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NOTES OF THE WEEK.

THE offices of the Church, in Montreal, have been removed from 210 to 260 St. James Street, where the Rev. R. H. Warden and Mr. James Croil should be hereafter addressed.

AN American Methodist divine in a recent work denies God's absolute foreknowledge. He says that he embraces the doctrine that God does not absolutely know, because that doctrine alone "safeguards the doctrine of eternal punishment."

STANLEY is returning to "The Dark Continent," this time under European auspices. It is said that King Mtesa has received the agents of the Church Missionary Society with great respect, and is desirous of entering upon diplomatic relations with England.

WE understand that the Rev. Principal Grant, of Queen's College, Kingston, and Mr. James Croil, of Montreal, have been commissioned as representatives to the General Assembly of the Church of Scotland, which meets in Edinburgh in the latter end of May.

THE Republican victories in France of late have significance in more respects than one. Religiously, it means a heavy blow to Roman Catholic arrogance and show, which blossomed so copiously under Napoleon and Eugene. There are now five Protestants in the Cabinet, M. Waddington, a Protestant, being leader. Besides this, Pere Hyacinthe is seeking to resuscitate his movement, and the Bible is finding a willing reception to French homes.

THE Home Mission Committee, Western Section, meets in the Deacon's Court Room of Knox Church, Toronto, on Tuesday 25th March at 2 p.m. Blank schedules for the annual and semi-annual reports of the several Presbyteries' Home Mission Committees. Should any of these not have received the schedules forwarded, duplicates may be obtained by addressing the Secretary, 260 St. James Street, Montreal.

THE Anti-Chinese Bill has passed the United States Senate. It was the hope of the friends of humanity that the upper house of Congress would be found equal to the emergency and would refuse to pass the bill. But the result has disappointed their expectation. There was a majority of ten for it. There is one comfort in the affair. There is little doubt that President Hayes will veto the measure, and there will be no op-

portunity for the present Congress to pass it over his veto even if it is so disposed. And there is another gratifying feature. The Christian sentiment of the country is opposed to the measure. That has spoken in clear, unequivocal terms during the recent discussion of the subject.

IN view of the approaching elections in Great Britain, a large and influential meeting of Nonconformist ministers from all parts of England was recently held at Leeds, when the following resolution was unanimously passed: "That, in the opinion of this Conference, the question of the disestablishment of the Church of Scotland is ripe for immediate practical action; that, therefore, the chairman be requested to convey to Earl Granville and the Marquis of Hartington, as the Liberal leaders in the two Houses of Parliament, the opinion of this Conference that this question ought to be included in the programme of the Liberal party, and that its inclusion would prove advantageous by promoting united action at the next general election."

EUROPEAN countries have been thrown into a state of unrest by reason of the breaking out of the plague in Russia. That their fear is not groundless appears when one remembers the fact that the same plague, in the seventeenth century, swept off ninety millions of people. It is the opinion of high medical authorities that if it penetrates Europe to-day it will in all probability sweep off one-third of its population. The "New York Herald" has been diving into the rag bags and finds that a large majority of the rags imported into the United States comes from Russia. With these rags comes disease, for it declares that the Russians are the dirtiest people on the face of the earth. They hardly ever wash themselves and seldom change their clothes. However, this may be, it is certain that in all cases there is a close relation between dirt and disease.

THE American House of Representatives has passed a bill prohibiting the importation of more than fifteen Chinamen on any vessel owned by a citizen of the United States. The design is to limit Chinese immigration. It is only a sop to the anti-Chinese feeling on the Pacific Coast. We hope and we believe that the Senate will refuse to pass it. But if both Houses are demented enough to pass it, no doubt President Hayes will be equal to the occasion and veto it. It seems that, even if it should be passed, it could never become law. Treaty obligations are in the way. But what becomes of the professions of an "open door," to all nationalities, which have been made so lavishly by the American people in the past? We hope that the United States will not at this late date adopt a narrow, exclusive policy.

THE last public meeting, for the session, of the Knox College Literary and Metaphysical Society, was held in Convocation Hall, on Friday evening the 14th inst. As usual, the hall was filled with a large and appreciative audience. The Glee Club, which during the present year has been under Mr. Collins, gave two selections, "Hark the Curfew's Solemn Sound" and "When winds breathe soft." Mr. A. B. Baird, B.A., read an able and sparkling essay on "Edward Irving," Mr. W. S. McTavish read with taste, "The Famine," from Longfellow. The question, "Does high intellectual culture tend to diminish sympathy with the people?" was then debated. J. Ross, B.A., and J. C.

Tibb, M.A., supported the affirmative, while D. Tait, B.A., and W. A. Hunter, B.A., maintained the negative. The debate was kept up with spirit throughout, the efforts of the speakers being warmly applauded by the audience. The Rev. Dr. Gregg who presided, after summing up, gave his decision in favour of the negative. The public meetings of the Society during the present session have met with ample patronage, and it has to be congratulated not only on the evident interest which its friends manifest in it, but also upon the character of the programmes it provides and the manner in which they are carried out.

MR. CROOKS' new school bill does not propose any radical change in the school law. Perhaps the most important provision is to be found in the following clause: "In any case where a High School Board or Public School Corporation may, by law, require the Municipal Council to raise or borrow a sum of money for the purchase of school site, or the erection or purchase of any school house or addition thereto, or other school accommodation, or for the purchase or erection of a teacher's residence, such Municipal Council may refuse to raise or borrow such sum when it is so resolved by a two-thirds vote of the members present at the meeting of the council for considering any by-law in that behalf." It is but fair to give the municipal councils a voice in the incurring of liabilities for which they are responsible. By another clause the time for which debentures may be issued for school purposes is extended to twenty years. The amendments in matters of detail are principally in the direction of assimilating the law for the election of school trustees to the ordinary election law; and there seems to be a general feeling that the bill does not go far enough in this direction, seeing that it falls short of vote by ballot. We do not doubt that election by ballot would sometimes be found quite as beneficial in the case of school trustees as it is in the case of members of Parliament, and for the same or very similar reasons.

BISHOP SIMPSON is no friend of strong drink. In his Yale lecture he urges young men entering the ministry to avoid all stimulants. His advice is good not only for those who are entering, but for those who are in, as well. Speaking of these stimulants he says: "I would scarcely suppose that any one who feels himself called to the ministry will countenance their use; yet kind friends will sometimes suggest that you are weak, your nerves are tremulous, you have been out in the cold, you need a little stimulant, and they will urge the taking of a little wine or brandy before preaching. These friends will tell you that the most distinguished ministers are in the habit of using them, etc., etc. He further says: "I have known some young ministers who have used a few drops of paregoric or opium to give them strength for the pulpit. I am glad to say I have known but few such cases; but I must add that these were led in the end to either physical or moral ruin." And in passing, he fires a shot at the clerical cigar: "I suppose there is a sort of enjoyment connected with it, for I have seen men sit for an hour smoking, with their feet upon a table, professing to be studying. I have no doubt they had visions of greatness and glory; but prolonged observation shows that their lives usually ended, with their cigars, in smoke. There are many good deacons and Sabbath School superintendents in our churches that might ponder the Bishop's plain words with advantage."

PASTOR AND PEOPLE.

THE PROTESTANT OUTLOOK.

(In the Inverness "Courier" of the 2nd January we find the report of an address on the above subject, delivered by Dr. Donald Fraser, of London, in the Free High Church of that town, Dr. Black presiding. It is reproduced here because of the living interest of the subject, and knowing that amongst the readers of THE PRESBYTERIAN the learned lecturer has many warm friends who will be pleased to hear from him in this way.—ED. C. P.]

After a few introductory observations, Dr. Fraser proceeded to discuss the nature of the Reformation. The mighty revolution which Milton described as "bright and blessed," but which writers of a different school and a different mental calibre had stigmatised as a rebellion of bad men against the Holy See. He showed that the Reformers were religious men, and that the movement was in its origin a religious movement, although it ultimately affected all departments of social, political, and intellectual life. Moreover, its spirit was not merely negative—it was not a mere protest against Rome—but it was the re-establishment of the Holy Scriptures in their place of authority, and the re-statement of the doctrines of grace and truth therein revealed. He denied the assertion that the force of the Reformation was spent, or that the movement which in its progress was a mighty stream was to waste itself in channels of desultory sectarianism, or to disappear in the dreary sands of unbelief. They had been told that the Vatican Council was to give to Protestantism its *coup de grace*. The Council met and dispersed, and Protestantism never quivered, far less dissolved. Laughter and applause. The only result of it was that the Roman system had been made more autocratic than ever, that it had less support in European Governments, that it was more hated than ever by the democracy, and that the new dogma that was to bring all mankind to the feet of the Pope had only made his claims more incredible and intolerable than ever to modern intelligence. Applause. But passing from this he asked how it now fared with that movement for a Bible-guided Church and an evangelical Christianity which the sixteenth century saw so vigorously begun? He did not identify the word Protestant with non-Catholic; he defined the word as applying to those convictions of divine truth which gave to the Reformation its inspiration and success. He showed how Protestant principles had spread. They were no longer confined to Germany, Holland, Switzerland, France, Scotland, England and Sweden. The field of Protestantism was the world, and it was a very different world from what it was three hundred years ago—more open to receive impressions, ramified with lines and cross lines of opinion and sentiment, and having the whole range of knowledge and criticism marvellously extended. He compared the Protestantism of the present day with that of the past under three heads—first, its Nationalism; second, its Biblicism; and third, its Confessions of Faith. Under the first division he said that the Reformation made much of national life and independence. It emancipated National Churches from the sway of a foreign ecclesiastic, and it delivered rulers from the interference of the same ecclesiastic by his legates and decrees. Hence the patriotic, and if they liked, political complexion of the Reformation. This characteristic of Protestantism, however, had been greatly modified. It was no longer the case that Protestantism was headed by Protestant princes and marshalled under Protestant banners. In some countries and British Colonies there was no National Church; and in others many forms of Protestantism were outside the pale of National Churches. The cause did not now lean upon princes, or follow the vicissitudes of political history. It was no longer either extended or restricted by the will of secular rulers. Here was a great change, and many people lamented the disintegration which had ensued. How was separatism to be cured? He believed it was by seeking to obtain a deeper insight into those principles which formed the real unity of a Church, and by a firm resolution on the part of spiritual minds to discourage disintegrating tendencies, and to endeavour to lead Christian men to a simpler testimony and a larger fellowship. Under the next head—Biblicism—the lecturer repeated that the Reformation had replaced the Scriptures in their place of authority in the Church, and in public and domestic life. It was still the characteristic of Protestantism to adhere to the Bible. No doubt attacks were made upon it by rationalism. Now,

criticism there must be, and there ought to be. Protestantism had just to watch with vigilant eye the conflict between reverential and destructive critics, and on the results of this conflict depended the Biblicism of the future. At such a time of suspense there was great danger that timid believers might fall into a panic and spread alarm without any adequate cause. Because variety of opinion had arisen—and not very lately arisen—regarding the age, authorship, import, and relative value of particular books or parts of books, some were ready to cry out that the whole Bible was discredited, and that the Church was departing from the doctrine of the Reformation regarding the rule of faith. It was an unworthy fear. It was not merely in finance that panics did harm—they could do more harm in moral and spiritual questions. The Bible could not suffer from keen if honest criticism, if the critic was really anxious to discern what the Holy Spirit had written for our learning. (Applause.) The importance of historical perspective had also been too much forgotten. Many questions must be kept in a sort of historical perspective that had to be applied to a series of sacred writings stretching over a long period, and avowedly referring to two dispensations, of which the one was preparatory to the other. There could not be too much investigation, so long as it was conducted with scholarly discrimination and candour, and so long as it was combined with genuine reverence and faith. But there was a kind of criticism that boded ill for Christian truth. There were Protestant sons of Protestant ancestors who declaimed against submission to a book, and there were rationalistic critics who were labouring to cut it up into fragments, and who proposed to relegate it to the position of interesting old sacred literature, placing it on the same shelf as the Veda, the Zendavesta, and the Koran. To this sort of sceptical criticism they would, if well advised, yield not an inch of ground. It became the duty of divines to exhibit the organic unity of Scripture, and to vindicate its claims with careful accuracy of thought and thoroughness of interpretation; but there must be no recession from the old Reformation ground of the authority and sufficiency of Holy Writ. (Applause.) On the subject of Confessions of Faith the lecturer spoke at some length. He pointed out that Confessions were not creeds to be read or repeated in public worship; they were originally drawn up as manifestoes to Christendom. Protestants had been charged with grievous heresy, and they vindicated themselves by full, explicit declarations of the chief doctrines which they held and felt bound to propagate. The Confessions were thus of great importance at the time they were prepared, and they furnished an emphatic answer to the charge that the Reformation was a mere destructive revolt. But what hold had these documents on the Church of the present day—how did they represent existing faith and life? He would say frankly that in his opinion they fitted clumsily. He had seen people going about with their grandfathers' greatcoats, made of very good cloth, but not fitting neatly. (Laughter.) The same was the case with Confessions. He did not think their doctrines were departed from, but they emphasized greatly some matters that we did not think so momentous now-a-days, and they omitted or treated inadequately other matters that had since arisen. Then our age was not so keenly and dogmatically theological as the sixteenth century. It was less polemical, and perhaps less confident. People were not so sure about everything as they once were. Questions were started about primary truths, which people did not find it altogether easy to answer, and therefore they were not ready to assert so stoutly or denounce so roundly as their fathers. Still Churches had not renounced their Confessions, because they did not wish to crumble into fragments or to lose their historical continuity. What they tried to do was to hold them by interpreting them generously—not insisting on every phrase as if it were the best possible, or on every assertion as if it were distinctly inspired, but keeping to the line of the old theology there indicated, while giving to the teaching new settings, new balances, new adjustments, new shadings, and new extensions. It was not easy to see what other course they could follow if they would be loyal both to the past and to the present. He did not dispute that this mode of dealing covered some dangers. All generosity ran risks, but they were not going to give up generosity on that account. It was, however, quite possible that some of the more perfectly organized Churches would endeavour to

harmonize their Confessions more fully with present beliefs. He did not understand what some people maintained that there could be no distinction between secondary and primary truths. Certainly there was such a distinction, and he believed that when the Churches were able to organize themselves on a simpler, but still on a clear and definite basis, a happier state of matters would exist. The result of his survey of the state of Protestantism, the lecturer did not consider on the whole unsatisfactory, and when they looked abroad, and estimated the proportion of Protestants now with the numbers in the Greek and Latin Churches, and thought of the marvellous and steady development of missionary zeal, they had some ground for hope and thankfulness. At the same time there were things which he deprecated and condemned such as the linking together of Evangelical Protestantism with intellectual bigotry and narrowness; the homage paid to mere wealth and worldly position; and the disintegrating spirit to which he had already referred. Protestantism, of course, could not be centralized like Romanism, but such relations should be established between Protestant Churches as would enable each army corps on the same side to salute—(Applause)—and lead each to agree that ground gained from the common enemy anywhere was ground gained for the common good, and ought to be matter of rejoicing to them all. The weakness of Protestantism by disintegration he did not charge on the smaller dissident communities, but on some of the largest Churches in the land. Look for instance at the isolation of Protestantism within the Church of England—not combining with any other Protestantism, but combining with that which was in contradiction to itself. What was wanted in England was less outcry, and more courage and common sense. Let the real Protestants within the Church of England openly make common cause with the Reformed Churches of the world, and they would both receive an impulse and an enthusiasm such as had not been felt for the last two hundred years. In conclusion, Dr. Fraser spoke of another point which he deemed of importance—namely, the adaptation of Protestantism to be the spiritual guide of modern political freedom. There was an irresistible stream of tendency towards government by public opinion as against government by personal will. Any appearance to the contrary was a mere eddy in the stream, and would ultimately effect nothing. Under all forms of government, imperial and regal as well as Republican, the movement was towards democracy—that was to say to the principle of the rule over the people by the people, or by those whom the people select and trust to act for their interests. And what mode of religion was to be associated with that movement so as to give it steadiness and moral safety? Surely not that which had its head at the Vatican. Whatever one might think of the influence of the Vatican at a former period, no one could say that it was fitted to be the counsellor of governments really popular, or the guardian of nations really free. It had, indeed, shown itself to be inveterately hostile to what modern Europe regards as civil liberty. But was Protestantism prepared to march on with the life and hope of progressive nations, and to supply that moral and spiritual element without which society however organized corrupts and perishes? This was a question anxiously discussed in France and Italy, where many people began to see that liberty was not safe either with superstition or with infidelity. France wanted Protestant schools, because there only could children be trained to combine moral convictions and restraints with the love of country and freedom. Therefore they must desire that Protestantism should be invigorated in those continental countries; and in every country it should refuse to ally itself with reactionary policy or to hallow the reign of ancient prejudice. Let Protestantism seek to befriend the onward march of nations in the love of freedom, of righteousness, and of peace. (Cheers.)

SENSATIONALISM IN THE PULPIT.

