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# THE CANADIAN PRESBYTERIAN

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## CONTENTS.

	Page
NOTES OF THE WEEK.....	337
PASTOR AND PEOPLE.....	338
OUR CONTRIBUTORS—	
A Missionary Tour Round the World—Our College Funds.....	339
The Regulations of the Aged and Infirm Ministers' Fund	
—"The Coming man and the Church"—Home-Bred	
Ministers.....	340
Calls, etc., etc.—The Late State Ball—The Paraphrases.....	341
BOOKS AND MAGAZINES.....	342
SCIENTIFIC AND USEFUL.....	343
ADVERTISEMENTS.....	343
EDITORIALS—	
Church Funds: Where the Blame Lies—Hospitals and Refuges.....	344
The Dancing Question.....	345
CHOICE LITERATURE.....	346
MINISTERS AND CHURCHES.....	348
SABBATH SCHOOL TEACHER.....	349
OUR YOUNG FOLKS.....	350
ADVERTISEMENTS.....	351, 352

## NOTES OF THE WEEK.

PROCEEDINGS of London Presbytery received too late for this issue.

It looked like a war between Britain and Burmah, a few days ago; but the clouds have passed away.

THE Rev. Prof. McLaren has been nominated by the Presbytery of Saugeen as Moderator of next General Assembly.

MR. TILLEY has made his budget speech. The total estimates for the financial year of 1879-1880 reach to \$39,616,139. The estimates for the present year, 1878-1879, were \$39,963,404.

COLENSO is out again, or coming out. He has another volume completing the work he began long ago on the Pentateuch. Let us all be ready for a sensation. After this, what?

THE Presbyteries of Guelph, Bruce and Paris have unanimously nominated the Rev. Dr. Cochrane, of Brantford, for the Moderatorship of the General Assembly, which meets in Ottawa in June next.

THE College of Physicians and Surgeons in Philadelphia, after a careful examination, certify that in the city of Philadelphia alone, at least 700 deaths were traced to intemperance in a single year.

M. EUGENE REVEILLAUD, the distinguished French journalist, whose remarkable conversion from Romanism has excited so much interest, expresses the opinion that France will become Protestant within forty years.

WE observe that the Rev. Dr. Reid has been nominated as Moderator of the General Assembly by nearly all the Presbyteries in the Maritime Provinces, including the large and influential Presbyteries of Halifax, N.S., and St. John, N.B.

THE closing exercises of the Montreal Presbyterian College take place in Erskine Church, on Wednesday next, the 2nd April, at eight o'clock in the evening, when the medals, prizes, etc., will be presented, the valedictory delivered, and other addresses given.

BISMARCK does not seem to get on very well with the German Reichstag. It looks as if a dissolution was not afar off, and then there will be exciting times. But it is not likely that the Chancellor will gain any-

thing, for the liberal sentiment is growing in the country.

DR. JOSEPH T. DURYEA is going from the Clason Avenue Presbyterian church, Brooklyn, to the Central Congregational church, Boston. Dr. Duryea has for several years occupied a high position as a preacher in New York and Brooklyn, and he will stand in the front rank even in Boston.

If the new French Education Bill becomes law, 848 Jesuit teachers and 1,089 teachers belonging to other Romanist orders will be deprived of the right to teach. The bill is, however, not only denounced by the Ultramontanes, but opposed by a section of the moderate Republican press; and its most sanguine promoters expect to get it passed only with a very bitter struggle.

SESSIONS are requested to have their returns on the "State of Religion" forwarded with as little delay as possible, to the clerks of their respective Presbyteries. Will Presbytery clerks kindly have this matter attended to, as the time specified by the committee is far past? Blank schedules may be had on application.  
T. DUNCAN, Convener.

Halifax, March 22, 1879.

THE ladies of Illinois have presented to the Legislature their Home Protection petition with 107,000 signatures appended to it. There is a local option law in Illinois. Any locality may by vote prohibit the sale of intoxicants. And the ladies ask that they be permitted to vote when such questions are submitted to the people of any municipality. The Legislature dare not refuse them.

