War;" (18) "Parliamentary Reform;" (19) "Government by the People." The book is well printed and bound, and arranged in a manner which renders it suitable for a Class Book.

DISCOURAGEMENTS.

Discouraged, little maiden,
Because your sum is hard;
A merry heart makes figures smile;
They mock your sadness all this while,
With sunny face and purpose strong,
The answer 'll come ere long.

Discouraged, anxious mother?
The child must be a child.
Serious thoughts will come with years:
With hopeful heart, instead of tears,
Sow goodly seed, ere youth be gone;
The reaping comes anon.

Discouraged, weary teacher?
Call you your labour vain?
The little hands that restless play,
And rise before you day by day,
In life's stern school may bear brave part;
O weary one, take heart!

Discouraged, faithful pastor?
Hast toiled and waited long?
Thou may'st not know the flames divine
Kindled in hearts by words of thine;
Waiting is weary, but the crown!
Brave soul, be not cast down!

Discouraged, Christian soldier,
Because the light goes hard?
The more the need of your strong arm,
Upl bravely sound the loud alarm!
The watchword is, "Eternal life;"
On, to the mortal strife!
—*Zion's Herald.*

MINISTERIAL INFLUENCE.

We are not to consider ministers merely as preachers: they are that, and in large parishes they are only that; by reason of the peculiar conditions which exist there; but in the great majority of cases, in cities, in towns and in villages all through the land, ministers are not half so influential in the pulpit as they are by their personal supervision of all the enginery of morality and of society outside of it. They are the men who lead the movements in temperance. They are the men who promote schools, who visit them, and who incite the minds of parents to look after their children. They are the men who give wise counsel. They are the men, in short, who are doing what no newspapers and no political influences can do. They are the men that gather and group the few together who represent the higher thoughts, the truer ambitions and the purer ways of life. If to their other virtues they add eloquence of discussion and skill of ministration in the pulpit, so much the better; but if every one of them was dumb in the pulpit, the influence of the parochial functions performed by the ministry through this country is immeasurable.

We are accustomed to think that he is the useful minister whose name is in the newspapers, whose sermons are printed and sent out through the community, and who is much in the thoughts and on the lips of men; but there are hundreds of useful men who are little known and low down. There are hundreds of men who are working unseen, unpraised, almost unsympathised with, in the lower walks of life. There are hundreds and thousands of men in the town, in the hamlet, in the wilderness, among new populations, everywhere, going forth in the essential spirit of the gospel, not counting their lives dear to them, to hold up the standard of the cross, under which march all morals and equities and refinements of life, having faith in the declaration that "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Take away the ministry and the churches of this country, and you take away the daylight, and bring in, if not darkness, at least twilight. — *Christian Union.*

HOW TO SECURE A REVIVAL.

There are thousands of earnest ministers and godly members of the Church, who are casting about them, to learn, if they can, how to secure a revival of religion. A revival, in the true and proper sense, is mainly the work of God. Hence we are taught to pray, "O Lord, revive thy work," and to say reverently and believingly, "It is high time for the Lord to work." Nevertheless, there is a human side of this question, and this we are deeply concerned to understand. There may be much of inexplicable mystery connected with the divine element of a revival, and this we may in no sense be able to comprehend. God's ways are far above our capacity to understand and in regard to what He does, and His manner of doing it, we must obediently and believingly defer to His infinite wisdom

and power. But as to man's relations and duty in regard to the subject, we may each and all of us be abundantly instructed. Perhaps in no matter connected with religious life do Christians more frequently err, than in determining the thing necessary to be done to secure a revival. Many at once determine it is best to send for some noted and successful evangelist, whose fame and ability will attract a crowd. Moreover, he may be able to say and do some things, in the way of removing obstacles, which it would be embarrassing for the pastor to interfere with. Then by his presence and labours, a goodly number of the lukewarm members of the church may be induced to take advanced ground, and enter into the work. Others will propose to invite a "Praying Band," who by their unusual and somewhat eccentric methods, may awaken public attention, and multitudes may thus have their minds directed to the subject of religion.

We do not wish to express any dissent from the practice of employing either of the agencies named. Properly used, they are valuable auxiliaries, which the pastor and the church may call to their aid, when they conjointly agree to do so. But when they are so employed as to set aside the pastor, or supersede the church, for any permanent good, they are a most pernicious failure. In such a case, they do more harm than good, and their influence is evil and almost only evil. To secure a revival, we would recommend that our personal relations thereto be first candidly examined. Each person should propound to himself the inquiry, Am I now fully ready for the work? If there be the least doubt at this point, settle that without delay. Be clear and well assured in regard to this question. Then give yourself to earnest invocation and patient waiting before the Lord. Whatever opportunity to speak or do anything for Jesus may be at command, improve it. Do not wait for a chance to do some great thing, but attend to whatever can first be done. Speak to the first person you meet, in regard to his soul's salvation. Whatever service you are called upon to perform, whether it be to preach or to hear, to sing or to pray, to work or to give, do it cheerfully, earnestly and trustingly. Whoever does this, whether preacher or layman, will at once solve the question, What shall be done to secure a revival? The revival needed, will indeed have commenced in the heart of each individual, and the whole body of believers will be anointed with unction and power. Would to God we could persuade all our friends to try our plan! Let the revival, reader, begin in your own heart.—*Christian Standard.*

DANGERS THAT THREATEN YOUNG MEN.

Dr. John Hall delivered, some time ago, a lecture on "The Perils of the Times." Among other things he treats of dangers that threaten young men as young men. He mentions four. First, the danger of Shallowness, which arises from the hurry and bustle and state of intense activity in which we live. Individual capacities are not trained to their highest perfection. The advice is given to young men that it would be well for them to be masters of some one thing. The second danger arises from a mistaken conception of what Success really is. Money has come to be considered the ideal of success. And allied to this mistake is a false notion of gentility. It is said to be the fact that throughout New England it is extremely difficult to persuade young men to become mechanics, farmers, or labourers. The young men are filled with the idea that they must go to the large cities. This is an unhealthy condition of things. All honest work is honourable if done in a right spirit. Another peril is caused by a certain unsettledness in life. It is extremely easy in this country to pass from one line of life to another. The very thought in the minds of young men that they can easily pass to another line of work, if they become dissatisfied with their present employment, disinclines them to direct their whole energies upon the work in hand. Dr. Hall's advice is: Choose slowly, deliberately, with the best advice, and perhaps later than young men are ordinarily accustomed to do, and then, when the occupation has been decided upon, stick to it. Another danger comes from the enervating influences that surround young men. Dr. Hall said he had not a word to say against true pleasures; but he spoke of those pleasures that weaken and unfit men for stern, hard work. It is said sometimes that the reins are drawn too tight. But no one who had stood by as many death-beds as he had seen would say that the reins could be drawn too tight. — *Standard of the Cross.*

Scientific and Useful.

POTATOS AND BRAN.—Twenty-four whole potatoes planted in as many hills, with a handful of bran in each, will give a yield of three pecks, and the nuthier tight alongside of them, but without bran, will yield only half a bushel.

IMPURE RAIN WATER.—It is worthy of notice that two ounces of borax will clear a twenty-barrel cistern of rain water that has become impure. In a few hours the settlement will settle, and the water be quite clear for washing purposes.

APPLE CUSTARD.—Take two good-sized apples, stew them and sweeten to grate in the rind of one lemon, and stir together with the yoke of an egg. Put paste in the bottom of the dish, fill, and bake till done. Then take the white of the egg and beat it up with sugar; put on top, and put back in oven a few minutes.

LEMON CAKE.—One pound flour, one of sugar, three-fourths pound butter, seven eggs, juice of one and rind of two lemons. The sugar, butter, and yolks of eggs must be beaten a long time, adding by degrees the flour, and the whites of eggs last. A tumbler and a half of sliced citron may be added. This keeps well.

TO CUT GLASS WITHOUT A DIAMOND.—Carpenters, joiners and cabinet-makers are frequently called upon to fit glass to frames or sashes where no glass has been prepared to suit; under such circumstances it would be well to know how to cut glass to answer their purposes without the aid of a diamond. Many persons may not be aware that glass can be cut under water, with great ease, to almost any shape, by simply using a pair of shears or strong scissors. In order to insure success, two points must be attended to—first and most important, the glass must be kept quite level in the water while the scissors are applied; and, secondly, to avoid risk, it is better to begin the cutting by taking off small pieces at the corners and along the edges, and to reduce the shape gradually to that required, as if any attempt is made to cut the glass all at once to the shape, as we should cut a piece of cardboard, it will most likely break just where it is not wanted. Some kinds of glass cut much better than others, the softer glasses being the best for this purpose. The scissors need not be at all sharp, as their action does not appear to depend on the state of the edge presented to the glass. When the operation goes on well, the glass breaks away from the scissors in small pieces in a straight line with the blades. This method of cutting glass has been often of service when a diamond has not been at hand, for cutting ovals and segments, and though the edges are not so smooth as might be desired for some purposes, yet it will answer in a great many cases. The two hints given above, if strictly followed will always insure success.—*Illustrated Wood-Worker.*

WHY SO DEPRESSING?—During the early spring months it is common to hear persons speak of their feelings in the manner the London "Lancet" describes, as follows: "Unwonted depression and uneasiness, accompanied with loss of appetite and inability to sleep, are the prevalent causes of complaint just now among the 'tolerably well' section of the community; and, with a large measure of accuracy, the condition, modified as it is by individual peculiarities of state and idiosyncrasies, is attributed to the weather. The relations which subsist between such mental depression as constitutes melancholia and the defective discharge of its functions by the skin may help to explain the phenomenon. The connection of cause and effect may not be clearly made out, and the part which the nerve-centres play in the production of the result may be as obscure as that which they exercise in the control of occasional pigmentary deposits; but the broad fact remains. When the skin does not act freely, when its functions are seriously impeded or arrested, melancholy broods over the mind, just as in the case of a subject of melancholia, as a formulated disease, the skin becomes dense and inactive. It is not a random conjecture, therefore, that the intense and prolonged, albeit unaccustomed and unexpected, cold and damp, work their depressing influences mainly through the skin. This is a trite remark, but it is one that may with advantage be made just now, because in the interests of health-preservation, especial pains need to be taken to secure the freest possible action of the great surface system of excretory glands and the transuding apparatus generally. Warmer clothing, especially at night, frequent ablutions, with sufficient friction, and the promotion of skin activity by every legitimate form of exercise, are obvious measures of health which everybody ought to understand and all should practice.

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TORONTO, FRIDAY, MAY 2, 1879.

ROMANISTS ON THE GLASGOW
SCHOOL BOARD.