As we try to formulate that vague conception which we have of the sensational, by putting it into words, we encounter difficulty. For it is immediately discovered that a certain kind and degree of the sensational enter into all eloquence. The orator, whether in the pulpit, or at the bar, or in the senate, seeks to persuade. But in pursuing that main design he uses certain tributaries, all of which are made by him to

run into the swelling current of his speech. He employs ridicule to expose the absurdity of his antagonist's position; he uses pathos to enforce the appeal which he makes for the consideration of the weak; he turns imagination to account, by a harrowing description of the sufferings of those for whom he is pleading; and at length, by the united force of these influences, he carries his position and secures the consent of his audience to the course which he has been advocating. While he was dealing in ridicule his hearers laughed, and that was a sensation. When he was pathetic, the tears coursed down their cheeks, and that was a sensation. When he set the miseries of the suffering plainly before their eyes, they shuddered, and that was a sensation. Are we, then to condemn all this? And, if we do, must not our censure lie against every triumph that the orator has won? Plainly, therefore, we must admit that the production of a sensation is not, in itself, an evil thing in eloquence, and cannot be regarded as that which we designate sensationalism. The mischief lies in the prominence given to the sensation as an end in and of itself; and in the nature of the sensation as being out of harmony with the great purpose which every preacher of the gospel ought to have in view, and with the associations of the place in which his discourse is given. Much that would be proper on the platform, or at the bar, or in the senate, would be sensational in the pulpit, because there are certain restraints around the house of God, and the treatment of sacred subjects, the mere passing of which would be a shock to all reverent worshippers, and would tend to keep them from being suitably impressed by what is otherwise excellent. And, in every instance, the making of the production of an incidental and secondary effect a deliberate object must be pronounced objectionable. This, like the seeking of wealth, or the pursuit of pleasure, or the gratification of taste, for their own sakes, is more than an infelicity. It is the violation of an ethical principle. It is an immorality in rhetoric, and in the end it loses that which it desires, while the pursuit exposes him who enters on it to many perils. It might be too much perhaps to say that, like the determination to be rich at all hazards, it leads to evils "which drown men in destruction and perdition;" but it is undoubtedly true that they who will practise it do "fall into temptation and a snare."

These distinctions, as important as they are simple, will prepare us for defining sensationalism in the pulpit as the deliberate production by the preacher of an immediate effect which is not subordinated to the great purpose of his office, and is out of harmony with the sacred associations of the House of God. It is differentiated by the character of the effect, and the intention of the speaker to produce it. The sensationalist aims at an immediate result, and loses sight of the great permanent object which the minister of Christ should have in view. Instead of seeking to "present every man perfect in Christ Jesus," he desires instant appreciation of his own performance. He sets a trap for the applause of his audience, and when that comes he has his reward. He does not seek to persuade, but to please, or to exhilarate, or to startle, or to excite, and so descends from the lofty position of the sacred orator to the lower level of the actor. He is not forbidden to do any of these things, provided they be not in themselves irreverent or ridiculous, and provided also they be made by him conducive to the highest interest of his hearers. But he rests in the doing of them as itself his success. Every true minister feels, as Chalmers has so eloquently illustrated in his sermon on "The Slender Influence of Taste in Matters of Religion," that his hearers are in danger of mistaking their appreciation of "the loveliness of the song" for their submission to the truth which it expresses. But that which is the incidental peril even to the sincerest preacher is made by the sensationalist the deliberate object which he seeks to gain. It is to him, above all things, indispensable that his "effort" be enjoyed, and the ultimate issues are of small importance.—WM. M. TAYLOR, D.D., in *North American Review*.

THE BIBLE.

At a late meeting of the Wake County, N. C., Bible Society, Gov. Z. B. Vance made, among others, the following good points:

That the Bible is true is apparent from the fact that in this most practical age of the world—an age when everything is subjected to the severest scientific in-

vestigation, and if not found to be useful and true, is mercilessly discarded, it not only holds its own, but is constantly extending the area of its influence, while the sacred books of other religions have either lost their power over the minds of men, or if respected at all, seem to have no power to make disciples.

Of a lady who claimed to disbelieve the Bible, and whose husband, an upright, honourable and virtuous Judge, also an infidel, she declared to be equal in moral qualities to any professing Christian of her acquaintance, he asked if she had never conceived the idea that her husband, good natured and true and honourable, as she represented him, might not be the product of Christianity, notwithstanding his rejection of that faith.

To this she replied that she had never thought of that, but Seneca among the Romans, and Socrates among the Greeks were good and true men without the help of the Christian faith. To this the Governor replied that they were doubtless good men after their light, but their light was very imperfect, and that there could be thousands of humble peasants in Scotland or this country, who, taught by this holy faith, were as far superior in all the moral elements of their character and in the conduct of their social relations to Socrates and Seneca, as the sun was superior to the stars of heaven.

He said further, that when disturbed by doubts as he had been at one time, and as every thinking man would be, as to the truth of the Bible, he had consulted a minister then present, as to what he should read to establish his faith in the inspiration of the Scriptures. The advice he received was to read the Bible itself, and he had found in his experience that the best evidence of Christianity was Christianity itself, and that the very best proof of the truth of the Bible was that blessed book without note or comment.

It was an edifying sight—the Governor of a great commonwealth pleading for the circulation of the Bible, before a large and intelligent audience, a large proportion of whom were members of the General Assembly of the State.—*Biblical Recorder*.

WOULD THEY BE MISSED?

A Paris journal makes the following pertinent suggestion: "Should the French nation suddenly lose three thousand of its leading men, in the walks of agriculture, science, art, manufactures and commerce, the country would be left like a body without a soul, and would at once fall back among the second or third rate powers. But should she lose instead, three thousand politicians, orators, legislators, diplomats, and distinguished leaders of society, no one would know the difference in ten days, and France would still hold her place in the front rank of civilization."

"So say we all." A man who can hoe corn, milk cows, raise white beans, mend shoes, make clothes, manufacture books, build houses, construct steam engines, or do any other useful work, if missing, would be missed; but these crowds of office seekers, salary hunters and demagogues, if a mill-stone were fastened around their necks, and they cast into the depths of the sea, who would miss them, and who would ever think of fishing them up? The market is over-stocked with these slimy, eely, creeping things; and if the whole of them were sunk in the ocean there are plenty of others who would rush to fill their places.

And the churches have considerable of the same material that could be spared. There are scores of religious politicians, place hunters, caucus managers, wire-pullers and members of nominating committees, who are so small that their absence would hardly cause a vacancy; while it might afford honest men a chance to rub the dust from their eyes, see what was going on, and have an election or two that would fairly represent the will of their constituents, instead of being a snatch and grab game planned by a caucus, engineered by office holders, and arranged to keep incompetents in position which they never could have attained by their merits and abilities, but which afford them a more comfortable support than they would be likely to obtain in any even race along the path of life.

The hard-working, God-fearing, bill-paying, honest, upright men would be missed; but in that day when "many that are first shall be last" people will be astonished to see how small a place it will require to accommodate the hosts of scheming, blustering, "leading" men who profess to represent both Church and

state, and manage their affairs in this world.—*Common People*.

STAND STILL.

The Christian should stand still, *when he is about to enter on a new and untried course*. It was in this position that God's people of old were asked to stand still. They had lived down in Egypt, and served the Egyptians in the brickyards, and on public works. Liberty, rest, comfort, they had never known. They were now turning their backs on their oppressors and taking on themselves an independent existence as a nation. A sea which they had never crossed, a wilderness they had never trod, were before them. Their surroundings were all new; their course in every way an untried one. How appropriate, then, for them to stand still.

We need in these more modern times a little of that grace by which we can stand, and stand still. In many of our undertakings for Christ we rush as Job's war horse to the battle, and the result is, very often, failure. We need, sometimes, to view calmly our surroundings; calmly to look at the difficulties, and amidst the quiet, send up to the Throne, Nehemiah-like, a request for "the wisdom that cometh from above."

Further, *when we are beset by difficulties, and are unable to see our way out*, we should stand still. Going back to the Israelites at the Red Sea, once more, for an illustration, we see a people encompassed with difficulties. There were Egyptians armed to the teeth in the rear; and there, too, was the Red Sea, rolling, breaking, hissing in front of them. To go back was to be slaughtered, or sink beneath a cruel bondage; to go forward was to be drowned. No way of escape for the pilgrims, and they simply stood still. It was indeed a time for the suspension of all human effort, and a looking for help from the One alone mighty to save.

Many are hedged in now as were these people in their memorable exodus.

Here is a family, the heads of which—father and mother—toiled early and late when work was to be had. They saved as much as possible of their earnings, in prospect of a hard winter. The winter came, and on its arrival their employment ceased. They then began to draw on their small store. Each week saw a decrease till the last of the reserve is gone. Here is a position in which they should, with a firm trust in God, stand still and see His salvation.

Over the way, is a merchant, who, four years since, entered into business, putting in a thousand dollars. During this period he has given to it close attention. But in spite of all his efforts the enterprise did not pay. At last he was unable to meet his notes at the bank. What could he do? Why, nothing but stand still and look up to Heaven expectantly for help.

WHAT THE GOSPEL DEMANDS.

The argument of the liquor vender is: "No man is accountable for becoming the occasion of another's sins, because the sinner, as a free agent, might have refrained from the sinful act if he would." Now, will this principle bear? Let us try it. Here is a man who keeps a store of books and prints of the most pernicious tendency, got up, however, in a most fascinating style, and by their wit and elegance, directly calculated to captivate and ensare the minds of the young. Upon the principle laid down, this man is not responsible for the mischief he does, though scores of youths are drawn in and ruined. He may plead that they are free moral agents—it is not necessary that they should be corrupted—if they would do as they might, they might improve their taste and their style, and experience no injury. Would this satisfy a parent, whose child had been ruined by these pernicious books? But is the book-seller worse than the rum-seller? Are bad books any more demoralizing and ruinous than intoxicating liquors? Let facts decide. Indeed, the principle of morality involved in this plea of the dealer is as wide from the morality of the Gospel as the poles from each other. The Gospel not only requires that we should not put "a stumbling block (or an occasion to fall) in our brother's way," but demands that, as far as in us lies, we should remove from his path the stumbling blocks that another has placed before him. "He that knoweth to do good, and doeth it not, to him it is sin."—*Justin Edwards*.

We live no more of our time than we spend well.—*Carlyle*.

OUR CONTRIBUTORS.

HOSPITALITY AT CHURCH

BY REV. J. MARTIN, LINDSAY

The Bible abounds with commands and examples of Hospitality. How Lot acted in this matter will occur to all—and Laban, and Joseph, and Boaz, and Rebekah, and Rahab, and the Widow of Zarephath, and the Shunamite, and memorably Abraham, Gen. xv. 4, etc. Then in the New Testament there are Simon the tanner, and Cornelius, and Lydia, and Phœbe, and Philemon, and Gaius. Nor was their hospitality all outlay and no income. Every one of them realized the truth of the Scripture promise, "that even a cup of cold water given to a disciple shall not lose its reward." Rebekah was rewarded with a good husband and many precious gifts, Gen. xxiv.; Laban, with a good servant for himself and a husband for both his daughters, Gen. xxix. and xxx.; Rahab, with the preservation of herself and kindred from destruction, Josh. vi.; David, with the discovery of his enemies, 1 Sam. xxx.; the widow of Zarephath, with the miraculous increase of her meal and oil, and the restoration to life of her son, 1 Kings xvii.; the jailor, and also Lydia, with salvation for themselves and their households, the Barbarians of Melita, with cure of both body and soul.

In Abraham's case as well as in Lot's, angels were entertained unawares, and verily they had their reward. Lot was preserved from the flames. To Abraham the glad message was brought of the promise of a son by Sarah, in whom all the families of the earth should be blessed.

And surely it is worthy of note the high place given by the ancient heathen to hospitality, as seen in the title they gave to their supreme divinity, Jupiter, when they called him as they did, Jupiter *Hospes*—Jupiter "The Hospitable."

And in the interior of Russia to-day where hotels and other houses of entertainment are very scarce, the kindness of the peasants to strangers is most delightful. The humblest hut offers its bed and its table to the traveller. No compensation will be taken. Indeed, a byword is current there which has almost the binding force of a law, "that to take pay for the bread and salt which a passing stranger eats is a great sin."

But, this question has a bearing on church life which should not be overlooked. Young men and young women come into town and city the year round to work or study, who belong to the Presbyterian Church. Whether they continue to attend that church or no will depend largely on the welcome they receive or the reverse on their arrival. Lonely and alone they long for sympathy and recognition. For a few weeks they do give attendance at the denomination of their fathers, and if the hand of fellowship be promptly given, and a seat be provided, they will abide, otherwise they will not.

Occasional visits are made of an evening to other churches, and not unfrequently they have but to make one visit when they are taken by the hand, and kindly spoken to, and invited to return.

Next Sabbath some genial visitor calls at their lodgings and takes them again to the same church, and so friendship goes on for weeks till at length the youth turns away altogether from the church of his fathers to some other from no other cause than want of hospitality and affability on the part of the people.

Now, who should take the initiative in speaking to this new-comer? Should any one person, should any one order of officials have a monopoly of this luxury? An atmosphere of sociability is only possible in a congregation when *everyone* is mindful to entertain strangers. Let no one wait for another to move. Let every man and woman make it a matter of personal obligation.

The minister cannot for the most part leave the pulpit to speak to the new-comer before he gets away. But somebody is sitting immediately in front, or behind, or by his side. Some one showed him to a seat, and let that same person play the "Achates" to him at the close of the service. Some one must touch elbows with him as he passes out. Let every one who has opportunity show affability, and should a dozen do so the same day all the better.

It is not the Confession of Faith and Catechism which drive many a youth from our communion, nor the absence of instrumental music or its presence, nor the

defective architecture of the meeting-house, nor the quality of the preaching so much; in a legion of cases rather it is the want of that which Abraham so abundantly possessed and used so generously—CHRISTIAN AFFABILITY

DEGREES IN DIVINITY—No II

In the preceding paper attention was called to the great scheme of a Presbyterian University as banteringly submitted by the "Halifax Witness," and to the utter groundlessness of the first of two objections to the scheme urged by the editor of that paper, viz. that it lacked precedent. A second objection, however, is brought against the scheme, and it is thus expressed by the "Witness": "After all we might not be able to make much of our degrees," because "a D.D. of the University of Texas would have quite as sonorous and euphonious a sound as the D.D. of our proposed University." Now if the value of a D.D. lie in its sound rather than in its soundness, the cheaper we can purchase the sound the better, but the general impression is that the harder it is to obtain a degree the more valuable that distinction becomes. The higher the standard of scholarship required, and the more discriminating the exercise of University powers by a degree-conferring body, the more eagerly coveted and the more respectfully recognized is the honour it bestows. The General Assembly contains within itself all the learning and piety and wisdom of the Church. A degree therefore which it sanctions is preferable to one bestowed by one or two professors of theology, even though they be the best men in the Church, and very much to be preferred to a theological degree granted by professors of classics and mathematics and natural science, lawyers, doctors, engineers, and merchants who are less qualified to judge of the theological fitness than a minister is to pass an opinion upon their studies and pursuits.

Again such a University, as that proposed would by its very dimensions, responsibility to the Church, and absence of local character, be guarded against the danger to which the governing bodies of dependent institutions would be exposed of pressure from patrons or personal friends desiring distinction for themselves or others. It would also tend to raise the standard of theological education in its affiliated colleges, and instead of unwholesome bickerings among these institutions, would lead to a laudable and beneficial rivalry. The conferring of the degrees in full Assembly by the Chancellor, himself a distinguished Doctor of Divinity, would be a recognition of theological excellence combined with sound doctrine that any man might worthily covet.

Would there not be difficulty in obtaining University powers, especially seeing that the Dominion Parliament has relegated all matters of education to the Provincial Legislatures? To this it may be answered, the Dominion Parliament at its last Session incorporated ecclesiastical and educating bodies, thus establishing a precedent which could not be better followed than in the case of a Church whose colleges are scattered over the Dominion. But even should the Dominion Parliament refuse, a charter can be obtained from one of the Local Legislatures, and, just as affiliated schools outside of the Province in which a University is situated now partake of its benefits, so although local in name, the Charter of the Church University may be extended to the whole Dominion.

It may be said, why not affiliate all the Colleges of the Church with Queen's University which has already the power of conferring Degrees in Divinity? A sufficient reply is, Queen's University is not in relation to the Church at all. The Church neither appoints its governing body nor its professors, not even the professors in its theological department. Then it may be said,—let Queen's come under the Church like the other colleges. This involves: 1st., the willingness of the authorities of Queen's to give up their autonomy, which is problematic; 2nd., the willingness of the Church, in which there is a strong opinion against ecclesiastical bodies undertaking secular education, to receive Queen's even if it should offer itself; and, 3rd., a change of charter which would be as troublesome as the obtaining of one entirely new.

Then let Queen's as it is, associate the professors of all our colleges with its senate for the purposes of degrees in Theology. This is to help Queen's to enlarge its Senate by subordinating other Theological Colleges. It also would need a change of charter establishing virtually a new purely theological University at Kingston. Why go there to establish it?

By such a scheme no objection is removed, for the principles of locality, subordination, and freedom from entire Church control, still continue.

