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PRESBYTERIAN.

Vol. 2.—No. 29. (New Series).
Whole No. 380.

Toronto, Friday, May 16th, 1879.

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

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NOTES OF THE WEEK.

STATISTICS show that the Presbyterian Church is having a remarkable growth in the South of England.

THE American Board has recently sent out nineteen missionaries to its fields in Turkey, India, Japan and China, ten of whom return to their stations.

It is said to the credit of the Chinese, that of 40,000 employed on Public works in California not six have been discharged for intoxication or any other cause.

IN view of the recent Romish disturbances in Dundee, Scotland, a meeting of Protestants has been held, when it was resolved to take steps to maintain "liberty of speech."

SINCE the stoppage of the City of Glasgow Bank, in October last, 516 bankrupts in Scotland have been awarded sequestration. That is how the innocent suffer with the guilty in this world.

CORRECTION.—In "Reminiscences of Fifty Years on the Ottawa," published in last week's PRESBYTERIAN, the Rev. Wm. Dowie should read Durie, who was the third minister of St. Andrew's Church, Ottawa.

It is stated that no translation of the whole of the Bible exists in the Zulu language. The book of Genesis was translated by the Bishop of Natal into Zulu in 1864, portions of the Psalms in 1860, and the New Testament in 1866.

THE Presbyterian Church is now represented in Utah by 10 ministers, against 2 four years ago. There are 8 organized churches, and 800 Mormon children are in the day schools and 900 in the Sunday schools, supported by the Presbytery.

It is gratifying to be able to contradict the report of the death of Mr. John Moore in South Africa. His brother—Rev. W. Moore, of Ottawa—has a letter from him, dated 8th March, or a week after the date of the letter which conveyed the intelligence of his death.

TENNYSON's brother, Charles, who shared the honors of the laureate's first volume, "Poems by two

Brothers," is very ill. Several years ago he inherited an estate, which obliged him to change his name to Turner. Occasionally his sonnets have appeared on this side of the Atlantic, in the "International Review."

IN the German Baptist Union, comprising Germany, Austria, Denmark, Holland, Switzerland, Poland, Russia, Turkey and Africa, there are now 124 churches, 1,479 members, 1,371 preaching stations, 546 Sunday school teachers, and 7,280 scholars. The union has sixteen preaching stations, with nearly five hundred members, at Port Natal, South Africa.

"IN the very heart of Japan," says the Rev. W. Fleming Stevenson, "in a city where ten years ago foreigners could only be smuggled in by stealth, I listened to sermons preached by native ministers to large native congregations, and found them so scriptural, thoughtful and eloquent, as to place them on a level with our best sermons at home."

WE direct the attention of students to the Knox College scholarships as advertised in this issue. For the sake of completeness the calendar is not to be published until after the meeting of the General Assembly. Correspondence with the Board of Examiners is to be addressed to Principal Caven instead of Rev. J. M. King during the absence of the latter for a few months.

THE power of Christian character shining forth from the face, form, and through the speech and bearing of a Christian man is finely illustrated in the following incident: "An Afghan once spent an hour in the company of Dr. William Marsh of England. When he heard that Dr. Marsh was dead he said: 'His religion shall now be my religion; his God shall be my God; for I must go where he is and see his face again.'"

THE ladies of Caven Presbyterian Church, Exeter, have organized a branch of the Woman's Foreign Missionary Society. The officers elected are: President, Mrs. Hartley; Treasurer, Mrs. Samwell; Secretary, Mrs. Cowen; 1st Vice-President, Mrs. Bawden; 2nd Vice-President, Miss McLeod; Assistant Secretary, Miss Kerr. The first regular meeting was held on Tuesday of last week, at the residence of the Rev. A. Y. Hartley.

WHO is responsible for that brutal prize-fight which took place at Long Point on the 8th of this month? Is it true that a Canadian public official permitted one of the pugilists to use his residence as "headquarters"—that residence being government property? Will any investigation be made into this matter, and will the official referred to be summarily dealt with should he be found guilty? It is an outrage on decency that the fight was permitted. There is no doubt that it could have been hindered with a little care.

THE Rev. C. M. Howard, evangelist, has been holding meetings in Chatham, Pittsylvania Co., Va., for several weeks, preaching every night regardless of weather. Says a writer in the "Central Presbyterian": "At all these meetings he has had a large attendance, and the most quiet, solemn and attentive audiences. His preaching is plain, clear and convincing, without display or effort to excite. The effect of his work is remarkable. Many have made profession of con-

version, and a deep impression has been made on all Christians."

ACTIVE steps are taking for the formation of a Female Missionary Association to be connected with the English Presbyterian Church, having for its object the Christian education of the women of China. The Regent Square congregation, London (Dr. Oswald Dykes, pastor), have been the first to form a branch society in connection with the new association. During the last three years a number of the ladies of this congregation have contributed nearly \$500 a year toward the support of a boarding-school for women in Amoy.

IT is said that most of the subsidy given by the city of Paris to the Reformed Churches within its limits will be withdrawn, and that the churches in the future will have to depend upon their own resources. In all, the city has been giving them about 100,000 francs, of which 30,000 went toward the support of Protestant schools. The Evangelicals are alarmed at the proposals of the minister of public worship to put M. Viguie, a Rationalist, in the chair of exegesis of the Paris Protestant Faculty of Theology.

THE pioneer Presbyterian settlers between Otter-Tail and Desert Lakes, Plummer Township, Algoma, are engaged in building a church. The people have been in their new home less than two years. In that time they have seen but one Presbyterian minister, and him they saw but once. It is gratifying to learn that this section will be visited occasionally through the summer by Mr. Meldrum, Knox College Missionary to St. Joseph Island. Our Church should not forget people who are so anxious to have the means of grace and so willing to help themselves.

FROM the report of St. Andrew's Church, Ottawa, read at the annual meeting held recently, it appears that the congregation is holding its own numerically and in a prosperous condition in other respects. The schedule system is used for the purpose of securing contributions to the schemes of the Church, and with marked success, about \$1,000 having been contributed and apportioned as follows: Home Missions, \$350; Lumbermen's Mission, \$50; Foreign Missions, \$200; French Evangelization, \$150; College Fund, \$100; Ministers', Widows' and Orphans' Fund, \$100; Aged and Infirm Ministers' Fund, \$50. The sum of \$405.99, collected by the Ladies' Poor Relief Committee, was expended in relieving the wants of the poor and needy in connection with the congregation. The total contributions for all purposes amounted to \$8,649.27.

STANDARD New England has been shocked by that Freeman tragedy in Pecosset, Massachusetts. Charles F. Freeman is a Second Adventist, and has been greatly excited of late through attending revival meetings. On the 2nd of May, he took the life of his little daughter, five years old, in obedience, as he said, to a revelation from God. It seems that he expected that the child would be raised from the dead. And what is marvellous, he found those who commended the murder and shared in his anticipation. What will not religious fanaticism do? There is great danger when uneducated, superstitious minds are subjected to strong emotional excitement. Excesses of some sort will inevitably appear then. "Teach as well as arouse," should be the motto of every Christian labourer.

PASTOR AND PEOPLE.

THE NAME OF JESUS.

And thou shalt call His name Jesus, for He shall save His people from their sins.—Matt. i. 21.

Bernard has delightfully compared the name of Jesus to honey in the mouth, melody in the ear, and joy in the heart. Nothing bears such delicious perfume as the name of Jesus. It is the beginning of hope and end of despair. The name of Jesus was divinely ordered, expounded, and conferred. It was the angel of the Lord who just breathed that name to Joseph, and it was rendered sweet by the words with which it was accompanied—"He shall save His people from their sins." As the name was God's own choosing we may rest assured it was the best name the Saviour could bear. It is a name which must be true, because He who gave it cannot err. The name signifies Jehovah Saviour, for He is a Saviour in a sense that no one else is or can be. In addition to expounding the name, the Eternal Father has been pleased to give us a synonym for it. Jesus may be changed to Emmanuel, for He bridged the gulf between God and man. Both Jesus and Emmanuel are full of heart-cheer. Although the name was chosen by God it is chosen by men. How applicable that name is to Him men well know, for those who do not know Jesus as their Saviour do not know Him at all. Jesus was publicly named in the Temple; and those who know the Saviour should publicly confess Him. If He was Jesus in the cradle, how grandly does the title besit Him now that He has made atonement for our sins, and entered heaven to intercede on our behalf. The name has been typically worn by others, but it is now reserved for Him alone, and has henceforth identified Christ with His people. There could have been no Saviour unless people required to be saved. His connection with His people lies in the way of their sins. The connecting link between Christ and ourselves is not our riches, but our need. Again, the name of Jesus is one which indicates His main work—saving His people from their sins. He saves His people by substitution. This work of substitution is meant to work in the person who partakes of its benefits, love to God, gratitude to Christ, and consequent hatred of sin. How completely Christ saves His people from their sins, for they shall be one with Him throughout eternity. The name of Jesus has been thoroughly justified by fact. It was given Him while He was a babe, and before His trembling feet had learned to tread the cottage floor at Nazareth. When He shall come from heaven with a shout it will be seen that He has saved His people from their sins. In addition, it is a beautiful thought that the name of Jesus is a home name, for it was given to the child Jesus. It is also a heart name, since he that believes on the Son of man, the same is His father, mother, sister and brother. Jesus of Nazareth the King of the Jews was His death name, but Jesus is His heaven name.—*Spurgeon*.

IF I STOP MY PAPER.

A breeze or two has been blowing in that direction, during the financial troubles; but an opposing breeze delays the fatal order. For, if I stop my paper,

1. I stop the welcome visits of an old friend. Toward half a century he has given me a weekly call. Shall I make the last visit—a week, and then, another and so on, and I see that face no more!

2. I stop the current of valuable instruction, if I give that order. My paper is a small panorama of the world. Nothing interesting in human affairs escapes that one caterer for his patrons, the Editor. On one page he spreads his net over this Continent, and on the next over the other; and the isles afar off are not beyond his reach. His nimble fingers pick up facts and items from the whole field of earthly vision. He condenses them, gives the proper heading, etc., affording me a bird's-eye view of a good part of creation. A whole squadron of carrier-pigeons could not do me such a service. And am I to shut the door in the face of such a visitor?

3. I stop the voice of a very valuable commentary on my Bible, if I give such an order. The current events of the day are the lesser and larger wheels of Divine Providence; are therefore full of instruction concerning promises of God performed, and prophecies fulfilled, etc. The histories and fates of individuals, communities and nations, are links in this

chain. So is the progress of art, and science, and invention. There is scarcely a weekly visit of that paper that does not help me to a better understanding of the word of God. And I am to bid these visits cease—am I?

4. I forbid entrance to my house to a vast variety of the most effective stimulants to my Christian life, if I stop my paper. In one column is a short but impressive essay on some phase of Christian character. In another is a striking case of eminently happy Christian experience. In another is a call to faith, hope and labour by an account of a precious revival. In yet another are incidents of missionary labour, faith, and adventure, which touch the heart. The great home work appeals, and the great foreign no less eloquently. That sketch of a sermon quickens my spiritual pulse. A new and striking view of some obscure, and almost forgotten, passage of Scripture, gives me a delightful surprise. And shall I stop such a current of such inspiring and sanctifying influences by giving that fatal order: "Stop my paper!"

5. Why, I should rob my loved household—children in particular—by such an order. Parents read; and do not the larger little ones? Does not my paper give a loving glance at the young? Do I not often see the sparkling eye, and hear the rapid, animated appeal to parental wisdom, as some striking fact or sentiment impels a question to the elders for more light? Do not fifty-two such visits to my house in a year make some suggestions about its being wise, or otherwise, to deprive my loved ones of what they would lose by the words to stop my paper?

Stop the baker, stop the butcher, sooner. If you get such an order from me, and I am worth asking for, inquire for me among the lunatics.—*Congregationalist*.

HABIT OF UNTRUTH.

Some men seem to have a constitutional inability to tell the simple truth. They may not mean to lie, or to tell an untruth. But they are careless—careless in hearing, careless in understanding, careless in repeating what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no firebrand like your well-meaning busybody, who is continually in search of scandal, and by sheer habit misquotes everybody's statements. This carelessness is a sin of no small magnitude. A man's duty to God and to his fellows requires him to be careful—for what else were brains and common sense given him? Of course, that other class, the malignant scandal mongers who take a fiendish pleasure in promoting strife, who deliberately garble men's words and twist their sentiments—is in the minority, and people have a pretty decided opinion regarding them. Most men misrepresent because they don't seem to think that care in speaking the truth is a pre-eminent duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect on the individual is to confirm him in a habit of loose, distorted and exaggerated statement, until telling the truth becomes a moral impossibility. No other thing causes so many long-standing friendships to be broken, so grave dissensions in churches, so much bitterness in communities, and so much evil everywhere. It is an abuse that calls for the rebuke of every honourable man—a rebuke that shall be given not only in words whenever occasion demands, but by example. The Persians were said to teach their youth three things: to ride, to draw the bow, and to speak the truth. A little more instruction on this latter head would do no harm to our "advanced civilization."—*Examiner and Chronicle*.

SATISFIED.

When King David was in the wilderness of Judah, fleeing from his rebellious son Absalom, and hard pressed by those who sought his life, he had a wondrous appreciation of the presence and smile of Jehovah. He was happy even in the desert. "There was no desert in his heart, though there was desert around him." How sweet the language in which he expresses his holy desires after God, and his confidence in Him: "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy loving kindness

is better than life, my lips shall praise Thee. Thus will I bless Thee while I live: I lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: Thy right hand upholdeth me." What a blessed state of mind! With the Eternal Comforter as our abiding portion we may rejoice evermore, and find causes for continual thanksgiving. Life is dear, but the smile of the Lord is dearer. And this unspeakably precious boon is within the reach of all.—*Evangelical Messenger*.

CHRISTIAN CHARITY.

No subject is oftener invoked, more frequently misrepresented, nor more persistently perverted than Christian charity.

According to the notions of some, it is charitable to commend everything which is uttered as religious truth, whether sustained by the Word of God or not, and to recognise all religious teachers whatever may be the character of their teachings. This idea of Christian charity is, in a bad sense, to be all things to all men, and to drift with the popular current.

True Christian charity is a noble sentiment, abounding in honesty of purpose and correctness of action.

It is too strong a principle to be swayed by every popular breeze, too honest to be bribed into compliance with error in doctrine or incorrectness of practice.

"It rejoiceth," not in error, "but in the truth," and is exercised towards persons, not towards doctrines at all. It never calls evil good, and good evil, never puts sweet for bitter, nor bitter for sweet; but when dealing with opinions, it brings them to the test of God's word, and if they do not agree with this standard, it sweeps them away with an energy almost amounting to fierceness. But when it comes to deal with poor frail and erring man, it is as gentle and pitiful as a mother when handling her own darling child.

It distinguishes between the errorist and his errors, and never takes any stock in persecution for opinion's sake.

It never aids in erecting the stake, placing the fagots and kindling the fires, which are to be employed in the destruction of heretics; but says to the false teacher, "The Lord rebuke thee." Charity is not blind, but is wonderfully discriminating, distinguishing clearly between truth and falsehood, and is ever ready to approve the one and condemn the other.

This charity, while it is kind, is also faithful, and will not suffer sin upon a brother.

Jesus is the incarnation of true charity, and none ever denounced wrong with greater energy than he when dealing with the sophistries of false religionists.

He exposed the shallow pretensions and denounced the insincerity of the Pharisees with an energy and zeal which burned with a white heat.

He was the uncompromising enemy of all sham, and the fast friend of truth and honest conviction, and yet no one ever entered so fully into sympathy with the erring and penitent children of men as did Jesus. Fierce and unrelenting in his opposition to strongly fortified wickedness, He is tenderness itself when dealing with the broken in spirit, or when looking upon the bruised reed and the smoking flax. His example, in this respect, is worthy of imitation, and is the pattern by which we should shape our lives.—*Christian Index*.

A LETTER from Zanzibar announces the arrival of Henry M. Stanley, the African explorer, with M. Dutalis, the officer in command of the Belgian expedition in Africa. It is stated that Mr. Stanley will act as guide and interpreter to the Belgian exploring expedition under M. Dutalis.

It is reported that among the Presbyterian people of New Zealand, the Scottish fast days are losing their popularity, and that in lieu of them it is proposed to celebrate the Lord's Supper four times a year. Many persons have the feeling that communion is not properly observed if it is not preceded by a day or two of "preparation." This is wrong; there is nothing in the Bible or law of the Church requiring such preliminary service. And yet the experience of Christians has taught them to believe that preliminary worship, having special reference to the dispensation of the Lord's Supper, helps to make it impressive and profitable.

OUR CONTRIBUTORS.

THE MOABITE STONE.

BY RAY J. FRANK, L.L.M.

There are strange things in the age we live in, and not the least are its antiquarian curiosities.

The Country of Moab lies on the eastern side of the Jordan and the Dead Sea, an assemblage of blue mountains. It was long ago a region of great beauty, abounding in cities, industry, and wealth; it is now a wilderness of roving Arabs.

The stone was found by a missionary, a Mr. Klein, at a place called Dhiban, in a field of ruins. The attempt to remove it was not well planned. It was a series of mishaps. In an evil hour Mr. Klein let out the secret of its value. It became at once an object of superstition with the Arabs, and to avert the calamity which they fancied must fall upon them if they would let it be taken out of the country by the sacrilegious cupidity of strangers, they lit a fire upon it, made it red-hot, and with cold water splintered the magnificent relic into fragments. What a debt the world owes to ignorance and blind zeal. It is on acts like these that fanaticism plumes itself. Well, what of the stone, the mutilated stone, now an illustration of the explosive energy of steam? With no little pains, and in a manner of stealth, two large fragments of it were recovered; afterwards some of the smaller ones; and now as the fruit of laborious ingenuity and perseverance the stone is again itself, almost entire, built up into its original form, but woefully disfigured by the rough treatment it received.