THE wife of one of our ministers writes: "The Sabbath School paper (GOLDEN HOURS, for the young) is giving great satisfaction; the children are quite charmed with it." Specimen copies of the SABBATH SCHOOL PRESBYTERIAN and GOLDEN HOURS will be sent free to any address. Both papers are neatly printed, nicely illustrated, and well adapted for circulation in Canadian Sabbath Schools.

THE General Assembly of the Presbyterian Church in the United States (North) meets at Saratoga Springs next May. The Commissioners are not quartered on private families as formerly, but pay their own expenses, looking to their Presbyteries for reimbursement. The Philadelphia "Presbyterian" laments the change, on the ground, chiefly, that families lose the spiritual advantages of association with the ministers and elders.

THE "Official Messenger," of March 8th, publishes three telegrams from Professor Eichwald, dated Warsaw, Tschoinijar, and Nicolskoie, showing that all apprehensions respecting the plague have disappeared, though much disease prevails. Gen. Loris Melikoff appends a declaration stating that 500 persons died, out of a population of 118,000, between October and February, in the two pestilential districts of Astrachan. This is a smaller mortality than is usual from cholera, diphtheria, small-pox, or typhus. General Melikoff affirms that the epidemic is now mastered.

THE tables published by the Registrar-General show that there are now in England, outside of the Established Church, 163 religious sects. During the

past year no less than nine new sects have been added to their number. Each of these bodies has registered places of worship of its own, for it is only because of licenses issued for them that they become recognizable by the Registrar-General. The new bodies thus added to the already numerous sects are: "Advent Christians," "Believers meeting in the name of the Lord," "Christian Disciples," "Free Evangelical Christians," "Open Baptists," "Protestant Trinitarians," "Reformed Episcopal Church," "Reformed Presbyterians," and "The Order of St. Austin."

THE "Interior" makes a point in the following: "Archbishop Purcell took six millions of money from the poor, and fails to account for it. We do not take this up to say aught that is good or bad about Archbishop Purcell. Only this: Had that enormous and cruel betrayal, to the extent of one thousandth, or one ten-thousandth part of that six millions, been the work of any Presbyterian minister the land would have rung with the sneers and vituperations of the secular press. Those who passed by on the other side from where he lay would have lifted their robes and walked swiftly for fear of the contamination of the odour. Why is it that Archbishop Purcell is handled so gingerly, apologized for so kindly and handsomely? Is it because Rome is a political power and must not be alienated? Is it because an evangelical minister is defenceless? Why does the Archbishop fare so much better than any Protestant minister could hope to?"

ACCORDING to advertisement elsewhere the Synod of Hamilton and London is called to meet in London on Tuesday evening the 8th of April, at half past seven o'clock, in St. Andrew's Church. A sermon will be preached at the opening by the retiring Moderator, the Rev. Robert Hamilton, of Motherwell. Dr. Cochrane asks us to say that certificates, enabling ministers and elders to travel at reduced rates, have been sent to all whose names appear on the last roll of Synod. The elders' certificates have been sent *in blank* to their respective ministers, in order that the proper names may be filled in. If any have been omitted, through changes in the roll during the year or otherwise, they will please correspond at once with the clerk; and should any of the members of Synod prefer to travel over another road, than the one for which certificates have been sent, the certificates required may be had on application to Dr. Cochrane.

THE following sentences are from the prelude to the Rev. Joseph Cook's lecture on "Common Schools, High Schools, and the Poor," delivered in Tremont Temple, Boston, on the 24th ult.: "Sectarian secularism or the Bible in schools, which? Romanism or the Bible in schools, which? These are the four distinct alternatives which lie capsule in the one topic of the Bible in schools. The whole subject is in slatternly confusion until these details are separated from each other and studied analytically. The place of the Bible in schools will be occupied by the power which displaces it. That which displaces and takes the place of the Bible in schools will have an important place. . . . It is an interesting circumstance that Germany, under the lead of infidelity, once drove the Bible from its schools; but has since restored it. The most learned land on the globe, incisively divided between Catholic and Protestant, infidel and believer, scouts the idea that the Bible is to be excluded from the common schools."