Let the Church affiliate all its Theological Colleges, that of Queen's and Morrin being numbered among them by severing their present literary relations, under its own University, whose Senate, or self, shall consist of all its theological professors and a larger number of scholarly men whether ministers or lay graduates of Universities appointed from time to time in open Assembly. Let this Senate, by its examining body, which shall be independent of the colleges, send under seal, to these institutions, examination papers prepared according to a curriculum worthy of the Church, the answers to which, being returned under seal to the examiners, shall decide who are to be the B.D.'s of the year. Thus the student may compete without deserting his legitimate studies or leaving the institution which has had the labour of preparing him for his honours. Graduates in theology would thus remain graduates of their own colleges by virtue of their affiliation with the Church University, and the University of Texas with its sonorous and euphonious degrees would need to look elsewhere for its alumni.

The "Halifax Witness" thinks that the Church and its colleges can exist without degrees, and that the best course is to do nothing. But this is just where the colleges differ with the editor of the "Witness." Many of our scholarly ministers who deserve well at the hands of the Church, are not known perhaps, in Texas, and may not be favorites at Kingston even. The maker of a good article is permitted to stamp it with the sign of worth, and those who prepare students of a high order of learning should be able to put their seal upon it, whether it be B.A. and M.A., or B.D. and D.D. that mark the nature of its excellence. Let this be done by the Church, as the Church, and not learning only but real worth and sound doctrine will have a recognition second to none in the world.

This matter will come before the next Assembly, and it is hoped will be settled in a way that will preserve a good understanding among our colleges by giving equal rights to all; that will favour the interest of theological education, and confer upon our Church the power to recognize merit, and so to recognize it that her own usefulness may be extended and her dignity enhanced.

"WHAT ARE THE RESULTS TO BE LOOKED FOR FROM SABBATH SCHOOL TEACHING?"

PAPER READ AT THE PRESBYTERIAN SABBATH SCHOOL CONFERENCE AT GALT, JANUARY 22ND, 1879, BY REV. JAMES MIDDLEMISS.

In connection with the subject now before the Conference, I shall only call attention to two important general principles which ought to be kept in view in the religious training of the young, and which are much overlooked, though probably not so much at the present time as they have sometimes been.

1. Much evil has resulted from the notion, which is still largely prevalent, that the religious instruction of the young is, and can only be, chiefly if not entirely, the preparation of materials for *future* use in their conversion, edification, and religious practice. Many who feel strongly the obligation to communicate religious knowledge to the young, are not impressed with the conviction that, while even little children are sinners and as such need the only salvation, they are capable of being religious in the highest sense of the term. It might perhaps be too much to say that they believe children to be incapable of spiritual religion; but it is certainly not too much to say that they communicate religious knowledge to them without *expecting* to see in them, *in the meantime*, any decided indications of their being the subjects of the saving influences of the Holy Spirit. They only hope that when they are older and have acquired a good measure of Christian intelligence, they will be able rightly to apprehend the Gospel method of salvation, and undergo such an experience as shall constitute them truly religious. Of course, all this is unscriptural; and I do not believe that any of our people of ordinary intelligence would attempt to vindicate such notions, implying, as they do, that the Spirit of God cannot work, or cannot be expected to work, savingly in the soul, until it has been furnished with some considerable amount of knowledge, and its powers have made some considerable advance towards maturity. But many feel and act as if it were so; and there are so many that we might almost venture to make the general assertion that, while our children are being

more or less well attended to in the way of instruction in religious knowledge, they are not expected to be religious. And, because of our unbelief, comparatively few of them are religious. While we are diligently storing their minds with the knowledge that we hope may be useful to them at some future time, when they are old enough to be the subjects of a spiritual change, they are becoming less susceptible; and many of them seem to have become quite hardened by the time when, as we would have thought, they would have begun to show that the truth of the gospel was practically influencing them.

I believe there has been of late a change for the better in reference to the views and feelings which have been adverted to. There is, I believe, a growing persuasion that we are to look for present results of the highest kind in connection with the religious instruction of children. But are we not only as yet beginning to entertain right views on the subject? We are yet far from the time when those who are engaged in the religious instruction of children shall generally be deeply impressed with the conviction that those under their care are sinners needing salvation, thoroughly possessed with the persuasion that the Holy Ghost can work savingly in the hearts of the youngest of their scholars, and, under that conviction and persuasion, shall labour in the earnest expectation of seeing in them such indications of gracious dispositions as may reasonably be considered good evidence that the Spirit of God is working in their souls, awakening in them an interest about the Saviour, His atonement, His teachings, His character and example, and His cause. May the Lord hasten the time when Christian parents and Christian teachers shall not only co-operate in imparting religious knowledge to the young, but, deeply impressed, on the one hand, with the conviction that those under their care are lost sinners and must be born again, and, on the other hand, with the persuasion that the youngest of them may be the subjects of that saving change, shall labour and pray in the believing expectation of seeing the evidence of true piety in those who have, to a large extent, been expected to continue in a state of enmity to God, till advance in knowledge and maturity of mind renders them capable of being the subjects of Divine spiritual influences!

II. Always keeping in mind that our children, even the youngest of them, are capable of being religious in the highest sense—as capable as the oldest of us—we are also to keep in mind that we cannot too early begin the training of them in the practice of what we teach them as being their duty, a practice including religious as well as moral acts and habits, and including what is positive as well as what is negative in obedience to the will of God. There are some who would have us to proceed on a different principle. They profess to see great danger in pressing the practice of duty, and especially duty of the more strictly religious character, until a person is, by a distinct acceptance of Christ, in a position to practice such duty from the highest motive. However plausibly such a notion may be presented, it is certainly a very erroneous one. Though pleaded for as the perfection of orthodoxy, it cannot be orthodox, for it is contrary to common sense, whose dictates are assumed in Scripture, the fountain of orthodoxy. The doctrine cannot be sound which teaches that it is better for a man to be immoral than to do that which is morally good except from the highest motive. I presume there is no one among us who would take the responsibility of maintaining the doctrine in this gross form. But let those who repudiate the doctrine, beware of the evil tendency to undervalue what is done from motives which, though of an inferior kind, are nevertheless of great service in the moral and religious training of human beings. If we bear in mind that our children are committed to us with a view to our training them in morality and religion, that they are put into our hands very destitute in respect of the highest motives of action, and especially destitute in respect of the highest of all, but having a moral constitution on which these motives may be engrafted, and that it is given to us to be instrumental in the whole process of their attainment of all that the gospel does for man in this life; bearing this in mind, we shall see the wisdom of taking advantage of all the influences that may tell upon our children in the way of helping in the formation of good moral and religious habits, even though these influences may not be such as to imply the operation of the highest of all the motives that ought to actuate them. As we would not think

of waiting till by their distinct acceptance of Christ, they are in a position to refrain from sin from the highest of all motives; as we would not think of waiting for this before we train them in habits of honesty and truthfulness; so let us not wait for it before we begin to train them in those habits which imply the recognition of dependence on God, of obligation to Him, of the duty of self-denial for the good of others, of the duty of using money for a higher end than that of getting food and raiment and securing indulgences, etc.

Let us not "despise the little ones," because, being yet children, they can only think, understand, speak and act as children. Though we, having become men, have "put away childish things," let us not from the comparative elevation we have attained, look down on them as if we were anything but children ourselves, only a little more advanced than they. I feel sure it is bad for ourselves, bad for the children, bad for the Church, and bad for the world, that we do not, as we ought, look for them being all that we are in respect of the reality of genuine religion, and that we do not train them, as we ought, in the practice of all that we do ourselves as Christians. Only let this expectation and this training become more common, and we shall see more frequent instances of our children growing up in the fear of the Lord, and giving such early evidence of true piety that it will be difficult to know the time when the Spirit of God began a saving work in them, as well as more frequent instances of their devoting themselves in early life to Christ and His cause.

(From the Presbyterian)

WEARY HEART.

Weary heart, rest in Jesus' love;
Canst thou not look above
Thy lot of sorrow?
His love is strong and wise,
It changeth not;
He still,
And wait the glimmer of a brighter morrow.

Christ bore His mighty load of grief,
Nor weakly sought relief
From mortal anguish;
With meekness most sublime,
And patient will,
For you
He gave himself in shameful death to languish.

Frail heart, thy weeping eyes are dim;
How canst thou follow Him—
Thy glorious Lord?
Can meek and firm resolve,
And conquering grace
Be thine,
If brooding darkness gloom His faithful word?

Be valiant, grasp His leading hand;
He'll bring thee to the land
Where lilies grow.
Within His garden fair,
Where lowly souls
Rejoice,
Thou'lt walk with Him where living waters flow
C. C. A. F.

TAKING EXCEPTION.

MR EDITOR,—Your issue of the 14th inst., containing an article on "The Congregational Principle" has been sent me by a friend. The article itself in its aim and object I have no intention to criticise further than to remark that the day when the Congregational Church shall be "incorporated with the Presbyterian" is more distant than you imagine. More than one generation must pass away before Congregationalists so far forget their "sacred traditions" as to embrace the spirit of priestliness and sacerdotalism too evident in the article.

My object in writing is to complain of the injustice done to a Congregational Church in the second of the illustrations you use as to the working of their principles. If I were to say that every statement you make about minister, officers, and church were to be entirely reversed, it would be a great deal nearer the truth than what appears. The statements are entirely one-sided, and as such emphatically unfair and unjust. I have no wish to enter into a detailed examination of your laudation of the minister, or condemnation of the officers; were I to do so, it would involve an opening of old sores and new wounds not at all desirable; but if any of your readers care about knowing the facts, my address is in your hands. A CONGREGATIONALIST.

Toronto, Feb. 18th, 1879.

THE eleven Philadelphia soup societies feed 20,270 persons daily.

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Toronto.—Rev. Prof. McLaren, \$25; John Burns, \$10; P. G. Clove & Co., \$7; Wm. Thompson, \$5; George Brown, \$10; A. Friend, \$5; John Hayes, \$1; W. H. Fiddell, \$5; Dr. McLlroy, \$4; Mrs. W. McLaren, \$5; Robt. Killgour, \$5; A. M. Smith, \$5; Wm. Rennie, \$2; Devant Bros, \$2; W. J. Whetter, \$2; Wm. Gallbraith, \$2; Wm. McMaster, jr., \$2; Dr. Topp, \$5; James Michie, \$10; J. S. Playfair, \$5; Gordon Mackay & Co., \$5; R. Menster, \$2; W. Barclay Mc-Merrick, \$5; J. S. Blaikie, \$5; Thos. W. Craten, \$1; Hodgson & Boyd, \$5; John Kerr, \$5; O. Mowat, \$5; James McLennan, \$5; Hugh Miller, \$2; Rev. A. Gilray, \$1; W. Larey, \$2; R. Simpson, \$2; W. Alexander, \$2; Rev. Dr. Reid, \$2; John Ritchie, \$2; C. Blackett Robinson, \$2; John Hayes, jr., \$2; J. G. Brown, \$2; W. R. \$1; C. S. \$1; W. W. \$1; Dr. J. Fulton, \$1; John Harvie, \$1; Rev. J. M. Cameron, \$1; S. Platt, \$2; R. Donald, \$2; W. Gordon, \$2; A. W. C. \$2; D. Cowan, \$2; R. Stewart, \$2; J. H. Shearer, \$1; R. Merryfield, \$1; G. W. Wilson, \$1; R. Rennie, \$1; Mrs. S. Culbertson, \$1; other sums, \$13.50. Total, \$211.50.

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St. John's, Markham.—Andrew Hood, \$1; A. McPherson, \$4; Thos. Gibson, \$1; Wm. Young, \$2; Robt. Reid, \$1; Mrs. R. Cunningham, \$1; Peter Duncan, \$1; Mrs. Hood, \$1; John Gibson, \$2; Mrs. W. Hood, \$1; V. Johnson, \$2; small sums, \$1.50. Total, \$18.50.

Quebec.—R. Balmer, \$1; S. B. Ganton, \$1; Morrison Bros, \$2; J. Barclay, \$1; T. Patterson, \$1; W. Robertson, \$2; R. H. Chisholm, \$1; Mrs. Geo. Eaton, \$1; small sums, \$1.50. Total, \$11.50.

Hamilton.—Rev. D. H. Fletcher, \$2; Rev. S. Lyle, \$2; R. M. Wanzer, sewing machine, \$35; Jas. Walker, \$3; J. Mallard, \$1; Dr. S. Miller, \$1; James Stewart, \$2; Jno. A. Bruce, \$1; James Osborne, \$1; A. Wood, \$2; H. D. Cameron, \$2; M. Leggat, \$1; E. Mitchell, \$2; A. E. Irving, \$5; J. Alexander, \$1; Jas. Robertson, \$1; Arch. Kohlar, \$2; H. Murray, \$1; I. D. Macdonald, \$5; C. McQuester, \$2; W. Murphy, \$1; John Harvey, \$2; Maggie Logie, \$1; D. Gillies, \$1; Jos. Reid, \$1; Geo. Dickson, \$2; Adam Hope, \$1; small sums, \$1.50. Total, \$82.50.

Steeleville.—Rev. Jas. Breckenridge, \$1; Eph. Steen, jr., \$1; N. A. Steen, \$1; Wm. Steen, \$1; R. K. Hearty, \$2; A. Friend, \$1; I. Blain, \$1; R. Steen, \$1; James Irving, \$1; W. Barber, \$1; Mrs. Waldie, \$1; Geo. Douglas, \$1; D. McGregor, \$1; I. McCrackan, \$1; Nath. Steen, \$1; J. Beatty, \$1; James Douglas, \$1; J. Douglas, jr., \$1; Isaac E. Weylie, \$1; Isaac Weylie, \$1; John Weylie, 50 cents; John Leshe, \$1; Dr. Woods, \$1; R. H. Wilson, \$1; Jos. Featherston, \$1; small sums, \$2.80. Total, \$28.30.

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Mount Pleasant.—Thos. Sharpe, \$5; Martha Hunter, \$4; Wm. Hunter, \$2; John McClure, \$1; John McClure, sr., \$1. Total, \$13.

The collectors desire, on behalf of the congregation, to tender their hearty thanks to the friends who so generously aided them, as above.

PROTESTANTISM is advancing in France. The "Journal du Protestantisme Francais" of a recent date contains this item:—"There are now on file in the office of the Department of Worship forty-five demands, in regular form, for the organization of new parishes of the Reformed Church." If the Protestant churches of Britain and America would only make an effort to aid their French brethren, there is no doubt that Protestantism would make rapid strides in France now. Everything is favourable to its growth. We owe much to France. Our type of Protestantism is largely French. The Frenchman, John Calvin, has left his impress forever on the Christian thought and life of Britain and America.

BOOKS AND MAGAZINES.

The Improved Sunday School Record.

Chicago: Adams, Blackmer & Lyon Publishing Co.

This is a strongly bound blank book suitably ruled and arranged for a Sabbath school register. It has been prepared under the direction of Mr. Edward Eggleston, an experienced superintendent, and is well adapted to its purpose.

The Sunday School Concert: a General Service Manual for the School and Congregation,

Chicago: Adams, Blackmer & Lyon Publishing Co.

This is not a music book, but a book containing a series of exercises somewhat like "Bible Readings," in which the whole school joins, including superintendent, teachers and scholars, each individual having his or her part assigned. It might be employed to advantage, if used judiciously, and where there is no danger of its running into mere rote and ritual.

The Manual: a Practical Guide to the Sunday School Work.

By Edward Eggleston. Chicago: Adams, Blackmer & Lyon Publishing Co.

The author of this book is the editor of "The National Sunday School Teacher." By means of suitable arrangement and condensation he has supplied a great deal of valuable matter in small bulk. His professed object was to furnish a practical guide to the Sabbath school work in all its departments, and he has been very successful in carrying it out. His views of the true aim and object of the Sabbath school, and of its relation to the Church and to the family, are correct; and every page of the book manifests thorough knowledge of the work, and a very extensive experience.

The Canada Educational Monthly for February 1879.

This second number of our new educational serial will doubtless find general acceptance with those who wish Mr. Adam's enterprise to succeed. The main articles are clearly and ably written and deal with most important educational questions. As a religious journal, and convinced that without recognizing the revealed will of God, no philosophy, no legislation, no science of anthropology, psychology, or ethics, no system of education, can be complete, we cannot but regret that in Professor Wells' article alone, and even there not as fully as it might have been, is reference made to this highest of all elements in knowledge, culture, training and education generally. It is true that this subject need not always be distinctly enunciated. At the same time we desiderate a theistic and Christian conception underlying discussions on educational matters. The able article of the editor on culture, while justly exposing the prevalent want of culture in Canadian society of every class and grade, points as a remedy to "enthusiasm . . . some highly magnetizing influence," as if we had not this and a great deal more, in the words of one who has done more for education and culture than any modern theorist, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things pure, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." In this higher range of subjects, ideal, not material, and the study of them, alone will culture be found. The article by Prof. Grote inculcates a sensationalist philosophy in its spirit and excludes all knowledge of spiritual being or of supra-natural revelation. The commendation of Herbert Spencer's views by Mr. Gundry is too unqualified, and it is to be hoped that our teachers will not be tempted to regard him as an infallible exponent of all knowledge, or accept his views of religion, while he avows that the knowledge of God is impossible. We hope also that the quiet assumption of the doctrine of evolution in reference to man's intellect, conscience, speech etc., or the views given of moral discipline, justice and law will not generally be acquiesced in by our teachers. Perhaps Mr. Gundry may know more about Mr. Spencer than we do, for we have not read all that he has written; but we have read enough to appreciate the great service he has rendered to science, and to wish his books to be read, and at the same time to know that his science is the "wisdom of this world, and of the princes of this world" which, in so far as it differs from revelation, "cometh to naught." We wish

the "Monthly" success, but we can assure Mr. Adam success in the highest sense will be attained not by ignoring God's revealed will, but by asserting for it a place among the facts of history, and recognizing it as an element in the education of mankind, a factor in the evolution of character, and indispensable in the construction of science and philosophy in the highest sense of these words. We regard with apprehension and discomfort the tendency which our national system is showing of becoming godless, not by saying "no God" but by teaching our children as if there were no God and no revelation of His will.