It is a piece of basalt, black, but with a tint of blue, very hard and compact, and of great weight; three and a half feet in length and two and a half in breadth and thickness, and rounded off for ornament at the top in the style, as tradition tells us, of the Sinaitic tables; not a big thing to look at, but if the Arabs had been less fanatical, and had stood upon their rights, and known more of science than they do, and more of the zeal of scientific men, they could have made a bargain about the Moabite stone that would have driven them frantic with exultation and surprise.

Now, what is it that gives so singular an interest to that mass of black basalt—what is the riddle of its preciousness—a block of stone picked out of an unsightly heap of rubbish? How many a straggler heedlessly gazed at it, how many a footstep idly trod upon it, a neglected worthless thing, a wreck among wrecks, a ruin for reptiles to creep upon, or foxes to frisk about it, or crows to perch upon it; and yet when the infidels of Europe were casting doubt on the authenticity of the historical records of the Bible, and employing all their powers of criticism to prove them to be only oriental fictions, there in the meantime lay the stone of Moab, a silent witness to the fidelity of those records; nay, a witness whose voice must carry all before it; a witness cotemporary with those very things; a witness come down to us from the living scenes of the history itself, come down in stern and unchallengeable veracity on a march of 3,000 years to confound those critics, and prove to the world that the Bible has nothing to fear from the merciless rigour of criticism, the verities of science, or all the scorn of infidelity.

There is an inscription on the stone. It was set up by a king of Moab whose name was Mesha to perpetuate the glories of his reign. We find in the Bible the names of only three kings of Moab, and curiously enough, Mesha is one of them. He was a cotemporary of Ahab, and Ahab is also on the stone, and so is Omri, the father of Ahab. The inscription says that Mesha had wars with these Israelitish kings, long and sanguinary wars; he and they were implacable enemies.

The names of forts or strongholds are on the stone, and of shrines of idolatry. Not a few of them are old acquaintances with readers of the Bible. But how strange to see them there—like antique fossils—memorials of the historical past, *Dibon, Madaba, Baalnaan, Bozor, Kiriathaim*, etc. Mesha tells how he built this one, decorated that, and laid another in blood and ashes. He was a truculent and dashing warrior.

The inscription contains 1,000 letters. But owing to the injury of fire and breakage only 700, or thereabouts, are in existence. The gaps, however, can be easily filled up in the case of broken sentences, but in

the case of proper names conjecture can give us little help.

The letters in which the inscription is written are of the old Phœnician type, and are similar to the capitals of our own alphabet, only that they are turned backwards. The language is Hebrew, but not just the Hebrew of the Scriptures. The difference is one of dialect; and it has also an Arabic complexion—a very interesting fact for philologists. The territory of Moab was so situated as to have a purely speaking Hebrew people on the one side, and a race of Arabian origin on the other.

The date of the stone is about 900 B. C. It was engraved according to one opinion in the second year of the reign of Ahab king of Israel. It is older than Homer, and is in all likelihood written in the same characters as those used by David in the Psalms, and by Solomon in his correspondence with Hiram king of Tyre. From my point of view the stone is of the deepest interest and importance. It is like another chapter added to the Bible, and throws light on historical portions of it that were greatly obscured by the mist of antiquity. It is a confirmation of the truth of Scriptural history. Not that the Bible needs to lean on evidence like that. It is its own witness. It carries its divine credentials in its bosom. It speaks to the heart of men as no other book ever did. It is omniscient. Its voice is the voice of God. A Christian does not need such evidence as antiquarians dig out of ruins or drag out of the crypts of mouldering sepulchres to prove that the Bible is divine. He knows on what he builds his hope; and if there were no monuments of any kind, no stony registers of forgotten cities, nor slabs from the uncovered palaces of Chaldean plains, nor hieroglyphics from the Nile, his hope would still rest there. How do I know that a plant is a work of creative intelligence and not a thing of chance or circumstance? Is it not by the marks of wisdom and of purpose which I can trace upon it? Itself tells the story of its origin. In the veins of every leaf and in the hue of every petal it unfolds the wonderful skill of the hand that fashioned it, and gave it all its grace and mystery. And so there is a character—a self-witnessing power in the Bible that proclaims it to be the conception not of man but of God. A Christian does not need such evidences for his faith as that of the stone of Moab, but it can be used to stop the arrogance of a sceptic.

The land of Moab does not figure much in history. But when the Romans were there it was celebrated for its opulence and power. All that, however, has passed away. Under the rule of the Turks Moab has shrunk into a desert. The standard of Mohammed is a crescent, a thing that gives the idea of growth and expanding splendour; but by what fatality is it that the crescent of the Moslems wherever it has moved has been the baleful star of only misery and blight!

There are scenes of singular interest in Moab, but what makes them objects of attraction is not any living or modern beauty they possess so much as that they tell of a magnificence that is long ago extinct. Memorials of art are everywhere, archways, pillars, massive gates, roads, inscriptions, and other vestiges of an ancient civilization. The roads which the Romans constructed ages ago can still be traced winding along the valleys, piercing the rocks, or straggling up the steep of the mountains, grand solid highways, such as any nation might be proud of. They had also a system of irrigation, and their tanks or reservoirs for the collection and distribution of water are found all over the country, and in a state of singularly good preservation. The whole landscape, now so ruinous and wild, waved and bloomed like a garden at the beginning of the Christian era. At a place called Moshita are the remains of a palace of vast proportions, a grand monument of oriental taste and magnificence, standing in lone majesty on the desert. It rivals the Alhambra, that fairy-like palace of the Spanish Moors, in the exquisite style of its ornamentation. Who built it, or when it was built, is not known.

THE HOME MISSION COMMITTEE'S APPEAL TO MINISTERS FOR MONEY.

SIR, I was much surprised recently to receive a circular from the Home Mission Committee setting forth "the embarrassed state of the funds," and also the resolution of the Committee, in the emergency, to reduce the supplement promised to weak congregations and to mission stations, and to ask our ministers,

by large personal contributions, to aid in making up the deficiency in the funds.

I am not at all surprised that the income of the Committee is inadequate. This has been the case for several years. The deficiency has been increasing, not because the contributions of the Church are diminishing, but because its Home Mission work is greatly and rapidly extending. This last is surely not to be regretted. We should be thankful that God is assigning so great a work to our Church and opening to her wide and effectual doors of usefulness. I write in no fault-finding spirit; I have perfect confidence in the zeal of the Committee, and in its prudence in managing the great work entrusted to it, and I admire the liberality of many of its members evinced by their large and generous contributions.

But there are two things I exceedingly regret. One is the Committee's proposal to reduce the grants. I believe these cannot be much reduced without seriously injuring, in some cases perhaps ruining, weak congregations and mission stations, suspending progressive work, and either subjecting our ministers and missionaries to very great hardships, or compelling them to leave fields of usefulness. The expenditure and the income should by all means be equalized, not, however, by repudiating debts, but by increasing liberality on the part of our people.

The other thing I regret is the call on ministers to give personally what they ought rather to induce and help their congregations to give. This is a sad mistake, and it may become a most dangerous precedent. Many of our ministers are not able to respond to this call. They can hardly clear their own way and live respectably. The National Policy will make this still more difficult by increasing the expense of living. Many have less salary than is given to some ministers of supplemented congregations. Our ministers, in general, contribute largely to the schemes of the Church, doing their full share of this work, and being in not a few cases the largest contributors in their respective congregations. It is not right, therefore, to burden them by this special appeal, or make it in such a manner that they must either give what they have not to spare or be affronted.

The truth on which I wish to insist, and which has been overlooked, if not positively repudiated by the action of the Committee, is that if we are to obtain adequate means to carry on the work of the Church, it must be through the instrumentality of our ministers instructing our people and inciting them to do their duty. The ministers are the natural and appointed leaders of the people; and he is not the most successful minister who does the most himself, but who incites and encourages the greatest number to exert themselves according to their ability.

It is clearly the duty of ministers to acquire a thorough knowledge of the work of the Church and to master all its details. They should be able to state definitely what the Church is doing for its own extension and the advancement of the cause of Christ. They should be able to give a full account of the destitute fields which it is our duty to cultivate, of the rapid settlement of new townships, and of the tide of emigration pouring into the North-west Territory, to meet the spiritual wants of which must tax the energies of our people to the very uttermost. They should be able to state the peculiar difficulties with which these pioneers have to contend, and also the prospect of their becoming at no distant day not merely self-sustaining but also powerful auxiliaries in sending the gospel to regions beyond. They should be able to show what the Church should endeavour to do towards the formation of the national character of the Dominion, and towards giving form to its religious belief and tone to its religious sentiment. Everything possible should be done to create and foster an earnest missionary spirit. Duty to Christ in this respect should be much insisted on; while compassion towards the spiritually destitute should be excited and intensified in view of the high spiritual privileges with which we are favoured. In this way our people will be led to give with intelligence, discrimination, constancy, and heartiness and according to their ability, and they will accompany their gifts with their prayers. The Church has ample resources wherewith to carry on the work assigned to her, and these are the means by which alone her resources can be effectually developed and utilized. This is the legitimate and efficient way in which the ministers should exert themselves in support of our missions, not merely by giving all they are

NOTES FROM INDIA.

[The following has been handed us for publication.]

MY DEAR MRS. HARVIE, Here are a few lines to tell you that we have just returned from a visit to Indore.

We were exceedingly pleased with all Mr. Douglas' work. He is a splendid man, so prudent and wise in his movements. He has proved that you had chosen well in sending him as your pioneer to establish a mission in Indore.

We spent a very long time inspecting the Press, and carried off specimens of work done. Then the new houses and grounds we were very pleased with. When completed your property will be both suitable and satisfactory.

The Bombay and Poona girls were overjoyed to see us, and the pleasure was quite mutual. We were so pleased to hear that they were useful. The boarding school is a very interesting addition to the other agencies at work.

Mr. Campbell very kindly came from Mhow and spent one day with us. On the afternoon of that day my husband, by request, delivered a lecture on "Caste" to a large audience of native gentlemen.

Excuse me writing at greater length to-day, because yesterday I had fever. With united kindest regards, believe me, dear Mrs. Harvie, yours affectionately,
KITTIE STOTHERD.

Mission House, Nagpore, Feb. 1st, 1879.

MY DEAR MRS. HARVIE, Events of no small importance to our mission have been following each other in rapid succession since I wrote you last, and before you receive this, in all probability, our arrangements, as to mission work, will be completely altered. In my last letter I wrote concerning mission buildings, and that a site for such had been purchased. More correctly I may say that our bungalow and a location for another has passed into our possession, and you can scarcely realize what a relief it is to think that we are *really settled* in Indore, and not completely at the mercy of those who hate the cause with all the bitterness of men whose hearts are "at enmity with God." The bungalow is quite too small for more than one family, so that another place had been rented for me, where Mr. Douglas and the two ladies lived when they came first to Indore. As I have made particular mention of these matters in a letter to Miss Mackintosh, and I believe you exchange correspondence, I shall not dwell on the subject, but pass on to other interesting facts connected with our work.

Did I mention that there has come amongst us lately rather a remarkable character, one of the class of Fakirs, sometimes called "the holy men of India." They are generally wandering vagabonds, who go about besmeared with the ashes of the dead, and by a pretence of holiness get their living from the people who hold them in high esteem, though not so much as in former times. The man of whom I speak is an exception to the general rule, inasmuch as he abhors the filth in which they delight, and he dearly loves "the Book." When he came first he was restless and excitable, and whether reading, talking or singing, he was an example of perpetual motion, his body swaying back and forth, and his whole face lighted up with eagerness and interest. He never saw "the Book" until eight months ago, so he informed those who spoke with him, but the way in which he devoured Bible truth, making it his study night and day, might well rebuke more luke-warm Christians. Mr. Douglas was very much pleased with him, as indeed every one is, and he gave the Fakir a little house in the compound, all to himself, and there, with "the Book" for his companion, he has been making wonderful progress in Scripture knowledge. From the first he proclaimed himself a Christian, and fearlessly made the fact known to natives as well as Europeans. He would take no Scripture knowledge at second-hand from anyone, but must see the words in the Bible for himself, with his own eyes, and then he was perfectly satisfied. Some of his peculiarities he is now exhibiting less than formerly, but occasionally his oddities excite a laugh even now. At first he was so eager to be taught that he went to each one who could speak with him, and received a Scripture lesson, or rather three or four, every day. However, he took care to inform the ladies of the mission that, although "they were very wise," he could never be taught by a woman, and he repeated this in the most impressive manner. Once he told Miss Rogers, who was visiting us, that

"she might know two or three things out of a thousand, but she could never teach *him*." This idea in his mind arose partly from the fact that it is a rule of his order that they must not even look at a woman, but he is different now in many respects. He has been with us about two months, and is very friendly with everyone. To a native man, who begged him not to become a Christian, he said, "Jesus Christ I know, but who are you?" To the same man who said, "I will die if you become a Christian, don't do so," the Fakir answered, "My father and mother did not die when I became a Fakir, and why should you take such an interest?" He comes in, sits down on the floor, and is ready for any exercise, but searching "the Book" is his particular delight. He invariably refuses a chair, saying "he came from the earth, and will go to the earth, and he wants nothing better to sit upon." He fears to accept any of the comforts of life lest "his heart should get fond of them." He says "the Saviour was a true Fakir," and that "the missionaries live too much like rajahs, and have too many cares." Well, to sum up, he was baptized last Sabbath evening, he and one of the inmates of the Orphanage and her little child, the first baptisms actually taking place in Indore. The Fakir's conduct has been, thus far, satisfactory, and, as he pressed for baptism, there was no reason for denying it. He is a man in the prime of life, and his abilities will make him a most useful servant of the Church if he is spared amongst us. Of course we must make large allowances for early education, and the little moral restraint inculcated from childhood upon such as he.

Just at this moment there is a native singer at the door who really has a fine voice, and I am reminded of an incident which took place during one of our visits to the city, when we went to see a woman of the same class. She wished very much to learn English, and Venoo took a slip of paper with the word "Presbyterian" printed on it in large letters. The woman eagerly set to work and learnt P. R. E. S. That was well enough for one day, but when we went back, she said some one had told her that was not English at all, but the name of our God. She laughed when we told her that was not true, and she continues to learn, and has now mastered all the letters of "Presbyterian," sometimes following me to the gari to ask some letter she has forgotten for the moment. One day when in the same neighbourhood, we went into a house across the road, having been invited by a woman who wished to sing for us. A man was there with a sort of native guitar, and I thought there was an opportunity to do something better, than to listen to their rather questionable songs, as these people are by no means of good reputation, sitting down with a good deal of apprehension on a native bedstead (on account of its appearance), I asked the man to try whether he could follow or rather accompany Venoo in singing her Marathi gospel hymns, and he did so, being well pleased with the change. This is a specimen of the way we work, not only reading to them, if they will hear the Word, but seeking to interest them, and even by trifles directing their attention to better things, sometimes a bit of knitting, sometimes a gay pattern will win for us a hearing, and now and then a little child will lead the way. This last is rare however, as the little girls are as timid as deers. On my way through the city, I passed a little school where I see about ten or twelve "small boys" having a good time, while the old man who teaches is huddled up in a corner having a delightful nap. I longed to go in, but if I did I would only be turned out for my pains.

One little incident concerning Sukh-a-nunden and Narayan, who are now of Jalna, with Narayan Sheshadrai. Last week the eldest brother called on Mr. D. to ask if S. had really been baptized. It will illustrate the terrible hatred boiling and seething in their hearts towards him, when I inform you that he made a remark to this effect, "If I could catch him I would put him down between my feet and beat him with my boots." This about his own brother, and I believe he also added "we dare not mention his name in the caste, they are thirsting for his blood." Fortunately the object of this persecution is out of their reach, but the probability is that he will never dare to come to Indore. We hear good accounts of them both from Narayan Sheshadrai.

I had almost forgotten to mention that Mr. and Mrs. Stotherd were in Indore a short time ago, and spent some days here. I can only say that I long to see Mrs. S. again. We had some delightful talks

able, which would be a trifle at best, but by awakening an interest in the Church's work and evoking its liberality and its prayers.

It is also the duty of ministers to see that some suitable method of collecting funds be adopted and efficiently used. The very least they can do is to form a missionary association in each congregation with a regular staff of collectors, who shall call frequently and regularly on the members and adherents for their contributions. But all this is not enough. The collectors are generally ladies, and many give them the trifles they may have in their pockets at the time,—just enough to get rid of their visitors politely. The trifles thus collected are contemptible, and such as gentlemen collectors would not accept of or consider worth asking.

Now as gentlemen collectors cannot generally be obtained, the pastor might in his stated domestic visits bring this matter under the notice of families, and endeavour to induce them to resolve to contribute a respectable sum annually and to make arrangements for paying it regularly as they would a debt of honour. It should not be left to the people to say how much each should give. The pastor should aid them in arriving at a sound judgment in this matter. What is wanted is frequent, systematic, conscientious giving. This never will be attained without the pastor's assistance. Let any minister, especially in a rural congregation, attempt to do what I have suggested, and he will probably find the annual contributions of his congregation at once doubled.

In accordance with the principle insisted on, I have no confidence in any other method of raising the means needful to carry on the work of the Church. I have no confidence in mission agents. Such agents displace the minister and give him an apology for shirking his responsibility and neglecting his duty. Besides agents can pay only occasional, flying visits; whereas, what is wanted is constant instruction and excitement, and also dealing with individuals. The excitement produced by the visit of an agent is at best spasmodic and uncertain; whereas what is wanted is sustained interest and effort. People soon become tired of the visits of agents. They do not approve of the expense connected with the employment of them; and they do not give much heed to the pleadings of an agent who is paid to plead.