IT looks very much as if the Protestants of the city of Glasgow, Scotland, had been caught napping, when they allowed three Roman Catholic priests to be elected to their School Board. Such a representation is altogether out of proportion to the relative numbers of Romanists and Protestants in that city. It is not at all difficult to explain how it happened, when we consider that, as a rule, a candidate's religion is one of the last things taken into consideration by Protestant voters, whereas with Roman Catholic voters it is the very first. It is quite time that Protestants, in Glasgow and elsewhere, were wakened up to a sense of the danger that arises from the avidity with which Romanists avail themselves of the liberal institutions of countries in which they are in the minority, in order to get themselves into positions of power and influence which will enable them, by and by when their schemes are ripe, to crush these same liberal institutions under their heel. Under a free and enlightened government, Romanists must of course have the same rights and privileges as other people. It is for Protestant electors, by union and vigilance, to prevent their going beyond their rights, or using their privileges to the injury of those to whom they are indebted for them. In the particular case in question the danger is that with three Roman Catholic priests, one Roman Catholic layman if we are not mistaken, one Unitarian preacher elected by the vote of the Secularists, and no doubt several members who are without any decided religious principles, on a School Board composed of only fifteen members in all, the Bible may possibly be excluded from the schools and the teachers forbidden to communicate any religious instruction. Other cities and towns in Great Britain, in the United States, and in this country, are exposed to the same danger. We say again, it is quite time that Protestants in all free countries were wakened up and had their eyes open to watch the incipient movements of the frozen snake that is being restored to mischievous activity by the warmth of their hospitable hearth.

HOME MISSION DEBT.

AS a misunderstanding exists in some quarters as to the amount of the indebtedness of the Home Mission Fund, we return to this matter. When the Committee met a month ago, they estimated that the expenditure for the year ending 30th April would exceed the revenue by about \$7,000.

To remove this indebtedness the Committee adopted a two-fold plan. They struck off 25 per cent. from the grants due supplemented ministers and missionaries for the past half-year. This reduced the debt to \$3,500. To meet this amount they resolved to appeal for contributions to the ministers of the Church. If this appeal prove successful, as there is reason to hope it will, the Committee will end the year free from debt, so far as the current year's expenditure is concerned. They began the year, however, with a debt of \$6,000, and this debt still remains.

The suggestion we made a fortnight ago, and which we again earnestly submit, had a two-fold end in view. *First*, that as the ministers of the Church were to raise by personal contributions \$3,500 so as to render unnecessary a reduction of 50 per cent. from the grants to missionaries, etc., for the past half-year, the elders of the Church might raise other \$3,500 and make up the 25 per cent. actually struck off these grants by the Home Mission Committee. The accomplishment of this would prevent any of our missionaries suffering loss and at the same time would enable the Committee to end the current year's work without debt. *Second*, that the members of our Church should by special contributions raise \$6,000—the indebtedness at the beginning of the year—and thus enable the Committee to present a clear balance sheet to the Assembly when it meets in June.

It appears to us that there should be no difficulty in carrying out these suggestions. We here deem it unnecessary to say a single word as to the ministerial subscriptions, because we cannot believe that there is a minister in the Church but will cheerfully respond to the appeal according to the measure of his ability and to the total amount required.

Nor do we deem it necessary to say much concerning the suggestion to the elders. We have confidence in the eldership of the Church that they will discharge their duty in a matter of this kind. There is, however, this difference between the ministers and elders in this matter. An appeal has been formally made by the Assembly's Home Mission Committee to the former and a systematic plan adopted to secure their contributions, the Convener of each Presbytery's Home Mission Committee having pledged himself to see his brother ministers in his own Presbytery, or by correspondence lay the matter before them. With the elders no such uniform organized plan exists, the Assembly's committee not having issued any special appeal to them. This however need not prove an obstacle in the way of their rendering assistance. There are about 2,750 elders in the western section of the Church, and about 500 ministers. If the ministers raise \$3,500, surely it ought to be an easy

matter for the eldership to raise at least a similar amount, and for the 70,000 members to make good the \$6,000 of old debt.

To accomplish this several plans might be suggested. We observe that in Montreal the Presbytery's Home Mission committee called a meeting of the city elders by whom the matter was heartily taken up, and a resolution adopted to raise not only the 25 per cent. struck off the grants to that Presbytery, but also a portion of the \$6,000 indebtedness, and we are glad to learn that the resolution has been carried out and a large sum already realized. This plan might with advantage be acted upon in all cities and large towns. In country congregations and in places where there is but one church of our body, perhaps the best and simplest and most feasible plan would be for the minister to lay the matter before his Session, obtain their subscriptions, and get the elder of each district to visit a number of members for special contributions. Whatever plan is thought best by ministers should be adopted *at once*. There is no time for delay, if the matter is to be accomplished before the Assembly meets. It is true the Treasurer's books close for the year about this date, but a supplementary statement of these special subscriptions towards the debt can be prepared about the end of May in time for its being submitted to the Assembly.

We again express the earnest hope that no one will wait to see what action the Assembly will take. Now is the time for action on the part of the ministers, elders and members of the Church. During the month of May there is no collection for any of the schemes appointed by the Assembly to be made in those congregations where missionary associations do not exist. It is a month in which there is generally a lull in connection with givings for benevolent or charitable objects. It affords therefore a good opportunity for such an effort as this special one to remove this incubus from our Home Mission work, and we hope it will be taken advantage of by ministers and Sessions. While we suggest systematic plans on the part of all Sessions, we trust none of our 70,000 members will do nothing because they are not personally waited upon, but that all who love the prosperity of Zion will, without delay, forward their contributions to Dr. Reid.

MAY MEETINGS.

THESE gatherings so well known by this term will be taking place in the course of the next two or three weeks in many important centres of the world. In the English metropolis the May meetings occupy an enviable position in regard to their exhibit of revenues, of membership, and of accomplished results. There has been no pause or retrogression, or luke-warmness in reference to their proceedings from year to year. They represent all the Christian interests of the age. Their audiences are composed of all classes of the community, the great middle class of course furnishing the principal share of hearers and of contributions. The most prominent ministers and laymen throughout

the country are invited to deliver addresses, and these are generally masterpieces of logical treatment and earnest eloquence.

For many years the May meetings of New York were equally distinguished by their thronging listeners, their powerful speakers, and the vivid impressions they left as to the extent and influence of Christian work. But for a considerable period, until recently, they languished and were almost ready to die. The audiences became small and insignificant. The speeches, as the phrase is with stock brokers, were well watered. The services on the whole were dull and common-place. Then came the practical question that must be put sooner or later: Shall we give up the meetings? It was alleged that they were no longer successful, because of the religious and secular papers devoting so much attention to the subjects proper to such occasions. It was soon felt that that must be a flimsy reason, or else why had not the press rendered the pulpit equally abortive? Why had newspapers not done away with all kinds of oral teaching? In the presence of such questions it was felt that the "May meeting" could be revived. And so the New Yorkers resorted to the English method of inviting the best speakers, and of thus kindling the enthusiasm of the people in this direction. The meetings are now a pronounced success. Immense church buildings such as the Broadway Tabernacle are filled to the door from morning to evening. There is no cessation during the May week. And this year seems to promise better things than ever. Our exchanges will soon be teeming with the reports of innumerable Christian societies, with able and earnest addresses of influential ministers and laymen, and with resolutions, the practical effect of which is the Christianizing of the world.

It is satisfactory to notice that Toronto is this year not to be behind other metropolitan centres in respect of May meetings. These are to be convened during the ensuing week. They will be held in the interests of a large number of Christian societies. The Tract Society, the Bible Society, the Young Men's Association, and others have each their day and meeting. Speakers, both native and foreign, of high talent and commanding influence are announced to take part in these gatherings. And we doubt not we shall have a week of intellectual entertainment and of much spiritual enjoyment.

There can be only one opinion regarding the value and importance of these May meetings. They bring people together for the time who otherwise are separated by distances, by differences of occupation, by denominational lines. They learn to feel they are brethren in presence of the vast undertakings in which in common they are engaged. They call out from obscurity much talent that but for them would like many a flower be destined to bloom in the "lonc land." They gather together the men and women who stand in the front of every philanthropic enterprise. They focus the Christian influences of the world upon a few centres, and from these in turn there emanates a powerful influence for good. They give a bird's eye

view of the large-hearted benevolence that is year by year increasing in volume and force. In all respects they are therefore to be commended for the good they accomplish and for the influence they are calculated to exert.

MONTREAL COLLEGE.

WE have been requested to state that though the ecclesiastical year ends on the 30th of April, the books of the Treasurer of the Montreal College will be kept open till the 14th of May to receive the contributions of those congregations that have not thus far reported. The constituency of this college embraces all the congregations and mission stations of the Church in the Province of Quebec and all in Ontario East of the St. Lawrence and Ottawa Railway.

This territory having been set off by the General Assembly, all the contributions of these churches for college purposes should go towards the support of the College in Montreal. In view of the fact that the union occurred so recently, it was most gratifying to observe from last year's reports of this Institution that old party lines had been obliterated, and that the congregations of both sections of the Church in the Montreal constituency so generally contributed to the maintenance of the College.

If in these years of commercial depression it is found difficult to wipe out old arrearages, it is of the utmost importance that at least the expenditure of the year should be met by the revenue.

To accomplish this most desirable end, we hope that no congregation or mission station in the constituency will fail to contribute this year to the Montreal College Fund. In the days of grace allowed by the Board, there is time for those that have not yet contributed to do so; and we trust that the Sessions of such congregations will at once give their people an opportunity to contribute, and see that the amount is remitted to the Treasurer before the 14th instant.

ONE FEATURE OF REVIVALISM.

WE approve of revivals when they grow up spontaneously, and not when they are gotten up artificially. In the former case, results promise to be permanently good; in the latter, a number of persons are suddenly precipitated upon the religious life with no security of permanence. This must certainly be accounted an evil. In the Methodist system, the minister is bound to hold revival services once a year on his circuit, and he does it as a matter of routine, without any reference to whether the conditions are such as to render the work permanently useful. Thus, annually, special services are held, and numbers of people under excitement are precipitated upon the religious life, the great majority of which sink back in a little while into their old ways. We do not favour revivals by almanac dates; but wherever there seems a prospect of permanent good being done, we would be only too glad to see the attempt made.

But there is one feature in the revivalism

of the present to which we take exception, and we think on good grounds. A revivalist visits a place, and either before he begins his work he stipulates for absolute control of the arrangements, or without any stipulation he assumes all control, and next to ignores the pastor and church officials altogether. Everybody is to give way for the visitor; all other plans are to be subordinated to his. And the coolness with which this is frequently done goes to show that this is considered the right thing.

Now, we do not account it either right or prudent that the regular servants of a church should be bowed out, or left to the minor task of "pronouncing the benediction," that a man who is here to-day and gone to-morrow, and who is responsible to nobody, may follow his sweet will. And this view is not based upon any fear that church officers will suffer from loss of dignity. For we do not care about hurting dignity, as it is only a very artificial thing at best. But we base it on prudence, on a desire that the good done may be permanently done. From this standpoint we judge that instead of a revivalist assuming to control a church, he should help the church, being more of a servant than a dictator. Sometimes a church may be warranted in handing over the management to men of much experience, and much honoured by God in the work; but such cases must be deemed exceptional. Generally, the minister of the church should be at the head of revival efforts, backed up by the more earnest and godly members of his flock. Then the many unpleasantnesses and dissensions which revivals sometimes leave in churches might be avoided. And, also, the revival itself would not be so likely to depart with the revivalist as it so frequently does.