BE FRANK WITH THE MINISTER.

"It is too bad." "What can we do about it?" "Can't do anything." "Speak to him, some one." "Who?" "Never would do in the world." "Would make a church row." "Well, it's too bad."

There was a little group before the church door, discussing some church question with very unaccustomed earnestness. The question was this:—

Our service opens with the long metre doxology, followed by an invocation. The parson, who is a universal favourite, then proceeds to find the morning lesson, which occupies but a moment. Belated worshippers, who have piously remained in the vestibule during the prayer, and of whom unhappily we have many in our country congregation, now begin to pour in, and "trouble begins." The minister, having found the lesson, stops, looks seriously—and some of us, if we are a little late, think severely—along down the aisles and waits, while the uninstructed in church proprieties turn to stare at the late comers and smile at the loud creak of the Sunday boots, and with confused haste seats are found and the service proceeds; the feelings of the minister and many of his flock ill-suited to the occasion, if facial expressions are any criteria by which to form a judgment.

The irruption had been larger and the interruption longer than usual that morning; and the dormant feeling had been fanned into quite a little flame by the fact that among the late comers was one wealthy family who had lately moved into the neighbourhood, whom our church is very desirous to secure, and who somebody said that somebody else said, that somebody else had heard, that some one else thought was mortally offended and would never come to church again.

"Sh!" said some one, "here comes the parson now."

The deacon and I had been standing on the inner edge of the little circle looking on. The deacon, silent hitherto, spoke up. "Hullo! Parson," said he, "look here a moment. We're discussing you."

I wish you could have seen the electricity gleam from the many eyes at the delightfully unconscious deacon, and the red flush mantle the faces; but the deacon had caught the crowd. If he had had a net and they were all fishes he could not have done it more effectually.

"Well," said the parson, coming up good-naturedly to the group, and greeting them all with one general and comprehensive smile. "What about me?"

"We don't like your way of conducting the service," said the deacon.

"Now, hold on, Deacon," said Mr. Greer. "Speak for yourself, please. I do like the parson's way of conducting the service. I care more for his service even than for his sermon; I often receive enough good from his prayers and his reading of a hymn to well repay me for coming to church."

There were several murmurs of assent, and the parson's face which had been suddenly clouded at the deacon's broad statement, as suddenly lightened again.

The deacon is a strategist; by his second sentence he had set the group to defending the parson.

"Well," said the deacon. "I will speak for myself: there is one thing we don't like about your conduct in the service."

"That is not quite so serious," said the parson. "What is it? Perhaps it can be remedied."

"Well," said the deacon, "a few of our people are sometimes a little late to church."

"A few of them?" echoed Mr. Greer. "Half the congregation."

"And instead of going on with the service you stop and wait for them all to get their seats."

"While we look round to see who they are, and how

they are dressed, and what seats they are going into," said Mr. Greer.

"Seems to me," said the parson, good-humouredly, "that is your part of the conduct of the service."

"Now," said the deacon, "it seems to us that it would be a great deal better for you to pay no attention to them, but go right on with the service."

"Why Deacon," said the parson, "it would be a positive profanation for me to read the Bible labouring all the time to drown"—here the parson looked stealthily around—"the creaking of Mr. Wheaton's boots, and the rustling of his daughter's silks; and they never come in till after the invocation."

"But consider," said the deacon, "your congregation. We could by an effort listen to you instead of the boots and the silks; but you give us nothing to listen to. And by the time the irruption of the—the —"

"Goths and Vandals," said a prompter in the crowd.

"Is over," continued the deacon; "we might just as well not have had any doxology or invocation, for any effect that is left on our minds."

"I remember that Mr. Moody," said the timid voice of Mrs. Hardcap, "used always to give out a hymn and have the congregation singing when the doors were opened to admit the crowd. He was criticised for it once; and he replied that if he were once to let the audience get looking after the late-comers, it would take him ten minutes to get them back again."

"That is a good idea," said the parson. "We might do that."

"Then, another thing, Parson," said the deacon. "To be frank with you, you set us a bad example."

"I!" said the parson, more amazed than ever before.

"Yes," said the deacon, very serenely; "by your inattention during prayer."

"Why, Deacon, you amaze me!" said the parson. And he evidently amazed everyone else too.

"Yes," said the deacon; "this morning when we were singing 'Rock of Ages, cleft for me,' and if that is not a prayer I do not know what is, you came down out of the pulpit, walked down to my pew for a consultation with me—a very necessary matter, I know; but still it was a consultation during prayer-time and half the congregation were looking on and wondering what we were thinking about—and then you went back and took out your pencil and wrote something, I suppose some notes on your sermon, during the rest of the hymn. That's a bad example, Parson, for the rest of us."

"Well, Deacon, you're right," said the parson; "I never thought of it before, and I'm obliged to you. And as to the other matter," continued he, after a moment's pause, "I will see the chorister and try and arrange to follow Mr. Moody's plan."

"And I," said the deacon, "will see Mr. Wheaton and ask him if he can't get to church five minutes earlier. He never is five minutes late to the train; I wonder if his watch always oversleeps itself Sunday."

As the parson moved away to join his wife, who was waiting for him, the group turned on the deacon.

"How could you do such a thing, Deacon," they said with one voice. "You ought to be ashamed of yourself. What will the parson think!"

"My friends," said the deacon, "my father was a minister; and I know ministers pretty well. They don't like to be criticised any more than other men. But they can take it kindly—decidedly better than the average of men. The unkind thing to a minister is to let a little criticism grow into a great dissatisfaction without letting him know anything about it. The kind thing is to be frank. The parson will be much obliged to us all; much more obliged than if we had grumbled behind his back and kept silent before his face or than if we had appointed a delegation to wait upon him, as though he were a prime minister and we were his humble constituency."—*Laicus, in Christian Union.*

It ought to be the great care of every one of us to follow the Lord fully. We must follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; constantly, without declining; and this is following Him fully.—*M. Henry.*

Scientific and Useful.

SANDWICH.—Cut up fine any bits of cheese that cannot well be used any other way, pour to the cheese a cup of cream, a little butter and let it heat slowly till the cheese is melted and the whole becomes a paste, then spread between two slices of bread and eat with lunch.

ORANGE JELLY.—One box of Cox's gelatine soaked one hour in a pint of cold water; then add one pint of boiling water, one pound sugar, and one pint of sour orange juice. Let it heat gradually, just to the boiling point; then strain through a tamis, and pour into moulds that are wet in cold water. Some boil a little of the peel in the hot water long enough to extract a little of the bitter flavour, if liked; or add one gill of lemon juice instead of a full pint of orange juice.

SLICED MILK.—Dr. Morfit of England, proposes to dry milk and furnish it in slices to consumers, instead of in the condensed or granulated form. His method of preserving consists in dissolving one pound of gelatine in a gallon of milk when heated to a temperature of 140° Fah., this solution assuming the consistency of thick jelly which is cut into slices and dried. This jelly is used to gelatinize a second gallon of milk, and this again a third, and so on until the pound has been incorporated with ten gallons of milk. This preparation is said to keep well and answer every purpose of pure fresh milk.

MARKING INK WITHOUT NITRATE OF SILVER.—One drachm of aniline black is rubbed up with sixty drops of strong hydrochloric acid and 1½ oz. of alcohol. The resulting liquid is then to be diluted with a hot solution of 1½ drachms of gum arabic in 6 oz. of water. This ink does not corrode steel pens; it is affected neither by concentrated mineral acids nor by strong lye. If the aniline black solution is diluted with a solution of 1½ oz. of shellac in 6 oz. of alcohol, instead of with gum water, an ink is obtained which, when applied to wood, brass, or leather, is remarkable for its extraordinary black colour.

SPIDERS' EYES.—The more you study into things, the more wonders you will find, even in things so small as the eye of a spider. Eight is the usual number a spider has, and in each branch of the family they are differently arranged to suit their way of life. Those which live in caves, or dark holes, and need to see only before them, have all the eyes in a group on the front of the head. Spiders which live in a web have the eyes raised, so that they can see all about them, and those of the family which travel about and hunt their prey, have them more scattered. They are very beautiful, too, looking—under a microscope—like round, polished diamonds.

FAT MEAT.—A celebrated French instructor in the art of cookery says that fat meat is the most profitable. He adds, "Many buy inferior meat on account of the waste of the fat that is always found on good meat. When the fat is wasted, it is the fault of the cook, who does not know how to use it. The fat skimmed off the broth of boiled meat, and that coming from the trimming of raw or cold beef, is much superior to lard to fry with. Lard flies all over; beef fat never does when properly melted. To melt beef fat or suet, cut in small pieces, and set on rather a slow fire in an iron pan. As soon as it begins to melt, skim the melted part off with a ladle, and turn it into a stone jar, which you cover when cold. Put it away in a cool, dry, and dark place. A careful cook never needs lard for frying purposes, but always has more fat than is necessary out of boiling or roasting pieces."

WHAT IS CASTILE SOAP?—A subscriber wishes to know how this differs from other soap. The hard soaps made in this country are almost exclusively from animal fats; in the south of Europe, where the olive grows abundantly, the poorer kinds of olive oil are used for soap-making. Common soaps are soda and animal fat. Castile soap is soda and vegetable oil. In making castile soap, great care is taken to avoid an excess of alkali (the soda), only just enough being used to neutralize the oil. On this account the soap is much milder, and may be used on wounds and other surfaces where common soap would irritate and give pain. The mottled appearance of castile soap is due to a small quantity of copperas (sulphate of iron) which is stirred into it before it hardens; this leaves a bluish oxide of iron in the soap which, when exposed to the air, becomes changed to the red oxide. White Castile soap is also sold, which is the same as the other without the colouring. Though called Castile, it is by no means exclusively made in Spain, the largest share coming from the south of France, and indeed it is generally known in Europe as Marseilles soap.

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TORONTO, FRIDAY, FEBRUARY 28, 1879.

CHURCH EXTENSION.

ON Thursday of last week a meeting of the Church Extension Association in connection with the Presbytery of Toronto was held in the Bible room. The object of calling such was to consider the matter of the annual meeting and to examine the condition of the Society's funds. From what passed it was manifest that a long pull, and a strong pull, and a pull together, must be made, if anything like a satisfactory report is to be given at the annual meeting. The amount contributed to date was just sufficient to clear a balance in the Treasurer's book against the Society. There remained a sum of twenty-six hundred and fifty dollars, which was in the shape of a note held by one of the banks, and that would require to be paid in April. Besides this, there was five hundred dollars, the annual income that was needed to carry on the various enterprises undertaken by the Association in the interests of church extension in this city and neighbourhood. To meet these engagements it was reported that a number of congregations were collecting the annual subscriptions for membership and endeavouring to obtain contributions of larger amounts than the annual fee. In this way, it might reasonably be expected that a considerable sum would be raised before a meeting to be held on 6th March, which is to be preliminary to the anniversary.

It is very evident that sufficient interest is not taken in this movement, or surely there would not be such a constant outcry for funds. The membership fee of the association is only one dollar per annum. Were there a thousand members, there would be a thousand dollars of income, and that would amply suffice to meet all engagements and lessen the present indebtedness. But with our dozen Presbyterian churches in this city, each and all prosperous and vigorous, there should be at least two thousand members of such a society. There are not a few who could give more largely than one dollar per annum, while it is quite to be expected that occasion-

al legacies will be left to aid the Association's funds. In this way, there could be easily raised every year a sufficient sum to carry on the work of church extension.

The funds thus raised will be expended on church extension proper. Two beautiful buildings have been erected in Brockton and Leslieville, and an important mission Sabbath school is being carried on in the north-east section of the city. The Parkdale Presbyterians are going ahead, and, notwithstanding the promise they are giving of doing much for themselves, may require some little aid to build their church. The work of the Association can hardly be over-estimated. Its chief benefits will be seen and felt in the future, that is, if the present members of the churches are up and doing, and lending a helping hand to its office-bearers.

CONTINUOUS SUPPLY OF MISSION STATIONS.

BEYOND all question there is a serious defect in the working of our Home Mission fields under the system heretofore practised by the Church. Regular supply is given during the summer half-year, generally by student missionaries, but during the winter six months most of the fields are unprovided for. The result is seen in the weak and discouraged condition of not a few stations which under a different system might long ere this have become strong, self-supporting charges. To-day there are hundreds of Presbyterians in other churches who would have been identified with the Church of their fathers still, had it not been that there was no Presbyterian service within reach of them for full one-half of the year, and they felt constrained in their own and their children's best interests to attend the service of another denomination, to which they gradually became attached, and were thus lost to our Church. At last General Assembly a scheme was submitted with a view to remedy this defect in our Home Mission work. The Assembly expressed approval generally of the scheme, and sanctioned action in accordance with its provisions as far as practicable, under the approval of the Home Mission Committee. By this scheme the Home Mission Committee are empowered, with the consent of Presbyteries, to call missionaries to labour for a term of at least two years in "new or necessitous localities where there is a reasonable prospect of the formation of pastoral charges at an early date." The missionaries may be ordained ministers, licentiates, students of Theology, or laymen of approved gifts—the *minimum* salary fixed being, for ordained missionaries, married, \$700; unmarried, \$600; for licentiates, \$550; and for students \$450; per annum. It is believed that many of our Licentiates and especially of our graduating students would prefer to accept such appointments rather than place their names on the probationers list and go through the vacancies of the Church in search of a call. By this means not only would continuous supply be given to a large number of our mission fields, but many of our licentiates would in the course of a few years work up strong, self-

sustaining charges for themselves or others. In the course of a few weeks another session of our Theological Colleges terminates, and the Home Mission Committee meets to appoint the students to their summer fields. Now therefore is the time to practically carry out this new scheme. The matter should be prominently brought before the Presbyteries of the Church and before the graduating class of each college without delay. The Home Mission Committee of each Presbytery should carefully consider what fields within their respective bounds can be best worked under this new system, and what the people in these fields will be prepared to contribute for a permanent missionary.

All applications from Presbyteries should be on the table of the Assembly's Home Mission Committee at its meeting in Toronto on the 25th of March, accompanied with full detailed information as to the extent, population, resources and religious condition of the several fields.

It might be well also for the graduating students of our several colleges, who are prepared to accept the call of the Church to labour in connection with this new scheme, to correspond with the Assembly's Committee before its meeting on the 25th proximo.

We are sanguine that this scheme, if judiciously worked, will be productive of great good, and that in more directions than one. To render it successful however the utmost care will be necessary in the selection of missionaries. This selection lies in the hands of the Home Mission Committee, who alone are empowered to call the labourers, with the consent of Presbyteries, and we have every confidence that they will see to it that the men called are adapted to the fields in which they are respectively to labour.

REV. ANSON GREEN, D. D.

IT is hardly a painful duty, believing as we do in the rest that remains for the people of God, to refer to the death of a well known and highly honoured citizen. Dr. Green had, by reason of strength, almost reached four-score years. His life had been extended beyond the general limits. It had by several decades exceeded the average of human lives. It was his good fortune to enjoy a few years of rest from the active labours of the ministry, and at the same time a quiet and tranquil preparation for the rest that remaineth. How different indeed are the lots of ministers of the Gospel in this regard, and we may say of men of all ranks and professions. Some are called away just when putting on the armour. Others, are struck down in the thick of the battle. Others just on the point of retiring from the conflict and anticipating a period of rest before going hence, are summoned to their account. But here we have an aged servant of the Lord going quietly to his grave after lengthened retirement from the pressing engagements and active duties of a long and unbroken term of service. Such a death calls for gratitude rather than tears.

But we cannot help feeling sad at the removal of such a useful and prominent citizen.

Prince Bismarck. The spirit of Popery is not necessarily destroyed along with the temporal power. On the contrary, it may work its way underground, trying to recover lost ground, on the one hand by aggressiveness on men's consciences, on the other by accumulating enormous wealth through the power of Peter's pence which may lay proud monarchs and noble statesmen prostrate at the pontiff's feet. Wanting in the temporal power, there is the likelihood of the more subtle and spiritual influence being substituted in its place, to which we in the New World are daily and hourly exposed. Priesthood on the free soil of America has to lay aside all claims upon anything like the temporal rule. But priesthood works on in the dark, seeking its own selfish ends, wanting to put its hands upon schools and colleges, upon culture and learning, upon dollars and properties, and desiring to control the consciences of men. Against these things we must beware. The Protestant world may yet have to learn that the elevation of Leo XIII. means nothing less than a determination to substitute spiritual for temporal rule, and that in the lowest sense of the term.