I have no confidence in missionary meetings as a substitute for the systematic labours of the pastor and of the leading members of the congregation. There is generally little information communicated at these meetings, and, were the pastor to do his duty, there would be little to communicate. People brace themselves up for a great effort, and, when that is put forth, they relapse into indifference for the remainder of the year. Besides, owing to the badness of roads or inclemency of weather, these missionary meetings are often a complete failure.

I have no confidence whatever in anything the General Assembly can do. It can make admirable regulations, but this has already been done. It can order circulars to be sent forth, but nothing can be less inspiring than such circulars generally are. I believe our Home Mission work could be efficiently carried on even if there were no General Assembly in Christendom.

I have still less confidence in statistics, especially competitive statistics. Statistics are often misleading; besides it is a poor thing to be anxious to know that we do no more than our share of the work individually; it is still worse to generate a spirit of carnal rivalry. Love to the souls of men and sincere and loving desires to promote the glory and satisfaction of our blessed Saviour are the highest and only adequate motives to exertion; and these motives will make any work however hard, a labour of love.

There is, therefore, no need to wait for the meeting of Assembly, or to expect the visits of deputations, or to anticipate such terrible appeals as shall both terrify and exasperate us. We find that the Lord is giving us a great work to do, far greater than we thought, and is thus conferring on us higher honour than we expected; and we find that neither we nor our contributions have been equal to the emergency. Let us endeavour to set about the work in earnest, devoting to it, if need be, much of our time and a good share of our preaching. Let the sentiment of every minister be, "as for me and my congregation, we will do our duty."

PRESBYTER.

about mission work, and her little daughter made one of my class on Sabbath morning. A merry wee lassie she is, and reads better than most little folks of seven years.

M. MCGREGOR.

Indore, February 4th, 1879.

NOTES FROM LITTLE SASKATCHEWAN.

[The following extracts from a letter to Rev. Dr. Black, Kildonan, will give some idea of the work carried on by the Rev. Geo. Flett among the Indians of the Little Saskatchewan and Swan River country.]

MY DEAR SIR,—When I came to this place I found among the Indians thirty who had been baptized by the Roman Catholics. The priest is now working as hard as he can to get himself in among us. There is a French half-breed who attended our church some four years, whom, however, you would not call a converted man. He had a son baptized by me, but the first chance he got he had his child baptized over again by the priest, and yet he attends our church when the priest is gone as regularly as before. If it were not for his master he would be one of ours. There is a family of five persons who have left us, who were Roman Catholics before I came amongst them. It was not, however, love of the Roman faith that made them leave us. In that family there is a young man of some eighteen years of age, who was put in prison for stealing some money and a clasp knife. He was proved guilty, and the men who put him in prison said they were willing to set him free but that Mr. Flett said that he ought to go to prison. I was indeed not sorry that he was made an example of, but certainly I had nothing to do with it. I would rather want him than have a thief. He had a great weakness for stealing from the first time I knew him, and I told him and also his father and mother time and again, but it appears that it was a family weakness.

When first the priest came to this place there were two young men of his own faith who went to him and confessed. After some time they said that it was the last time that they would bow the knee to a priest. One of the two has been coming to me almost every night for a lesson and is getting on very well. Next time the priest came neither of the young men went nigh him.

The priest is not doing much. Out of thirty that were baptized by the Roman Catholics we have twenty-five that will not go near him and I think never will. . . . You wish to know how we are getting on with the Indians. We have our ups and downs. Since the priest came among us, the Indians wish to know who is going to give them the most; they think we are like traders and they will go to the one that pays best, but I will not buy any one or pay for converts.

I have baptized twenty-seven since last June. I am preparing four Indians for next Sacrament season. Our communion roll at this place is twelve. I have visited Fort Pelly, once; Fort Ellice, three times; Bird-tail Creek once; Shoal Lake three times in summer and three times this winter. Every Sabbath that I am at home I have to go to a lake four miles north to preach and keep Sabbath school, and in the afternoon a mile from my place to do the same. Shoal Lake is a great place for Indians. I was there part of four days, and we had good meetings. We had Indians from Ellice, some from Pelly, some from Bird-tail Creek and some from Okanase. We had a good time but very bad weather—a fearful storm three days. I took ten hours to go thirty miles. I had a taste of snow shoes once more.

At Okanase I preach twice and sometimes three times every Sabbath, and have Sabbath school once or twice according to circumstances. Wednesday is the day for prayer-meeting, but sometimes it is Thursday and other times Friday—that depends on whether or not the Indians are at home. The last summer we had many visits to the sick; an aged woman died, also a girl of fifteen years and a boy of some twelve. I had very good hopes of the two women and the boy was young. I hope they are saved by grace.

Almost every day we are doing some work for the poor heathen. They are coming to the house every day, and if we give them something to eat they get some of the gospel also—that is the best time to talk to the old heathen.

Do not fret about the priest. I am not afraid that he will gain much. Opposition will put life in me. I have two young Indians baptized by the priest of old as staunch as any Scotch. Also three others baptized

by myself that are firm and will keep a good watch over the flock. But thanks be to God I have a truer and more powerful watch in Jesus Christ.

Okanase, Feb. 26th, 1879.

Geo. FLETT.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—Your correspondent "Equity" asks for information. In reply, there is a very general impression that some are drawing out of the Aged and Infirm Ministers' Fund who are in independent circumstances. The impression however may not be well founded. Mistakes are made in judging of the circumstances of others.

There is also an impression abroad that there are several retired ministers getting nothing out of the fund, who are as fully entitled to get out of it as some of the present annuitants. Possibly they have means of their own, sufficient to keep them without throwing themselves on the generosity of the Church.

If, as your correspondent says, one-half of the ministers do not pay any rate into the fund, it only follows, that one-half of the ministers will have no claim on the Fund and probably those who do pay in will see to it that even-handed justice is meted out irrespective of persons.

JUSTICE.

ACKNOWLEDGMENTS.

The Ladies' French Evangelization Society of the Presbyterian Church in Canada desire with sincere thanks to acknowledge receipt of the following sums:—Mrs. James McLaren, Buckingham \$20; Mrs. A. Clark, Smith's Falls, \$10; Arch. McNabb, Rockwood, \$5; Wm. Webster, Florence, \$1; Wm. Cumming, Hamilton, \$5; Mrs. McGregor, Kintyre, \$5; R. Sellar, Huntingdon, \$2; A Friend, Raglan, \$2; Mrs. Alex. Farlinger, Morrisburg, \$4; Miss McD. Muir, N. Georgetown, Que. \$1; Calvin Church, Pembroke, per Mrs. W. D. Ballantyne, \$6; Professor Campbell's Bible Class, Knox Church, Montreal, \$18. Additional contributions will be gratefully received. These should be addressed to the Treasurer, Miss H. M. Gordon, care of Joseph McKay, Esq., 1059 Sherbrooke Street, Montreal.

PRESBYTERY OF OTTAWA.—This Presbytery held its last regular meeting in Knox Church, Ottawa, on the 6th and 7th May. There was a good attendance of both ministers and elders, and a large amount of business was transacted of which the following is an epitome. Deputations were received from the congregations of Metcalfe and Russell, and were heard in reference to the union of these congregations, and the amount subscribed by each for the support of a minister. Mr. Muir handed in his resignation of the pastoral charge of Metcalfe so as to allow the congregation of Russell to have a voice in the selection of a pastor, and an adjourned meeting was appointed to be held in Knox Church, Ottawa, on the 11th June at 3 p.m., at which both congregations are to be cited to appear. A call was sustained from the congregation of New Edinburgh in favour of the Rev. Isaac Campbell of Richmond Hill and Thornhill, which was ordered to be forwarded to the Presbytery of Toronto, and the Rev. Professor McLaren appointed to prosecute it before said Presbytery. Circular letters were read from several Presbyteries intimating their intention to apply to the next General Assembly for leave to receive certain ministers from other churches. The committees on the State of Religion and Sabbath schools gave in reports, which were received and ordered to be forwarded to the Synod's committee on these subjects. Mr. Gordon reported that the sum of \$110 had been contributed by ministers within the Presbytery towards making up the deficiency in the Home Mission Fund. The following sums were also received towards making up the deficiency in the grants given to supplemented congregations within the bounds, viz.: St. Andrew's Church, Ottawa, \$82; Knox Church, \$33.10; and Daly street Church, \$15. The Convener was appointed to receive these and all other sums contributed for this purpose and to divide the amount *pro rata* among the ministers receiving supplement for the past six months. Mr. Whillans, minister, and Mr. Hugh Allen, elder, resigned their appointment as commissioners to the Assembly and Mr. Moore was appointed in place of the former and Mr. W. Hamilton in place of the latter. Dr. Reid was unanimously nominated as Moderator of the next General Assembly.

In reference to the remitment the sustentation fund, the Presbytery resolved to approve of the principle of a Sustentation Fund but think the time has not yet arrived for it. In the meantime it is not desirable to separate the Supplementing and Home Mission Fund. The remit on a hymn book was taken up and a large number of omissions, emendations and additions made to it. It was also recommended that a large addition be made to the hymns for children and that these be scattered throughout the book. Mr. Whillans gave notice of his intention to move at next meeting that in the future regular meetings be held bi-monthly instead of quarterly. The following resolution was adopted on the recommendation of the Committee on French work: "That whereas the work of French Evangelization in this city has now reached a point at which a building suitable for public worship has become a necessity if further progress is to be made; and whereas, if funds can be raised the present is a suitable time either to buy or build, owing to the great reduction in prices of property and material. Therefore the Presbytery of Ottawa respectfully requests the French Evangelization Board to ask the General Assembly to release Rev. Mr. Ami for two months for the purpose of making collections throughout the Church in aid of this work, and that the Assembly recommend the cause to the liberality of our people throughout the country." The following overture to the General Assembly was adopted: "Whereas the satisfaction of the members, the ordering of the business, and the dignity of the proceedings of the General Assembly largely depend on the character of the Moderator; and whereas the present mode of nomination by Presbyteries is unsatisfactory; it is therefore humbly overtured to the venerable the General Assembly, through the reverend the Synod of Montreal and Ottawa, for the better ordering of the election of this officer to adopt the following as one of its standing rules: That the retiring Moderator of the Assembly shall after consultation and agreement with the past moderators, nominate the Moderator from among the members present. It being nevertheless provided that any two members may by motion nominate any other member for the office. The nomination being made, the Moderator shall then be elected, if more than one is nominated, by the ballot of the members present, a majority of whom will be necessary for election. If only one is nominated the election will be by a show of hands." Messrs. Moor and Fairlie were appointed to support this overture before the Synod and Assembly. A Presbyterial visitation was appointed to be held at Richmond on Monday, the 26th inst., at two p.m. The following minute was adopted in reference to the death of the Rev. C. I. Cameron: "The Presbytery record their deep regret at the death, on the 3rd March ultimo, of the Rev. C. Innes Cameron, A.M., late minister of New Edinburgh." During the brief period of three years in which he was a member of this Presbytery Mr. Cameron greatly endeared himself to his co-Presbyters. Having spent several years in mission work in India, and having subsequently laboured in the Church in Australia, he brought to the discharge of his duties in the Church in Canada a wide experience of Christian work. Faithful and conscientious in the fulfilment of his duty, and devoted to Christ and the welfare of His Church, Mr. Cameron was ever zealous in the labours of his office, and ever anxious to promote the interests of the congregation entrusted to his care. With vigorous intellect, fervent spirit, and broad culture, Mr. Cameron possessed also a high poetic faculty which it was his special desire to employ for the benefit of the Church. The Presbytery express sympathy with the congregation of New Edinburgh in their present vacancy, and their hope that they may soon secure the pastoral services of one who will be a worthy successor to Mr. Cameron. They also record their sympathy with Mrs. Cameron and her family in their bereavement, and fervently commend them to the compassion and care of the Father of all mercy and author of all consolation. A committee was also appointed to prepare a minute in reference to the death of the Rev. A. C. Morton of North Gower.

—J. CARSWELL, Clerk.

PRINCE EDWARD'S ISLAND is likely to make the Canada Temperance Act a provincial matter. King's County is to vote on its adoption on the 29th of May, and then, if adopted, the entire island will be under its provisions. We hope that the friends of temperance will be successful at the polls.

BOOKS AND MAGAZINES.

The Lady of the Arceuthobol.

By W. D. Howells. Toronto: Bell, Clark & Co.
We have received the Canadian edition of this popular American story, well printed and handsomely bound. Under the new tariff intending purchasers will find home editions of books much cheaper than foreign ones. Messrs. Belfords, Clarke and Co. are catering well for Canadian readers, and their selections are generally good.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.
The May number of the "Canadian Monthly" contains: "In the Carlist Country," by Cecil Buckland; "Spring," by R. Marvyn Seaton; "Under One Roof," by James Payn; "The Canada Pacific Railway and Imperial Confederation: a reply," by Rosevell Fisher; "The Song of the Press," by Wm. Cheetham; "Greek Ornamental Art," by Mrs. Francis Rye; "My Last Patient," by N. W. Racey; "Amourette," by L. L.; "The Woman Question," by M.; "The Argument from Scandal," by N. F. Davin; "Art Education," by L. R. O'Brien; "Love's Choice," by F. R.; "The Fallen Leaves," by Walkie Collins; "Queen Victoria in Italy," by C.; Round the Table; Selections; Book Reviews, Literary Notes.

The Eclectic Magazine.

New York: E. R. Pelton.
The May number of the "Eclectic Magazine" has for frontispiece a portrait of M. Grey, President of the French Republic. This makes a good introduction to the first article, which is entitled, "First Impressions of the New Republic," by Frederick Harrison. This is from the "Fortnightly Review." The next paper is on "Psychometric Facts." It is taken from the "Nineteenth Century," and it is written by Francis Galton. It is somewhat refreshing to meet with an introspective dissertation by a modern writer. If the ancient scholastic writers gave their attention too much to the operations of their own minds and to the process of deduction, to the neglect of the inductive sciences, our modern philosophers have gone just as far astray in the opposite direction. For a change, it is pleasant to leave the objective alone for a short time and give a little thought to the subjective; and with the help of Mr. Galton the readers of the "Eclectic" can do this to some purpose. The next article is one by Leslie Stephen on "Godwin and Shelley." This paper, for thoughtfulness and acumen has not, as far as we are aware, been excelled in modern criticism; and it will go far towards saving its readers both from the outspoken infidelity of Godwin and the mystic scepticism of Shelley. The number contains many other articles, which are, no doubt, worthy of notice, but must, for want of space, be at present passed over.

The Canada Educational Monthly.

Edited by G. Mercer Adam. Toronto: Printed for the Proprietors by C. Blackett Robinson.
The contents of the April number of the "Educational Monthly" are: "The Bases of Education," by W. D. Le Sueur, B.A.; "Letters on the Education and Employment of Women," by *Agnodie*; "The Teacher's Work in the University and Public School," by Rev. President Nelles, D.D.; "Virgil for the English Student," by Rev. C. P. Mulvany, M.A.; "The Study of History in Schools," by J. Henderson, M.A.; "Departmental Reports and the Intermediate Examination," by *A Head Master*; "First Lessons in Arithmetic," by James B. Grey; "School Book Editing and Authorship," by the Editor; "The Public Schools of England," by Thomas Hughes, M.P.; Arts Department; Teachers' Associations; Contemporary Opinion on Educational Topics; Contemporary Literature; Editorial Notes; Official Notices of the Education Department. Although this magazine is only in its fourth number we can already see that it is taking its place as at once the leader and the index of educational thought and movement in this province. The editor seems to have a thorough understanding of the place which the publication ought to fill and of the work which it has to do. The papers contained in it are always sufficiently deep in theory and at the same time eminently practical. It ought to have a large circulation. No doubt our Public and High School Teachers will gladly avail themselves of the aid which its columns are so well calculated to afford them in their work. But the circulation of such a magazine as this should not be confined to the profession. It

will find a large constituency of readers and patrons among the intelligent men of the country, who are all more or less interested in the cause of Education.

A Primary Arithmetic.

By Rev. Principal D. H. Macvicar, I.L.D., Presbyterian College, Montreal. Montreal: Dawson Bros.
If simplicity, order, clearness, and proper graduation of lessons are meritorious qualities in an Elementary Arithmetic Book, that now before us is one of the best that we have seen. Though Professor Macvicar's ordinary work is to lead men to the summits of Knowledge, he has not thought it beneath him to bend down and assist the little child to surmount the difficulties which are to be met with at the very foot of the ascent. And he has done his work well. A very fit title for the book would be "Arithmetic Made Easy." The steps are never too long, and any person—though almost an idiot—who begins at the beginning and goes right on need never be in the dark. If he masters all to the end of a certain page, then he is fully prepared to overcome the difficulties of the next page without assistance. We are almost afraid that some teachers will feel a little sore about the matter, for the Professor seems to ignore the existence of the teacher altogether and dispense with his services. From what we know of the state of education and the qualifications of Common School Teachers in the Province of Quebec, we doubt not that such a book as this was much needed there. And whether it ever comes to be used as a class book in Ontario or not, there are hundreds of our teachers who ought to get the book for their own private use, and learn from Professor Macvicar the way to teach one of the most important branches on the Public School programme.

THE NEW HYMN BOOK.

MR. EDITOR,—Having looked carefully over the proposed new Hymn Book for the Presbyterian Church in Canada, I have come to the conclusion that upon the whole it is inferior to either of the two books at present in use in some of our congregations, viz. the United Presbyterian Hymn Book, and the English Presbyterian Psalm and Hymn Book. If I have judged correctly, it cannot be expected that a congregation using either of these books would discard it for the new one. Neither could it be expected that a congregation wishing to introduce a hymn book would choose an inferior collection, and so I do not anticipate that our proposed new book will be a success. In place of such, our Church should have one that its members would feel proud of—in short, one superior to anything of the kind yet produced, and such as by its own intrinsic merit would commend itself to all our congregations.