Dr. Blaikie tells of a minister who had a recipe against the dangers of special services in what he called his "three S's." They were these, "Substitute," "Suggest," "Supplement." If any one wished a hymn of a somewhat ranting kind to be sung, he would invite the people to unite in singing, quietly substituting a more unexceptional hymn. If any one proposed an additional meeting at a late hour of the night, he would suggest that a meeting should be held next evening. If any one would give a one-sided address, he would supplement it himself by presenting the other side of the question. Thus avoiding collision with the rushing stream, he contrived to guide it in a useful direction; and when the waters subsided, a valuable deposit was left, and ever after richer clusters hung on the branches of his church's vine. This anecdote deserves more than a passing recital, it is worth earnest consideration.

MR. CHARLTON, M. P., has been appointed by the Manitoba Presbytery delegate to the meeting of the General Assembly, in Ottawa, in June next.

OUR American exchanges are just now advocating brevity in the pulpit, prayer-meeting, Sunday school, or committee of any kind. The "Christian at Work" offers this suggestion: "The only way for a man to do who 'hasn't time to be brief' is to begin in the middle and stop before he 'gets there.' Then he can 'be short' without taking the indispensable time to consideration." And the "Congregationalist" exclaims: "There's a deal more of talk in this world than it needs."

CHOICE LITERATURE.

FROM TEST TO EARNEST.

BY REV. H. P. ROE.

CHAPTER XXVIII.—Continued.

A beautiful colour dawned in Alice's face. She was recovering from her languor and weakness with marvellous rapidity. It was not strange, for no elixir was ever distilled so potent as that which now infused its subtle spirit into heart and brain.

But a few hours before, the wayward but good-hearted companion of her childhood, the manly friend of the present and future—she would permit herself to think of him in no other light—seemed lost to her forever; to have had in fact no real existence; for if Harcourt had been content to act De Forrest's part the evening before, Alice Martell would soon have shaken off even his acquaintance. But De Forrest's words had suggested that the Harcourt of her dreams still existed. She had seen another trace of manly, considerate feeling, in his thoughtfulness of the servants' fears, and of their comfort. And now the torn curtain and broken glass suggested the impetuous action of one who thought of her peril rather than the trifles around him.

Twice now she had been told that Harcourt was "beside himself," and yet never had madness seemed so rational; and her eyes dwelt on the marks of his phrensy before her with unmix'd satisfaction. If he had been cool then, her heart now would be cold.

She could not rest, and at last thought that the frosty air would cool the fever in her cheeks, and so wrapped herself for a walk upon the broad piazza. Moreover, she felt, as Lottie had, that she would be glad to have no eyes, not even her father's witness their meeting. She felt that she could act more naturally and composedly if alone with him, and at the same time show the almost sisterly regard through which she had hoped to win him to his better self.

As she paced up and down the piazza in the early twilight, her attention was directed to a spot where some one, instead of going deliberately down the steps, had plunged off into the piled up snow, and then just opposite and beyond the broad path were tracks wide apart, as if some one had bounded rather than run toward the river.

She ceased her walk, and stood as one who had discovered a treasure. Did these foot-prints and the torn curtain belong together? She felt that it could not be otherwise. There was then, no, cold-blooded, cowardly Harcourt, and traces of the real man grew clearer.

"But how could he reach the river in that direction without risking his neck?" and she indulged in quite a panic as she remembered the intervening steps. She longed yet dreaded to see him, that she might ask an explanation of the traces she had found; for, having done him injustice, she generously meant to make him full amends.

But to her great disappointment the sleight now returned without him.

"I left the message, miss," said the coachman, "but they told me that Mr. Harcourt had a sudden business call to New York."

Alice sought to draw the man out a little, and it was also her habit to speak kindly to those in her employ; so she said:

"I fear, Burtis, you will be a little jealous of Mrs. Marchmont's coachman. If it had not been for him we could not have escaped, I think."

"Well, thank God, I'm not much behind him. If he stopped two funerals, I stopped one."

"Why how is that Burtis?"

"Faix, miss, an' do ye see thim tracks there? They go straight to the river, and it was Mister Harcourt as made them. He was jist one second on the way after he saw the light, and by rinnin' an' rollin' an' tumblin' he was at the boat-house in a wink. When I gets there, a-puffin' an' a-blowin', he's unlocked the door by breakin' it in, and is a haulin' at the ould boat; and because I wouldn't lend a hand in gettin' out the crazy ould craft that wouldn't float a hundred foot, he swears at me in the most onchristian manner, and tries to get it out alone. But ye know, miss, how he couldn't do that, and soon he gives it up and falls to gnawin' his nails like one beside himself, an' a-mutterin' how he must either 'save her or drown with her.' Then he dashed up the bank agin' and he and his black hoss was off like a whirlwind. If the Naught Tillus, or any other thing as would float was here, ye'd had no need of Mrs. Marchmont's coachman. But I thought he'd off wid me he'd because I wouldn't help out wid the ould boat."

Not a word or sign did Alice place in the way of the man's garrulity, but rather her breathless interest as with parted lips she bent forward encouraging him to go on.

Was he not reciting an epic poem of which she was the heroine and Harcourt the hero? The true epics of the world are generally told in the baldest prose.

"There was one thing I didn't like," continued the man gathering up his reins, "and I've thought I ought to speak of it to ye or ye's father. All his talk was about saving yerself, and not a whisper of the ould gentleman, who has been so kind to him all his life. It sounded kinder onnatural like."

"All right Burtis, you have done your duty in speaking to me, and so need not say anything to Mr. Martell about it. I rather think you *have* prevented a funeral, and perhaps I owe you as many thanks as Mrs. Marchmont's coachman. At any rate you will find on Christmas that you have not been forgotten."

So the man drove to the stable with the complacent consciousness of having done his duty, and warned his mistress against a "very onnatural feelin'" in the young man.

The moment he disappeared around the corner, Alice stood undecided a moment, like a startled deer, and then sped down the path to the boat-house. The snow was tramped somewhat by the big lumbering feet of the coachman, but had it not been, Alice now had wings. The twilight was deepening, and she could not wait till the mor-

row before following up this trail that led to the khol of her heart.

She paused in the winding path when half way down the bank, that she might gloat over the mad plunges by which Harcourt had crossed it, straight to the river. She followed his steps to the brink of a precipice and saw with a thrill of mingled fear and delight where he had slid and fallen twenty feet or more.

"How cruelly I have misjudged him," she thought. "When he was here eager to risk his life for me, my false fancy pictured him at Addie Marchmont's side. And yet it was well I did not know the truth, for it would have been so much harder to have looked death in the face so long, with this knowledge of his friendship. How strangely he acted Addie act when together; but come, that is no affair of mine. Let me be thankful that I have not lost the friend of my childhood."

A little later she stood at the boat-house. The door hung by one hinge only, and the large stone lay near with which it had crashed it in. She entered the dusky place as if it were a temple. Had it not been consecrated by service of love; by the costliest offering that can be made—life? Here he said he would save or perish with her; here he had sought to make good his words.

She picked up one of the matches he had dropped, and struck it, that she might look into the neglected boat. Never was the utter unseaworthiness of a craft noted with such satisfaction before.

"While I vainly thought he would not venture to our aid at all, he strained every nerve to launch this old shell. Thanks to obstinate Burtis, who would not help him."

She struck another match that she might look more closely; then uttered a piteous cry.

"Merciful heaven, is this blood on this rope? It surely is. Now I think of it, he kept his right-hand gloved this morning, and offered his left to Mr. Hemstead in salutation. Father and I, in our cruel wrong, did not offer to take his hand. And yet it would seem that he tugged with bleeding hands at these ropes, that he might almost the same as throw away his life for us.

"I can scarce understand it. No brother could do more. He was braver than Mr. Hemstead, for he had a stanch boat, and experienced help, while my old playmate was eager to go alone in this wretched thing that would only have floated him out to deep water where he would drown.

"Ah, well, let the future be what it may, one cannot be utterly unhappy who has loved such a man. If he is willing to give his life up for me, I surely can get him to give up his evil wayward tendencies, and then I must be content."

She now began to experience reaction from her strong excitement, and wearily made her way back to the house.

Her father met her at the door, and exclaimed, "Why Alice, where have you been? You look ready to sink!"

"I have been to the boat-house, father," she replied, in a low, quick tone, "and I wish you to go there to-morrow, for you will there learn how cruelly we have misjudged Mr. Harcourt."

"But my child, I am troubled about you. You need quiet and rest after all you have passed through;" and he hastily brought her a glass of wine.

"I needed more the assurance that my old friend and playmate was not what we thought this morning," she said with drooping eyes.

"Well, my darling we will make amends right royally. He will be here to-morrow evening, and you shall have no occasion to find fault with me. But please take care of yourself. You do not realize what you have passed through, and I fear you have yet to suffer the consequences."

But more exhilarating than the wine which her father placed to her lips was the memory of what she had seen. Her's was one of those spiritual natures that suffer more through the mind than body. She encountered her greatest peril in the fear of Harcourt's unworthiness.

Letters in the evening mail summoned her father to the city on the morrow, and he left her with many injunctions to be very quiet. It was evident that his heart and life were bound up in her.

But as the day grew bright and mild she again found her way to the boat-house. With greater accuracy she marked his every hasty step from the house to the shore. Harcourt little thought in his wild alarm that he was leaving such mute but eloquent advocates.

Poor fellow! he was groaning over their harsh judgment, but vowing in his pride he would never undeceive them. He did not remember that he had left a trail clear to dullest eyes, and conclusive as a demonstration to the unerring instinct of a loving heart.

He had gone to the city and accomplished his business in a mechanical way. He returned with the first train, though why he scarcely knew. He felt no inclination to visit at Mrs. Marchmont's any more, for since he had come more fully under Miss Martell's influence, Addie had lost the slight hold she had upon him, and now her manner was growing unendurable. He also felt that after Mr. Martell's coldness he could not visit there again, and he doggedly purposed to give his whole time to his business till events righted him, if they ever did.

But his social philosophy was put to immediate rout by Mr. Martell's message, which he received on his return. Five minutes later he was urging his black horse toward the familiar place, at a pace but a little more decorous than when seeking Hemstead's assistance on the memorable evening of the accident.

"Miss Martell is out," stolidly said the woman who answered his summons.

As he was turning away in deep disappointment, Burtis appeared on the scene, and with a complacent grin, remarked:

"She's only down by the boat-house, a-seein' how I saved ye from drownin'."

Harcourt slipped a bank note into his hand, and said, "There's for your good services now if not then," and was off for the water's edge with as much speed as he dare use before observant eyes.

"They must have found out from the old coachman that

I was not the coward they deemed me," he thought. If so, I'll see he has a merry Christmas."

He saw Alice standing with her back toward him, looking out upon the river, that now rippled and sparkled in the sunlight as if a dark, stormy night had never brooded over an icy, pitiless thie.

The soft snow muffled his steps, until at last he said, hesitatingly:

"Miss Martell."