PERSONALITIES IN PARLIAMENT.

ARE we to have in the present session of the House of Commons a repetition of the coarse personalities which disgraced the last? Who does not recall with humiliation and burning shame some of the proceedings of the last year? We remember how men of the highest ability and character—men who had made large sacrifice of their private interests in order to serve the country, were stigmatized in the House as "foul-mouthed slanderers." We remember reading of a member of the House in the midst of a great uproar playing on a Jew's harp, and another honourable member dancing to his music. Other and apparently worse scenes were left to the imagination; for the newspapers of Canada, which certainly are not too scrupulous, refused to publish the reports forwarded to them of what was to be seen and heard in our Commons' House of Parliament.

This year again we find the same disgusting personalities are being as freely and recklessly indulged in—charges of falsehood, of slander, of swindling, bandied across the floor in the very first debate of the session, while the speaker in vain calls to order. Where is this to end? Shall we yet hear of the representatives of the people of Canada having recourse to blows? We read last week, that a number of the United States senators, during the discussion of the Silver Bill, appeared on the floor of their House, "intoxicated, and made a frightful exhibition of themselves." Shall we yet have such things recorded of our legislators?

It is greatly to be deplored that the leaders of the House are not even attempting to control the excited passions of their followers, but threatening each other that the coarse attacks shall not be made with impunity. They surely might have learned that the days of savage warfare are now gone past—that the party which even in self-defence makes use of coarse and vulgar weapons, is doing itself a serious damage. We would commend to their consideration, what Macaulay says, in

one of his letters during the reform struggle, of Lord Althorp: "His temper is an absolute miracle. He has been worse used than any minister ever was in debate, and yet he has never said one thing inconsistent, I do not say with gentlemanly courtesy, but with real benevolence."

What wonder is it that we read of such a man that "no one possessed so much influence both in and out of Parliament; that he had done more (in spite of his want of eloquence and brilliant talents) for his party than all the other ministers together, and that his party would have followed him to the death."

We have been continually hearing, in these latter days, of Reform; it seems to us that there is nothing which more urgently calls for reform than the character and conduct of many of our public men. Is there not a band, we do not say of Christians, but of gentlemen, that will seek to elevate the tone of the House, and frown down what is threatening to become a national disgrace?

We confess to be seriously concerned about the consequences if improvement shall not be effected. What kind of influence is to spread through the whole Dominion if the very centre of the realm is defiled? What shall others judge of our country, when its representatives show small regard to courtesy and decency? Many rejoiced to learn, last year, that the meetings of the House were henceforward to be opened with prayer. The House beseeches God "to direct and prosper its consultations as in its legislative capacity at this time assembled; and that peace and happiness, truth and justice, religion and piety, may be established among us for all generations;" and after prayers we have such scenes as those of which we speak.

The leaders and members of parties may depend upon it, that the great heart of Canada is indignantly moved by these things; and is waiting, resolute, to give the verdict of its approval and favor only to those who fairly represent the regard for courtesy and morality, and religion, which is felt by the people of the land. We make no apology for speaking earnestly on this subject. The character of our representatives is the public possession of us all. The reproaches cast upon them do fall upon ourselves. We remember reading, some score of years ago, the remark of a traveller who, looking across the Niagara, said of Canada that it was a country of which no man was proud to be a citizen. We hope the day is not to come when the stranger who has visited the meetings of our Legislature shall say that ours is a country of which its citizens should be ashamed.

CONVERSION OF ROMISH PRIESTS.

The Treasurer of the Board of French Evangelization acknowledges with thanks the following additional contributions in aid of the fund for the maintenance of the priests who have recently left the Church of Rome, and placed themselves under the care of the Board:—W. Cottart, Harwich, \$4; Percy congregation, \$9.46; A friend, Huntingdon, Q., \$4; W. Cunningham, Godmanchester, \$1; A friend, E. Williams, \$1; per Mrs. A. J. McFall, Nobleton, \$3; L. L. L., Barrie, \$1; N. Easthope congregation, \$3.

Additional contributions are earnestly solicited. These should be forwarded to Rev. R. H. Warden, 210 St. James' Street, Montreal, by whom they will be duly acknowledged.

PRESBYTERY OF PARIS.—A meeting of the Presbytery was held in River Street church, Paris, on Tues-

day of last week, the Rev. Thomas Alexander, of Burford, moderator, in the chair. A great amount of very important business was disposed of, and the whole proceedings were lively, animated and pleasant. A report of Sabbath School work was submitted by Rev. Mr. McEwen, of Ingersoll, and a committee was appointed to give their best consideration to certain suggested improvements. The Rev. Mr. Grant gave in a report on a series of questions to be used in connection with a proposed Presbyterial visitation of all the congregations within the bounds. A very earnest discussion ensued, certain modifications were made, and the amended list adopted for being put to ministers, elders, trustees, and Sabbath school superintendents in a public meeting of each congregation. A report from the committee on the Forms of Process sent down by the General Assembly was given in by the Rev. Mr. McMullen. The report recommended that the portion of the book so far prepared be approved of *simpliciter*, which was agreed to. A letter from the Secretary of Old St. Andrew's Church, East Oxford, was read, urging the Presbytery in very earnest terms to secure for them the services of Mr. Ross, student, for the ensuing summer. Mr. McMullen gave in a report of his visit to the congregation in order to ascertain the general state of things. He said he had attended a meeting of the three stations on the 11th of January, and that the people were so divided between Mr. Ross and Mr. Currie that he had advised them to drop both names, and on motion made this was formally agreed to by the meeting, and that unless another meeting was held and the people agreed unanimously on either the one or the other, it would be inexpedient to send either. The Presbytery adopted this view and instructed the members on the Home Mission Committee to secure the best services they could for these stations. The Rev. Dr. Cochrane was unanimously nominated for the moderatorship of next General Assembly on the ground of the immense service which he has rendered to the Church for years past, and because of his personal fitness. The delegates to next Assembly were chosen, viz.: Messrs. Cochrane, McMullen, Robertson, Grant, and Anderson, ministers, and the elders of Zion Church, Brantford; Knox Church, Woodstock; Knox Church, Ingersoll; and the remaining two we fail to recollect. A petition from Chalmers' Church, Woodstock, for a moderation of a call to a minister was granted, and Mr. McEwen was appointed to attend to that matter. Several minor matters having been disposed of, the meeting was closed by the moderator pronouncing the benediction.

PRESBYTERY OF OTTAWA.—An adjourned meeting of the Presbytery of Ottawa, was held in Zion Church, Carleton Place, on Thursday last, the 21st inst. After hearing commissioners from the congregation of Bristol, the resignation of Mr. McLaren was laid on the table till next regular meeting with the understanding that should the arrears due him be then liquidated, the matter will then be finally issued. A call was presented and sustained from the congregation of Rochesterville to their present missionary, Rev. J. White. A written guarantee was handed in, promising \$416 per annum towards the stipend, and that they would increase this amount as they became able until a supplement is no longer required and an adequate stipend is secured. The call was accepted by Mr. White who was present, and the induction fixed for the 12th March, at 7.30 p.m., Rev. D. M. Gordon to preach and preside, Rev. J. Carswell to address the minister, and Rev. R. Whillans the congregation. The trials of the Rev. A. A. Scott, M.A., pastor elect of the congregation of Zion Church, Carleton Place, were heard and sustained, and the Presbytery proceeded with the ordination service; Dr. Mann presiding. Rev. F. W. Farries preached from 1 Thes. ii. 13, Dr. Mann addressed the pastor, and Rev. J. B. Edmondson, the congregation. The church was filled to its utmost capacity, the different denominations in the village not only being well represented, but quite a number were present from the congregations of Beckwith, Ashton, Almonte, and Ramsay. In the evening a very successful welcome social was held. Mr. Scott enters upon his labors in this charge, under the most favorable auspices, and it is to be expected that this important congregation which has been so long vacant, will under his pastorate enter upon a new career of prosperity.—J. CARSWELL, Clerk.

THE gates of heaven are low-arched; we must enter upon our knees.

CHOICE LITERATURE.

FROM YEST TO EARNEST.

BY REV. E. P. ROE.

CHAPTER XVIII.—HEMSTEAD'S HEAVY GUN AND ITS RECOIL.

The "day after the ball" has its proverbial character, and Saturday was so long and dismal to several of the revellers, that it occurred to them that their pleasure had been purchased rather dearly. It seemed an odd coincidence, that those who had been bent on securing all the pleasure possible, with no other thought, suffered the most. Bel and Addie could scarcely endure their own company, they were so weary and stupid; and they yawned through the day, irritable and dishevelled, for it was too stormy for callers.

De Forrest did not appear until dinner, and then came down moody and taciturn. The young ladies had heard of his illness the evening before, with significant glances, and Mrs. Marchmont partly surmised the truth, but politely ignored the matter, treating it only as a sudden indisposition; and so the affair was passed over, as they usually are in fashionable life, until they reach a stage too pronounced for polite blindness.

De Forrest but dimly recollected the events of the preceding evening. He was quite certain, however, that he had been drunk, and made a fool of himself.

Though his conscience was not over tender upon this subject, and though such occurrences were not so exceedingly rare in fashionable life as to be very shocking, he still had the training and instinct of a gentleman, to a sufficient degree to feel deep mortification.

If he had become tipsy among those of his own sex, or while off on a fishing excursion, he would have regarded it as a light matter; but even in his eyes, intoxication at an evening company, and before the girl in whose estimation he most wished to stand well, was a very serious matter. He could not remember much after going a second time to the supper-room in compliance with Lottie's request, but had a vague impression that she and Hemstead had brought him home. He was left in torturing uncertainty how far he had disgraced himself, because it was a subject concerning which he could not bring himself to make inquiries. That those he met at the dinner-table treated him with their usual quiet politeness proved nothing. Human faces mask more thoughts than are expressed. Hemstead's grave silence was somewhat significant; but De Forrest cared so little for his opinion that he scarcely heeded the student's manner.

Lottie Marsden was the one he most wished, and yet most dreaded to see. But Lottie did not appear.

Whether it was true, as she believed, or not, that she was the most guilty, she certainly was the greatest sufferer, and that Saturday became the longest and dreariest period of pain, that she ever experienced. She awoke in the morning with a nervous headache, which grew so severe that she declined leaving her room during the day. Bel, Addie, and her aunt, all offered to do anything in their power; but she only asked to be left alone. She was so unstrung, that even words of kindness and solicitude jarred like discord.

It was torture to think, and yet her brain was unnaturally active. Everything presented itself in the most painfully bare and accurate manner. The glamour faded out of her gay young life, and she saw only the hard lines of fact. Hemstead's words kept repeating themselves over and over again, and in their light she questioned the past closely. It was not in keeping with her positive nature and strong mind to do things by halves. With fixed and steady scrutiny she reviewed the motives of her life, and estimated the results. They were so unsatisfactory as to startle her. Although the spent years had been filled with continuous and varied activity, what had she accomplished for herself or any one else? Were not all her past days like water spilled on barren sands, producing nothing?

As she had before intimated, she had been receiving homage, flattery, and even love, all her life, and yet now her heart had no treasures to which she could turn in solid satisfaction, nor could memory recall efforts like that she saw Miss Martell making in behalf of Harcourt. The adulation received was now empty breath and forgotten words, and nothing substantial or comforting remained.

But if memory could recall little good accomplished, it placed in long and dark array many scenes that she would gladly have forgotten.

What can be worse—what need we fear more—than to be left alone forever with a guilty and accusing conscience, and no respite, no solace? What perdition need a man shrink from more than to go away alone from his earthly life, to where memory—a pale and silent spectre—will turn the pages of his daily record, and point to what was, and what might have been?

A shallow-minded girl would have been incapable of this searching self-analysis. A weak, irresolute girl like Bel Parton would have taken a sedative, and escaped a miserable day in sleep. But with all her faults, Lottie abounded in practical common sense; and Hemstead's words and her own experience suggested that she might be doing herself a very great wrong. She felt that it was no light matter to make one's whole life a blunder, and to invest all one's years and energies in what paid no better interest than she had received that day. Her physical pain and mental distress acted and reacted upon each other, until at last, wearied out, she sobbed herself to sleep.

Both De Forrest and Hemstead were greatly in hopes that she would be at the supper-table, but they did not see her that day. The former, with his aching head and heavy heart, learned, if never before, that the "way of the transgressor is hard." But though the latter could not be regarded as a transgressor, his way was hard also that long day, and he whom Lottie, in the memory of his severe words, regarded somewhat as her stern accuser, was more than ready

to take all her pains and woes upon himself, could he have relieved her.

He now bitterly condemned himself for having been too harsh in the wholesome truth he had brought home to the flattered girl. It was rather severe treatment; still she was vigorous, and would be all the better for it. But now her faithful physician, as he heard how ill and suffering she was, almost wished that he had but faintly suggested the truth in homœopathic doses.

At the same time he supposed that her indisposition was caused more by her shame and grief at the conduct of De Forrest, than from anything he had said. The impression that she was attached or engaged to De Forrest was becoming almost a conviction.

Though Lottie had never, by a word, bound herself to her cousin, yet her aunt and all the household regarded her as virtually engaged to him, and expected that the marriage would eventually occur. With Hemstead, they regarded her illness and seclusion as the result of her mortification at his behaviour, and underneath their politic politeness were very indignant at his folly. But they expected that the trouble would soon blow over, as a matter of course. The mantle of charity for young men as rich and well-connected as De Forrest, is very large. And then this slip could be regarded somewhat in the light of an accident; for when it became evident that Bel understood the nature of De Forrest's "spell," as the coachman called it, Lottie had taken pains to insist that it was an accident for which she was chiefly to blame; and had also said as much to Mrs. Marchmont. Thus they all concluded that her relations with De Forrest would not be disturbed.

Harcourt was the happiest of the party; but it must be confessed that, clearer than any law points, he saw still among blooming exotics a being that seemed far more rare and beautiful, who stood before him the whole day with clasped hands and entreating eyes, whose only request was, "Be a true man. Under the inspiration of her words and manner he began to hope that he might eventually grant her request.

As far as Lottie's intruding image would permit, Hemstead concentrated all his energies on the great sermon, the elaborate effort of many months, that he expected to preach on the morrow. He hoped Lottie, and indeed that all, would be there, for it seemed that if they would only give him their thoughtful attention he would prove beyond a shadow of a doubt that they were in God's hands, and that it would be worse than folly not to submit to His shaping and moulding discipline.

At last Sunday morning came. It was a cold, chilly, leaden day, and even a glance from the windows gave one a shivering sense of discomfort.

The gloom of nature seemed to shadow the faces of some of the party as they gathered at a late breakfast; and of none was this more true than of Lottie Marsden, as, pale and languid, she took her wonted place. Her greeting of De Forrest was most kindly, and he seemed greatly reassured and brightened up instantly. But Lottie's face did not lose its deep dejection.

To the others she appeared to take very little notice of Hemstead; but he thought that he observed her eyes furtively seeking his face, with a questioning expression. Once he answered her glance with such a frank, sunny smile that her own face lighted up. As they were passing into the parlour he said, in a low tone:

"I wished a hundred times yesterday that I could bear your headache for you."

"That is more kind than just. It is right that I should get my deserts," she replied, shaking her head.

"Heaven save us from our deserts," he answered quickly.

Before she could speak again, De Forrest was by her side and said, "Let me wheel the lounge up to the fire, and I will read anything you wish this morning."

"Oh no, I'm going to church."

"Miss Lottie, I beg of you do not go. You are not able."

"Yes, I am; the air will do me good. It's the Sunday before Christmas, Julian, and we both ought to be at church."

"Oh, certainly, I'll go if you wish it."

"I hope your sermon will do me good, Mr. Hemstead. I'm wofully blue," she said, as she left the room to prepare for church.

"I think it will," he replied, "for I have prepared it with a great deal of care."

The building was a small but pretty gothic structure, and its sacred quiet did seem to Lottie something like a refuge. With an interest such as she had never felt in the elegant city temple, she waited for the service to commence, honestly hoping that there might be something that would comfort and reassure.

But Hemstead went through the preliminary services with but indifferent grace and effect. He was embarrassed and awkward, as is usually the case with those who have seldom faced an audience, and who are naturally very diffident. But as he entered upon his sermon, his self-consciousness began to pass away, and he spoke with increasing power and effect.

He took as his text the words from the 11th chapter of St. John, wherein Jesus declares to his disciples in regard to the death of Lazarus:

"I am glad, for your sakes, that I was not there to the intent that ye may believe."

The importance of faith—believing—as the source of Christian life, and the ground of man's acceptance with God, was his subject, from which he wandered somewhat—a course often noted in the ministerial tyro.

He presented his views strongly, however, but they were partial and unripe, giving but one side of the truth, and therefore calculated to do injury rather than good. He did not—he could not—over-estimate the importance of faith, but he unwittingly misrepresented God, in his efforts to inspire this faith, and the Christian life resulting; and he undervalued our earthly state and its interests.