As to the easiest and most economical way of getting such a book, I would suggest that the Committee should select one of the two most excellent books now in use that I have mentioned, and adopt it and add to it as an appendix say from one to two hundred of the best hymns that can be found elsewhere, and have them printed so that they could be stitched or bound with the book that may be adopted. A collection of six or seven hundred is not too many. Hymn books of other denominations have generally even more. This seems to me a very simple way of getting a first-rate hymn book—just to adopt one or other of the hymn books mentioned and improve it by adding thereto a number of the best hymns that can be found elsewhere. In this way a book might be made worthy of our body.

The omission of the paraphrases in the new book certainly means that the old Scotch Psalm and Paraphrase Book should be used along with the new Hymn Book, thus causing the use of two books for the service of praise.

In the English Presbyterian Hymn Book such of the paraphrases as are suitable are incorporated with the hymns, and the whole of the Psalms and hymns can be had bound together in one book. I think it would be very much better if the whole of the Psalms and hymns for the service of praise could be comprised in one book.

As for the hymns for the young, they are so limited in number that they are of no use there. Against such a varied and numerous collection as is edited by Gall, and Bateman, and Inglis, and which is extensively used in our Sabbath schools, the few at the end of our new book would sink into insignificance altogether.

In whatever way it is done, I hope a hymn book will ultimately be produced that will be a credit to our Church. S. J.

CONCERNING A SUSTENTATION FUND.

MR. EDITOR,—Allow me to thank Mr. P. McLeod for his article in last number on a sustentation fund, also to assure him and others like-minded, that if a feasible plan can be devised I shall do all in my power to have such a fund introduced. The figures which I presented to the Synod at London might seem "calculated to frighten." I did not, however, present them for that purpose, but simply to show the greatness, and I feared impracticable nature, of the undertaking proposed. I wish to have the matter thoroughly discussed, but I refrain in the meantime from doing anything further that may be "calculated to frighten" those who are but on a trial. The chief difference in the estimates of Mr. McLeod and myself is that basing my calculations on the minutes of 1878, I took \$400 as the minimum, while he takes \$500. Thus, of course, my calculations include a greater number of charges and would necessitate over \$350 for all charges paying between \$400 and \$500, into which class would fall a large number of our eighty congregations now receiving supplement which would be excluded from the scheme of Mr. McLeod. I did allow for the Temporalities Fund. Had I not counted it in as income, the figures would have been much more formidable. As to the tho certainty of "advance to somewhat at least all along the line under an improved system," I thought well of that, but cannot persuade myself it would become an appreciable fact; indeed, there might be a falling off in another direction under any system. My reason for doubt is that our supplemented congregations do now "contribute an equitable porportion per member," and I think it will also be found that our self-sustaining congregations, paying from \$500 to \$750, are generally doing as much, or even more per member, than those which would be aid-giving under the new system. Of course we are all agreed that a plan suited to our circumstances will differ in many respects from any in the old world. Now I do not wish to "throw a wet blanket" on the kindling ardour of my brethren. I shall wait for further light, and as I have said, if they can accomplish now what was found unpracticable in 1848 I shall rejoice. I believe that the want of such a sustentation scheme has much impaired the efficiency of the Church and among other evils has produced short pastorates and unseemingly "candidating" whenever a vacant congregation could hold out "the golden sceptre" to underpaid men.

Dundas, May 2nd, 1879.

AN EXPLANATION.

MR. EDITOR,—Allow me in your paper to offer an explanation with reference to a circular from the Aged and Infirm Ministers' Committee.

The circular was *not intended* to be sent to ministers who were not in arrears in their payment of the rate. Ministers, therefore, who have paid their rates, and who have notwithstanding received the circular, will be so good as understand that it has been sent to them *by mistake*.

I may state also that the portion of the circular intimating that *two* payments were due, was intended to remind ministers that two payments had *become* due, since the rule imposing the rate was passed by the Assembly; and not that ministers receiving the circular had fallen into arrears to the extent of two payments.

JAMES MIDDLEMISS.

Elora, April 28th, 1879.

THE English army in South Africa, though cut off from its supports, was able to keep up communication with them by means of the system of signalling by mirrors. This is now an essential part of military equipment, second only to the electric wire, as by it messages can be flashed and reflected a distance of eighty or one hundred miles.

A UNIVERSAL feeling of gloom prevails throughout Russia. The police are openly arresting people at all hours of the day, whereas arrests were hitherto made at night. On the slightest suspicion against any person, his whole family are arrested, and domiciliary visits are paid to all their acquaintances, these leading to further apprehensions on the most frivolous grounds.

ABOUT a million pilgrims who assembled at Hardwar (India) Fair have carried the cholera in various directions. Outbreaks of the disease are reported from Delhi, Wramitsur, Rawulpindce and elsewhere. Some cases have occurred among European troops. It is asserted that of thirty thousand persons who went to the fair from Cumaton a quarter are missing.

Scientific and Useful.

REMEDY FOR SEA-SICKNESS.—Dr. G. Farrar Patten of Miss. River Quarantine Station, writes to the "Scientific American" of a preparation suggested to him as a cure for sea-sickness suggested by Prof. Carl Bing of Bonn, Prussia. Here it is: Mix equal parts of nitrate amyl and alcohol. Take a dozen or so deep inhalations from the bottle as soon as the nausea begins. Repeat whenever it returns, and "confidence" will soon be restored. After an hour or so it will be no longer necessary.

GOOD MUCILAGE FOR A SCRAP-BOOK.—One ounce of rice flour, one teaspoonful of Cooper's gelatine, one half pint of water. Soak the gelatine in one half the water, add the rice flour, then the remainder of the water. Add it slowly, stirring all the time. Set it on the fire and let it cook, stirring it all the time until the paste becomes thick and glossy. Do not let it be too stiff, but of the consistency of paste. Add a few drops of the oil of cloves, pour it into your bottle and it is ready for use, and will not grow sour or mouldy.

PLANTING PEACH STONES.—If you have but few, place the pits in a box provided with thorough drainage, in layers between clean sand—the whole, pits and sand, not more than one foot in depth. If you have many, select a well-drained spot with a firm bottom. Dig out four or five inches of soil, leaving the bottom smooth and hard. Turn out the pits on this bottom, so that the soil may come in contact with every pit, and cover with about three inches of earth, so that the whole is level. In the spring, at planting time, the most of them will be sprouted, and a large number will have lost their shells. Pick out and plant immediately in well-prepared ground. Do not crack the pits; however carefully it may be done, it is apt to impair the kernel. The plan we have given is that practised by the most successful nurserymen.—*Prairie Farmer.*

PRESERVING WHEAT.—It is said that in Poland, where ventilation and drying are continued for some time, wheat has been kept sound and good for half a century. Its age never does it injury, and such wheat is said to yield handsomer and better flour than that obtained from grain more recently harvested. At Dantzic, the preparation for keeping wheat continues for a year or longer, and after this period it is often kept for seven years, perfectly sound, in large granaries, although Dantzic is surrounded by the sea. These facts show how easily wheat may be preserved if proper precautions are taken. But the most striking feature is that some of the wheat found in the Pyramids of Egypt, and perhaps more than three thousand years old, was still good enough to grow when sown, and produced a crop perfectly identical with the present wheat, proving that the character of this plant has not changed during that period of time.—*Manufacturer and Builder.*

A GREAT ENGINEERING WORK.—Among the greatest engineering enterprises of the day is the new bridge of the North British Railway across the Firth of Forth. It is described as starting from abutments on the high ground overlooking the lowlands along the Firth. It will be carried in the form of a light lattice girder structure upon cylindrical brick columns to the edge of the deep water. In the two great spans, each 1,600 feet long, which are to form the central portion of the structure, there has to be faced one of the most difficult engineering feats imaginable. Regarding this portion of the work, the "Scotsman" says that at the point on each side of the estuary where the bottom begins to shelve rapidly downward there is to be placed an immense composite pier, consisting of four groups of iron columns firmly bedded on basements of masonry and securely braced together throughout their entire height. Over the tops of these piers will be carried immense chains, whose shoreward ends will be anchored to ponderous masses of masonry; and these, being continued over two similar piers placed on the island of Inchgarvie in mid-channel, will afford, on the suspension principle, such assistance as is estimated to be required in supporting the spans, which, of course, will also rest at either end upon the framework of the piers. The height of the great 1,600 feet spans has been fixed at 150 feet, to reach which level the shoreward section will require as in the case of the Tay bridge, to have a certain gradient, and when it is added that the piers will reach the height of 500 or 600 feet, some idea may be formed of the imposing appearance which the completed structure will present. Work has actually begun on the foundation of this magnificent structure.

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O. C. WOOD, ESQ., M.D.
DEAR DOCTOR,—You enquired after my health and views relative to your treatment of the cancer or cancerous affection in my lip—now just eleven years ago—in reference to which I have to express my gratitude to an overruling Providence that I was led to an acquaintance with you, and became a subject of treatment by you. My lip had been sore at least seven years (7) years, exceedingly painful, and for two or three years before you took it in hand, almost unendurable. All sorts of experiments had been submitted to by me, embracing caustics, excoriation—everything indeed but the surgical knife—and in vain; for it always returned, and worse than before. Your treatment effected a speedy, complete and permanent cure. The cancerous humour seems thoroughly expurgated from my blood. I have now for a long time used nothing antagonistic as at first, nor any stimulant or tonic to keep up my system; and yet my health is perfect, and, at the age of sixty-six, I am laboring with a vigor equal, if not superior, to any other part of my laborious life. You are at liberty, to make any use of this you may judge proper. Yours gratefully, JOHN CARROLL, Methodist Minister.
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TORONTO, FRIDAY, MAY 16, 1879.

SABBATH SCHOOL DROPSY.

UNDER some such caption as that which we have placed at the head of this article, Bishop Gregg of the Reformed Episcopal Church, writing in the "Sunday School Times," draws attention to a disease which attacks Sabbath schools periodically, and he prescribes a remedy for it. The disease in question consists in an abnormal swelling in the attendance of a Sabbath school immediately before a festival. We believe it is quite common, and gives much trouble to superintendents and teachers. A lot of knowing boys, who may have been attending an Episcopalian, or a Congregationalist, or a Baptist, or a Methodist Sabbath school, find out that the Presbyterian Sabbath school is to have some grand doings in the course of a month or so. They are quite liberal in their views—at least they are unsectarian enough to believe that Presbyterian pastry is quite good; and so, for their stomachs' sake, they become Presbyterians for the time being. But by and by the festival is over; they begin to hear rumours of similar proceedings in connection with their own old Sabbath school; and they return to their first love, bringing along with them a number of boys, of similar tastes and dispositions, belonging to the Presbyterian Sabbath school. And thus this unnatural swelling in the attendance circulates from one Sabbath school to another, leaving behind it an abscess which is no less hurtful. We have heard of boys who played this game very extensively, and boasted of their skill. The remedy which the Bishop has found efficacious in the cure of this troublesome disorder consists of a rule which among other rules is placed in the hands of each scholar on the first day of his attendance. It runs as follows: "Any scholar leaving this school to attend any other Sabbath school in the neighbourhood, shall not be re-admitted." He says that for several years he has never relaxed this rule, and that he has never found it to fail. The disagreeable swelling never appears. And he says, moreover, that the enforcing of this rule does not diminish the attendance at his Sabbath school, but has quite a contrary effect. It seems pretty plain at least that if all Sabbath schools were to adopt this rule and have it strictly enforced, none of them would any longer be troubled with "dropsy."

THE PROBATIONERS' SCHEME.

WE believe that the time has come when there should be some radical change in the scheme for the supply of vacant congregations and the distribution of Probationers, for it is acknowledged by almost all who have practically to do with the subject in the several Presbyteries of the Church, that the present scheme does not satisfactorily attain the end in view.

This was brought out very clearly by the Distribution Committee in their report to last Assembly.

In that report the Committee complain of the practice of some Presbyteries of allowing certain congregations to obtain their own supply, and they state that while the number of vacancies reported for the last quarter of the year was thirty-one, and for the previous quarter sixty-two, the report of the Committee on statistics gives them as twenty-nine. The report further states that during the past year fifty-nine settlements took place, of which only eleven were by men from the roll of Probationers.

These facts clearly indicate how far from satisfactory the scheme is. It is true that it was somewhat modified by the General Assembly last year; yet we believe that it is still far from success—giving neither satisfaction to Probationers nor to vacant congregations. That there are a number of inefficient men upon the Probationers' roll no one can doubt. Indeed, the Committee in their last report plainly state that "some have been admitted from other Churches whose names have been for a considerable length of time on the roll, and there seems little prospect of their being called to congregations." Can it be wondered at that vacancies, knowing this fact, are unwilling to be supplied for even one half the time from the Probationers' roll? Can it be wondered at that vacant congregations rebel and refuse to receive men of this stamp appointed to them, especially if these very men, some months previously, supplied these same congregations with anything but acceptance?

We have no hesitation in affirming that the faithful carrying out of the Assembly's law in this matter would in many cases result disastrously, and in some instances imperil the very existence of congregations. What are the facts? We scarcely ever find any of the largest of our city charges supplied during a vacancy from the Probationers' roll, and as a consequence if there be at the same some weak struggling congregation vacant in the same Presbytery it gets more than its fair share of Probationer supply and that, too often, to its injury and to the injury also of our Home Mission Fund, which has not unfrequently to supplement a charge that under different treatment might have been strong and self-supporting.

We know that there are good men on the Probationers' roll, labourers as active, earnest, and efficient as are to be found in the Church, but so strong is the feeling against the scheme in some congregations at least, because of the above facts—that these men suffer, and in consequence withdraw their names after a brief trial and seek ap-

pointments through some other channel. What is the remedy? Some suggest the giving up of the scheme altogether and allow each Presbytery to obtain supply for its vacant congregations as best it can. We think it would be well to try this for one year, and if not found to work well some scheme could then be devised in the interest alike of probationers and vacancies.

If the present scheme is to be continued it should be so modified as to give every Presbytery desiring it the privilege of obtaining its own supply for its vacancies and not render it compulsory on every Presbytery to report all its vacancies to the Distribution Committee, and to receive one half the required supply from the Probationers' roll.

Whatever may be the action of the Assembly in the matter it is to be hoped that hereafter no minister received from another Church will be eligible for appointments by the Distribution Committee (if it is continued) unless the Assembly's sanction for such a course be expressly given in each case at the time of his reception—this regulation not to apply to those designated to our Church by the Colonial Committees of any of the mother Churches. The following clause in the report of the Probationers' Distribution Committee to last Assembly is worthy of special note:

"Your committee would recommend that it be an instruction to Presbyteries to proceed very carefully in entertaining and bringing before the Supreme Court applications for admission by ministers of other Churches. Some have been admitted whose names have been for a considerable length of time on the roll, and there seems little prospect of their being called to congregations."

REPORTS OF STANDING COMMITTEES.

IT has been customary heretofore for the various standing committees of the Church, with one or two exceptions, to present their annual reports to the General Assembly in manuscript. In consequence of this these reports have had to be read in full, consuming much precious time and delaying considerably the other business of the Court. At last Assembly, although no formal action was taken the expression of opinion was very general that all reports should hereafter be printed and copies placed in the hands of every member on the first, or at latest second day of the meeting.

This will tend very much not only to expedite business but will give an opportunity to every one to read carefully the reports and thus be able intelligently to discuss their contents.

In former years the reports of some of the most important standing committees have sometimes not been presented to the Assembly till the fifth or sixth day of its meeting, giving the committees on these reports little time to consider them. Indeed the reports of committees on the Home, French and Foreign reports, and reports of colleges, etc., are generally not before the Assembly till near the close of its meeting when many members have left and when there is often little disposition to consider deliberately the recommendations made. It would be a great saving of time, and tend very much to the interests of the work of the Church were all reports of standing committees laid on the table imme-

diately after the election of the moderator, held by the Assembly as read, and committees appointed the morning of the second day to consider them. If on the afternoon of the same day the Assembly did not meet but those committees did, we would then have their recommendations before the Assembly early, when they could be discussed with care and deliberateness, very much to the advantage of the several schemes and of the Church as a whole.

The chief, indeed the only objection that we have heard to the printing of the reports has had reference to the expense of so doing. This objection however can scarcely be urged now. Formerly the expense of printing the several reports in the appendix to the Assembly minutes was borne by the Assembly Fund. Last year a change was effected and each standing committee has now to bear its portion of the expense. The additional cost to these committees of throwing off 400 or 500 extra copies for distribution at the meeting of Assembly after the type has been once set is so trifling that no one would think of urging it as a plea for not having the reports printed for the Assembly.

We hope that the clearly expressed feeling of the Church in this matter will induce every one of the standing committees to have their reports printed before the Assembly meets, and a copy placed in the hands of every member on the morning of the second day of its meeting at the latest.

THE TALMAGE CASE.

THE famous Talmage case is terminated. It is ended so far at least as the Presbytery is concerned. Forty-five in all voted, of whom twenty-five recorded their names for acquittal. The remainder went in for a verdict of condemnation. A strange feature of this judgment is that the majority was largely composed of ministers, while the minority was more than half made up of elders.

This latter is a curious fact, and it is worth dwelling upon. In many matters the view taken by elders is very likely to be the correct one according to the rules of business or of commercial integrity. We do not even hint at the supposition that ministers would willingly wink at the faults of a brother. But they think of him as the preacher, the man of influence, or in the light of the work he accomplishes. Business men on the contrary have always before them the standard of absolute right. They cannot enter into questions of casuistry. They do not explain away inconsistencies by justifying motives. In their view a word is either true or false. An action is honest or dishonest. A certain line of conduct is to be justified or condemned.