She started violently, and trembled as if shaken by the wind.

"Pardon me," he said hastily. "It was very stupid in me to thus startle you, but you seemed so intent on something upon the river that I thought you would never see me."

"I—I was not expecting you," she faltered.

"Then I have done wrong—have been mistaken in coming."

"Oh, no, I did not mean that. I thought you were in New York. We expected you this evening."

"Shall I go away then, and come back this evening?"

"Yes, come back this evening, but do not go now—that is just yet. I have something to say to you. Please forgive my confusion. I fear my nerves have been shaken by what I have passed through."

And yet such "confusion" in one usually so composed did puzzle him, but he said hastily, feeling that it would be better to break the ice at once:

"I came here not to 'forgive,' but to seek your forgiveness."

"You seek my forgiveness!" she said in unfeigned surprise.

"Yes," he replied, humbly bowing his head. "Heaven knows that I am weak and faulty enough, but when I have wronged any one, I am willing to make acknowledgment and reparation. I cannot tell you how eager I have been to make such acknowledgment to you, whom I revere as my good angel. I acted like a fool in the chapel last Monday afternoon, and did you great injustice. You have never shone on me 'coldly and distantly like a star,' but again and again have stooped from the height of your heavenly character that you might lift me out of the mire. It's a mystery to me how you can do it. But believe me, when I am myself, I am grateful; and," he continued slowly, his square jaw growing firm and rigid, and a sombre, resolute light coming into his dark large eyes, "if you will have patience with me, I will yet do credit to the good advice, written in a school-girl's hand, which I keep treasured in my room. Weak and foolish as I have been, I should have been far worse were it not for those letters, and—and your kindness since. But I am offending you," he said sadly, as Alice averted her face.

"However the future may separate us, I wanted you to know that I gratefully appreciate all the kindness of the past. I sincerely crave your forgiveness for my folly last Monday. For some reason I was not myself. I was blinded with—I said what I knew to be untrue. Though you might with justice have shone on me 'coldly and distantly as a star,' you have treated me almost as a sister might. Please say that I am forgiven, and I will go at once."

Imagine his surprise when, as her only response, she said abruptly:

"Mr. Harcourt, come with me."

His wonder increased as he saw that her eyes were moist with tears.

She took him to the bluff, back of the boat-house, where in the snow were the traces of one who had slid and fallen from a perilous height.

"What do these marks mean?" she asked.

"It didn't hurt me any," he replied with rising colour.

"Did you stop to think at the time whether it would or not? Have you thought what a chain of circumstantial evidence you left against you on that dreadful night? Now come with me into the boat-house, and let me tell you in the meantime that a lace curtain in my room is sadly torn, and one of my window-panes broken."

While he yet scarcely understood her, every fibre of his being was beginning to thrill with hope and gladness; but he said deprecatingly:

"Please forgive my intrusion. In my haste that night I blundered into a place where I had no right to be. No doubt I was very rough and careless, but I was thinking of another kind of pain—the pain of cold and I fear which you were suffering. I would gladly have broken that to fragments."

"Oh, I am not complaining. The abundant proof that you were not deliberate delights me. But come into the boat-house, and I will convict both you and myself, and then we shall see who is the proper one to ask forgiveness. What is this upon these ropes, Mr. Harcourt, and how did it come here?"

"Oh, that is nothing; I only bruised my hand a little breaking in the door."

"Is it nothing that you tugged with bleeding hands at these ropes, that you might go alone in this wretched shell of a boat to our aid? Why Mr. Harcourt, it would not have floated you a hundred yards, and Burtis told you so. Was it mere vapouring when you said, 'If I cannot save them, I can at least drown with them?'"

"No," he said impetuously, the blood growing dark in his face, "it was not vapouring. Can you believe me capable of hollow acting on the eve, as I feared, of the most awful tragedy that ever threatened?"

"Oh, not the most 'awful!'"

"The most awful to me."

"No, I cannot. As I said before, I have too much circumstantial evidence against you. Mr. Harcourt, true justice looks at the intent of the heart. You unconsciously left abundant proof here of what you intended, and feel that I owe my life to you as truly as to Mr. Hemstead. And yet I was so cruelly unjust yesterday morning as to treat you coldly, because I thought my old friend and playmate had let strangers go to our help. With far better reason I wish to ask your forgive—"

"No, no," said Harcourt eagerly, "circumstances appeared against me that evening, and you only judged naturally. You have no forgiveness to ask, for you have made

amends a thousand-fold in this your generous acknowledgment. And yet, Miss Martell, you will never know how hard it was that I could not go to your rescue that night. I never came so near cursing my destiny before."

"I cannot understand it," said Alice in a low tone, turning away her face.

"It's all painfully plain to me," he said with a spice of bitterness. "Miss Martell, I am as grateful to Hemstead as you are, for when he saved you, he also saved me. If you had perished, I feel that I should have taken the counsel of an ancient fool, who said, 'rise God and die.'"

She gave him a quick look of surprise, but said only, "That would be a sorry end."

He took her hand, and earnestly, indeed almost passionately continued. "Miss Alice, I pray you teach me how to be a true man. Have patience with me, and I will try to be worthy of your esteem. You have made me loathe my old, vile self. You have made true manhood seem so noble and attractive that I am willing to make every effort, and suffer any pain—even that of seeing you shine upon me in the unapproachable distance of a star. Make me feel that you do care what I become. Speak to me sometimes as you did the other evening among the flowers. Give me the same advice that I find in the old yellow letters which have been my bible, and, believe me, you will not regret it."

Alice's hand trembled as he held it in both of his as a frightened bird might, and she faltered:

"I never had a brother, but I scarcely think I could feel toward one differently—and then the truth!—I stopped in painful confusion. Her love for Harcourt was not sisterly at all, and how could she say that it was?"

But he, only too grateful, filled out the sentence for her, and in a deep, thrilling tone answered:

"And if my love for you is warmer than a brother's—more full of the deep, absorbing passion that comes to us but once, I will try to school it into patience, and live worthily of my love for her who inspired it."

Again she gave him a quick look of startled surprise, and said hastily:

"You forget yourself, sir. Such language belongs to another."

"To another?"

"Yes, to Miss Marchmont."

"Miss Marchmont can claim nothing from me, save a slight cousinly regard."

It is reported that you are engaged."

"It's false," he said passionately. "It is true, that before you returned, and while I was reckless because I believed you despised me, I trifled away more time there than I should. But Miss Marchmont, in reality, is as indifferent toward me as I toward her. I am not bound to her by even a gossamer thread."

Alice turned away her face, and was speechless.

"And did you think," he asked reproachfully, "that I could love her after knowing you?"

"Love is blind," she faltered after a moment, "and is often guilty of strange freaks. It does not weigh and estimate."

"But my love for you is all that there is good in me. My love is the most rational thing of my life."

She withdrew her hand from his, and snatching the rope that was stained with his blood, she kissed it and said:

"So is mine."

"Oh, Alice, what do you mean?" and he trembled as violently as she had done when he startled her on the beach. She shyly lifted her blue eyes to his and said:

"Foolish Tom, surely your love is blind."

Then to Harcourt the door of heaven opened.

When Mr. Martell returned, he saw by the firelight in his dusky study, that his daughter had made such ample amends that but little was left for him to do; but he did that right heartily.

Than the Christian man said, "Alice compare this with the shadow of 'Storm King,' and the grinding ice. Let us thank God."

She gently replied, "I have, father."

"But I have more reason to thank Him than either of you," said Harcourt bravely, "or had you perished I would have been lost, body and soul."

"Then serve Him faithfully, my son—serve Him as my old friend your father did."

"With His help I will."

(To be continued.)

THE CHURCH SCOLD.

The apple-tree has its inchworm, and the ox its gadfly; husbands sometimes have their curtain lectures; Murray had his deacon; so almost every church has its scold. There is the church debt, the church music, and the church croaker, these three, and the greatest of the three is the church croaker.

A pious scold in the church is a dispensation of mercy, to keep the brotherhood from worldly vanity and proud-flesh, and to prevent Christians from having their good things in this life. God permits this grumbling these days of fine churches and eloquent ministers and excellent music, that the attention of the saints may be recalled to their own faults and infirmities, that they may take their turn with the elder prophets, at sackcloth and ashes.

The church is always painfully aware that not all its interests are managed in the best way, that not all its departments of work and service are complete, notwithstanding it has tried to do its best. Conscious that defects inhere in all human endeavours, it hopes that there will be a little blindness toward some errors and mistakes, that time will be given to mend that which is amiss, and a general charity exercised. But the chronic scold, like a hungry fly, is sure always to dive for the sore spot, and stick. Point out other things to him, that are hopeful and inviting, and he is silent and soon manages to get round to the weak point, and put in his complaint. It is impossible to get rid of a kind of buzzard far away from the carcass, although it has been put aside and buried.

The grumbler in the church is not the person to be put off

or silenced. No short-coming will be let pass unnoticed. He has a high and holy mission, self-constituted, by the laying on of hands upon all his imperfect brethren. He cares little for the truth. It is error that it gratifies him to get hold of. A conscience has he that never sleeps nor slumbers. It is a wasp's nest in the path of evil doers. He is set on high for the defense of the Jews and Gentiles. On all the questions that belong to the mint and anise and cummin of the church, he is bound to lay judgment to the line, and righteousness to the plummet. Never mind the camel; he will see that the gnat is strained out of all church affairs.

If you ever wish to know what is going wrong in the church, go to the church complainer. He will show you how far off the millennium is, without telling half the bad things he knows.

You can get all the faults and frailties of the members, and learn who is remiss in duty, and who does too much, what feet miss the path, and what faces carry crock. He will call attention to each new loose, and point out every fly-speck on the chariot wheels. He has the failings of every letter in the alphabet down through the whole catalogue, at his tongue's end, and can intone them with great feeling and solemnity, as he makes confession for them. In prayer, he makes confession that he and all men are miserable sinners, and goes out and does the best he can through the week to prove it. The children that come into the fold are too young to understand the steps they are taking; the adults have too little conviction of sin. The Sabbath school spoils home instruction. The young people are made too much of, and the sing-song is not like what Noah had in the ark. The benevolence of the church fails to go to his pet object, and the members are promoted to office. There is a fable of a "gaw" visited a palace. He went into the grounds, and snuff'd through the scullery, and back yard and stables, putting his nose in the slop-pails, turning over baskets of refuse, and keeping his eyes on the ground rooting up whatever waste matter he came upon, and finally went out disgusted. He said he had heard there were pearls and gold in that palace, and beautiful paintings and statuary, and richly furnished apartments, but he had been all through, and stuck his nose into everything, and found nothing like that whatever. He had seen more offal and garbage there than a little, and no rubies or diamonds and magnificent rooms.