He sketched in strong outlines the experience of the little family in Bethany, portraying with vivid realism the suffering of the man whom Jesus loved, the anxiety of the sisters when Lazarus became ill—this anxiety passing into fear,

dread, sickening certainty, and despair—the anguish of bereavement, the loneliness and heart-breaking sorrow of four days, and that most agonized wrench of the heart when the beloved form is left alone to corrupt in the dark and silent sepulchre.

Having presented this picture in such true and sombre colours that the gloom was reflected from the faces of all his hearers, they being reminded that this would be their lot ere long, he passed suddenly from the painful scenes of Bethany to Bethabara, beyond Jordan, where was sojourning the mysterious Prophet of Nazareth, who had so often proved his power to heal every disease. He enlarged upon the fact that Jesus, seeing and knowing all the fear and suffering at Bethany which he could change by a word into gladness, did not interfere, but decreed that the terrible ordeal should be endured to the bitter end.

From this he reasoned that the transient sorrows and passing pains of the household at Bethany were of little moment, and that God, in the advancement of his own glory and the accomplishment of his great plans, would never turn aside because his human children in their short-sighted weakness would stay his heavy hand if they could. He knew all that was occurring at Bethany, but quietly and calmly permitted it to take place, and in this case it was the same as if he had willed it.

He then proceeded to show that the Divine purpose had not only a wide and general sweep, embracing the race, and extending through all time, but that there was a minute providence encompassing each life. If there were any good in us, God would bring it out, nor would he spare us in the effort. The preacher, unfortunately and unconsciously to himself, gave the impression that God acted on the principle that he could accomplish far more with the rod of affliction than anything else, and that when he fully set about the task of winning a soul from sin, his first step was to stretch it upon the rack of some kind of suffering. He also intensified this painful impression, by giving the idea that God thought little of the processes which might be so painful to us, but fixed His eye only on the result. If people became sullen, rebellious, or reckless under His discipline, they were like misshapen clay, that the potter must cast aside. The crude ore must go into the furnace, and if there was good metal in it the fact would appear.

"Sooner or later," he said, "God will put every soul into the crucible of affliction. Sooner or later we shall be passing through scenes like that of the family at Bethany. We may not hope to escape. God means that we shall not. As Christ firmly, while seeing and knowing all, left events at Bethany to their designed course, so he will as surely and steadily carry out the discipline, which he, as the unerring physician of the soul, sees that each one of us requires. Does the refiner hesitate to put the crude ore into the crucible? Does the sculptor shrink from chiselling the shapeless block into beauty? Does not the surgeon, with nerves of steel and pulse unquicken, cut near the very vitals of his agonized patient? He sees that it is necessary, in order to save from greater evil, and therefore he is as remorseless as fate. If to cure some transient, physical infirmity, man is justified—nay more, is compelled—to inflict so much suffering upon his fellow-creatures, how much more is God justified in his severest moral discipline, which has as its object our eternal health? Though we shrink from the sorrow, though we writhe under the pain, though our hearts break a thousand times, he will not waver in his calm, steadfast purpose. He sees eternity, the present is as nothing to him. He will break our grasp from all earthly idols, even though he tear our bleeding hearts asunder. If we are trusting in aught save Him, that upon which we are leaning will be snatched away, even though we fall at first into the depths of despairing sorrow. What he makes us suffer now is not to be considered, in view of his purpose to wean us from the world and prepare us for the next. Christ, as we learn from our text, is as inflexible as fate, and does not hesitate to secure the needful faith by remaining away, even though the message of the sisters was an entreaty in itself. Nay more, he distinctly declares to his disciples, 'I was glad for your sakes I was not there, to the intent that ye may believe.'

"In conclusion; we assert that we ought to rise above our human weakness and co-work with God. Instead of clinging so to the present, we ought to think of the eternal future, and welcome the harshest discipline which prepares us for that future. We should mortify ourselves, trample our earthly natures under our feet. To that degree that we can bring ourselves to think less of earth—we shall think more of heaven. Our business, our earthly hopes and plans, our dearest ties, may be fatal snares to our souls. The husband may make an idol of his wife—the mother of her child. God jealously watches; we should watch more jealously. The sisters may have been loving their brother and trusting to his protection more than in Christ. We should hold all earthly possessions in fear and trembling, as something not our own, but only committed for a brief time to our trust. We should remember that the one great object of this life is to secure that faith which leads to the preparation for the life to come. The harsher our experiences are, the better, if they more surely wean us from earth and earthly things, and make eternity the habitation of our thoughts. We see how stern and resolute God is in his great purpose to stamp out unbelief from the world. Jesus would not save the family at Bethany that he loved—the family that freely gave hospitality and love in return when nearly all the world was hostile. Do not think, then, that he will spare us. Let us therefore, not spare ourselves, but with remorseless hands smite down every earthly object that hides from our view the wide ocean of eternity. As the wise men from the East travelled steadily across arid wastes with eyes fixed only on the strange bright luminary that was guiding them to Bethlehem, so we should regard this world as a desert across which we must hasten to the presence of our God."

As Hemstead forgot himself, and became absorbed with his theme, he spoke with impressiveness and power; and everywhere throughout the audience was seen that thoughtful contraction of the brow and fixed gaze which betoken deep attention. But upon the faces of nearly all was the expression of one listening to something painful. This was especially true of Miss Martell and her father, while Har-

count's face grew cold and satirical. Lottie looked pale and sullen, and De Forrest was evidently disgusted. Mr. Dimmerly sidged in his seat, and even complacent Mrs. Marchmont seemed a little ruffled and disturbed, while her daughter Addie was in a state of irritable protest against both preacher and sermon. Poor Bel was merely frightened and conscious-stricken, her usual condition after every sermon to which she listened.

As, during the brief remnant of the service, Hemstead dropped down into consciousness of the world around him, he felt at first, rather than saw, the chill he had caused, instead of a glow answering to his own feelings. As he looked closer, he imagined he detected a gloomy and forbidding expression on the faces turned toward him. The Gospel—the message of good news that he had brought—appeared to shadow the audience like a passing cloud.

After dismissal, the people aroused themselves as from an oppressive dream. The few greetings and congratulations that he received as he passed down the aisle seemed formal and constrained, and, he thought, a little insincere. He was still more puzzled as he overheard Miss Martell say to Harcourt at the door:

"I am sorry you heard that sermon."

"I am, too," he replied, "for it seemed true."

"It's only a half-truth," she said earnestly.

"The Lord deliver me, then; this half is more than I can stand."

Lottie scarcely spoke during the drive home, and Hemstead noted, with pain, that her face had a hard, defiant look. It occurred to him that he had not seen any one who appeared as if they had enjoyed the service.

There were long pauses at the dinner-table, and after one of the longest, Mr. Dimmerly abruptly remarked, in his sententious manner:

"Well, nephew, I suppose you gave us a powerful sermon this morning. It has made us all deucedly uncomfortable, anyhow. But I've no doubt the old rule holds good, the worse the medicine is to take the more certain the cure."

Lottie's response to this remark was a ringing laugh, in which the others, in the inevitable reaction from the morbid gloom, joined with a heartiness that was most annoying to the young clergyman.

"You must excuse me, Mr. Hemstead," said she, after a moment, "I have had the blues all day, and have reached that point where I must either laugh or cry, and prefer the former at the dinner-table."

Hemstead stully bowed as his only response. He was too chagrined, puzzled and disappointed, to venture upon a reply, and after this one lurid gleam of unnatural mirth, the murky gloom of the day seemed to settle down more heavily than before.

After dinner De Forrest tried to secure Lottie's society for the afternoon. The refusal was kind, not careless as was often the case formerly. Indeed her whole manner toward him might be characterized as a grave, remorseful kindness, such as we might show toward a child or an inferior that we had wronged somewhat.

De Forrest, finding that Lottie would persist in going to her room, went to his also, and took a long, comfortable nap.

Bel wanted to talk about the sermon, but as Lottie would not talk about anything, she too, soon forgot her spiritual anxieties in sleep.

But Lottie sat and stared at her fire, and Hemstead, deserted by all, stared at the fire in the parlour: and both were sorely troubled and perplexed.

(To be continued.)

HINTS FOR YOUNG MOTHERS.

The three requisites for babies are plenty of sleep, plenty of food, plenty of flannel. The saying that man is a bundle of habits is as true of babies as it is of grown children. If an infant is accustomed from its birth to sleep from 6 o'clock at night till daylight, the habit of early sleep will be formed, and the mother may have all the evenings to herself.

If the baby sleeps all night, a long morning nap will naturally come about dinner-time, after which the child, except when very young, should be kept awake until six o'clock. Perseverance in this routine will soon result in securing quiet evenings for both the child and the parent.

Some mothers have a long season every morning and every night in getting the baby asleep. They rock them and sing to them till Morpheus unfolds them. With most children this is entirely unnecessary. An infant can be accustomed, by a few days' training, to go to sleep itself for a morning nap as well as for the longer rest at night.

A mother has duties to herself as well as to her offspring. While she should exercise a constant care in securing its utmost physical comfort, she should secure rest and recreation for herself. In no other way can she keep fresh in feeling and buoyant in spirit. Nothing is so wearing as the ceaseless tending of a fretful baby.

Every means should be employed to aid the child in taking care of itself and giving as little trouble as possible. It may learn in babyhood to amuse itself with toys or by watching movements going on around it.

Fashion as well as good sense requires infants' dresses to be made with long sleeves, and high in the neck. Fashion requires children of all ages to be warmly clad. Flannel should encase the whole body, with the exception of the head and hands. The fruitful cause of colic in infants is the nakedness of their necks and arms.

Regularity in feeding is as important as either of the other requisites. Babies cry as often from being overfed too frequently as from hunger. Let the mother obey the dictates of common sense in this matter and not force food into a baby's stomach for every little complaint it makes.

Children of three or four years old need much more sleep than they usually have. For irritable and nervous children sleep is a specific, and it can be secured to them only by the force of habit. Many light forms of disease may be cured by keeping a child in a uniform temperature and in quiet. Let the young mothers who read this article experiment upon these few suggestions, and we are sure they will have many an hour in the nursery for reading and thought.—Er.

IS IT YOUR BOY?

We have before us as we write, a dozen or so of those periodicals which fill our news-stands and are thrust into our faces in the cars, weekly papers intended mainly for the perusal of young men and boys. They are for the most part very coarsely printed, are illustrated with pictures most roughly done, and are in exterior almost as unattractive to any person of taste as their contents are impure and debasing.

The staple contents of most of these papers are the stories. These vary in character, of course, according to the audience supposed to be reached. Sometimes they are of border adventures. Indians, herdsmen—ruffians of every grade taking prominent parts. Sometimes they are stories of pirates and mutineers, sometimes of train-wreckers. Thieves, bandits, cut-throats, figure largely in these tales. There is generally some hapless maiden to be rescued, and superhuman feats of strength and daring are done that she may be released or saved from peril. If a boy is the hero of the story, he has a sagacity perfectly wonderful in one so young; he has a courage that never falters; he has endurance that never gives way; he has a versatility of gifts that fits him for every emergency. He always comes out best.

Such utterable improbable stories as are here told are bad enough, in the sadly distorted and wretchedly untrue views of life and the objects of living which they present. A mind nourished on this sort of food soon becomes diseased—all fine and noble and pure sentiments blunted. But stories are not the worst features of many of these papers. They pander to lust. They are not so openly obscene as to be actionable. But they do go just as near the border as they dare. And unquestionably they *seduce*, even if they do not give expression to lustful thoughts, and so lead to lustful deeds. They are not papers that any young man in our families would want that his mothers or sisters should see. They are not papers that any young man can himself read and not be defiled. Crimes against purity are often illustrated with a show of indignation, to be sure, against the perpetrator. But the effect is of course, to suggest scenes of impurity to the imagination, and when it gets to work in this direction it runs riot. When such crimes have been perpetrated, it is necessary that the officers of the law be made cognizant of them. Fathers and mothers should know what perils are about their children, that being forewarned they may be forearmed. But so far from their being the slightest need that young men and boys should know anything about these revolting crimes, it is to be deplored that such occurrences are given even the inconspicuous paragraph in the daily newspaper. How much worse is it when, with picture and all possible detail, such crimes are spread before the eyes of this class! The effect can be only disastrous. *V. F. Christian Week*

The Princess Alice devoted the greater part of the allowance made to her by the British nation at the time of her marriage to various works of benevolence. One of these was the establishment of the Alice Hospital at Darmstadt, with a training school for nurses attached, and another an asylum for idiots, and there was also an orphan relief association, industrial schools for women and other objects which her death leaves unprovided for. It is proposed by her subjects to raise a fund for the perpetual endowment of the charities which she created.

Extremes are to be avoided. A great many persons talk more than they ought to. There are superintendents who overdo the talking business before their schools. There are prayer-meeting talkers who never let a chance slip for getting in a word. And oh! how many persons there are who wish that that one unfortunate remark of theirs had been left unsaid! But there is such a thing as not talking enough. Here comes the story, from one direction, of a woman in Georgia who did not speak a word for twenty years; and from another direction, of a man in Northern New York who spoke only twice in fifty years. "The tongue is an unruly member;" but it is hardly fair to give it no play at any time. It is better to have it trained than tied. Almost anybody ought to think of something worth saying as often as once in five or ten years; and after due deliberation they should say it.

CONSUMPTION CURED.

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

A SICK SENATOR.

The excessive corpulence of a certain United States Senator has long been the butt of editorial wit and spicy *bon mots* from the pens of Washington correspondents. Few persons have suspected that his obesity was a disease, and liable to prove fatal. Yet this is the sad fact. Excessive fatness is not only a disease in itself, but one liable to generate other and more serious ones. Chemistry has at last revealed a safe, sure, and reliable remedy for this abnormal condition of the system in Allan's Anti-Fat. Distinguished chemists have pronounced it not only harmless but very beneficial to the system, while remedying the diseased condition. Sold by druggists.

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BRITISH AND FOREIGN ITEMS.

THE contributions to Foreign Missions in Great Britain last year were \$5,503,965.

A CINCINNATI engineer has contracted to build a narrow-gauge railroad from Jaffa to Jerusalem.

It is rumoured that the Pope contemplates establishing a new Roman Catholic diocese in Wales.

A GREAT pavilion, to seat from 6,000 to 8,000 people, is to be ready for the next summer meetings at Chautauqua.

MR. SPIRIGLON has arrived at Mentone, France, and his health is stated to have already considerably improved.

THE receipts of the American Home Missionary Society for January were over \$41,000, the largest of any month in its history.

KEY WEST, Fla., is rejoicing in the discovery of sponge of superior quality in its harbour, which it had supposed was extinct there.

THE seventh General Conference of the Evangelical Alliance will be held at Basle, Switzerland, beginning August 31, and continuing a week.

MR. JOSEPH COOK'S Boston lectures reach weekly over 500,000 readers, being published in Boston, New York, Chicago, London, and Glasgow.

THE RE is great distress among the Jews at Jerusalem this winter; there has been little rain, prices are very high, and business is at a standstill.

THE Connecticut Legislature, by a unanimous vote, has prohibited the sale of liquors, wine, or lagerbeer in any part of their beautiful statehouse.

ONE of the Chinese officials at the Centennial Exhibition, since his return home, has published an account of his travels in the United States, in four volumes.

THE Maine Legislature, by a decided vote, has defeated the Druggists' Bill, which was believed to be a wily effort to reopen the liquor trade in that state.

THE native Christians on Formosa, who were heathens ten years ago, recently contributed \$500 for the relief of the famine in Northern China.

THE number of native Christians in China at different periods is reckoned to have been 351 in 1853, 1,974 in 1863, 5,743 in 1868, and 13,035 in 1877.

THE English Bible and Prayer Union, established for the consecutive and simultaneous reading of the Word of God, begins its fourth year with over 61,000 members in all quarters of the globe.

THE American missionaries of the Foo Chow Methodist mission, China, are soon to leave the coast and go into the interior, the native members of the Conference being fully able to carry on the work.

A FUND to perpetuate the memory of the late Princess Alice is to be raised, the sums to be devoted to the enlargement of the Alice Hospital at Darmstadt, founded by her, and for the Orphanages there.

POPE LEO has forbidden the traffic in relics, which he truly says has become an abuse. Now, if he will go a step farther and forbid his followers to adore them, he will free them from the guilt of a greater "scandal," amounting often to absolute idolatry.

THE Secretaries of the American Presbyterian Board of Home Missions state that on February 1st they were \$90,000 in debt, and that their expenses for the next two months before the close of their fiscal year will be \$45,000 in addition. They appeal earnestly for the removal of the debt.

THE Methodist Missionary Society has received the cheering news from Japan that sixty-two persons have united with their church at Nagasaki, among whom were prominent merchants and well-known citizens, that a church has been organized at Sapporo, and that twenty-eight professed their faith in Shinshu.

DR. STUART ROBINSON recently delivered a lecture before the Young Hebrews Association of Louisville, Ky., on the credibility and authenticity of the Bible. The "Jewish Messenger" says, "It is significant when Christian clergymen appear before Jewish audiences in defence of the Old Testament."

THE Rev. R. Workman was brought before the Belfast Presbytery recently for introducing a harmonium into his church, and stood his ground well, defending his position on grounds of Scripture and Christian liberty. It is hinted that this year's offence will be made the subject of a complaint to the General Assembly.