It is therefore a painful conclusion that so many business men have recorded their votes against Dr. Talmage. It is also suggestive that a minority of twenty should have such pronounced views upon the conduct of the accused. The feeling cannot be got rid of that in the opinion of twenty honest men, the minister of the Brooklyn Tabernacle is a guilty man in respect of the charges brought against him. A majority vote cannot oblit-

erate from the public mind the painful reflection that there are so many of a contrary opinion. But we feel inclined to urge that Dr. Talmage should have the benefit of this acquittal, in so far as it frees him of the charge of positive and deliberate lying. The vote as it stands when rightly interpreted just means this. There is so much good in Dr. Talmage that we are willing to forget his evil things, and there is much in him that cannot be commended which we hope he will avoid in the future. While, therefore, the judgment of Presbytery became the basis on which a motion was founded to the effect of specially commending this brother to God and to the confidence of the Church at large, there is the element of rebuke in it, which arises from the fact that so many could not conscientiously agree to it.

That there was much to rebuke no one can deny. There is not a little of the mountebank in Talmage as a preacher. Natural eccentricity we appreciate. The mannerism as well as the sayings of a genius must appear more or less eccentric to the general spectator. But with Talmage, there is frequently the coarse utterance, or a sentence verging on prudery, or something that shocks the ear of the reverential. All this is worse than the theatrical in manner that is becoming much too common in our times. To the fact that most of his sentences are ejaculatory we do not so much object. The printers must often be sorely puzzled to find sufficient type for ejaculation periods. But we do most earnestly enter our protest against the sort of sermons Talmage has this year been giving upon scenes of vice in the great city. Any that we have read we unhesitatingly pronounce unworthy of the pulpit and entirely derogatory to a minister of Christ. Theatrical descriptions of vice can not possibly do good. The idea of a minister going and making himself familiar with these by actual observance must incline others to go. The wonder is that Talmage could keep quiet when looking on. We would have expected a rush of feeling to have come over him, that would have compelled him to cry out: "Escape for thy life." It is moreover a mistaken notion that one has to see vice for himself and describe it for others in order to produce a sentiment of disgust. The Saviour knew all men, and needed not that any should testify regarding men; but we do not find him unveiling the scenes of vice on which His omniscient eye fell. He is found weeping over Jerusalem because of her sins. By the purest teaching He makes the sinner feel his lost condition. He touches the heart by one sympathetic glance, or by a single word. The sinner the moment he recognizes the lofty character of the Saviour utters his piercing cry, "Lord, have mercy upon me, a sinner." Vice displayed before us in spectacular form will never convince the sinner. But when he casts his eye upon Christ, then he feels the pangs of self-condemnation. Such sermons as those which Dr. Talmage preached upon city vices are on every account to be condemned, and we trust the fact of the minority being so large will have the effect of preventing their repetition. The trial will have

answered a good purpose if it moderates Talmage in the slightest degree.

The address of Dr. Talmage given after the vote was a novelty. Richard was himself again. The famous preacher was bound to be sensational to the end. There is something of the mock heroic in the words he uses in expressing his regard for the prosecutors. It is ludicrous to hear him expressing the hope that they would all meet in Heaven. Fancy a man saying he would be glad to meet them there, at least, after the second or third day. It would not have surprised us to be told that Talmage hugged his enemies on the spot, and kissed Mr. Crosby in the presence of an admiring throng. The whole scene is ludicrous in the extreme, and almost inclines us to condone the offences of the preacher on the ground that he is not all there.

It will not astonish us to learn that the Tabernacle congregation will vote themselves out of the Presbyterian Church and become Congregational. There is a slight hint of this in Talmage's closing speech. But we still think that the Brooklyn preacher would prefer the Presbyterian Church. We say so for this reason. What would Talmage be in the Congregational Church? He would have things all his own way without any interference. He would no longer knock against a Presbytery, or elbow a Synod, or glory in a prosecution before the Assembly. As a Congregationalist, we are afraid his candle would be blown out. Talmage will not be satisfied without another case; and he could not be so sure of it anywhere out of the Presbyterian Church. Possibly the appeal of Dr. Van Dyke will again bring up the whole matter, though we should feel sorry if it did.

SUBSCRIPTIONS TO H. M. FUND.

We gladly make room for the following additional ministerial subscriptions to the Home Mission Fund deficit:—

Presbytery of Quebec.—Rev. F. Dewar, \$5; Rev. Dr. Cook, \$50; Prof. Weir, \$4; Rev. A. Tully, \$5; Rev. J. McDonald, \$5; in all, \$69.

Presbytery of Lanark and Renfrew.—Previously reported, \$87.50; Rev. W. Ross, \$4; in all, \$91.50.

Presbytery of Toronto.—Previously reported, \$429; Rev. J. Pringle, \$5; in all, \$434.

Presbytery of Owen Sound.—Previously reported, \$59; Rev. A. H. Scott, \$10; Rev. Alex. MacLennan, \$5; in all, \$75.

Presbytery of Paris.—Rev. Dr. Cochrane, \$50; Rev. Walter Inglis, \$20; Rev. J. Little, \$15; Rev. W. A. McKay, \$10; Rev. T. Lowry, \$4; Rev. J. Anderson, \$8; A Friend (ministerial), \$10; in all, \$118.

THE London "Nonconformist" says: "A committee has been formed for the erection of a memorial statue to William Tyndale on the Thames Embankment in London, where a site has been granted by the Metropolitan Board of Works. It has long been felt that this great reformer and martyr, to whom the English nation is indebted for its first translation of the Bible from the original tongues, has had no adequate memorial; for although a monument was erected in his native county of Gloucester twelve years ago, there is none in the metropolis, where he preached, where he began his translation, and which was the first place to benefit by his work. The committee for this memorial proposes to raise the money in all parts of the British Isles. The total expense will be from fifteen to twenty thousand dollars. The Archbishop of Canterbury, the Lord Chancellor, the Earl of Shaftesbury, the Duke of Westminster, and other distinguished persons, including ministers of almost all denominations, have joined the general committee."

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. K. P. ROE.

And so at last Christmas eve came; and with it a few guests. Harcourt and Miss Martell had been specially invited; for the fact of their engagement had transpired at once, and Mrs. Marchmont hastened to assure them, by this invitation, that she had no regrets or resentment. Not for the world would she have Miss Martell imagine that any maternal projects had been frustrated.

Harcourt, grateful for all the kindness he had received at Mrs. Marchmont's, induced Alice to accept; and so their illumined faces were added to the circle that gathered around the yule log in the large dining-room that had been cleared for games and dancing.

And in spite of the incongruous elements composing that circle, it made, with the crackling fire playing on happy faces and Christmas decorations, a pretty picture—one that might convert a pagan into willingness to honour the chief Christian festival.

After some old-fashioned country dances—through which even Hemstead had been induced to blunder, to Lottie's infinite delight—they sat down to nuts, apples and cider. Billets of hickory were piled higher than ever against the great yule log; and never did the sacred flame light up fairer and happier faces than those of Alice Martell and Lottie Marsden. And yet they were as different as could be. One was the lily, and the other the rose. Harcourt and Hemstead also looked as if some angelic messenger had brought them "tidings of great joy."

Harcourt and Alice sat together; but Lottie, with seeming perverseness, got as far away as possible. But it was only seeming, for she sat where she could look Hemstead full in the face, and with her brilliant eyes, indulge in love's mystic telegraphy without restraint.

Now was the time for Mr. Dimmerly to shine out; and he proposed that some one should commence a story, and carry it forward to a certain point, then stop abruptly, while some one else took it up for a brief time, when, in like manner, it would again be dropped that another might continue it, so that each one who was willing might have a chance to contribute.

"You commence, Mr. Harcourt," said Mr. Dimmerly. After a preface of hemming, the young man said: "Once upon a time, in a village in the south of France, it was arranged that there should be a general fête and dance on the village green the afternoon before Christmas. Little Ninon was a peasant's daughter, and she was only fourteen. If she were *petite*, she was also piquant and pretty—"

"Very good, very good," cried a chorus of voices; and a round of applause stimulated the narrator.

"But, until this occasion, Ninon had always been kept at home as a child; but, after interminable coaxings, she obtained her mother's permission to go to the fête. Now her mother was a widow, and it so happened that she could not go with her daughter, and after she had given her consent, had not one whom she could send with her child as a protector. But Ninon was in such glee that her mother had not the heart to take back her promise.

"Now, mother, tell me what shall I say when the boys, and perhaps some of the very young men, ask me to dance with them?"

"Say I'm only a little child who have come to see. Go thy ways."

"But suppose they don't go their ways," pouted Ninon.

"Go thine then, and come home."

"Now, mother, dear, am I not almost old enough to have a lover?"

"Lover indeed! Silly child, but yesterday I rocked thee in the cradle there. I'm a fool to let thee go."

"Then Ninon, in fear, kept still, lest her mother should change her mind, a thing which women sometimes do, even in France—"

"Now, I protest against inuendoes," cried Lottie. "It is the Frenchman, as it is *man* all over the world, who changes his mind. Adam first said he wouldn't eat the apple, and then he did!"

"Where's your authority for that?" said Harcourt.

"It's in the Bible," answered Lottie stoutly; at which there was a great explosion.

"Miss Marsden equals modern commentators in amplifying the text," laughed Hemstead.

"Well," persisted Lottie, "if it isn't just so written, I know enough of human nature to be sure that was just how it happened."

"On with the story," cried Mr. Dimmerly. "Come, Miss Martell."

"The afternoon of the fête came," said Alice, "and Ninon's mother was depressed with a boding of evil."

"Who shall I send with thee my child? My heart fails in sending thee alone."

"Little brother Pierre shall go with me," said Ninon. "He's an odd child, and talks to the saints and angels more than to us. If he goes with me, the saints will take care of us both."

"This seemed to strike the mother as true, and she was comforted; and the pale, little boy, with large, spiritual eyes that appeared to look into the other world, took his sister's hand without even a smile flitting across his sad face; and they started for the fête."

"Now, Miss Marchmont," said Miss Martell, with a graceful inclination to Addie.

"And the pale little boy, with big, owl-like eyes," continued Addie slippingly, "stalked along as if going to a funeral, while Ninon tripped and danced at his side. But soon the young girl's steps grew slower and slower, and her face thoughtful, and she began to question her mother's words—that she was too much of a child to have a lover; and by the time she reached the village green, she gave her pretty head a toss as she said, 'Well we'll see about this. Mother don't know everything.'"

"Now Bel."

"But poor little Ninon," said Bel, "soon became sadly bewildered, for there were so many people all talking at once, and they pushed against and jostled as if she were very small and insignificant indeed, and she began to think that her mother was right, and that she was only a child; and she grew frightened and wished herself home again. But she kept fast hold of the hand of her brother whom the saints loved, and felt that as long as he was with her she was safe. Finally they were pushed and jostled to a quiet nook on the edge of the green, under a tree, and here they sat down. Soon the dancing commenced, and Ninon amused herself by criticising the people and making remarks to her brother about their dress and manner. But he did not seem to hear her, and his eyes were fixed on the sky, as if he saw more that was wonderful there than she upon the village green."

"Mr. De Forrest, you next."

"But as Ninon sat there smiling and talking more to herself than to her queer little brother, who didn't listen, the young men began to notice her, and to nudge each other and ask who she was; for in truth she reminded every one of a half-blown rose. But no one knew who she was, and no one had seen her before. Then the handsomest young man in the village—indeed he was the one at whom all the girls were setting their caps—stepped forward and took a deliberate survey, and soon was convinced that, among all the village maidens, there was not a face as fair as Ninon's. And while he looked at her, Ninon from under her long lashes as intently watched him. At last the young man made up his mind, and said to himself, 'I will be her lover for this afternoon,' and in a manner that was the very embodiment of grace, he stepped up to her and said: "My pretty maiden, will dance with me?"

And De Forrest bowed to Lottie to continue. It was strange how the foolish little story was gaining the breathless interest of all present—all the more so because each one was unconsciously colouring their bit of the mosaic with his or her individuality. Lottie's manner by no means tended to allay this interest, as she began her part of the impromptu tale. She was a natural actress, and, for the moment, became little Ninon. The scene had become present to her vivid fancy, and by some process that cannot be explained, she impressed it upon the minds of the others as real. They saw the crowded village green, the *petite* little maiden and her weird brother sitting upon its edge as she began.

"And Ninon shyly raised her eyes to the face of the handsomest young man of all the village, at whom the girls were setting their caps, and said, a trifle coldly:

"I'm only a little child who has come to see. Go thy ways."

And the handsome young man stalked away haughty and offended, and the youth of the village nudged each other and smiled and wondered and said, "She must be a princess in disguise, or she would dance with him whom all the girls covet." So no one else would venture to speak to her. But Ninon for a while was content to be left alone to watch all the funny people and their funny ways. She didn't see any one that she wanted to dance with.

"At last she became conscious that one who seemed a stranger like herself was watching her, and she began to look curiously at him. At first she did not like his looks at all. His dress was very plain; not a bit smart and gay like the other young men. Beside, he was so tall and grave; and once, when some one said a rude word to him, his eyes were so fiery that Ninon was afraid of him. But a moment later, when his eyes rested on her, they became so kind and gentle that she wondered how it could be. Then she began to grow sorry for him because, like herself, he was a stranger and had no one to talk to. But he seemed in quest of some one, for he would look all around among the people; but soon his eyes would come back and rest so wistfully upon her face as if she were the one he was looking for after all. This puzzled Ninon greatly as she asked herself, "Now, can it be that I am the one he's looking for?" At last it seemed that the stranger wished to speak to her, but hadn't the courage, and this amused Ninon vastly. Twice he advanced, faltered and then retreated. Ninon was convulsed with laughter and whispered:

"Oh, Pierre, isn't this the funniest thing that was ever in this great world. That big man there, is afraid of me—little Ninon."

"Then she saw that he thought she was laughing at him, and that he had straightened himself up stiff and haughty and had looked the other way. But he couldn't keep looking the other way very long. Lottie said, with an indescribable air that brought out a round of applause; "and when he timidly glanced toward her again, she gave him such an encouraging smile that he came at once to her side, and said:

"Little sister, will walk with me?"

"A happy thought struck Ninon. Her mother said she was too young to have a lover, but nothing had been said against her having another brother. So, with conscience clear, she whispered, "Sit still here till I come back;" and the little boy sat still looking up into the sky, while Ninon let the tall stranger take her hand and lead her away. But his eyes were so gentle and true, she lost all fear and asked:

"Why do you call me sister?"

"Perhaps you can tell me," he said. "I came here an utter stranger, and I looked all around among the people and their faces were strange, and it seemed to me that they ever would be strange; but when I saw your face, you appeared to belong to me. I think we must be related."

"I never saw you before," said Ninon, shaking her head.

"I've seen you in my dreams all my life," he replied, looking at her so earnestly that the colour deepened on her cheek.

"I never heard anything so queer in all my life," said Ninon.

"You have much to learn," said the stranger.

"Yes," said Ninon humbly, "as mother says, I'm only a little child."

"You are not a little child, you are a beautiful maiden, Ninon," said the stranger earnestly.

"Nonsense," she said blushing. "I'll never be that?" But she liked to hear him say it, nevertheless. Lottie added, with an accent that again brought out a round of applause.

"I'm taking too much time," Lottie said, deprecatingly. "Go on, go on," was the unanimous cry; and her little brother Dan, who had dropped nuts and apples and was leaning open-mouthed on her knee, said:

"Lottie, if you don't go on, I'll do something dreadful." So Lottie continued. "And the tall stranger smiled down upon her and said, 'Violets are my favourite flower, and you are a modest little violet.'

"Now you are wrong again," said Ninon; "violets are a pale blue flower, and my cheeks are burning so oddly—I never had them do so before. I know I look like the peonies in the cure's garden."

"You look like the sweetest rose in the cure's garden."

"Is that the way big brothers talk to their little sisters?"

"That is the way I talk to you, and I'm in earnest."

"How do little sisters treat a brother as big as you are?"

"Well, for one thing, they kiss them."

"That's queer," said Ninon innocently. "I should think it would be just the other way."

"Now I think of it, you are right," and the stranger gave her a kiss that set every nerve tingling.

"How odd," she exclaimed, half-frightened, half-delighted. "Pierre sometimes kisses me, but I never felt that way before."

"And big brothers take their little sisters in their arms and lift them over the rough places, as I do."

"And he carried her over a low stone wall that separated them from a shadowy grove.

"Oh, how nice," sighed Ninon, complacently, "I've always had to get over the rough places myself before."

"You will no longer," said the youth, as they passed under the low branches of a sheltering tree. "Oh, Ninon, as innocent as beautiful, can you not see that I am not your brother, but your lover; and he threw himself at her feet.

"But Ninon clasped her hands in the deepest distress, and cried, "Oh, why did you say that? You might have been my brother as long as you chose. But mother says I can have no lover—that I am only a child; and like a startled fawn she fled from him, and a few moments later, panting and breathless, was sitting again beside her strange, little brother, who was still looking into the sky as if he saw a vision."

"The young stranger followed sadly, thinking how he might still win her, and teach her that she was no longer a child. Ninon soon became more composed, and looked around as if she would like to see him again. As from a distance he watched her from under his bent eyebrows, a happy thought struck him, and he said, "I'll teach her that she is a woman, and stepping forward, he selected out a neglected village maiden, who seemed ready for a little attention from anybody, and whirled her into the dance. Ninon, to her dismay, saw the arm of her whilom brother and lover encircling another girl, while she, apparently, was forgotten. She could scarcely believe her eyes. She looked at him fixedly, the picture of reproach, but he never seemed to look toward her. Surprise, resentment, grief, followed each other upon her fair face, like clouds passing over a sunny landscape. At last she buried her face upon Pierre's shoulder, and sobbed:

"He may be my lover or anything else, if he will only leave that hateful man to come to me once more."