Most unfortunate is it, when the church scold is the minister. Many things may annoy and tempt him; the salary may drag behind unpaid; the prayer-meeting may be thin and cold; certain evils may go through the church like a contagion, members failing to give their share, and do their part in the common work. But a complaining, scolding manner corrects none of these abuses, and is a sore evil. Men will not be driven to duty. They cannot be growled and snarled into service. A sour, fault-finding way leads none into the kingdom of heaven. Salvation cannot be forced on men. The Holy Spirit does not abide with a murmuring minister. The love of Christ does not stay where there is peevishness and rasping of the sensibilities. There is no good done this way. A church that is wrong cannot be scolded into the right. When a minister lectures his people harshly, the ones who deserve it are never there to hear it. The faithful ones, who do not need it, are hurt by it. Scolding in the conduct of the church interests, is always a cold shoulder thrust into the glad and glorious gospel feast, only aggravating the evils. Many a minister has lost his influence and place by it. It may as well be understood that if one cannot get on by other methods, he certainly cannot by this. It ought to be agreed all round in the church, by pastor and people, "No grumbling and complaining done here." When any matters get cross-grained, let them be kindly met in the spirit of "sweetness and light." What this will not do in setting things to rights, will not be easily righted.—*Advance.*

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THE PHYSICAL PARADOX.

It has been said that "the blood is the source of life." It is as truly the source of disease and death. No life, that is to say, no healthy tissue can be generated from impure blood, no organ of the body can normally perform its functions when supplied with impure blood. The fluid that should carry life and health to every part, carries only weakness and disease. Blood is the source of life only when it is pure. If it has become diseased, it must be cleansed by proper medication, else every pulsation of the human heart sends a wave of disease through the system. To cleanse the blood of all impurities, use Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets, the most effectual alterative, tonic, and cathartic remedies yet discovered. They are especially efficient in scrofulous diseases.

No folly is greater than that of impatience. Time passes swiftly, and even while we lament, it is hurrying us on towards an end from which we will shrink, yet shrink in vain.

A LITTLE girl of nine years arrested last week for picking pockets in a Roman Catholic church, revealed the fact that she and other little girls had been trained for thieving by another little girl of fourteen.

THE strongest argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living Church; walking in new life, and drawing life from Him who has overcome death.—*Christlieb.*

JOHN BROWN, Jr., son of Ossawatimmi Brown, publishes a letter in which he declares his intention of volunteering his services to aid the suffering coloured refugees of the South. He states that in his opinion the time has come for another grand rescue of the coloured race, and though he is fifty-eight years old, he is ready to devote his remaining energies to the cause which was so dear to his father.

BRITISH AND FOREIGN ITEMS.

THERE are 144 ordained Presbyterian ministers and missionaries in India.

THE Buddhist nunneries of China have been closed by order of the Emperor.

THE "Jewish Times" computes the number of Jews all over the world to be 6,503,000.

HELGOLAND will celebrate next year the semi-centennial of its independent existence as a kingdom.

NINE-TENTHS of the ninety-nine criminals in the Ontario penitentiary for life owe their imprisonment to whiskey.

NEW YORK CITY has 489 churches, chapels and missions of all sorts; but over against these it has 7,874 drinking-saloons.

A KRASKI sailed from New York last week with 430 mules, purchased for the use of the British army engaged in the Zulu war.

THE City of Glasgow Bank cannot be regarded as a very profitable speculation to its investors, as each owner of a £100 share is assessed \$11,250.

ONE sign of the hard times in England and Wales is the falling off in marriages. Only 189,657 were registered in 1878; in 1876 there were 201,874.

DRINKING last year 327,813 volumes of fiction were drawn from two free libraries in Liverpool, while only 113,391 volumes of all other subjects were drawn.

THE Cumberland Presbyterian Church of the United States, with a membership of 106,253, could raise only \$3,111 for foreign mission work in 1878.

PRISONS of the higher classes in Spain receive copies of the papers in paper covers through the walls. The Spanish Evangelization Society sends them.

A BRITISH correspondent says that owing to the fact that white Protestants shun the negroes, the latter in large numbers are becoming subject to Catholic influences.

THE London Religious Tract Society is considering the question of publishing a "Girl's Own Paper" to be a companion magazine to their "Boy's Own Paper."

MR. SANKEY has been invited to take part in religious services in a Church of England church, greatly to the displeasure of those who prefer ritualistic to evangelic measures.

SIR MICHAEL SHAW STUART, a Scotch landlord, finding that the work people on his estate during the past severe winter were unable to pay their bills at the provision shops, has voluntarily paid them himself.

MR. SPURGEON has been present in his London Tabernacle one Sunday for four months, and yet his people are regular in attendance upon the services, strangers only being missed from the congregation.

SOME of the missionaries in South Africa are engaged in an attempt to prove that the Zulus are lineal descendants of the lost tribes of Israel. It is said they "have generally marked Jewish features, and their language is full of Hebrew idioms."

THE Egyptian pea is a marvellous instance of resurrection, or rather of reanimation. Preserved three or four thousand years, enfolded in the clothes of a mummy, planted in the soil of another continent, they bloom and produce their kind.

THREE centuries after the advent of Christ there were about 5,000,000 Christians, and at the end of the sixth century there were about double that number. The gain in the United States alone during the last twenty-five years is estimated to have equalled the result of all these centuries.

THE peculiarity of the canons of St. Paul's, London, in the matter of sermons, are said to be: Canon Gregory can read his sermons but can't write them; Canon Lightfoot can write his sermons but can't read them; Canon Liddon can do both; and Bishop Cloughton (the army chaplain) can do neither.

A PROMINENT Life Insurance Office in London, (Eng.) declares that the mortality among the publican (liquor selling) class is 59 per cent. greater than among its members generally; and the "Insurance Directory" states that "it is notorious among insurance offices that inn-keepers and publicans are a short lived class."

REV. W. H. GULICK, the evangelical missionary at Santander, Spain, referring to the continued and unrelenting persecution the church sustained during the last year, says that "it has manifestly added strength and fervor to its spiritual life. During the last three months the attendance on the meetings has steadily increased."

THE scheme is revived to recover the treasures which are believed to have been buried for ages in the mud of the river Tiber at Rome. It is proposed to drag its bed in the hope of finding the golden candlestick from the Temple at Jerusalem, and the statues, coins, and valuable ornaments from the Roman palaces that tradition says were thrown into the river.

SOLOVIEFF, the would-be assassin of the Czar, is the son of a groom in the household of the Grand Duchess Catharine. After leaving St. Petersburg University he became a teacher. He first fell under the notice of the authorities in the course of inquiries into socialist intrigues. He disappeared, and was not heard from until he made the attempt on the Czar's life.

ACCORDING to Humboldt the oldest town in the world is Yakutsk, 5,000 inhabitants, in Eastern Siberia. It is not only the oldest, but, probably, also, the coldest. The ground remains always frozen to the depth of 300 feet, except in mid-summer, when it thaws three feet at the surface. The mean temperature for the year is 13.7° F. For ten days in August the thermometer goes as high as 86°. From November to February the temperature remains between 42° and 68° below zero. The river Lena remains frozen for nine months of the year.

MINISTERS AND CHURCHES.

MR. ALEXANDER RUSSELL has declined the call from Glendale, etc.

THE Presbytery of Stratford has accepted the resignation of Rev. Mr. Watt, of Shakespeare.

THE Halifax "Witness" has the following: "Rumour says that the Rev. A. Ross, of Pictou, will accept the second call from Woodville, Ontario.

THE Rev. W. Anderson, of St. Andrew's Church, Kincardine, has resigned; and the Presbytery of Bruce, at a special meeting, accepted the resignation.

THE Orillia "Packet" says: "Mr. Robertson, a student from Knox College, is preaching at Waubesa, Port Severn, and Sturgeon Bay, with much acceptance.

THE order of service in Knox Church, Goderich, is to be changed. In future the service will open with prayer. There will be four singings and two readings of Scripture.

THE Huron "Signal" has an appreciative notice of the Rev. J. C. Smith's lecture upon "Self Culture." We are pleased to know that a considerable sum was realized for the benefit of Knox Church Sabbath School.

CHALMERS' CHURCH, Woodstock, has received a donation of one thousand dollars from one of its members. The money is to go towards enlarging the church-building and erecting a Sabbath School house and lecture room.

REV. ALGERNON MATTHEWS was inducted into the pastoral charge of the congregations of Lansdowne and Fairfax on the 8th of April. Mr. Gallaher preached, Mr. Gracey addressed the minister, and Mr. Wilson the people. Mr. Matthews enters on his labours in this field with fair prospects of success, having been long and favourably known by the people through his services to them as a missionary some years ago.

THE Sabbath School in connection with the Presbyterian church Bobcaygeon, is now in excellent working condition, and is highly creditable to those ladies and gentlemen who, with so much perseverance, have raised the school to its present high position. The attendance is very numerous, and a fine addition of about ninety new books has been recently made to the library.

THE regular meeting of the Young People's Christian Association, in connection with Cooke's Church, was held in the lecture room on Tuesday evening of last week. After routine, Mr. James Fraser, first Vice-President, took the chair, and at once called on Mr. R. H. Abraham, M. A., President of the Association, who delivered the closing address of the session, taking for his subject "Hints to Success." At the close a hearty vote of thanks was tendered Mr. Abraham for his interesting address.

THE annual meeting of the Collingwood congregation, over which the Rev. R. Rodgers is pastor, was held on the evening of the 28th ultimo. From the several reports presented to the meeting the work of the Church appears on the whole to be progressing favourably. Owing to the pressure of hard times, and the special efforts made for the new church, which is now in process of erection, the amount raised for congregational purposes was somewhat less than last year, being only \$931.40. To the schemes of the Church the following appropriations were made: \$36 to Home Missions; \$10 to Foreign Missions; \$10 to College Fund; \$10 to French Evangelization; \$7 to the Widows' and Orphan's Fund; and \$21.60 to Assembly and Presbytery Funds, amounting in all to \$94.60. The report of the Building Committee showed that during the year a subscription of \$3,027 had been obtained for the new church; that of this sum about \$900.00 had been collected; that a new site had been secured at a cost of \$350; and that a contract had been let for the erection of the church at \$4,993. The church is 75 feet by 45 feet, with tower, and will cost, when completed, about \$6,000. The report also showed that the sanction of the Presbytery had been obtained to raise a loan of \$3,200. The work of building is now going forward, and the church is expected to be finished about the middle of September. The number added to the congregation during the year is seventeen, and the number now on the roll is 164. The Sabbath school continues to prosper. The average attendance has been for the year 125. The num-

ber of officers and teachers is nineteen. The amount collected for missions was \$36; of this \$8 was given to Muskoka; \$3 to the Canada Sabbath School Association, and the rest was handed over to the Missionary Association of the congregation. For ordinary purposes there was collected \$57. A report of the cemetery by Mr. E. Thomson showed a balance on hand of \$60. A unanimous vote of thanks was given to the choir, and especially to their leader, Mr. Kelly, for the efficient manner in which they had conducted the service of song in the Lord's house. The meeting was closed with the benediction.—COM.