AN association has been formed in Dublin, called "The Presbyterian Association," for the advancement of Presbyterianism especially among young men. It has a membership of 361, has raised \$20,000 for a hall and rooms, and has pledged for \$5,000 more on condition that the \$10,000 still needed be raised during the present year.

A STUDENT'S Missionary Society has been formed in connection with the Theological College of the Presbyterian Church of England. Its object is to promote among the students an interest in missionary enterprise at home and abroad. Papers are to be read, or addresses delivered, at monthly meetings during the college session; and funds are to be raised for the practical promotion of mission effort, with special reference to the foreign field.

M. ANASTASIOU, Minister of Education at Athens, Greece, has offered Madame Sakalarius, the wife of a Baptist missionary, permission to reopen her school there on condition that either a picture of the Virgin is hung up in it or that a Greek priest is permitted to teach the children the catechism daily. The offer was refused. This school, largely attended by poor children, was closed by the Government three years ago because Madame Sakalarius refused to teach the Greek Catechism in it. The Protestant missionaries declare that there was more religious liberty when the country was under Turkish rule than there is at present.

MINISTERS AND CHURCHES.

It is reported that the Rev. John Abraham, of Watford and Main Road, in the Presbytery of London, intends to resign his charge.

A LECTURE on "Music as a Religious Ordinance" was delivered by Rev. Mr. McNaughton, of Fordwich, in the Presbyterian church, Wroxeter, on Monday evening, the 17th inst.

MISSIONARY meetings were held at Eadie's and Bluevale on Tuesday, the 11th inst. Addresses were delivered by Rev. Messrs. Wilkins and McQuarrie, Mr. Agnew, and Rev. D. G. McKay, the pastor of the congregations.

At a meeting of the congregations of Melville Church and Knox Church, Brussels, held with a view to union, it was found that they could not agree on financial matters, and so the negotiations are closed for the present.

THE Rev. E. W. Panton and wife were some time ago waited upon by the young people of the Bradford congregation and presented with a very affectionate address, accompanied by a valuable fur overcoat and a handsome article of silver-plate.

THE annual social meeting of the Presbyterian congregation at Cambury, was held on Thursday, the 6th inst, in the shape of a fruit festival. Rev. Mr. McDonald occupied the chair, and gave an address. Addresses were also given by Rev. Messrs. Scott, Rodney, McKay, and Gunn.

ON Wednesday evening, the 12th inst., a soiree was held in connection with the Presbyterian congregation of Molesworth. Mr. A. J. Campbell occupied the chair, and Rev. Messrs. Johnson (the pastor), Brown, McGregor, and others, delivered addresses. The proceeds amounted to \$49.

THE congregation of Knox Church, Montreal, are about to add to the number of their elders. The following gentlemen have just been elected to office and are to be duly installed on an early Sabbath. Rev. Professor Campbell, Messrs. George Browne, W. D. McLaren, Archibald Swan, James Brown, and Walter Paul.

At a meeting regularly called for the purpose, on the 5th inst., a unanimous call was given by the congregation of Lansdowne and Fairfax in the Presbytery of Kingston to the Rev. A. Matthews of the Dutch Reformed Church, United States. No other name was mentioned at the moderation and the people have high hopes of success as a congregation if their call is accepted.

A SOIREE was held in the Presbyterian church, Bayfield Road, Stanley, on the evening of the 12th inst. The pastor, Rev. M. Danby, presided, and addresses were given by Rev. Messrs. Paterson, Broley, Thomson and Campbell. The proceeds of this and a somewhat similar entertainment held on the following evening, amounting to over \$60, are to be applied to Sabbath school purposes.

ON the evening of Friday, the 7th inst., on invitation of Rev. J. A. Murray and Mrs. Murray, the elders, Sabbath school teachers, and Bible class, of St. Andrew's Church, London, assembled at a social reunion in the lecture room. Coffee and cakes, addresses, music, recitations, introductions, social greetings, and conversation, filled up the hours of a very pleasantly spent evening.

SINCE the settlement of the Rev. J. McCaul, the Young People's Society of Stanley Street Church, Montreal has been re-organized. The following officers were elected at a social meeting held last week.

Hon. Pres., Rev. J. McCaul, M.A.; Pres., Mr. Wm. King; Vice-Pres., Mr. W. L. Hubbard; Sec. and Treas., Mr. W. D. Duncan, together with an executive committee of ladies and gentlemen.

THE annual soiree in connection with St. Andrew's Church, Shakespeare, was held on the 11th inst. The chair was occupied by the Rev. Mr. Cameron, the pastor. Rev. Messrs. Wants, Little, and McAlpine addressed the meeting; a reading was given by Mr. Evans; and a well trained choir, led by Mr. Collins, furnished music. The children's soiree, held on the following evening, was largely attended and heartily enjoyed.

THE ladies of St. Andrew's Church, Sault Ste. Marie, gave a very successful concert in the Agricultural Hall on the evening of the 12th inst. The Hon. Walter McCrea, Judge of Algoma, presided. The

programme consisted of vocal and instrumental music, readings and recitations. Much of the success of the concert is due to Miss Ada Ironside and Mrs. Wilson. Proceeds (about \$45) to be devoted to the building fund.

A SOIREE was held on the evening of the 5th inst. in the temperance hall, Colborne, in connection with the Presbyterian congregation of that place. Among the varied proceedings, comprising addresses, music, etc., it is worthy of special mention that a deputation from the Brighton congregation, another branch of the same charge, appeared, and presented Rev. P. Duncan, the pastor, with a beautiful fur overcoat and an address. The proceeds of this soiree, added to the sum realized at a social held a few evenings afterwards, amounted to \$125.

THE annual tea meeting in connection with the Presbyterian Sabbath school at Richmond Hill was held on Tuesday evening, the 13th inst. It was a decided success in every respect. When all had enjoyed an excellent tea, the pastor, the Rev. I. Campbell called upon Peter Patterson, Esq., M. P. P., to occupy the chair. The chairman in a neat little speech introduced the lecturer for the evening the Rev. G. M. Milligan, M. A., of Toronto, who delivered a masterly lecture on "The contented man, who is he?" He sustained the interest of his large audience for over two hours.

THE Rev. Mr. Galloway was, on Wednesday the 19th instant, ordained and inducted as pastor of Lucan and Fraser Church congregations, in the Presbytery of London. The Rev. F. Ballantyne preached, the Rev. J. Rennie addressed the minister and the Rev. H. Currie addressed the congregation. Much interest was manifested in the proceedings by a large and attentive congregation. At the close of the services the managers came forward and handed to their new pastor the first quarter's salary. Mr. Galloway enters upon his labours in this field with encouraging prospects of success.

THE Presbyterian congregation of Winthrop held their anniversary services on Sabbath, the 16th inst. The Rev. J. S. Lohead, of Londesborough, preached, morning and evening, to large congregations, and liberal collections were made. On the following evening a festival was held, at which the pastor, Rev. P. Musgrave, occupied the chair and addresses were given by Rev. Messrs. Lohead, Thomson and McNaughton and Mr. Kerr. On the evening of Tuesday, the 18th, the children were entertained, and heard addresses from Rev. Messrs. Thomson and Pritchard and Mr. Kerr. The proceeds of these meetings and the collections on Sabbath make together a considerable addition to the building fund.

THE 21st anniversary of St. Matthew's Church Sabbath School, Montreal, took place on Friday evening, the church being filled to overflowing with the children and their friends. Tea was served in the school room, after which a lengthened programme was gone through, including addresses, recitations, etc. On the platform were Rev. Messrs. Black, Warden, Fraser, Ward, and Mr. L. Cushing. The superintendent, Capt. W. Ross, presided. The report, which was read by the Secretary, Mr. James Fenwick, showed the number of scholars on the roll as 228, and of teachers 27. The collections during the year were \$77.35. This school is in a prosperous condition, and bids fair to become one of the largest in the city.

THE Congregation of St. Andrew's Church, Gananoque, held its regular annual soiree on the evening of the 13th inst. The night being pleasant and the sleighing good, a large number was present. After all had been served in the lecture room with eatables liberally provided by the ladies of the congregation, they repaired to the body of the church where music of a high order was rendered by the choir and the Misses Burton of Kingston, who greatly pleased the audience by their solos and duets. Appropriate addresses were delivered by Rev. Mr. Jolliffe of the Canada Methodist, Rev. Mr. Pope of the Methodist Episcopal Church, and the Rev. F. McCaug of Kingston. Readings were also given in excellent style by Messrs. Oxley and Cumberland of Queen's College. The amount realized for the manse fund after paying all expenses was about \$120.

The annual social meeting of St. Mark's Church, Montreal, was held on the 18th instant and was largely attended. The Rev. J. Nicholls, pastor, presided. Addresses were given by Rev. Messrs. Wilson, War-

den, Forster, Wells and Bennett. The organist, Miss Reid, was presented with a purse of money in appreciation of her services. The annual Sabbath school festival of the church took place on the 20th, and was addressed by Col. Fraser, the Superintendent, Rev. Messrs. Nicholls, McCaul etc. This congregation has made great progress under the pastorate of Rev. J. Nicholls, the membership and attendance having largely increased. Though 1878 was perhaps the most trying year Montreal has seen for a quarter of a century, yet St. Mark's not only met its current expenditure but, in addition, paid off a considerable floating debt which has been outstanding for several years; and we trust, in the report for the current year, to find that both the congregation and the Sabbath school are contributing a reasonable amount for missionary purposes and that even greater success will crown the labours of their pastor than in the year gone by.

DIVINE service was held for the first time in the basement of the new First Presbyterian Church, Brockville, on the 2nd inst. Both morning and evening services were conducted by the Rev. J. S. Black, of Erskine Church, Montreal. The audiences at both services were very large. The sermons were eloquent, suitable, and practical, and were listened to with much attention. The main room in the basement will seat about five hundred people with comfort. To the east of the main room is a parlour, used for weekly lectures and class for Biblical instruction, which will contain one hundred and thirty people. To the south of the main room are situated two infant class rooms, with circular seats rising gradually one above the other to a sufficient height. On the west of the main room is the library-room, conveniently situated for its proper management. In a convenient position the kitchen is situated for the use of the ladies in providing for the socials that may be held in connection with the congregation. The church will be completed in July next, and when finished will cost about \$30,000. It is built on the site of the old church which was erected over thirty years ago. The same site was occupied by the first Presbyterian church erected about 1813, when the late Rev. W. Smart was pastor. The present edifice was commenced in May 1878, and when completed will rank for style of architecture, beauty, and convenience, among the best Presbyterian churches in central and eastern Canada, and will be a credit to the taste and liberality of the people. On Monday evening, the 3rd inst., a social was held. Addresses were given by the pastor of the church, Rev. Geo. Burnfield, and Rev. Messrs. Montgomery and Manely. Music was amply and well supplied by the Misses Gilmour, which added much to the enjoyment of the evening. Mrs. Sherwood also sang two solos. The edibles were provided in abundance and rich in quality. At a reasonable hour the first social entertainment in the new church, Brockville, came to a close.

A MOST remarkable religious movement is transpiring in India. It somewhat resembles Mohammedanism in that it demands the abolition of all idol-worship, and the worship only of the one God. The Brahmins are already alarmed at the rapid growth of the new faith.

THE Roman Catholic Archbishop of Cincinnati, Purcell, is in trouble. He has been receiving deposits of money from a large number of his flock, and it seems as if his accounts had not been kept after the most improved system of book-keeping. At any rate his liabilities far exceed his assets. He wants to resign, but the clergy want him to stay on.

A CONFERENCE of leading Unitarians was held recently in Brooklyn, N. Y., and the work of their sessions is worthy of notice even in orthodox circles. Dr. James Freeman Clarke opened the conference on the 28th of January with a sermon on "The Theology of the Letter and the Theology of the Spirit." On the following day there was a serious discussion opened with a paper by Rev. A. D. Mayo, of Springfield, on "Revivals, True and False." Mr. Mayo spoke very appreciatively of Mr. Moody's work, as did also Dr. Clarke. Dr. Bellows, of New York, was less eulogistic. Dr. Clarke was specially strong on the debt which so-called Liberal Christianity owes to orthodoxy. A missionary meeting was held during the sessions. Rev. M. K. Schermerhorn, of Newport, spoke in Methodist style of more consecration and of laying all on the altar of Christ. There is a great deal of Evangelistic sentiment and fervour in the conservative wing of the Unitarian denomination in the United States.

THE prospect seems to become darker in England. Thousands are out of employment. Thousands in employment are seriously disaffected. Suffering and want prevail. It seems at times as if there were some terrible catastrophe at the door. Meanwhile, Beaconsfield & Co. are shouting "glory!" with all their might.

Is there a Protectionist wave passing over the world just now? It looks like it. The question is more or less discussed in England. It has been and is discussed with us in Canada. And now we see that Bismarck is trying to inaugurate a policy of Protection in Germany. The German Free Traders have been frightened, at any rate, and are preparing for resistance.

THERE is a bill now before the United States Congress to provide for the appointment of a national commission to investigate into the results of the liquor manufacture and trade, and to report on the same to the country. This bill has passed the Senate before; but has failed in the House of Representatives. This is a move in the right direction. The country needs all the information on the subject that it can obtain. We observe that a meeting was recently held in New York City to urge the passage of the bill in Congress. Addresses were made by Dr. Willard Parker, Prof. Roswell, D. Hitchcock and others.

FATHER HYACINTHE is strong in his hopes of a Reformed Catholic church of France, and equally strong in his denunciations of Jesuitism. In language singularly beautiful he declares his faith that the germs of Gospel truth and Heavenly life yet exist in the Church, and would spring up to bless and gladden human hearts, if only freed from the chilling influence of Jesuitism. The Church, to be again a pure Church of Christ, needs, he contends, freedom from Papal rule; exclusion of celebrate priests, and the admission of laymen into its councils. In one of his addresses delivered in Paris, during the Exposition, and now published, may be found this beautiful passage: "The influence of Jesuitism has perverted the Church, and especially the theology of the Church. This theology is at this moment like those Egyptian mummies which have lain imprisoned and asleep for ages beneath their sacred wrappings. Only in some cases they hold grains of wheat in their black and shrivelled hands. . . Never was wheat more eager for life; it laid hold of the earth with its strong roots, and its stalk came forth richer and more abundantly fruitful. Catholic doctrine is like that grain of wheat. It is imprisoned in the hand of a corpse, but let us take care not to believe that it is dead."

MEETINGS OF PRESBYTERY.

- GUELPH.—In Knox church, Guelph, on the third Tuesday of March at 10 o'clock a.m.
- PETERBOROUGH.—At Port Hope, on the last Tuesday in March, at 11 a.m.
- LONDON.—In First Presbyterian Church, London, on the third Monday in March, at 2 p.m.
- KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, March 25th, 1879, at three p. m.
- CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday the 18th March, at 11 a. m.
- BROCKVILLE.—At Edwardsburg, on Tuesday the 18th March, at 7 o'clock p. m.
- OWEN SOUND.—In Division street Church, Owen Sound, on March 18th, at 10 a. m.
- OTTAWA.—In Knox Church, Ottawa, May 6th, at 3 p. m.
- BARRIE.—At Barrie, on Tuesday, 25th March, at 11 o'clock a. m.
- MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 1st April, at 11 a. m. A Sabbath School Conference will be held in the evening, to which all the teachers in the Presbytery are invited.
- HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of March, (the 18th), at ten o'clock, a. m.
- LANARK AND RENFREW.—The next meeting will be held in Zion Church, Carleton Place, on Tuesday, 18th March, at 1 p. m.
- SAUGEEN.—In St. Andrew's Church, Mount Forest, on Tuesday the 11th day of March, at 2 o'clock, p. m.
- TORONTO.—On the first Tuesday of March, at 11 a. m. Commissioners to General Assembly to be appointed at 3 p. m.
- PARIS.—Will meet in Dumfries street church, Paris, on the first Tuesday of March, at 11 o'clock, a. m.
- WHITBY.—Meets at Oshawa on third Tuesday in April, at 11 o'clock a. m.
- HURON.—Meets in Clinton, on third Tuesday of March, at 11 a. m.
- QUEBEC.—In Quebec, on the third Wednesday of April.
- STRATFORD.—In St. Andrew's church, Stratford, on the third Tuesday of March, at 9.30 a. m.
- GLENGARRY.—Meets in Knox Church, Lancaster, on Tuesday, 18th March, at 1 o'clock p. m. Session Records are ordered to be produced at this meeting.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON X.

March 9, } THE JOY OF FORGIVENESS. } Ps. xxxii. }
1879. } 1-11. }

GOLDEN TEXT.—"Blessed is he whose transgression is forgiven, whose sin is covered."—Psalm xxxii. 1.

HOME STUDIES.

- M. Rom. iv. 1-12. Iniquities forgiven.
- T. Ps. lxxxv. 1-13. . . . Sin covered.
- W. 2 Cor. v. 14-21. . . . Trespasses not imputed.
- Th. Psalm ciii. 1-22. . . . Transgressions removed.
- F. Rom. iii. 20-31. . . . The law established.
- S. Rom. v. 1-21. . . . Grace abounding.
- S. Ps. xxxii. 1-11. . . . The joy of forgiveness.

HELPS TO STUDY.