"The tall stranger saw her drooping head, and quickly led his partner out of the dance and bowed himself away, leaving her bewildered; so quickly had he come and gone.

"Ninon looked up but he was nowhere to be seen, and the 'hateful man' stood alone. Suddenly a voice that had grown strangely familiar said at her side:

"May I be thy lover now?"

"Thou art false," she said faintly.

"Never to thee, Ninon. My thoughts were with thee every moment since you so cruelly left me. Do you not see why I sought another maiden? I wished to teach you that you were no longer a child, but a woman. I am your lover. Your heart has already claimed me, and these jealous tears prove it."

"Well, then," said Ninon, shyly smiling again, "if my heart has gone to you, and I half believe it has, I must follow my heart; and she put her hand in his."

Loud and long was the applause that greeted Lottie's conclusion. Dan executed a miniature breakdown as an expression of his feelings, and it would seem that Mr. Dimmerly's chuckling laugh would never cease. De Forrest looked uneasy, and Hemstead was in a trance of bewildered delight. Alice and Harcourt exchanged significant glances, but upon the faces of Mrs. Marchmont and Bel were traces of disapproval.

"Now uncle," cried Lottie, "it's your turn. I have given you *comedy*; we shall expect from you high tragedy."

The word "comedy," as Lottie here used it, jarred unpleasantly upon Hemstead's ear, and the thought crossed Harcourt's mind, "Can she be leading Hemstead on in heartless jest, as we proposed at first? How I have changed since that day, and I was in hopes that she had, too, somewhat."

But Mr. Dimmerly had taken up the thread of the narrative where Lottie had dropped it. "Ninon," he said, "lived a long while ago, and did not properly refer the tall stranger to her mamma. A trysting place and time were agreed upon and the mysterious stranger in green, who was a forester, seemingly, said that he had a deer to kill before nightfall; and, raising her hand to his lips departed. Ninon sat a long time, lost in a maze of thought, and then, in the twilight, roused the rapt child from his visions, and they started for their home. But villainous faces had hovered on the outskirts of the village green, and ill-omened eyes had marked the beauty of Ninon and the spiritual face of her brother. At that time there was in France a terrible monster, known as Giles de Laval, whose emissaries were ever

on the alert for such victims. It was this cruel man who suggested to Perrault his world-renowned story of Blue-Beard that Dan there knows all about. Well, when Ninon and her little brother were passing a thicket about half-way home, two masked men sprang out upon them, and stifling their terror-stricken cries, carried them to a distance from the highway. They then bound bandages firmly over their mouths, and the villains lifted them on their horses and galloped away and away, till poor Ninon felt that she could never find her way home again, even if she had a chance. Soon the shadowy wall of a great castle rose before them, with a single light in a lofty tower. The feet of the iron-shod horses rang on the draw-bridge, which rose after them, and then Ninon knew they were prisoners. At first they were shut up in a dungeon, that was perfectly dark, for their cruel jailor knew the overpowering effect of rayless darkness. But strange little Pierre said that the place was lighter than the sun, and that lovely faces were smiling at him. Ninon, however, saw nothing, and it was dark indeed to her, and she sobbed bitterly, and called on her mother and lover for help. But only stony-hearted Laval and his accomplices heard her girlish voice. A bell in one of the towers slowly tolled out eleven o'clock. A little later the door of their cell opened, and light streamed in. Two men in hideous masks seized them, and carried them up and up, till Ninon, in horror, thought that they were to be thrown from the top of the tower. But worse than that awaited them, for soon they entered a large circular room, in which, on a sort of throne, sat a dreadful looking man, clad in sable. He had human form and features, but reminded one of the more disgusting kind of wild beasts. His eyes were small, piercing and malignant, but his face was large, sensual, devilish, and poor Ninon lost hope from the moment she saw him. She instinctively felt that to sue for mercy from such a monster, would be worse than vain. She had lost hope utterly. She and her mother were mistaken. The saints cared for neither little Pierre nor herself, and had left them to fall into the clutches of the demon. She glanced slowly around the room in the faint hope of escape from that horrible man. But the walls were thick. No light came from within, but only from a great furnace that was strangely constructed and made her shudder. For a long time there was perfect silence in the dreadful place. The two masked men, grotesque and horrible, stood near the furnace motionless as statues. The sable monster on his black throne watched them without moving a muscle in his great, coarse face, only his small eyes seemed like too scintillating sparks of internal fire, as with a fiendish kind of pleasure he marked the agony of Ninon. The young girl instinctively gave up all hope of life, and yet never had life seemed so sweet. Its homeliest details now appeared precious, and their poor, little cottage heaven, compared with this den of infamy. She had just tasted the exquisite happiness of a new and before unknown love, and now she was to die. She thought of her mother growing gray in loneliness and grief. She thought of her lover coming eagerly to their trysting place, but when he came on the morrow, Christmas day, what would she be—where would she be? and in her anguish, she cried aloud, and kneeling, stretched out her hands toward the sable throne.

"Then for the first time the coarse, thick lips of the monster distorted themselves into a hideous grin, but otherwise he did not move, and the awful silence continued in that chamber of death.

"Ninon put her hands to her face, to hide his ugly visage, and then sank down in the apathy of despair.

"There was nothing in Ninon's agony that disturbed Laval. Scarcely a night passed but some victim like herself writhed under his remorseless eyes. Their mortal fear and sufferings were his recreation before the sterner business of sorcery that followed, and the more demonstrative they were in their pain, the more high-spiced his pleasure. At first Ninon's beautiful and expressive face kept his whole attention, but after a time he began to note the strangely-appearing little boy who accompanied her. There was no fear in his calm, pale face. There was no dread in his large spiritual eyes, that seemed to look past the monster and his thick walls to some rare vision beyond.

"What does the little wretch see?" he queried, for Laval, like his age, was very superstitious.

"But Ninon must be goaded out of her apathy, or the night would be dull; so at last the thick lips open, and the awful silence is broken by more awful words:

"Girl, thou who art to lose body and soul, look at me."

"Slowly Ninon lifted her eyes to his brutal face, and gazed fixedly as some poor little bird might into the unenvomed jaws of a serpent. The fascination of fear was upon her. In a thick, guttural, monotonous voice, the human beast continued, "The devil has shown me that there is a potent charm in thy young innocent heart, there are powerful spells in thy warm young blood; and that with them I may discover untold wealth. When the bell tolls out the hour of midnight, I shall take your bleeding heart out of your living body, and the heart of your brother out of his body, that with them I may decoct an essence in yonder furnace, that will transmute the basest metal into gold. Midnight is the hour, and at midnight you shall die. Only the spell will be far more potent if you first give yourself to the foul fiend. Therefore, repeat after me:

"I give my soul and body to Satan."

"Mechanically the terror-stricken girl began.

"I give—but little Pierre put his hand over her mouth.

"The saints forbid," he said quietly.

"Seize the child, tear out his staring eyes," shouted the monster savagely.

Mr. Dimmerly stopped, took off his spectacles, and coolly wiped them as he said:

"I'm through, and my part of the story is true. This Giles de Laval, or as he is better known in French history, the Marshal de Retz, destroyed hundreds of children, at ages varying from eight to eighteen, and in ways far worse than I have described. So Lottie, have you had enough of high tragedy?"

"O uncle," she exclaimed, with a little impatient stamp of the foot. "You have told us a horrible story. It must not break off in this way, or we won't sleep a wink to-night.

Mr. Hemstead, you take up the story were uncle left off, and if possible, complete it in a way that won't make our blood run cold."

Thus Hemstead was put upon his mettle, and soon all present were hanging with breathless interest on his rich, well-modulated tones.

"When the monster from his sable throne, uttered his merciless mandate to tear out the eyes of little Pierre, the two grotesque and statue-like apparitions sprang into life, and snatching hot irons from the furnace, rushed toward the child. Ninon gave a shriek of terror, and sought to shelter the boy in her arms, crying, 'Do what you will with me, but spare him.' Thus again, more truly than before by jealous tears, Ninon proved that she had become a woman."

At this sentence he was interrupted by a perfect storm of applause, in which Harcourt led off again and again. But Hemstead drew his inspiration from Lottie's face, and noted with a thrill of joy that tears stood in her eyes. This was a richer tribute than he received from all the others, and with deeper and more effective tones he continued:

"But just then the great bell began to toll out the hour of twelve, and the demon, from his sable throne, made a restraining gesture.

"Naught," he said, "must now interfere with our high magic and solemn sorcery. At the last stroke of the bell take their hearts out of their living bodies."

"Ninon sank on the floor, murmuring like a dying zephyr among the chords of an Aeolian harp, 'Farewell, mother dear. Farewell, my lover true. I cannot meet you to-morrow at the fallen tree,' (and here Hemstead glanced at Lottie, whose face was instantly suffused) "and she bowed her head upon her brother's shoulder, and sobbed aloud.

"Slowly and solemnly upon the silent night the iron tongue told out the fateful moments.

"With increasing uneasiness the monster upon his sable throne watched little Pierre, who, from first to last, had not shown a trace of fear or trouble. Among all his victims he had never seen a child like this, and his guilty heart began to fail him woefully.

"He surely sees something," he muttered, as the boy's large eyes dilated with a wondrous awe, and his face grew luminous with a great joy.

"The heavy vibrations of the last stroke of the bell resounded through the silent night.

"Suddenly, with a shrill, piercing voice that went like an arrow to the guilty heart of Laval, little Pierre exclaimed:

"It is Christmas morn. O Ninon, look, there is Jesu, the Christ-Child, and the Lord of all the saints. See, He is coming toward us, bearing His cross—He is here—He is placing His pierced hands upon our heads—we are saved; and the child knelt reverently on the pavement and his sister knelt beside him.

"The monster tumbled off his sable throne and lay grovelling and groaning upon the floor, while his terror-stricken accomplices ran clattering down the stairs.

"Far above the tower even, Ninon thought she heard a burst of heavenly song, while little Pierre in rapt ecstasy cried, 'Listen.'

"Suddenly a clarion voice that Ninon heard most plainly and that thrilled her to the heart, rang up from the earth beneath.

"Harm but a hair of their heads and I will make you suffer the tortures of the damned."

"Even at their height they could hear the sound of galloping steeds.

"A dozen brave fellows swam the moat, and a moment later the drawbridge fell heavily and the clangor of a hundred hoofs rang upon it.

"Up the winding stair came the tramp of armed men. There was a thud and a groan when any resisted. The de-throned monster lay grovelling on the floor, not daring to move.

"Little Pierre still looked heavenward. Ninon looked toward the door. A moment later her lover rushed in with drawn sword; and Ninon, unharmed, with a cry of joy sprang to his heart.

"But the fire of a terrible anger burned in the young man's cheek, and he raised his gleaming sword against Laval, who now pleaded piteously for mercy.

"What mercy would you have shown these children?" thundered the youth. "What mercy have you shown to your other innocent victims?" and he was about to run him through when Ninon caught his arm, and cried:

"Stay, kill him not this Christmas morn in his terrible guilt. It was Jesu who saved us; and does He not ever say, Forgive—even our enemies?"

"Slowly she drew down the raised arm of human revenge. She took from his reluctant hand the gleaming sword and returned it in its sheath.

"And now Ninon has become more than a woman—she is a Christian."

(To be continued.)

GHOSTS.

Not Col. Ingersoll's "aristocracy of the air," but real human ghosts. Ghosts that were once healthy men and women, but are now simply the "ghosts of what they once were." As we meet them, and inquire the cause of all this change, they repeat the old, old story, "a cold," "neglected cough," "catarrh," "overwork," or "dyspepsia," "liver complaint," and "constipation," with unsuccessful physicians and remedies. In offering his Golden Medical Discovery and Pleasant Purgative Pellets for the cure of the above affections, Dr. Pierce does not recommend them as a "sure cure" in all stages. For if the lungs be half wasted away, or there be a cancerous complication, no physician or medicine can cure. The Discovery is, however, an unequalled pectoral and blood-purifier. It speedily cures the most aggravated cough or cold, and in its early or middle stages, consumption. By correcting all irregularities of the stomach and liver, it readily cures blotches, pimples, scrofulous ulcers, "bunches," or tumors. Hundreds testify that it has restored their health, after eminent physicians had failed. For constipation, use the Pellets. As a local remedy for catarrh, use Dr. Sage's Catarrh Remedy.

BRITISH AND FOREIGN ITEMS.

PRINCIPAL TULLOCH has been appointed editor of "Fraser's Magazine."

ABOUT one thousand Chinese children are attending Sunday school in San Francisco, California.

AT the City of Samaria, where was Jacob's Well, there is a Baptist church with a congregation of 100.

REPORTS from South Africa state that the Zulu Chiefs have offered to submit to British authority.

DR. NEWMAN is to receive a testimonial from Ireland in connection with his elevation to the cardinalate.

THERE has been an accession of 500 converts at Mandalay, in the Madura Mission of the American Board.

DURING the last year nine Congregational ministers in England have gone over to the Church of England.

AN English paper says, it is rumoured that Dr. Dollinger may probably return to communion with the Holy See.

IN Southern India not less than sixty thousand idolaters cast away their idols and embraced Christianity, in the year 1878.

A BAPTIST council in Minnesota has declined to ordain a man who denies the right of women to speak in meeting.

THINK OF IT! A Protestant minister, and a Methodist at that, lectured the other day in a Roman Catholic church, in Cambridge, Mass.

THE Glasgow Sabbath School Union reports the number of male scholars under its care as 38,336 and 45,599 female scholars.

IRELAND is experiencing so much benefit from the closing of the dram-shops on Sunday, that Wales is anxious for the same reform.

THE Chinese government are legislating against opium cultivation and smoking. The Christians of Peking are organizing anti-opium associations.

THE Gospel is gaining ground in Sweden. Great numbers of conversions are reported. Special attention is being given to Sunday school work.

THE New England Methodist Episcopal Conference, at its last session, adopted a resolution discountenancing the holding of camp-meetings on the Lord's day.

THE New York Presbytery has felt called to protest against the habit increasing among their families of buying and reading Sunday newspapers.

IT appears from the Registrar-General's returns, that in Ireland last year there were 25,363 marriages, 134,370 births, and 99,839 deaths. The estimated population is set down at 5,351,000.

THE smallest living in the Church of England is said to be that of Shipton, near Ludlow in the diocese of Hereford, which is valued at \$15 per annum. The population of the district in 1871 was 178.

THE Belgian Catholic press (which is 93 strong) is lively just now with denunciations of the new education bill proposed by the government. The Catholic bishops are fighting the bill most hotly.

DR. JOSEFFY, late the Chief Rabbi of Vienna, a Jewish scholar of great attainments, who has been converted to Christ, recently led the noon prayer-meeting in the Y.M.C.A. room, London.

FATHER HYACINTHE has announced that he will give "the communion in both kinds," not only to those who have confessed according to the Romish rite, but also to those who, on their own responsibility, ask for it.

PROF. ROBERTSON SMITH has been chosen to the first place on the school board of Aberdeen, Scotland, and the Rev. W. Ballour, a Free Churchman of the Begg stamp, has been chosen to a similar position in Edinburgh.

TEN men were rescued from a Pennsylvania coal mine a few days ago after having been imprisoned there for four days, the opening to the mine having caved in. They had subsisted on the flesh of a mule which was fortunately in the pit at the time of the accident.

THE religious societies of the United States seem to be fortunate this year in receiving large legacies. Deacon James Smith, of Philadelphia, an active worker in the Central Congregational Church there, has left to the American Missionary Association and the American Home Missionary Society \$20,000 each, and to the American Board \$15,000.

THE "Presbyterian Monthly Record," for April, notes a contribution to the Board of Home Missions of \$25, "the proceeds of sales of eggs of poultry raised on the roof of a dwelling-house on Fourth Avenue, New York." A very hopeless place, indeed, from which to gather a benevolent contribution, but a most forcible illustration of "where there is a will there is a way."

IN 1818, thirteen men gathered together, thirteen prayers were said, and thirteen dollars subscribed for the commencement of a place of learning for those of the Baptist faith—and then the thirteen men all went home. To-day, Madison University, N.Y., owns all its buildings and 160 acres of land, in a beautiful part of the country. It has a fine library, no debts, and between \$400,000 and \$500,000 drawing interest.

THE death of the Princess Alice on the same day of the month and week that her father died has drawn attention to the fact that Saturday has been a fatal day to the royal family of England during one hundred and sixty-seven years. William III. died Saturday, March 18th, 1702; Queen Anne, Saturday, August 1st, 1714; George I., Saturday, June 10th, 1727; George II., Saturday, October 25th, 1760; George III., Saturday, January 29th, 1820; George IV., Saturday, June 26th, 1830; the Duchess of Kent, Saturday, March 15th, 1861; the Prince Consort, Saturday, December 14th, 1861; and the Princess Alice, Saturday, December 14th, 1878.

MINISTERS AND CHURCHES.

THE REV. A. C. Gillies formerly of Nova Scotia, became some time ago the pastor of a Presbyterian congregation at Mendocino California.

MR. JOHN A. TURNBULL, B.A., of Knox College, Toronto, is to fill the pulpit of the Presbyterian church, Dundalk, for the remainder of the summer.

At the last meeting of the Pictou, N.S., Presbytery, Rev. Alex. Ross, M.A., of Knox Church, Pictou, accepted the call from Woodville, Ont.