## PASTOR AND PEOPLE.

### THE WONDERFUL ONE.

The world dearly loves a hero. So said, and truly, one of England's sages. The soul thrills at the recital of prowess and pays instinctive homage to greatness. Little children hang on the lips of the traveller telling of adventure, and giants and wonders engage their earnest thought. We are all little children in this love for the strange, the grand, the new and glorious.

Deeds of noble daring, lives crowded with illustrious enterprises and successes, the victories and achievements of warriors and conquerors, compel our ardent attention and our hearty admiration.

"Thanks to the human heart by which we live,  
Thanks to its tenderness,"

or, rather, thanks to the ennobling and sublimating influence of Christianity upon the soul, there is nothing that so commands our love, our unstinted, spontaneous admiration as magnanimity—true greatness of soul—unselfish purpose, or noble sacrifice. The sailor who leaps into an angry sea to rescue a drowning woman—the fireman who braves the hissing danger of the flames to save a helpless infant—these are the heroes that enthroned themselves in the heart and receive the tribute of tears.

The chronicles that tell of Him of Nazareth relate a story, simple, majestic and sublime. No one can read at a sitting one of these brief sketches of that strange life, without being struck (eliminating the theological teaching) with the qualities of character and the heroism of service therein portrayed. There is the display of rare self-command, utter self-abnegation, untiring beneficence, constant kindness, wonderful power and wisdom, a gentleness, a tenderness, a glory and majesty like the sun.

If it were possible to conceive the effect on the age of such a Personage, we could better understand the wonder, the criticism, the enthusiasm and the astonishment His deeds excited throughout the land. Think of His obscure origin, His humble home, His high claims, His marvellous works,—think of His spotless character, His cruel trials, His tender ministries, His strange death, is it a matter of wonder that scribe and publican, Roman and Jew, rich and poor, children and rulers, all and alike, were astonished at His mysterious Presence, His words and His deeds?

This is He of whom it had been said. "His name shall be called WONDERFUL." He was indeed the great wonder-worker. No magician ever wrought such unexpected, such strange transformations. From the moment "the conscious water saw its Lord and blushed," till the mysterious ascension on Mount Olivet, His life was a succession of wonders. At His will, the howling tempest hushed its wild shriek, and peace settled on the bosom of stormy Galilee. At His voice, the fierce maniac is subdued, and no longer the victim of another's will, ferocious, naked and intractable, is transmuted into a docile and willing follower of His deliverer. At His command Lazarus, the dead man, steps forth from his tomb. Constant marvels of speech or action elicit new admiration and continued wonder.

But His deeds were not wrought at the will of emperors and sages. His mightiest works were often done to relieve beggars, the poorest and least worthy. Not in palaces whose marble floors might resound with royal applause,—not in kingly state or wealthy luxury did He live and do His wonders. By the way-side, by the sea-side, in crowded street and temple, in quiet woods and walks, for the blind, for the needy, the outcast and the despised, for children and the most helpless, whatever their worldly state, He exerted His strange and beneficent power.

The wonder of His life is not so much in what He did, as in what He was. Surrounded by these who ridiculed and dreaded His power, who sought His ruin, He was yet without stain or imputation. History portrays but one perfect character. There is but one on its impartial record, whom neither malice can defame nor envy depreciate. That one is Jesus of Nazareth.

If, as many teach, and teach falsely, His influence and power on the race are only through His spotless character, His perfect example, the wonder of His life is still more pronounced. For never can be estimated that influence and power. He is unique, and yet the combined forces of the good and great in all ages have

never attained the vast, far-reaching, and tremendous result this one short life has effected.

While it is true, it is not merely the power of His example that makes Him the great Leader and Reformers, still it remains, that His power is projected upon the world, and to-day is felt wherever His name is known.

Surely this Wonderful One, so spotlessly perfect in character, so gloriously magnanimous in deed, is no mere man. His humanity proves His divinity.