PRESBYTERY OF STRATFORD.—This Court met in Knox Church, Stratford, on Tuesday, the 22nd ult. Present—eighteen ministers and ten elders. Circulars were read from the Presbyteries of Halifax and Sydney, giving notice of intended application for the reception into the ministry of the Church of Messrs. Duncan R. Crockett, Presbyterian, and Wm. Luke Cunningham, Methodist. Rev. John W. Bell and Mr. Peter Dewar were elected additional Commissioners to General Assembly. Rev. Mr. Watt's resignation was taken up. The commissioners from the congregation of Shakespeare and Hampstead represented that they agreed to express regret at the state of Mr. Watt's health, and to present no opposition to his resignation. Mr. Mitchell was appointed to declare the vacancy on the third Sabbath of May next. Mr. Macleod was appointed *ad interim* Moderator of Session, and Messrs. Hamilton and Hall were appointed to draw up a minute in relation to Mr. Watt's resignation. The petition from Tavistock was taken up. Burns' Church, East Zorra, and St. Andrew's Church, North Easthope, by commissioners, signified that they had no objection to granting regular supply to Tavistock, and Shakespeare and Hampstead signified that if the erection of Tavistock as a preaching station were effected in such circumstances as to take away from their ability to support ordinances, they could not well afford the loss, and desired for a time, at least, the continued assistance of parties at and near Tavistock. It was agreed to lay the petition on the table until Presbytery take steps to re-arrange the ecclesiastical field in North and South Easthope, and that Presbytery give Tavistock what supply they can in the meantime. Messrs. Hamilton, Hall, Waits, ministers, and Messrs. Ballantyne and McTavish, elders, with Mr. P. McF. Macleod, Convener, were appointed a committee to meet with the congregations concerned in the proposed rearrangement. The report on the proposed Hymn Book was received and adopted, proposing to remit the book for modification by an enlarged committee. It was agreed to overture the General Assembly to take action in order to prevent the accumulation of debt and remove that existing in connection with the schemes of the Church. Presbytery adjourned to meet for ordinary business in St. Andrew's, Stratford, on the first Tuesday of July next, at 9.30 a.m.

PRESBYTERY OF SAUGEEN.—An adjourned meeting of this Presbytery was held in Guthrie Church, Harrison, on the 8th ult. A call was laid on the table from Ayton and East Normanby in favour of Mr. Alex. Nicol, which was sustained and accepted. The Presbytery agreed to meet in Ayton on the 26th May, at seven o'clock, to hear his trial discourses, etc. If satisfactory, the Presbytery will meet on the following day at eleven o'clock for his ordination and induction, Mr. Campbell to preach and preside, Mr. Young to address the minister and Mr. Fraser the people. A call was also laid on the table from Waldemar, Little Toronto, etc., in favour of Rev. I. B. Brown which was also sustained and ordered to be forwarded to Mr. Brown, and on condition of the call being accepted the Presbytery agreed to meet at Little Toronto, on Wednesday, the 30th of April at two o'clock p.m., for his induction, Mr. D. Stewart to preach and preside, Mr. McMillan to address the minister and Mr. Crozier the people. It was agreed to hold a Presbytery Sabbath School Convention in Mount Forest about the month of July. It was also agreed that the second Sabbath of May be observed in the congregations within the bounds of the Presbytery, as a day for special prayer for an outpouring of the Spirit, and that the ministers be enjoined to bring the subject of revivals before their congregations. There was read a resolution from the North Arthur congregation to the effect that they had no desire for a separation providing Cotswold desire to continue the union. Commis-

sioners from both congregations were heard. After reasoning it was moved and agreed to "That in reference to the call from Cotswold to Rev. Mr. C. Cameron, it lie on the table in the meantime, and that the Rev. Mr. Campbell be appointed to hold a meeting at North Arthur on a day most convenient to all parties with a view of giving the people of North Arthur an opportunity of concurring in said call, also that the congregation of North Arthur be instructed to lay before the Presbytery a statement as to the amount of salary they are prepared to give in the event of their concurring in said call." It was further moved and agreed to "that the people of North Arthur congregation be at liberty to worship in their church or in the vicinity of the graveyard as they may see fit." Mr. James Allan stated that it would not be in his power to attend the meeting of the General Assembly in June next. Mr. Wm. Kerr was appointed in his place.—S. YOUNG, *Pres. Clerk*.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division street Church on the 18th ult., a full attendance of members present. Messrs. Cameron, Scott, Macknight and Douglas were appointed to enquire into the alleged indebtedness of the Presbytery to the National Bible Society of Scotland. Mr. Stevenson, as Treasurer of the Presbytery, reported that there was at present due him more than \$30, which he had advanced to the Presbytery. He was instructed to levy a rate on all the congregations sufficient to cover the running expenses, deducting from the amount levied the sum already contributed by the several congregations. The committee appointed to arrange a basis of union between Lake Shore, Sydenham and Johnston congregations reported that they had visited the congregations interested, and they were present with their report of progress made. Delegates appeared from the various congregations and submitted a basis of union that had been agreed on between them. Whereupon the Presbytery agreed to separate Knox Church, Lake Shore, from Knox Church, Sydenham, approve of the basis of union between Knox Church, Lake Shore, and Johnston Church; but seeing there are certain arrears of stipend, the Presbytery appoint Messrs. Cameron, Scott, and Armstrong a committee to look after these arrears. The following were appointed delegates to the General Assembly at Ottawa: Messrs. MacLennan and Mordy by rotation, and Mr. Somerville by election; and Messrs. Macknight, Christie, and Mitchell, elders. The Presbytery recommended that Dr. Cochrane be chosen Moderator of the General Assembly. Mr. Stevenson gave notice of motion that at the next meeting he would move that the Moderator of the Presbytery should occupy the chair only six months, and Mr. Coulter gave notice that he would move to have the meetings of Presbytery held at half-past one p.m. instead of at ten a.m. as at present. Mr. Stevenson presented an overture to the General Assembly on the status of retired ministers, and the Presbytery resolved to transmit it to the Assembly. The motion which Mr. Somerville gave notice of at last meeting—that Presbytery should meet on the third Tuesday of January, March, July, September, and November, and on the first Tuesday of May, at ten o'clock a.m. was agreed to. Mr. Currie was appointed to receive and tabulate the returns on the State of Religion, Mr. Mordy the Sabbath school returns, and Mr. Somerville the Financial and Statistical returns. The following general resolutions were passed in reference to the Hymn Book submitted: (1) That in any further copies issued, the title, the author and the date of the hymn be given. (2) That the collection for the young was too meagre both in subjects and numbers. (3) That the hymns for children be inserted in the body of the book, and that the committee make a suitable selection for use in Sabbath schools and for special services from the larger book. (4) That the paraphrases should be embodied in the hymn book. (5) That in arranging for the publication of the book, endeavours be made to get things so arranged that the profit arising from the sale be secured for the Aged and Infirm Ministers' Fund. Mr. Somerville presented the Home Mission Report. The Convener was instructed to secure the services of students for the following places during the summer months: Sarawak and North Keppel, Euphrasia and Holland, Johnston and Caven, Lion's Head, and an ordained missionary for Warton. He was further instructed to apply for the sum of \$200 per annum, to be given to Kilsyth and North Derby, \$100 per annum to

Heathcote, \$100 per annum to Knox Church, Sydenham, \$300 per annum to Wiarion, \$4 per week to Lion's Head from June 1st, and \$1 per week to Euphrasia and Holland. Rev. Mr. McDiarmid was granted leave of absence from his congregation for three months, members of Presbytery and others to supply his pulpit during his absence. Presbytery agreed to meet in Division street Church, first Tuesday of May, at 10 a.m.—JOHN SOMERVILLE, *Pres. Clerk.*

OBITUARY.

In the death of Mr. Duncan McKerracher, an elder of Knox Church, Acton, the congregation has sustained no small loss. At a comparatively early age he came under the power of the Gospel during the revival of religion at Lawers and Glenlyon in Perthshire under the ministry of the Rev. Robert Findlater who was assisted in these services by the Rev. John McDonald, D. D. of Ferintosh and the Rev. Donald McGillivray of Strathfillan, in 1815-1818. Mr. McKerracher was afterwards for some years under the faithful and evangelical ministry of the Rev. John McAllister in Glenlyon his own native parish, and under him his religious views were deepened and strengthened.

In 1831 he emigrated to this country and settled in Nassagaweya, where until his death on the 24th of February last, he lived a consistent Christian life.

When the disruption of the Presbyterian Church of Canada occurred in 1844, he heartily connected himself with the Free Church as that which upheld the sovereignty and headship of Christ over His own house, and the rights and liberties of the Christian people. The doctrines of grace and the ordinances of God were very precious to him; the one he held steadfastly and intelligently, and the other he attended regularly until the infirmities of old age disabled him during the last year of his life. Though natural reserve and diffidence somewhat hindered his public usefulness, his modest sincerity exerted a beneficial influence on those who knew him intimately. Aided by his pious partner, who still survives him, he trained his children in the fear of God, and they all appear to follow his footsteps. Notwithstanding the mildness and gentleness of his disposition, inconsistency in professors of religion greatly grieved him. Mr. McKerracher is much missed not only by his own family but by all who knew his Christian worth. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

PRESBYTERIAN COLLEGE MONTREAL.

The following subscriptions to the Student's Missionary Society are thankfully acknowledged:—Massawippi, \$4; D. G. Cameron, \$10; J. McFarland, \$10; J. A. Townsend, \$5; G. L. Bayne, \$2; Nazareth street Sabbath School, \$10; Stanley street Church, Montreal, \$30; L'Amable, \$31; J. P. Grant, \$5; Shanet, per J. McFarland, \$15; Mrs. Wishart, Madoc, \$4; Mr. Livingstone, L'Amable \$2; J. Munro, \$10; D. Morris, Esq., \$5; Robt. McNabb, \$5; St. Joseph street Sabbath School, \$10; John Allan, \$10; P. R. Ross, \$2; S. J. Taylor, \$5; Montreal, per J. Dow, \$18; Mrs. J. Campbell, \$10; John L. Gibb, Quebec, per M. H. Scott, \$20; Rev. A. McPhee, \$5; collected at Gaelic service, Stanley street, \$6.50; Cantly and Portland per A. Anderson, \$5; Crescent street Church, \$60; A. Anderson, \$10; The Ridge, \$10; H. Elliott, Madoc, per Rev. D. Wishart, \$5; J. Wilson, L'Amable, \$5; Hannah Spurr, L'Amable, \$1; M. J. Spurr, \$10; James Spurr, \$1; Wilson Spurr, \$1; Benjamin Spurr, \$6; Mrs. Peter Redpath, \$5; Erskine Church, \$50; D. Lyons, \$1; Dr. Keeley, \$4.—G. D. BAYNE, *Treasurer.*

SOME METROPOLITAN FACTS:—London, with all its suburbs, covers within the radius of 15 miles of Charing Cross nearly 700 square miles. It numbers within these boundaries over 4,000,000 inhabitants. It contains more country-born inhabitants than the counties of Devon and Gloucester combined, or 37 per cent. of its entire population. Every four minutes a birth takes place, and every six minutes a death. Within the circle named there are added to the population 205 persons every day, and 75,000 annually. London has 7,000 miles of streets, and on an average 28 miles of new streets are opened, and 9,000 new houses built, every year; 1,000 vessels and 9,000 sailors are in port every day. Its crime is also in propor-

tion to its extent. Seventy-three thousand persons are annually taken into custody by the police, and more than one-third of all the crime in the country is committed within its borders. 38,000 persons are annually committed for drunkenness by its magistrates. The metropolis comprises considerably upwards of 100,000 foreigners from every quarter of the globe. It contains more Roman Catholics than Rome itself, more Jews than the whole of Palestine, more Irish than Belfast, more Scotchmen than Aberdeen, and more Welshmen than Cardiff. Its beer-shops and gin-palaces are so numerous that their frontages, if placed side by side, would stretch from Charing Cross to Chichester, a distance of 62 miles. If all the dwelling-houses in London could thus have their frontages placed side by side they would extend beyond the City of York (196 miles). London has sufficient paupers to occupy every house in Brighton. The society which advocates the cessation of Sunday labour will be astonished to learn that 60 miles of shops are open every Sunday. With regard to churches and chapels, the Bishop of London, examined before a committee of the House of Lords in the year 1840, said:—"If you proceed a mile or two eastward of St. Paul's you will find yourself in the midst of a population the most wretched and destitute of mankind, consisting of artificers, labourers, beggars, and thieves, to the amount of 300,000 or 400,000 souls. Throughout this entire quarter there is not more than one church for every 10,000 inhabitants, and in two districts there is but one church for 45,000 souls."