THE "Reporter" understands Rev. Mr. Masson has notified his congregation that he intends to resign his charge of St. Andrew's Church, Galt, in six months.

THE Ladies' Aid Society in connection with the Presbyterian congregation in Collingwood, of which the Rev. R. Rodgers is pastor, held a bazaar and social in the music hall on Friday evening the 1st inst. The fancy and useful articles offered for sale were all speedily disposed of. During the evening, the refreshment table was fairly patronized. Several very choice pieces of music given by the church choir added greatly to the pleasure of the evening and a guitar solo by Mr. Kelly was greatly applauded. The net proceeds amounted to \$90.

COM.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held on Tuesday, the 6th inst., in Knox Church, Ingersoll. The committee on the St. Andrew's Church property, Woodstock, reported, recommending that each of the three congregations interested in said property appoint a trustee to act for them in relation to the same; that the Presbytery appoint an assessor as a fourth to act with them; that to the aforesaid Board of three Trustees all titles or evidences of titles be conveyed, and that said Board proceed to take the necessary steps for disposing of the property in terms of the memorandum of agreement heretofore submitted to the Presbytery by the committee. The report was unanimously adopted, and W. T. Root, Esq., was appointed as the party to represent the Presbytery. St. Andrew's, Blenheim, and Showers' Corners obtained leave to find their own pulpit supply for three months after the close of the present quarter. Reports from Sessions and Boards of Trustees on the proposed scheme of Presbyterial visitation were called for, and being found so favourable, it was agreed to enter on a visitation of all the congregations within the bounds, and that the work be commenced in the place where the next ordinary meeting may be held. Dr. Cochrane asked and obtained leave of absence for three months. Several matters of routine having been disposed of, the Presbytery adjourned to meet for special business in Knox Church, Woodstock, on Wednesday, the 28th May, at two p.m., and in Tilsonburg, on Tuesday, the 8th July, at seven o'clock in the evening.—W. T. McMULLEN, Pres. Clerk.

OBITUARY.

At his residence, Alexandria, Glengarry, on the 10th ult., Robert Wilson, Esq., departed this life. The deceased was a native of Perthshire, Scotland, came to Canada in 1842, and resided in this place during the last twenty-two years. He was a consistent advocate of temperance principles, and took an active part in the erection and maintenance of the Presbyterian Church here, of which he was an elder for many years. He was elected to the office of the eldership at the early age of thirty-three, and took a deep interest in the religious instruction of the young.

The suddenness and unexpectedness of his death renewed the oft repeated warning—"Be ye also ready."

His removal will be felt by the community at large, and his surviving widow, daughter and two sons deeply mourn the loss of an affectionate husband and a kind and loving father.—COM.

The Rev. Alexander C. Moreton died at North Gower, on the 22nd March, after a lingering illness, borne with great patience and resignation to the Divine will. Mr. Moreton was born June 24th 1850, in the township of King, County of York, Ontario, being scarcely twenty-nine years of age when he died. He pursued his studies at Toronto Normal School, Knox College, Toronto, and McGill College, Montreal. Graduating in April, 1877, he was licensed to

preach July 10th of the same year, and ordained as missionary to Taylor Church, Montreal, January 15th, 1878. In the spring of 1878 Mr. Moreton accepted a call to North Gower and Wellington, and was inducted to the charge April 19th. Shortly after settling in North Gower his health gave out so that he was unable to preach. But although he was unable to do active work his congregation became much attached to him. Mr. Moreton was married December 31st, 1875, to Tilla, daughter of Mr. Matthew Arthur of Hillier, Prince Edward County, Ontario. He leaves a widow to mourn his loss. Mrs. Moreton has the sympathy of the entire community in her sad bereavement. At his own request his remains were interred in the burying ground of the congregation amongst whom he had closed his labours. The funeral services were conducted by the Rev. Mr. Fleck of Montreal, the resident clergymen also being present. A large concourse of people assembled to pay the last tribute of respect to the deceased. Mr. Moreton was a man of much ability, and a zealous worker for the cause of Christ. "He rests from his labours but his works do follow him." "Dead but not forgotten."

North Gower, April, 1879.

QUEEN'S COLLEGE—CLOSE OF SESSION.

In addressing the audience at the close of the proceedings of Convocation, the Principal reviewed the past year and directed attention to the future. He congratulated the friends of Queen's College on its present position. Much progress had been made. Kingston alone had subscribed \$43,000 for buildings, whereof \$12,000 had already been paid. Besides at a meeting of the subscribers recently held it was decided that Kingston should contribute the additional \$11,000 required for the building, the foundation stone of which His Excellency the Governor-General had consented to lay on the 30th day of May. He was happy to report that almost the whole of the \$110,000 required to replace the grant hitherto made by the Church of Scotland and to establish additional professorships, had been subscribed in less than six months. \$40,000 more were required to complete the improvements, and this too would come in good time. He then referred to the benefactions of the year, making special mention of a scholarship of \$50 per annum by the late Alex. Rankin, Esq., of Leamington, England, and a gift from Her Majesty's Government of the publications of the Scottish Record Society. He also announced that he had received notice of the intention of John S. McDonald, Esq., of Fond du Lac, Wisconsin, to found a scholarship of \$1,500, to be awarded to the most deserving student from the County of Glengarry. He closed with an expression of thankfulness for the restored health of Professor Mackerras, and a tribute to the memory of the late William Ireland, than whose name none was more identified with Queen's College.

The ceremony of Convocation having been completed, the Principal addressed the graduates as follows:

GENTLEMEN.—At so important an epoch in your lives as this you will gladly receive a few words of counsel from me, suited to your position as members of our fraternity of graduates, and to the spirit in which you should henceforth pursue your studies and live your lives. Each of you has probably learned already, to some extent, that to know himself he must know God, and that according to his knowledge of God is his theory of the Universe. To be assured that you stand on firm ground here is your first necessity. All roads lead to Rome. All subjects lead up to Theology. Every thinking man must be a Theologian. He must have a theory with regard to the great questions that lie at the root of all thought and all interests. And his scheme of the Universe must be true to all the facts of the Universe so far as he knows them. This at his peril. Having got your *credo*, you will find that it has got you. It will dominate your whole life. Let this be the test of whether you believe or whether you are only highly educated parrots. According to your moral earnestness you will necessarily commend to others that which is highest truth to you. Agnostics beseech us to abandon the Christian hope for their dogged "don't know" with assured confidence that a blank is more precious than a prize. One of them has declared that Christianity must eventually be stamped out like the cattle plague. I do not wonder at this intensity. No one will wonder at it who has read history and understands human nature. Even Pessimists press their message of despair on men as if it were a veritable gospel. Give us truth is the cry of the soul. And what men believe to be truth they will urge upon others, some wisely, others unwisely. No matter what your profession, you will preach to your fellows by voice or pen or life. Not from the pulpit chiefly have the most far reaching voices sounded forth to this generation, bidding men walk in the paths of faith and hope, or bidding them abandon the old gospel for the gospel of dirt. Statesmen, poets, men of science, literary men and philosophers have been preaching sermons all the more influential that they are based on life rather than on texts. In searching for sure ground on which to stand, have regard to the spirit of the ages rather than to the spirit of the age. We are the children of this age and must be in sympathy with it; not in bondage to it, for we are the heirs of all the ages. The fashion of the day is tyrannous, but you prove your strength by resisting the tyrant. Correct the one-sidedness of the present by the other-sidedness of the past. Respect facts rather than the glittering generalizations of any writer. Respect the verities of history rather than the paradox of the historian. When, for example, Buckle classes Scotland and Spain together, as the two most priest-ridden countries in Europe, ask why the outcome of the riding was so different

in the two cases, and you will conclude that brambles and fig trees are not the same, and that it serves no useful purpose to classify them as if they were. As to what the spirit of our age is men may differ widely. May we not venture to say that this age is above everything else critical? We hear of the modern criticism, of its achievements and claims in every department. Undoubtedly criticism has its value, but if this be the chief characteristic of our age, it cannot take the highest place, and it is all the more incumbent on us not to be its captives, but its masters. Merely destructive criticism is especially worth little. What, though the critic should prove that an ancient book in its present form is not the production of the man to whom it has been traditionally assigned, or that the ancient simple stories regarded as history are myths, only pictorially and not literally true. We thank him for his service, but do not rate it as anything very wonderful. The critic has certainly not destroyed the great facts that the book or story bears witness unto nor the spiritual truth which may even now "be ministering to our highest development." The facts existed prior to the writings that picture them, and the truth lives still. Judging as men in earnest always will, from this point of view, from living facts rather than dead manuscripts, the vehemence with which the question as to the authenticity of classical and biblical books has been disputed in Germany, is indeed odd enough. Of course I do not mean to imply that modern criticism is mainly destructive. On the whole, it is reverent in tone and its aim is constructive. Niebuhr did not abolish the myths of Greek and Roman history. He interpreted them as expressing larger historical movements than our fathers had learned from the simple stories. And in the same spirit Ewald seeks to construct early Hebrew History. But the importance of the historical criticism has been greatly overrated. Criticism is valuable. It has its legitimate field and its legitimate claims. Whether we accept its results or not, we must not interfere with its work. But aim at being something more than critics. Do something, and in order that you may do, believe. All the past ages teach us the importance of this. Rejoice in the triumphs of the present as much as you like, cherish heroic hopes with regard to the future, but be well assured, as Goethe says, that "let mental culture go on advancing, let the natural sciences go on gaining in depth and breadth, and the human mind expand as it may, it will never go beyond the elevation and moral culture of Christianity as it glistens and shines forth in the gospel." Take your stand on the person of Christ and the supreme fact revealed by Him of the Fatherhood of God. Depend upon it, the fact is much grander and more life-giving, while it is not one whit more anthropomorphic than Strauss's Unversum. Again; in your future studies, you cannot now afford to give your strength to some special department, and in taking up this speciality—whatever it may be—never be satisfied unless you get to sources. That is a much shorter method than taking things at second or third hand, and until you have followed it you have no right to consider yourself a scholar, or entitled to speak above your breath. On account of the excellence of the training given in the German gymnasia the Universities are able to set their students at independent work to a far greater extent than is possible in Britain or America. In every German University the aim is to set as many students as possible at such work, whether it be to collate a root not yet illustrated, or to experiment in the laboratory on subjects hitherto considered elementary, or to count shells never before counted, or to trace a doctrine not yet historically described. As a friend of mine studying in Germany puts it, "we are told to find some bit of ground undug, and to go at it with our might and tell the world what our spade has brought to the surface." It is this independent study that constitutes the superiority of German scholarship, and nothing contributes so much to it as the thoroughness of the intermediate education. Our Canadian High Schools and Collegiate Institutes are improving so rapidly that we are warranted in hoping that before long much of the work may be done in them that is now done in our Universities, and the Universities be free to advance beyond the mark where a halt is now called. In the meantime perfect your knowledge as far as you possibly can in some department, instead of fancying that your education is finished. Again, be not too eager to attract the world's attention. Every true man is modest. He shrinks from talking. I do not wonder that Bismarck groans over "the eternal talking and begging" he has had to do. It may seem inconsistent that one whose profession is to teach and preach, and who has had to press upon others with the cry of "give! give!" as often as the horse-leech, should sing the praises of silence and recommend it to others. It is like Carlyle extolling the excellence of silence in volume after volume, or in an eloquent address one hour and three-quarters long to the students of Edinburgh. Nevertheless, Carlyle is right. If you would not deceive yourselves, and that is the most deadly form of deceit, let brave deeds always follow brave words. If you cannot do the deed, keep silent. Mere talk will make you spiritually bankrupt. You may mistake flabbiness for strength. Others will not. Doubtless a word spoken in season is good. A word is not the empty phrases and torrents of small verbosity with which the present generation is so sadly afflicted. Cultivate then your gift of silence if you have it; and if you have it not, seek for it earnestly.

One word more with regard to your relation to Queen's University, a word that to judge from the character and conduct of the older members of the Convocation, I need hardly speak. Wherever a Queen's graduate is found there beats a heart loyal to dear old *Alma Mater*. Men connected with other institutions have often asked me for an explanation of the wonderful *esprit de corps* that binds the sons of Queen's together. I do not now look for an explanation. I am well content to accept and rest in the fact. The sincerity of the feeling was proven last summer. A stranger in the western part of the Dominion, I went from place to place with the confidence that wherever a graduate of Queen's College lived there lived a friend of the Principal. My errand was sufficient to test friendship. It would not have been wonderful had many pleaded the commercial depression as sufficient excuse for doing nothing, and had some found absence from home convenient just about the time of my anticipated visit.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXI.

May 25 } THE HOLY SPIRIT PROMISED. { Joel ii 1879-28-32

GOLDEN TEXT.—“But ye shall receive power, after that the Holy Ghost is come unto you.”—Acts i. 8.

HOME STUDIES.

- M. Joel i. 1-20. Judgments inflicted.
- T. Joel ii. 1-17. The call to repentance.
- W. Joel ii. 18-27. Deliverance foretold.
- F. Joel ii. 28-32. The Holy Spirit promised.
- F. Acts i. 1-14. The promise renewed.
- S. Acts ii. 1-21. The promise fulfilled.
- S. Joel iii. 1-21. The day of the Lord.

HELPS TO STUDY.

We know but little of Joel, who was one of the earliest of the prophets whose written messages have come down to us. Some place him in the earlier part of the reign of Uzziah, B.C. 810-759, at the same time that Hosea prophesied in Israel. But others, with more probability, consider that he flourished about B.C. 870-860, in the reign of Joash. He mentions among the enemies of his people, the Philistines, Edomites and Egyptians; he never alludes to the Assyrian and Aramean invasions, which seems incredible if he had lived after they took place.

The first part of the prophecy; i. to ii. 17, sets forth the Divine Judgment, with a magnificent description of the plague of the locusts. Part second; ii. 18—iii. 21, reveals Redemption and the promised blessing. He warns of the inevitable result of sin, in plagues upon the land, subjection to their foes, and a final destruction. He summons priests and people to an earnest repentance, and then (Joel ii. 23), begins a glowing picture of the blessings which would follow in the path of obedience. Suddenly his gaze is extended far down into the future, and he beholds the glories of the gospel dispensation, and the outpouring of the Holy Ghost, which was destined to begin on the day of Pentecost,—Acts ii. 1-4, with the rushing wind, the cloven tongues, and the mighty testimonies. Again his glance penetrates deeper still into the shadows of the future, even down to the awful scenes of the last day, when the sun shall turn dark, the moon become blood, and the earth be destroyed, while God's people shall be forever delivered.

I. THE GIFT PROMISED—Vers. 28-29.

It shall come to pass afterwards, after the sin and the sorrow, after repentance has made a way for the blessed fruits of righteousness. There is always a connection between repentance and spiritual blessing. Therefore, Peter (Acts iii. 19) urges the Jews to “repent” that their sins may be blotted out; that (not “when”) times of refreshing may come from the presence of the Lord. This “afterward” Peter (Acts ii. 17), calls “the last days,” the New Testament name for this dispensation, which is the last dispensation of the Divine mercy—Heb. i. 1-2; 2 Tim. iii. 1. Notice (1). *The nature of the gift. My Spirit.* There are two great gifts of God, the Son to live and die for men, the Spirit to live and work in them. Christ is the Sun of Righteousness, the Spirit opens our eyes to see him. Christ knocks at our hearts, the Spirit constrains us to open to Him. He is, therefore, the Spirit of Christ, and without Him we are not Christ's—Rom. viii. 9.

The Bible used many metaphors and emblems to explain to us the fulness of this gift, each setting forth some influence or work of the Spirit, for example—

- 1. *Water.*—Regenerating—John iii. 5. Abundant—John vii. 38, 39. Cleansing—Eph. v. 26. Refreshing—Is. xli. 18. Fertilizing—Is. xlv. 3, 4. Free—Rev. xvii. 17.
- 2. *Fire.*—Purifying—Matt. iii. 11; Mal. iii. 2, 3. Illuminating—Ex. xiii. 22. Searching—Zeph. i. 12. 3. *Wind.*—Undiscernible, but felt—John iii. 8. Powerful—1 K. xix. 11. Reviving—Ezek. xxxvii. 9, 10. 4. *Oil.*—Glad-dening—Ps. xlv. 7. Healing—Rev. iii. 18. Comforting—Is. lxi. 3. Consecrating—Isa. lxi. 1. Illuminating—1 John ii. 20, 27. 5. *Dew.*—Gentle, pure—Matt. iii. 16. 6. *A Voice.*—Speaking—Matt. x. 20. Guiding—Is. xxx. 21. Warning—Heb. iii. 7-11. 7. *A Seal.*—Rev. vii. 22. Impressing—2 Cor. iii. 18. Securing—Eph. i. 13, 14. Authenticating—2 Cor. i. 22.

The Spirit reproves—John xvi. 8. Convicts—Acts xiii. 9. Strives—Heb. iii. 7. Quickens—John vi. 63; Rom. viii. 11. Renews—Tit. iii. 5. Aids—Rom. viii. 13. Teaches—John xiv. 26. Give access to God—Eph. ii. 18. Dwell in saints—John xiv. 17. Washes, justifies—1 Cor. vi. 11. Intercedes—Rom. viii. 26.

Observe (2.) the *abundance and extent* of this gift. I will pour it out, says the Lord, not in drops, but in showers, in floods of blessing—Isai. xxxiii. 15; xlv. 3—upon all flesh. The blessing is not to be confined to one class or one nation. There is to be no restriction or limitation, old and young alike shall share the blessing. Even the servants, those in bondage, shall receive the spirit of liberty—1 Cor. vii. 22. In God's sight there is neither “bond nor free”—Col. iii. 11.