The hero perils limb and life. *He gave His* It was His to give—and most freely He gave it. He gave it to secure blessing, even life and more than life, *peace*, for His own. And His own, who were they? Not titled minions of power—not the choice of rank or learning—not those whom the world calls worthy; but sinners of every name and grade, even Jerusalem sinners. This is the greatest wonder of all in the mysterious life of this Wonderful Being; *He died for sinners*. The cross is not only the pivot of the world's history, but it is the focus of universal scrutiny, amazement and adoration. Angels wonder: earth shows mysterious signs 'the heavens are veiled' and all the ages to come will echo with the song of praise for this act, "unto Him that loved."

Well may the Christian heart sing, in the devout adoration of our own Dr. Spence, in one of the best of our hymns.

"Blest Jesus, when Thy cross I view,  
That mystery to the angelic host, —  
I gaze with grief and rapture too,  
And all my soul's in wonder lost"

Central Pr. A. M. S.

### THE BLESSINGS OF THE BIBLE.

One of the great blessings which the Bible takes with it everywhere is—a day once a week when the hard worker can rest and forget that he is a beast of burden, and remember that he is a man. Addison wrote of the Sabbath, that it was "a good institution, because it made poor people wash and dress themselves respectably once a week." The Sabbath was made for man: for man, not as shopkeeper, ploughman, statesman, but as a rational, moral, religious creature. A great authoress in one of our London dailies not long since pointed out the contrast between the Christian and the Moslem in this respect. He attends the mosque on his Sabbath Friday, devout, perhaps, as the Christian, but always in his work-a-day dress—there is no change of attire, no general rest from labour. No; the poor Arab, toiling in his one sordid garment, is never able to say to himself: "I am a man, and not a beast of burden;" but wherever this Book goes, it seems to hush the machineries of every-day life into silence. Man everywhere throws aside the tools and the soiled garments, by means of which he earns his daily bread; he goes forth after his weekly ablution and change, refreshed in soul and body; and often in this hushed silence—like John in the Spirit—on the Lord's Day, he thinks of the white robes of the eternal Sabbath. He remembers that he is more than a mere animal, to be fed and sheltered—more than a mere creature of intellect capable of education. that his highest interests are spiritual, and that the noblest relations which he sustains are to God and eternity.

This Book takes with it, again, a heart ready to sympathize, and a hand ready to help the suffering of every class and in every clime throughout the earth. Look through the "History of Great Sufferings!" Who were the most ready to help them? Were they not the people called Christians? To help people they had never seen—to help with no selfish motive? Was not that over half-a-million sent over to India a grand fact in favour of the religion of this land? And now the reply comes back. I am told that 16,000 have come to Bishop Caldwell in India, ready to lay aside their heathenism—whole villages. Why, all other religious systems are religions of "self-help." But this one exceptional system leavens people everywhere with a religion of "helping others." It introduces them into a new joy. It reveals to us the grand secret that by helping others we enter into the joy of our Lord. The rose is not sweeter for the fragrance with which it perfumes the morning; the well is no brighter for its cup of cold water to the passer-by; but you cannot give a shilling to that poor widow in her desolate home without feeling that your own home is brighter for the Christian act. You cannot send a bunch of flowers from your garden to that poor invalid in the garret without adding a new bloom to every

flower. The very garden smiles upon you with a new beauty, and exhilarates you with a sweeter fragrance. Canon Mozley has, with a master hand, shown that this principle of compassion that converts into a pleasure that which was of incalculable advantage to society—the alleviation of pain and misery—was a discovery of Christianity—a discovery like that of a new scientific principle. The Spartans did not believe in this compassion when they cut off at birth their sickly and maimed children, but they did believe in "the survival of the fittest." Hindooism, when it places the old and the infirm on the banks of the Ganges, to be carried away by the next rising of the waters, does not believe in this joy of Christian compassion, but in "the survival of the fittest." The religion of this Book, however, brings God down to the side of men, not as an everlasting condemner, but as a present help in time of trouble—brings down a divine Consoler, who was crowned to be the King of suffering humanity, not when He was crowned above with the royal diadem of heaven, but when He was crowned with thorns here below. It was that lifting up under a crown of thorns to the cross, that marked him forever as the Man of Sorrow—that draws all men to Him. It is He of whom we learnt when children the shortest and sweetest verse in the whole Bible—"Jesus wept." That attracts us to Him under our burdens, trials, and sorrows. You say that it is unmanly to weep. I answer: "Jesus wept." You say that our God is a hard, unsympathetic Being. I answer: "Jesus wept." And it is this Jesus, with a loving heart in His bosom, and tears in His eyes, that draws human hearts to Him for sympathy, and sends them forth full of help and compassion to heal the woes of humanity.—E. Herber Evans, in "Boston Christian."