Our study of this psalm follows very appropriately after the 51st. The latter contains the confession of David's great sin and his prayer for forgiveness. This is the record of the confession made, the forgiveness obtained, and the restoration to favour in which the penitent rejoices. As has been well said, David now carries out the resolve of Ps. li. 13, "Then will I teach transgressors Thy ways." Sin is here described under its three aspects as departure from God, failure in duty, and guilt (see the notes on last lesson). The three-fold blessedness of forgiveness is set forth (see again last lesson). Transgressions are forgiven, the burden taken away. How? Jesus bore the burden; "our iniquities were laid upon him;" He was "made sin for us;" suffered for us, the just for the unjust, Ex. xxxiv. 7; Luke i. 29; Isa. liii. 6; sin is covered, hidden from punishment, Ps. lxxxv. 2; Isa. xxxviii. 17; xliii. 25; xlv. 22. Iniquity is not imputed. God no longer reckons it against us, but instead He reckons to us the righteousness of Christ, which is unto all and upon all them that believe, Rom. iii. 22; Isaiah vi. 10. Such is the free, full gracious pardon which God bestows. Is there no condition required in the penitent? Just one, He must be one in whose spirit there is no guile, no deception towards himself, no dissembling towards God. He must be honest with himself, harbouring no sin, cherishing no evil, renouncing and forsaking all entirely and thoroughly. He must be open and frank towards God, no concealment in his confession, no reservation in his surrender. Jesus found such a one in Nathaniel, a man of guileless spirit and simplicity of heart and purpose. John i. 48. The same condition is stated in another form in 1 John i. 9—"If we confess our sins, etc." Having thus described the condition of this man whom he pronounces blessed, the psalmist proceeds to paint and illustrate the joy and happiness of forgiveness from his own experience.

1. He describes the joy and blessedness of forgiveness by a contrast with the misery and distress he suffered so long as he kept back the confession of his sin, vers. 3, 4. He had kept silence. He was afraid to acknowledge his sin to himself, or to confess it to God. He tried to excuse himself, to silence conscience, to shake off his fears and self-reproaches. But it was no use. The sense of guilt was like a smouldering fire within. He had no rest. His very bones grew old through his inward groaning (roaring), the suppressed cry of heart anguish, which he cannot stifle. Day brought no relief, night no rest. God's hand is heavy upon him. Remorse consumes him. The very moisture of his body is dried up by the burning fever; strength and vigour are departed. Such is the curse of sin, the horrible torment of guilt unrepented and unconfessed. What a contrast between the misery of the past and the joy of the present, which is so wonderfully enhanced by the comparison!

2. The psalmist next tells how he found relief, verse 5. As long as he tried to fly from God the darkness became deeper, the misery more insupportable. But now he will fly to God. He has come to himself; and like the prodigal he will arise and go to his Father. He records his resolution. I said, I will confess my transgressions. He tried to hide them and they haunted him. Now he brings them to the light, and God himself hides them. They can no longer accuse or torment. Why? Because, and look with what emphasis he says it—Thou forgavest. There is no forgiveness like God's, so full, so complete, so reassuring and comforting.

3. David now presents his own experience as an encouragement to others, vers. 6-11. For this, that is, on this account, because of what God has done for me, others will seek the same refuge. Every godly one, who seeks God and godliness, to be near Him and to be like Him will pray unto Thee. So St. Paul tells us, 1st Tim. i. 16; that in showing mercy to him, the chief of sinners, the Saviour has illustrated the extent of His long suffering, proved what He is able and what He is willing to do, that none may despair. Verse 6 contains a solemn warning,—a time when thou mayest be found. There will come a time when He cannot be found, Isaiah lv. 6; Prov. i. 28; when the door is shut and the sad "too late," will fill the sinner with dismay. But he that calls upon God in the acceptable time ("Now," Heb. iii. 7.) will be lifted up above the floods and the storm, safely planted upon the rock. Ps. xl. 2.

And even while he speaks to others, the psalmist cannot refrain from the expression of his joy, he turns in happy trustfulness to God. Thou art my hiding place, from guilt, from temptation, from remorse and wrath. God is a refuge for us. Ps. ix. 9. He who abides in Him is safe. The clefts of the Rock of Ages are a safe refuge. Our life is hid with Christ in God. Col. iii. 3. God compasses the happy singer about with songs of deliverance. God is the author as well as the subject of his praise, and gives him, whichever way he turns, abundant cause for gratitude and gladness.

Again the psalmist turns to those he would instruct. (Note 1.) I will instruct thee, Luke xxii. 32. His own painful experience has brought him many rich lessons, which he

would impress upon others. I will guide thee with mine eye. This is gentle guidance by a look, very different from the bit and bridle which mulish and stubborn natures require. The low grovelling nature of sin, as well as its irrational folly, make those who love it and live in it, like the beasts.

This comparison leads the psalmist to the great contrast between the ungodly and the righteous, which sums up all that has been said. One is surrounded with sorrows, the other with mercies. He that trusteth in the Lord, may well be glad in the Lord. The experience of every sinner is, that his sin brings misery. These are invariably connected. The wages of sin is death.

The experience of every penitent sinner is, that confession of sin and forgiveness lifted the burden from his heart, the gloom from his life, and opened fountains of joy.

The first experience warns, the second encourages us. The first is a beacon like Lot's wife. The second is a blessed voice of encouragement and direction. In this way every Christian is to be an example and a help to others in the way of life.

EXPLANATORY NOTE.

I will instruct thee. Most of the old interpreters represent these two verses as spoken by God; but the more recent scholars refer them to David, who from his own experience now gives counsel to others.

A LIST OF THE LESSONS FOR 1879.

STUDIES IN THE OLD TESTAMENT.

- Jan. 5.—The Second Temple. Ezra iii. 1-13.
- 12.—The Dedication. Ezra vi. 14-22.
- 19.—The Mission of Nehemiah. Neh. ii. 1-8.
- 26.—The Builders Interrupted. Neh. iv. 7-18.
- Feb. 2.—The Reading of the Law. Neh. viii. 1-8.
- 9.—Keeping the Sabbath. Neh. xiii. 15-22.
- 16.—The Way of the Righteous. Psalm i. 1-6.
- 23.—The King of Zion. Psalm li. 1-12.
- Mar. 2.—Prayer of the Penitent. Psalm li. 1-13.
- 9.—The Joy of Forgiveness. Psalm xxxii. 1-11.
- 16.—Delight in God's House. Psalm lxxxiv. 1-12.
- 23.—The All-seeing God. Psalm cxxxix. 1-12.
- 30.—Review.
- Apr. 6.—Sanctified Affliction. Job. xxxiii. 14-30.
- 13.—Prosperity Restored. Job. xlii. 1-10.
- 20.—Queen Esther. Esther iv. 10-17.
- 27.—The Coming Saviour. Isaiah xlii. 1-10.
- May 4.—The Suffering Saviour. Isaiah liii. 1-12.
- 11.—The Saviour's Call. Isaiah iv. 1-11.
- 18.—The Saviour's Kingdom. Micah iv. 1-8.
- 25.—The Holy Spirit Promised. Joel ii. 28-32.
- June 1.—Prophecy against Tyre. Ezek. xxvi. 7-14.
- 8.—The Valley of Dry Bones. Ezek. xxxvii. 1-10.
- 15.—The Need of God's Spirit. Zech. 1-14.
- 22.—Consecration to God. Malachi iii. 8-19.
- 29.—Review.

STUDIES IN THE NEW TESTAMENT.

- July 6.—Peace with God. Romans v. 1-10.
- 13.—The Security of Believers. Rom. viii. 28-39.
- 20.—Christian Love. 1 Cor. xiii. 1-13.
- 27.—Victory over death. 1 Cor. xv. 50-58.
- Aug. 3.—Ministry of Reconciliation. 2 Cor. v. 14-21.
- 10.—The Fruit of the Spirit. Gal. v. 22-26; vi. 1-9.
- 17.—The Christian Armour. Eph. vi. 10-20.
- 24.—The Mind of Christ. Phil. ii. 1-13.
- 31.—Practical Religion. Col. iii. 16-25.
- Sept. 7.—The Coming of the Lord. 1 Thes. iv. 13-18.
- 14.—The Christian in the World. 1 Tim. vi. 6-16.
- 21.—The Christian Citizen. Titus iii. 1-9.
- 28.—Review.
- Oct. 5.—Our Great High-Priest. Heb. iv. 14-16; v. 1-6.
- 12.—The Types Explained. Heb. ix. 1-12.
- 19.—The Triumphs of Faith. Heb. xi. 1-10.
- 26.—Faith and Works. James ii. 14-26.
- Nov. 2.—The Perfect Pattern. 1 Peter ii. 19-25.
- 9.—The Perfect Saviour. 1 John i. 1-10.
- 16.—The Love of the Father. 1 John iv. 7-16.
- 23.—The Glorified Saviour. Rev. i. 10-20.
- 30.—Message to the Churches. Rev. iii. 1-13.
- Dec. 7.—The Heavenly Song. Rev. v. 1-14.
- 14.—The Heavenly City. Rev. xxi. 21-29; xxii. 1-5.
- 21.—The Last Words. Rev. xxii. 10-21.
- 28.—Review.

SOME Christian ladies in Chicago have opened a five-cent lodging house and made it a success.

REVIVAL meetings are held at several of the Cincinnati churches with marked success.

THERE is a Baptist Church with a congregation of a hundred at the "City of Samaria," where was Jacob's well.

THE Seventh General Conference of Christians of all nations is to begin in Basle, Switzerland, on the 31st of August.

LONDON Punch is to be hereafter edited by a Roman Catholic, F. C. Burnand. Punch has been noted in the past for its antipathy to Romanism.

THE Japanese Government has authorized the issue by a Japanese publisher of the Book of Genesis in Chinese, prepared by the American Bible Society.

WASHINGTON GLADDEN, of the North Church, Springfield, Mass., and editor of "Sunday Afternoon," is preaching a series of sermons on "Signs of Moral Progress."

PETER COOPER proposes to give to the American Missionary Association his interest in 900 acres of land in South Carolina for the benefit of an educational institution for the freedmen.

THE music halls of London are not remarkable for their good character, and the Middlesex magistrates want some means of better regulating them. Why not try prohibition?

OUR YOUNG FOLKS.

THE LITTLE BOOK.

A DEAR friend of mine, whose husband had occasion to make a business trip to Manitoba, decided almost at the last moment to accompany him, thinking it would be a rare opportunity to see that new country, and to visit some relatives from whom she had been separated for years.

She had one child, a handsome boy about seven years old. The little fellow had often spent a day at our house with his mother, and had always behaved so well we had become very fond of him.

As soon as I heard that his parents proposed a journey, I petitioned to have Freddie left with me, promising to take the very best care of him. At first neither Mr. nor Mrs. Mason would listen to the proposal; they had expected, of course, to take their child with them; his mother particularly felt that she could scarcely live without her "precious boy," even for a few weeks. But after a good deal of talking and reasoning about the matter, they both concluded, as they were going to make such a hurried trip, it would be easier for them and better for Freddie, to leave him at home. So one bright morning in May, Freddie and I accompanied them to the city and bade them "good bye" at the depot. The poor boy's eyes were full of tears, and his usually bright face wore a very sad expression as he stood upon the platform gazing after the train that was bearing his father and mother, swift as lightning, away from him.

Feeling sorry for the little fellow, I tried to cheer him up, and proposed that instead of returning at once to our home in the country we should take a drive about University Park, and spend a few hours there. That was delightful. The tears were dried at once, and Freddie was all eagerness and animation.

It was nearly dark when we reached home, and very soon after supper, the tired sleepy little boy begged to go to bed. Taking him by the hand I led him to the cozy little room we had prepared for him, and after reading to him a few verses from the Bible, as his mamma was in the habit of doing, and hearing him say his prayers, I left him for the night, feeling pretty sure he would not lie awake long to think about either his trouble or his pleasure.

The next morning Freddie was not willing to rise when he was called; so knowing how much he needed rest, I allowed him to lie still and take an extra nap. After eating his late breakfast he wandered about the house and grounds, visited the stable, brought in the eggs, and made himself quiet at home. Very naturally he had no appetite for our early dinner, but before supper time he was so hungry he could not wait another moment for something to eat.

I felt that the first day had scarcely realized my expectations—"one late had made two lates," and sent everything crooked; but I hoped for a better start the next morning, and then everything would go smoothly and

systematically. I found, however, that though Freddie was not the least tired, he did love to be lazy in the morning, and I had to be very decided before I could get him to rise and get ready for breakfast.

Mr. Knight had just bought a new horse, and having reason to believe that the animal was not very gentle, he told Freddie at the table not to go near the horse, lest he should get hurt. During the morning the horse was near the house, "tethered" to a tree—that is, tied with a rope long enough to admit of his moving about and eating grass within a certain space, but preventing him from going far enough to do any harm. Freddie seemed very much interested in the horse's movements, and every little while came into the sitting room to ask some question about him.

When Mr. Knight came to dinner he enquired if any one knew how "Dandy" had become loose. He had found the rope cut or broken, and the horse trampling down some choice plants.

No one knew anything about it; all were equally surprised and sorry for the mischief he had done.

The next day a large branch was broken off an apple tree—it had hung low and we concluded some one might have brushed against it carelessly in passing and broken it. It was not until several days had passed, each bringing some mystery of the kind, that we began to suspect our little visitor. He had such a good, honest face and frank manner that we hated to think he could be mischievous and deceitful.

At last, however, I determined to find out, and taking him to his room I sat down by the window and had him stand before me.

"Now Freddie," I said, "I am going to ask you a question, and I want you to answer me truthfully. Did you cut the rope the day the horse was tied to the tree?"

Freddie coloured deeply at first and hung his head, but recovering almost immediately he looked up brightly and asked:

"What makes you think I did?"

"I did not say I do think so," I replied; but you have not answered my question. Did you cut the rope?"

A little hesitation and Freddie inquired, with rather less assurance in his tone:

"Do you think Mr. Knight would care much if I did?"

"Answer my question first, Freddie," I urged; "did you cut the rope or did you not?"

Then came the confession.

"Yes, ma'am, I did. I found a knife on the piazza, and I thought I would like to see how 'Dandy' would act if he had his own way."

I went on with my questioning:

"Did you break the limb off the apple tree, too, Freddie?"

"Maybe I did," he replied. "I was swinging on it one day, and heard something crack. I was in a hurry and did not wait to see what it was."

O how sorry and disappointed I was! I talked very seriously to the little boy, trying to

show him how wicked such behaviour was, and finally asked him if he did not think his parents would punish him if they knew about it.

"Well," he replied, after a little, "papa might punish me, but then mamma would beg off for me and he would soon stop."

I thought I could easily understand to what such discipline led, and did not wonder so much that my little friend failed to improve upon acquaintance.

"Freddie," I went on to say, "you deserve to be punished very severely. I thought you were a little boy I could love and trust, but you have deceived me. You came here to make a visit, and I want to treat you well all the time you stay. I am not going to punish you once while you are here, but I will tell you what I am going to do. Here is a little book," drawing a small blank book and pencil from my pocket "in which I shall write down every night all the naughty things I have known you to do or say during the day, and when your parents return I intend to hand it to your father, and let him see whether his little son deserves the nice presents he has brought him."

"Will you put in about the horse?" he asked.

"Certainly," I said commencing to write, that goes down first, and I want you to remember, my dear Freddie, that this is not the only book in which an account is being kept. God sees and knows all we do and say, and has it all written down in His book. And when he calls us from this world we will have to stand before Him as you stand before me now, and answer for our wicked words and actions."

"Grown people and all?" he exclaimed.

"Yes, Freddie, all of us, old and young. Ought not this to make us very, very careful?"

"Yes, ma'am, indeed it ought," he answered, while a very serious look came over the little face. "I am sure every time I go to do anything naughty now I shall think about the two books, but I'm most afraid of God's book. Papa will be so glad to see me when he comes home that he won't be very angry, but I should not like to offend God, because the Bible says, 'He will by no means clear the guilty.' Mamma taught me that one night, and told me what it means, but I had forgotten all about it. O my, I must not forget God's book, anyway." The little book proved a great help both to Freddie and myself. Every night he had to see how much the account had grown, and every night he asked God to forgive his sins and "rub them out of His book."

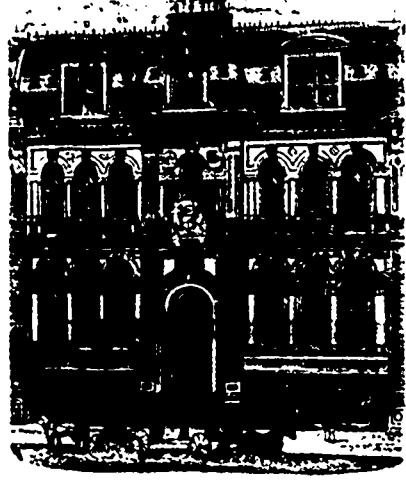
May this story of the little book make us all more watchful and prayerful. None of us can have the least idea how fast our sins count up until we deal faithfully with ourselves and take impartial note of our shortcomings. Let us every night review the conduct of the day, and like Freddie, seek earnestly to have "our iniquities blotted out."

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