Observe (3.) the *results* of the gift. God shall reveal Himself and His will to men. Dreams were made the vehicles of divine manifestations during sleep, as in the case of Jacob and Joseph. Visions were supernatural revelations in a state of ecstatic trance, such as came to Ezekiel, Daniel, and St. Paul. See Acts ix. 10, 12; x. 3; xvii. 11; xvi. 9; xviii. 9; xxvi. 19. Not only will God speak to men, but men will speak for God. Your sons and your daughters, both sexes, will prophesy, that is “foretell.” For in the Bible, the word prophesy does not merely mean “foretell,” although that was one function and work of the prophets of old; but it was used for all speaking of man for God. Women, as well as men, then, are to prophesy, but in what way, whether by pen or tongue, to few or to many, is to be determined by other

The success of the effort inaugurated at last Convocation shows how different was the reception given to the agent of the University. That success was due almost entirely to the zeal, energy, and liberality of the graduates. I rejoice to be able to acknowledge this publicly, and I cannot set before you a worthier example. Here it is fitting that we should pay a tribute to the memory of one of our number, who, from his deathbed, gave almost the first impulse to the great movement to which I have been referring. No other benefactor of Queen's has as yet given so large an amount to it as the sum left to it by the late Robert Sutherland, B.A., of Walkerton. Long years have passed since he attended classes here. He said little about what Queen's had done for him, but he thought deeply; and when the time came when life is seen in its truest meaning nothing would induce him to withhold anything he could call his own from his true mother. His valuable library will, I trust, prove a nucleus for the formation of a Faculty of Law in connection with Queen's; and the name of “the Robert Sutherland Library” will help to perpetuate his memory to future generations of students. Gentlemen, I feel assured that you will bring no discredit on Queen's College. Some of you I hope to see again next year as students in my own special department of Theology. All carry away the best wishes of the Senate. Every Professor testifies to your industry and good conduct. Of course on an occasion like this any laches are forgotten. But at the same time it is only fair to you, and to the students, to state that there has never been a session in the history of Queen's characterized by more of a mind to work among the students than this last one has been. Continue as you have begun, and you will attain to greater things. Gentlemen, farewell.

PASSMEN IN THEOLOGY.

- Hebrew*—First Year: Donald McCannel, Collingwood. Second Year: 1. James Ross, Hyde Park; 2. Andrew Love, Scotland; 3. Archibald A. McKenzie, P. E. Island. Third Year: John Ferguson, Belleville.
- Biblical Criticism*.—1. J. Ferguson; 2. J. Ross; 3. A. Love; 4. G. C. Patterson, Collingwood; 5. D. McCannel; 6. A. A. Mackenzie.
- Greek Testament*.—1. J. Ross; 2. J. Awde; 3. A. A. Mackenzie; 4. G. C. Patterson; 5. A. Love; 6. D. McCannel; 7. Joseph F. White, Whitby.
- Church History*.—1. J. Ferguson; 2. J. Ross; 3. A. Love; 4. A. Mackenzie; 5. D. McCannel; 6. G. C. Patterson; 7. J. F. White.
- Christology*.—1. A. Mackenzie, P. E. Island; 2. John Ferguson, Belleville; 3. James Ross, Hyde Park; 4. G. C. Patterson, Collingwood; 5. D. McCannel, Collingwood; 6. Andrew Love, Scotland.
- Old and New Testament Introduction*.—1. James Ross; 2. John Ferguson; 3. A. A. Mackenzie; 4. G. C. Patterson; 5. Donald McCannel; 6. Andrew Love.
- Apologetics*.—1. John Ferguson; 2. A. A. Mackenzie; 3. G. C. Patterson; 4. James Ross; 5. Andrew Love; 6. Donald McCannel.
- Homiletics*.—1. J. Ferguson; 2. James Ross; G. C. Patterson; 4. A. A. Mackenzie; 5. D. McCannel; 6. A. Love.
- Ecclesiastical Jurisprudence*.—1. J. Ferguson; 2. J. Ross; 3. A. Love; 4. D. McCannel; 5. G. C. Patterson; 6. A. A. Mackenzie.
- Textual Criticism*.—1. John Ferguson; 2. James Ross; 3. A. Love; 4. G. C. Patterson; 5. D. McCannel; 6. A. A. Mackenzie.

CIVILITY IS A FORTUNE.

Civility is a fortune itself, for a courteous man always succeeds well in life, and that even when persons of ability sometimes fail. The famous Duke of Marlborough is a case in point. It was said of him by one contemporary, that his agreeable swansons often converted an enemy into a friend; and by another, that it was more pleasing to be denied a favour by his grace, than to receive one from another man. The gracious manner of Charles James Fox preserved him from personal dislikes, even at a time when he was, politically, the most unpopular man in the kingdom. The history of the world is full of such examples of success obtained by civility. The experience of every man furnishes, if we but recall the past, frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians, merchants, and, indeed, individuals of all pursuits. To men, civility is what beauty is to women; it is a general passport to favour, a letter of introduction, written in the language that every one understands. Of two men, equal in other respects, the courteous one has twice the chance for fortune.

MARRIAGE IN LAPLAND.

It is death in Lapland to marry a maid without the consent of her parents or friends. When a young man has formed an attachment to a female, the fashion is to appoint their friends to meet, to behold the two young parties run a race together. The maid is allowed in starting the advantage of a third part of the race, so that it is impossible, except willing of herself, that she should be overtaken. If a maid overruns her suitor, the matter is ended; he must never have her, it being penal for the man to renew the motion for marriage. But if the virgin has an affection for him, though at first she runs hard to try the truth of his love, she will (without Atalanta's golden balls to retard her speed) pretend some casualty and a voluntary halt before she cometh to the mark or end of the race. Thus none are compelled to marry against their wishes, and this is the cause that in this poor country the married people are richer in their own contentment than in other lands, where so many forced matches make feigned love and cause real unhappiness.

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parts of God's Word, by the guidance of the Spirit, the instincts of humanity and individual circumstances.

Our greatest need is more of the Spirit in our hearts. From him alone can we obtain power—Acts i. 8; v. 31; Luke xlvii.—John xvi. 13; and all the fruits of Christian character—Gal. v. 22.

The promise is to us all, old and young, even the children—Acts ii. 39; Isa. liv. 13; Heb. viii. 11.

II. THE JUDGMENT FORETOLD—Vers. 30, 31.

The coming of Jesus is as full of wrath for unbelievers as it is of joy for believers. The prophet describes the wonders in Heaven and earth, the awful potents which marked the ushering in of this dispensation in the supernatural events which occurred at the crucifixion of our Lord, and at the destruction of Jerusalem; and which shall be repeated in still more terrible forms at the second coming of Christ, in the great and terrible day of the Lord.

Blood and fire are emblematic of slaughter and destruction; Pillars of smoke, the clouds which overhang scenes of disaster. The sun—the greatest of all material gifts which God bestows on man—shall be turned into darkness. Here is just the withdrawal of a gift for which men have not been thankful, and how dreadful the result! What fearful judgment for God just to withdraw His blessings.

The great and terrible day of the Lord is coming. Who shall abide it? It is a day so unspeakably important, fraught with such great results to every one; that it is no less than forty times in the Scriptures spoken of simply as “that day,” and in twenty-five places it is called “the day of the Lord.” It is a day fixed, which God “hath appointed” for judgment—Acts xviii. 31. It is a “day of wrath”—Rom. ii. 5; for upon it shall be revealed God's righteous anger against sin; a day, therefore, to be dreaded by all impenitent sinners. But it is also “a day of redemption”—Eph. iv. 20. But for whom? The prophet tells us.

III. THE DELIVERANCE PROVIDED—ver. 32.

This is the bright bow of promise which opens the dark clouds of judgment. Whosoever; could any invitation be more free, any promise wider? It excludes none but those who shut out themselves. Shall call upon the name of the Lord. How plain and simple is the way of salvation. Such a call is expressive of need and of faith. It may come out of the utmost depths. It may only be able to say: “Lord, I believe, help Thou my unbelief;” but it will surely be heard. To call upon the Lord is to “Look unto” Him; to “Return unto” Him—Isaiah xl. 22; lv. 7. It is no mere hasty calling out of desperation and fear without repentance; but that which implies allegiance and obedience, reverence and love. Shall be delivered. Not a Christian perished at the siege of Jerusalem; and not one who is Christ's, shall be cast out. “It is God that justifieth, who is he that condemneth?” The deliverance has been provided. Out of Zion itself has come the Deliverer—Rom. xi. 26. Of the seed of David, Zion's king, Christ was born; at Jerusalem, “his own” city, Christ was crucified. The remnant is a term used by the prophets to designate those Jews who in faith returned from the captivity to rebuild the city. Then it is used to describe generally the faithful and true Israelites, in contrast to the unbelieving majority, and thus it applies to all who by faith are the children of faithful Abraham. In them is deliverance. God makes them His instrument and co-workers for the welfare and salvation of others. When He calls any to any privilege, it is for the benefit of others. That which is given to them, be it power, or wisdom, or knowledge of the truth, is entrusted to them as stewards, that they may dispense it to others. This connects the close of our lesson with the beginning. The gifts and graces of the Spirit are not bestowed upon us for selfish purposes; but that we may be good stewards of the manifold grace of God.

PRINCIPAL HANFEE, the patriarch of the Scottish United Presbyterian Church, died on the 13th of April, in his eighty-fifth year.

THE Presbyterians of Australia propose to erect a church at Dillon's Bay, on the island of Erromanga, where John Williams was murdered, to give it the name: “The Martyr Memorial Church of Erromanga.”

THE English Established Church is to have a new diocese—that of Liverpool. The endowment fund is now £83,000. It is also said that the first bishop is to be Rev. H. T. Edwards, Dean of Bangor, and the salary £3,200.

THE London Missionary Society has just sent out two young men—Messrs. E. J. Southon and W. Griffith—to its Central African Mission, to repair losses resulting from death and other causes. Robert Moffat addressed them before their departure.

MEETINGS OF PRESBYTERY.

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

BARRIE.—Special meeting in Central Church, Innisfil, Tuesday, 15th April, at 1 p.m.—Ordinary meeting, at Barrie, 27th May, at 11 a.m.

PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.

KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on the first Tuesday in July, at 9.30 a.m.

QUEBEC.—In Richmond, on the third Wednesday in July, at 10 a.m.

HAMILTON.—Next stated meeting in Central Church, Hamilton, on the third Tuesday of May (20th inst.), at 10 o'clock a.m.

LINDSAY.—At Woodville, on Tuesday, 27th May, at 11 a.m.

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

PARIS.—In Knox Church, Woodstock, on Wednesday the 28th of May at 2 p.m.

OUR YOUNG FOLKS.

ONE SATURDAY.

IT was an autumn day,—that one Saturday. The Grammar Room class were going nutting at Crow Roost; that is, eight of them were going—"our set," as they styled themselves—four boys, Dick Hart, Val Duke, Julius Zink, and Kit Pott; and four girls, Clara Hooks, Sarah Ketchum, Mat Snead, and Constance Faber. By these eight Bob Trotter was hired to go as driver, and to take care of the horses and wagon while the eight were taking care of the fun.

"Let's go to Hawley's Grove instead of to Crow Roost," said Dick Hart, as the horse started. "Nuts are plentier at Hawley's."

"Let's go there, then," said the others,—all except Bob. Hawley's was four miles further, and he "hadn't been hired for that," he said.

Then came high words, and a stoppage; but, at length, Dick cried out, rather impatiently, "To Crow Roost, and be done with it, then!"

"All right," assented several voices.

"Crow Roost, Bob, by the lightning express," said Dick, with revived good humour.

"But, as you were so particular," said Sarah to Bob, "we're going to be, too. We aint going to give you any lunch unless you pay for it."

"Not a mouthful," said Clara.

"Not even a crumb," said Constance.

Nobody saw any dismay in Bob's face.

All grew enthusiastic as they approached the woods, and when the wagon stopped they poured over the side in an excited way.

"What shall we do with the lunch-basket?"

"Leave it in the wagon," said Sarah Ketchum.

Clara objected to leaving it. Bob would eat everything up. "Let's take it along."

"Why, no," said Julius.

He was the largest of the boys, and according to the knightly code, he remembered the carrying of the basket would devolve upon him.

"I won't have to climb the trees with it on my back, will I?" said Julius. "I'll tell you," he continued, lowering his tone—Bob had heard all the preceding remarks—"we'll hang our basket on a hickory limb. It will be safe from hogs, and the leaves will hide it from Bob."

This proposition was approved, and the basket was carried off a short distance and slyly swung into a sapling. Then the eight went scurrying through the woods, leaving Bob with the horses. Wherever they saw a lemon-tinted tree-top against the sky, or crowded into one of those fine autumn bouquets a clump of trees can make, there rushed a squad of boys, each with his basket, followed by a squad of girls, each with her basket.

But in a very short time the girls were tired and the boys hungry. All agreed to go back to the lunch. So back they hurried, the nuts rolling about over the bottoms of the bas-

kets. Julius had the most nuts: he had eleven. Mat had the smallest number; she had one.

Val Duke was leading the party. He made an electrifying announcement:

"A cow's in the basket!"

"Gee-whiz!" said Dick, rushing at the cow.

"Thunder!" said Julius, and he gathered a handful of dried leaves and hurled them at the beast. Kit said, "Ruinination!" and threw his cap.

"Lunch is gone, every smitch of it!" said Kit.

"Hope it 'll kill her dead!" said Sarah Ketchum.

"We'd better have left it in the wagon. Bob couldn't have eaten it all," said Clara.

"But what are we going to do?" said Constance.

"We might buy something if anybody lived about here."

"There isn't any money."

"Dick might give his note, with the rest of us as indorsers," said Julius.

"We might play tramps and beg something."

"But nobody lives around here."

"What shall we do?" said one and another.

"Milk the cow," said Mat.

Boys and girls clapped their hands with enthusiasm, and cried "Splendid!" "Capital!" etc.

"I'll milk her," said Dick. "Hand me that cup. I'm obliged to the cow for not eating it."

The cow happened to be a gentle animal, so she did not run away at Dick's approach, yet she seemed determined that he should not get into milking position. She kept her broad, white-starred face toward him, and her large, liquid eyes on his, turning, turning, as he tried over and over to approach her flanks, while the others stood watching in mute expectancy.

"Give her some feed," said Mat.

"Feed! I shouldn't think she could bear the sight of anything more after all that lunch," said Dick. "Resides, there isn't any feed about here."

Somebody suggested that Bob Trotter had brought some hay and corn for his horses.

Dick proposed that Julius should go for some.

Julius proposed that Dick should go.

Valentine offered to bring it, and brought it—some corn in a basket.

"Suke! Suke, Bossy! Suke, Bossy! Suke!" Dick yelled, as though the cow had been two hundred feet off instead of ten. He held out the basket. She came foward, sniffed at the corn, threw up her lip and took a bite. Dick set the basket under her nose and hastened to put himself in milking position. But that was the end of it. He could not milk a drop.

"I can't get the hang of the thing," he said.

"Let me try," said Kit.

Dick gave way, and Kit pulled and squeezed and tugged and twisted, while the others shouted with laughter.

"I believe she's gone dry," said Kit, very red in the face. At this the laughers laughed anew.

"Some of you who are so good at laughing had better try," said Kit, setting the cup on a stump.

Just then, Bob Trotter came upon the scene, and, after some parley, was persuaded to milk the cow. He spoke some kind words close to her broad ear, and gently stroked her back and flanks. Then he set to work in the proper way, forcing the milk in streams into the cup, the boys watching with admiration Bob's ease and expertness, Dick wondering why he couldn't do what seemed so easy. In a few seconds the cup was filled.

"Now, what are you going to do?" said Bob. "This wont be a taste around."

"You might milk into our hats," said Julius.

"I've got a thimble in my pocket," said Sarah.

"Do stop your nonsense," said Constance; "it's a very serious question—a life and death matter. We're a company of Crusoes."

But the boys couldn't stop their nonsense immediately.

Dick remarked that if the cow had not licked out the jelly-bowl and then kicked it to pieces it might have been utilized.

Then some one remembered a tin water-pail at the wagon. This was brought, and Bob soon had it two-thirds filled with milk. Then the question arose as to how they were all to be served with just that quart-cup and two spoons. They were to take turns, two eating at a time.

When the lunch was eaten, Mat said she didn't think they ought to have milked the cow. The folks would be so disappointed when they came to milk her at night. Maybe a lot of poor children were depending on the milking for their supper. Val, too, showed that his conscience was disturbed.

"You needn't worry," said Dick. "They'll get this milk back from the lunch she stole."

"But they couldn't help her stealing."

"And I couldn't help milking her," said Dick.

At this there was a burst of laughter. Then Mat wrote on a scrap of paper: "This cow has been milked to save some boys and girls from starvation. The owner can get pay for the milk by calling at Mr. Snead's, Poplar street, Budville."

"Who'll tie it on her tail?" asked Mat.

"I will," said Val, promptly, glad to ease his conscience. And this he did with a piece of blue ribbon from Mat Snead's hat.—*St. Nicholas.*

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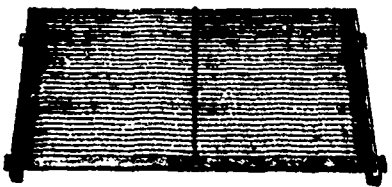
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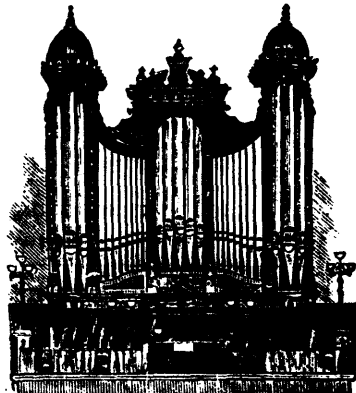
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