### CREDULITY.

The most credulous people we know of are infidels. They condemn a Bible which they have never examined, a religion which they have never tried, and principles which they have never put in practice, on the basis of assertions which they have never verified, and sciences which they have never investigated. They talk of geology which they have never studied, of history which they have never explored, and of heathen books which they cannot read, and they are slightly inclined to regard others as ignorant and idiotic, who are in no sense their inferiors, and in many respects may be more than their equals, who speak that they do know, and testify that which they have proved to be true.

The spirit of conceit and reason is not favourable to research, investigation, or candid judgment. Infidels are not fools, though some of them give people occasion to suppose that they are. Nor are Christians idiots, though some of their acts and words are far from wise. The apostle James says: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." James iii. 13. If the Christian claims this wisdom, it is his duty to show it; if the infidel believes that he is the wise man, let him also prove it by his patience, candour, meekness, and honesty of speech and act.

Whatever infirmities and errors men may have, they are entitled to fair and considerate treatment at each other's hands; and as a rule, we believe true Christians are willing to thus treat men. Nothing is gained on either side by insult, scoffing or abuse. The matters in question are too grave to be thus disposed of; and honest, candid investigation will do much more towards leading men to the knowledge of the truth, than mere assertion, denunciation, and vituperation. He who speaks before he thinks, and thinks before he studies, may be confident, but he is not considerate; he may be intelligent, but he cannot deny that he is credulous. We have never yet met the skeptic who had a fair acquaintance with the Bible, or who could give a fair account of the reasons which an intelligent and well-instructed Christian has for receiving it as a divine revelation. We have met those who, when led to examine the evidences of the truth of Christianity, have renounced their infidelity and become followers of the Son of God.—Boston Christian.

Let your word be your bond. Good credit is a fortune to begin with.

Be temperate. Liquor has made more paupers than all other vices combined.

## OUR CONTRIBUTORS.

## A MISSIONARY TOUR ROUND THE WORLD.

The Rev. W. Fleming Stevenson, Convener of the Foreign Mission of the Irish Presbyterian Church, has given the thoughts and feelings awakened by his recent mission tour round the world to the Assembly of the Irish Church; and the address has been republished, in pamphlet form, for general circulation. We have before us the pamphlet, published in New York, at the Mission House, 23 Centre street, and any minister who wishes to give his people a bird's eye view of the present state of the world with regard to the missionary enterprises, and of the efforts which the Presbyterian Church generally is putting forth in the great field of the world, cannot do better than get a few copies to read to his congregation and circulate among them.

The first impression which Mr. Stevenson received from his observations was that of the vastness of the enterprise of missions in the East. The enormous areas of territory,—the crowded masses of population, whose statistics it is hardly possible for the imagination to grasp—impressed him profoundly. Peking, he tells us, seems to be near the northern frontier of China, yet the laden carts despatched thither from Peking consumed more than three months on the journey. Central India alone, in which our Canadian Church has planted its mission, "is as large as Great Britain and France and Spain. There is a missionary," he says, "who is said to have preached during ten years in two thousand towns where he could discover no trace of the Gospel having been preached before, and all these towns, some of them with a population as large as that of one of our cities, were in one district of India. There are four Indian rivers that, if they ran in a continuous line, would cover twice the distance between Liverpool and New York, while the total area of their basins is nearly 1,300,000 square miles; and in China, the mighty Yang-tz, which at many points is twenty miles broad after the rainy season, is navigated by merchant junks, and partly by steamers for eighteen hundred miles inland from its mouth. It would be easy to multiply such illustrations. They were continually recurring to us, and by degrees (but only by degrees) we began to understand the vast area which the mission lines must cover."