THEY have a new temperance movement in New York City. An organization has been formed under the title: "The Business Men's Society for the Encouragement of Moderation." Three pledges are presented: the first, a total abstinence one for a term not exceeding one year, but then renewable; the second, a moderation one, not to drink intoxicating beverages during business hours for a specified term; the third, not to treat or be treated for a specified term. At the first public meeting, Dr. Howard Crosby, O. B. Frothingham and Peter Cooper were among the speakers. We shall watch this movement to see what it will accomplish. We fear, however, that it will not do much. At present it seems to us that about the only successful method is the method of entire and perpetual abstinence.

MR. DE COSMOS, "in the interest of common humanity"—remember—has been urging the Dominion Parliament to exclude the Chinese from this continent. He recommends that no Chinamen be employed on our public works, that they be not allowed to buy or lease government lands, that they be not permitted to become naturalized, and if naturalized, that they be disfranchised. Then he would have our Immigration Act so amended that no Chinaman could leave his native land for this FREE country. Now, what has John Chinaman done to deserve all this? His sin is, first, he is not a Christian, as De Cosmos is. Then he is industrious. He will work. If he cannot get a dollar a day he will take fifty cents rather than lie idle and drink whiskey. He is economical, too. He is *pagan* enough to save \$140 out of the \$300 that he earns per annum. So he must not be allowed to come into this Christian country. We sincerely hope that our statesmen in Parliament will speak out against such iniquitous legislation. We do not want any Kearneyism in Canada. De Cosmos, sit down.

THE receipts of the London Missionary Society, last year, were larger than ever before.

MEETINGS OF PRESBYTERY.

OTTAWA.—In Knox Church, Ottawa, May 6th, at 3 p. m. GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at 10 o'clock, a. m. BARRIE.—Special meeting in Central Church, Innisfil, Tuesday, 15th April, at 1 p. m.—Ordinary meeting, at Barrie, 27th May, at 11 a. m. 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. PARIS.—Knox church, Ingersoll, on Tuesday, May 6th, at 12 o'clock, noon. TORONTO.—On the first Tuesday of May, at 11 a. m. OWEN SOUND.—In Division Street Church, Owen Sound, on the first Tuesday in May, at 10 o'clock 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.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIX.

May 11. } THE SAVIOUR'S CALL. { Isa. lv. 1-17. 1879. }

GOLDEN TEXT.—"If any man thirst, let him come unto me, and drink."—John vii. 37.

HOME STUDIES.

- M. Prov. ix. 1-12..... Wisdom's feast.
- T. Isa. xxv. 1-12..... A feast of fat things.
- W. Luke xiv. 15-24..... The gospel feast.
- Th. Matt. xxii. 1-14..... The wedding feast.
- F. Isa. lv. 1-13..... The Saviour's call.
- S. John vi. 47-59..... The bread of life.
- S. John vii. 32-43..... Living waters.

HELPS TO STUDY.

The passage which has been taken as the subject of this lesson may be emphatically called "the Gospel in Isaiah," although the whole book is evangelical. Though highly figurative, there can be no doubt as to its meaning and application. Immediately following the prophet's details of the sufferings of the "Servant of God," given in language which is utterly inapplicable to any historical character except the Lord Jesus Christ, what else can this passage be but a most free and gracious invitation to sinners to come and partake of the great salvation that these sufferings procured? The following would be one good way of dividing the lesson: (1) Who those are that are addressed—every one that thirsteth; (2) What they are called upon to do—Come ye to the waters; (3) What they are to get by coming—I will make an everlasting covenant with you.

I. Who are addressed? Every one that thirsteth. Most commentators restrict this invitation to those who desire salvation and long for God. The text necessitates no such restriction. The invitation is wide. Every one that *thirsteth* is invited—no matter what he thirsts for. All thirst for something. Ever since the fall, there is a want in the human soul which nothing but the realization and the enjoyment of the love of God can satisfy. All feel this want, and the majority are vainly endeavouring to satisfy it in the pursuit of pleasure, spending their money for that which is not bread and their labour for that which satisfieth not. The invitation is to these as well as to those who have been brought under conviction.

II. What are they to do? Come ye to the waters. (Note.) The waters are God's life-giving truth and gracious promises—especially the promise of the Holy Spirit. For these gifts we are to come penniless, "Nothing in my hand I bring." To *buy* without money and without price is "not after the manner of men," but God has His own way of doing business, and it is His way that we must take. It is not a merchant that we have to deal with but a "Prince." And still there may be a reason for the use of the word "buy" here. In conversion we part with something, though it is something that is not of any value—we have to part with our sins. And these, in a sense, the Saviour *takes*, takes upon Himself. "Oh blessed exchange!" says John Brown of Haddington.

III. What do they get? Your soul shall live, and I will make an everlasting covenant with you. And what this everlasting covenant means is plainly set forth in the words "the sure mercies of David." The promise made to David was that his race should reign forever and ever; this promise, he says, shall be fulfilled, and you shall again have a son of David (*i.e.* the Messiah) for your king, and be blessed under His rule (Acts xiii. 34). For my thoughts are not as your thoughts—while you are spiteful and revengeful, I am infinitely compassionate and gracious.

EXPLANATORY NOTE.

For several months in the summer there is no rain in Palestine, hence the people appreciate the blessings of fountains and cisterns of water, as we cannot because of our abundant supply.

REV. C. H. A. DALL, a Unitarian missionary in Calcutta, says that there are over 700,000 converts to Christianity in India. So missions to the heathen are not a failure.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

At the residence of D. G. McKenzie, Esq., Clerk of Middlesex, uncle of the bride, by the Rev. Alex. Henderson, of Hyde Park Presbyterian Church, Henry M. Johnston of Delaware, to Elizabeth Jane, only daughter of the late Alex. Patterson of London.

At St. James' Square Presbyterian Church, Toronto, on the 8th inst., by Rev. J. M. King, M.A., Rev. Joseph McCoy, M.A., of Egmondville, to Mary Helena, only daughter of Joseph C. Hucksins, Esq., of Toronto.

In Montreal, on 23rd inst., St. George's Day, at the residence of the bride's father, by the Rev. Peter Wright, Joseph A. Dawson, druggist, to Charlotte H. E. Bates, youngest daughter of John Bates, Esq., advocate.

On the 23rd inst., at the residence of the bride's father, by the Rev. D. M. Gordon, B.D., W. G. LeRoy, Esq., of Bryson, Quebec, to Margaret, second surviving daughter of Archibald Stevenson, Nepean.

DIED.

At London, Ont., on the 12th inst., Rev. Jas. McConechy, Presbyterian minister, formerly of Leeds, Quebec, aged 64 years. Glasgow papers please copy.

OUR YOUNG FOLKS.

THE PICNIC ON THE COMMON.

ONE Sunday afternoon, when Lena was going home from the church with the weather-cock on its steeple, she met Hattie Robbins going home from the old meeting-house on the hill.

"O, Hattie!" said Lena, giving a little jump off both her feet, and letting go her mamma's hand: "my papa came up from 'Mantic last night, and he brought Pearly a picture-book, and me a little 'stension table and a little new camp-chair; and Miss Emma Ames has given me the sweetest little Red-riding-hood dolly, and—"

"And to-morrow you must come over and make Lena a visit, and play with the new toys," said Lena's grandpa, who was the minister at the white church, as he took hold of his little granddaughter's chubby hand, and led her along between him and her grandmother to the parsonage, where she, and her papa and mamma, and brother and Pearly, were visiting.

"I'm 'specting company to-morrow," said Lena, as her mother was taking off her hat, after they arrived at their home.

But just then it began to rain, and it kept up all night and all day Monday, and all Tuesday forenoon. Lena got pretty tired of staying in the house. She set her extension table over and over with her little China tea-set, making it large and small, and inviting company to dinner and tea. And she folded up her camp-chair, and played make journeys on foot to the White Mountains, going through the kitchen, up the back stairs to the study, down the front stairs, through the hall, parlour, and dining-room, unfolding her chair and sitting down to rest in each room. And she played that the dog Jack was a wolf that ate up Red-riding-hood when she was going to see her grandmother, and Pearly showed her pictures in his new book. But for all she was so busy she was very glad on Tuesday afternoon when her grandpa called from the garden,—

"You can come out, Lena; the clouds have broken away, showing two little glimpses of blue sky, about as big as a doll's bed-quilt, up over the church spire."

Lena ran down the gravel walk, and climbing up on the front gate, she called in a voice as clear as a robin's note,—

"Hattie! Hattie! you and George come over now, and we'll have a picnic. I've got some little tookies that grandma let me bake this morning, and you stop and ask Helen Brown to come wif you; and if you go in the road all the way round the common, you won't get wet in the grass."

Pretty soon the children came with their dollies. Hattie said, "I don't know as 'twill be much of a picnic. I've got two baked apples, and that's all I've got."

"Oh, well!" said Helen; "never mind, we can all taste of the apples, and I've got a whole lot of popped corn in my basket, and that's splendid to carry to picnics."

Just as her guests arrived, Lena went out to a large flat rock on the common with her

table, and Pearly brought out the new chair. Then they both ran back for the cookies and the dolls, and that time the old cat, Wonder, and the little kitty, Daisy, came with them.

The children looked at the new things with great delight. The table was of black-walnut, and was made just like your mamma's table in your dining-room.

"Oh, dear me!" said Helen, "I need a 'stension table drestly with my large family and all my comp'ny; I s'wrequently have to put two tables together."

"Yes," said Lena, "they are very 'venient. When there ain't anybody to eat but me and my husband we have it like this,—just a little round stand, you see; but when comp'ny comes we make it larger, so:" and Pearly pulled it out, and put in extra leaves, and made it as large as he could for the picnic. Then he folded and unfolded the chair, and they all admired it, and little Georgie smelt of the roses on the camp-chair cushion, and said, "They look as if you could pick them." Then they took turns in sitting down to try it; and Lena told them to lean back and fold their arms, and see how "wested" they felt after their walk. Then they placed the chair at the head of the table, and put Wonder in it with the dolls all around her, and she sat as still and looked as dignified as any lady, and seemed rather ashamed of Daisy, who would frisk around, and who, Lena said, "didn't play comp'ny worth a snap."

Just as they had got the table all ready and were going to begin to eat, Lena jumped up and said very fast, as she always talks: "I'm going to 'vite Mrs. Curtis, 'cause she's blind and she can't see, and she loves little children, and she hain't got any at her house, and she and I are neighbours, cause we like each other, and I 'sume she's tired of staying at home all these rainy days; and she 'vited me to her picnic and it was splendid," and away Lena skipped.

It was only a few steps, but while she was gone, Helen and Hattie and George thought they would find some flowers so that they could tell Mrs. Curtis there were flowers on the table, and Pearly went into the parsonage for a chair for her to sit in; and when they all got back, Daisy was on the table, and was eating the last of the little cookies. Lena said she was "kinder 'shamed, after she had 'vited Mrs. Curtis, not to have anything she could eat, for she had custard-pie at her picnic and it was 'drestful' good." But Hattie said she should have both the baked apples; so she ate them, and said they were nice, and the children ate little Helen's popped corn, and they were having a lovely time, when all at once it began to rain as hard as it could pour, and Lena's grandpa ran with an umbrella for Mrs. Curtis, and Uncle Lester carried in the chairs, and Pearly the wonderful table; and the little girls took their dollies in their aprons and scampered for home; and Wonder walked demurely, close to Mrs. Curtis, as much as to say, "We are the old ladies, and should have the rheumatism if we took cold." But Daisy frisked around and got as wet as her little mistress, but, unlike her, didn't have to have her clothes changed; and when Lena

came down stairs in her clean dress, she found Daisy nice and dry, all curled up fast asleep on the little extension table. "We chilrens have done some good to-day," said Lena, wisely; "we've made Mrs. Curtis laugh; and she was looking drestful sorry when I went after her."—*A. A. P. in S. S. Times.*

FIVE MINUTES.

LITTLE can be said, much may be done, in five minutes. In five minutes you may fire a city, scuttle a ship or ruin a soul. The error of a moment makes the sorrow of a life. Get that thought well into your hearts, and my work is done in a minute, instead of five.

Many a young man in a moment of weakness, or of strong temptation, has wrought a ruin that a lifetime, though a thousand years, can never rebuild. One crime, one sin, one error, one neglect of duty, and the deed is done, perhaps forever.

In a moment of hunger, Esau sold his birthright for a mess of pottage; millions of boys sell their's for less. A breach of trust, an act of dishonesty, a profane word, and the soul is defiled with a stain that cannot wash away.

Tempted to sin, remember that in five minutes you may destroy your good name, fill your soul with undying remorse, and bring, with sorrow, your father's gray hairs to the grave. But if you can do so much evil, so you may do a mighty sum of good in five minutes.

You may decide to live for usefulness and honour. Everything hangs on that choice, and it may be made in five minutes as well as in five years.

Take care of the pence and the pounds will take care of themselves; take care of the minutes and the hours are safe. I made a little book in this way: in the breakfast room were pen, and ink, and paper, and if, when the hour for breakfast came, all was not ready, I wrote a few words or lines, as time allowed. The book was finished, and it had been published scarcely a week before I heard it had saved a soul: it has saved many since. It did not cost me one minute that would have been used for anything else. It was the five minutes before breakfast that made the book that saved the souls.

Seneca taught that "time is the only treasure of which it is a virtue to be covetous."

Never waste five minutes of your own time, never rob others by compelling them to wait for you.

Five minutes in the morning, and five minutes in the evening, will make you the master of a new language in two or three years. Before you are of middle age you may speak all the modern tongues, if you will but improve the spare minutes of the years now flying by.

Time once past can never be recalled. Gold lost may be found. Fortune wasted may be regained. Health gone, returns with medicine and care. But time lost, is lost forever. Minutes are more than jewels: they are "the stuff that life is made of:" they are diamond stepping-stones to wisdom, usefulness and wealth; the ladder to heaven.

Words of the Wise.

Be in peace with many; nevertheless have but one counsellor of a thousand.—*Jesus Sirach.*
Dare to be true, nothing can need a lie; A fault that needs it most grows woe thereby.—*George Herbert.*

OUR eyesight is the most exquisite of our senses, yet it does not serve us to discern wisdom; if it did, what a glow of love would she kindle within us.—*Plato.*

NOTHING can be more painful to the feelings of a minister when he comes to water his flock than to find that many of them are not at the well.—*William Jay.*

A THANKFUL spirit has always fresh matter for thankfulness. To praise God for the past is the sure way to secure mercies for the future. Prayer and praise live or die together.—*Romaine.*

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

CHRISTIANITY is being like-minded with Christ, considering Him our sanctification as well as our redemption. It is endeavouring to live to Him here, that we may live with Him hereafter.—*H. Alor.*

GOOD words do more than hard speeches; as the sunbeams without any noise will make the traveller cast off his cloak, which all the blustering wind could not do, but only make him bind it closer to him.—*Leighton.*

THE richer one is in moral excellence, the nobler should he appear in kind consideration for all around him. Penuriousness and selfishness would bedim all his virtues, as rust will destroy the lustre of the most brilliant metal.—*Heuber.*

SPEND your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

Our lives are songs, God writes the words, And we set them to music at pleasure; And the song rings glad or sweet or sad, As we choose to fashion the measure.

We must write the music, whatever the words,

Whatever its rhyme or metre; And if it is sad, we can make it glad, Or sweet, we can make it sweeter.

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*John Hall, D.D.*

In every community, during the severe weather of winter there are many deaths of aged people. Their vitality is not great enough to resist the results of the storms. When they die, as when they live, they are a constant suggestion of the reverence that is due to hoar hairs.

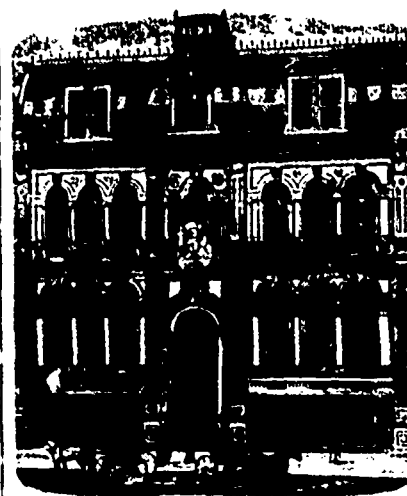
THE timid man, who yet is not a coward, and who has conscience and convictions to inspire his determinations, is the man most to be depended on for effective conflict. He will be firm and aggressive when his brother of defiance and bluster has retired from the field. It is when we are weak that we are strong.—*United Presbyterian.*

THE longer we neglect writing to an absent friend, the less mind we have to set about it. So, the more we neglect private prayer and closet communion with God, the more shy we grow in our approaches to Him. Nothing breeds a greater strangeness between the soul and God than the restraining of prayer before Him. And nothing would renew the blessed intimacy, if God himself, the neglected party, did not, as it were, send us a letter of expostulation from heaven, and sweetly chide us for our negligence.

In everything, remember not in one or two, not in great things only, but in even the smallest thing that tires and perplexes you, "let your requests be made known unto God." This is our encouragement. We are to come with expectation, praying for help. We are to come also with "supplication," that is, with earnest prayer, prostrating ourselves before the mercy throne. We are to come with thanksgiving, also. We are to remember how much we possess, although there be so much that we want; how much we are to bless God for, while there are so many burdens which we beg Him to remove. Even in our deepest sorrows we have abundant cause to pray with thanksgiving.

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Tenders for Coal, 1879.

PUBLIC INSTITUTIONS OF ONTARIO

The Inspector of Prisons and Public Charities for Ontario will receive tenders up to noon of

Saturday, 10th May,

for the delivery of the following quantities of Coal at the sheds of the institutions named, on or before 1st July, 1879, as follows:—

Asylum for the Insane, Toronto.

800 tons Hard Coal, large egg; 175 tons stove size; 250 tons Soft Coal.

Asylum for the Insane, London.

1,500 tons Soft Coal; 200 tons Hard, large egg; and 80 tons Chestnut.

Asylum for the Insane, Kingston.

1,600 tons Soft Coal; 50 tons Hard, large egg; 40 tons small egg; and 10 tons chestnut.

Asylum for the Insane, Hamilton.

800 tons Soft Coal (100 tons to be delivered at the pumping house in the city, the remainder at the Asylum sheds); 25 tons Hard, Chestnut; and 25 tons stove size.

Central Prison, Toronto.

750 tons Soft Coal, and 60 tons Hard, stove size.

Institution for the Deaf and Dumb, Belleville.

350 tons Soft Coal; 80 tons Hard, small egg; and 20 tons stove size.

Institution for the Blind, Brantford.

550 tons Soft Coal; 150 tons Hard, stove size.

The hard coal to be either Pittston, Scranton, or Lehigh. Tenderers to name the mine or mines from which the soft coal is to be taken, and the exact quality of the same; and if required, to produce satisfactory evidence that the coal delivered is true to name. All coal to be delivered by 1st July, in a manner satisfactory to the authorities of the respective institutions.

Two sufficient securities will be required for the due fulfilment of the contract, or each of the contracts, as the tenders will be received for the whole supply specified, or for each institution separately.

The lowest of any tender will not necessarily be accepted.

J. W. LANGMUIR,

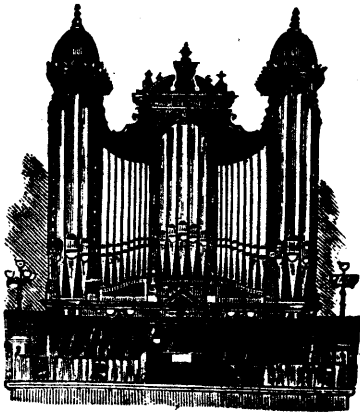
Inspector of Prisons and Public Charities.

Toronto, 22nd April, 1879.

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Churches requiring Organs are respectfully requested to correspond with us.

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SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet in St. Andrew's Church, Guelph, on Tuesday, the 13th May 1879, at half-past seven o'clock p.m.

Clerks of Presbyteries are requested to forward their papers to the Clerk of Synod, eight days before.

The usual reduction of fare has been granted by the Grand Trunk and Great Western Railways.

JOHN GRAY,

Clerk of Synod:

SPRING, 1879

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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.

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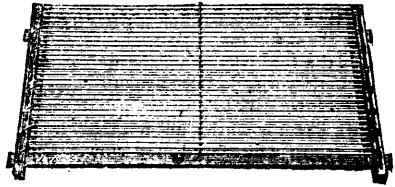
1879. SPRING. 1879.

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