The ancient and complex civilizations and high culture which Mr. Stevenson met with everywhere in these Eastern regions was another cause of surprise, and even of awe. "Few impressions," he says, "of a marvellously distant past can be so striking as that produced by the pyramids of Egypt, for they seem from their stony and immovable heights to look down upon all the centuries of history; and yet as that impression seized on us, as it must have seized on every traveller, we were reminded that it was the steel of India that chiselled the stones of the pyramids. . . The civilization, the literature and art and science of India and China have been continued in the longest unbroken line of which we have any record, and the mind of India and China is probably as vigorous and within its limits as keenly active as that of any European people." And with this ancient civilization are entwined some of the most deeply rooted and venerable religious systems of the world. "By the time of the Judges, the primitive worship of the Hindoo Aryans was already so old that it had decayed into Vedantism. Even caste dates back to five hundred years before Christ. . . For millenniums these religions have been moulding and guiding the thoughts and professing to satisfy the aspirations not of savages but of intelligent nations. Their ritual has been associated with all the joys and sorrows of life, with its hopes and sins, and also with the smallest acts of every day. They have penetrated with deep and fibrous roots into the character of the race. They have been the chief element of unity and cohesion in the national life. They have been guarded with the most jealous reverence. And they have stood—at least in India—the severest shocks of persecution and the strain of great schisms that have sprung up within their own borders."

Such thoughts could not but deepen the sense of the difficulty of the work which the Church has set before her in her attempts to grapple with such systems. But, says Mr. Stevenson:

"Just as deep was the impression left of the vast and ben-

eficent forces that are at the disposal of the Church of Christ. Everywhere we met the missionary and heard of others far beyond. They were often isolated. They were holding Christian outposts at an enormous disadvantage and against enormous odds. But it seemed as if, wherever we might go, we would find these thin and broken but undaunted lines of Christian chivalry. I could relate many incidents that would bear out this conviction of the energy, and adventure, and ubiquitousness of the Church and the glorious possibilities that are before her, but I am anxious to answer at once a question that demands an answer:—What impression have we of the change which these forces have already effected?"

Hearing in mind the very recent origin of steady missionary operations in these lands—dating back only to the beginning of this century—and the many difficulties and drawbacks besetting their initial stage, and also the fact that, even now, notwithstanding their expansion, the missions have not at their disposal the hundredth part of the working help always at the service of the Church at home, Mr. Stevenson unhesitatingly declares that the work already accomplished surpasses his expectations. He says:

"There are already (exclusive of any fruit of the Romish Missions), about four hundred thousand persons connected with the Christian Church in India, China, and Japan, connected with it by more or less regular habits of public worship. There are, besides, about two hundred thousand children receiving a Christian education. . . . In a well-known and very bigoted town of Western India, with about thirty thousand of a population, I was assured that through street-preaching alone the great majority of the people are familiar with the leading facts in the life of Christ. Even while we were on our journey we found accessions of large bodies of persons to Christianity that had their origin in a chance sermon read or in the reading of a Christian book. Besides the professed Christians, who number four hundred thousand, it might be safe to estimate that there are at least a million more, or a million and a half in all, who more or less, directly come under the influence of the mission. Ten years now may mean the gathering into the fold of ten or twenty times as many as the same period would have yielded a quarter of a century ago. The total increase of this, last year, alone in India, is probably equal to the total increase returned by the Allahabad Conference for the ten years ending 1871."

For the details in which Mr. Stevenson powerfully brings home to our imagination the great and blessed work now being done by our noble Christian force in the East, our readers must be referred to the pages of the Address itself. But while he holds the progress of missionary enterprises to be in itself a noble work, he points out that, placed beside the numbers of the huge populations which surround it, the results seem small indeed. "There is only a slight fringe of stations along the shores and up a few of the rivers of China and Japan, and a closer fringe along the endless miles of Indian coast, and along a few of its interior roads. There are areas in India larger than France without a native Christian; and if we take all the Christians away it would not make one-sixth the difference caused by the losses of the single famine of last year." But then missions are not, he tells us, to be judged by their direct results alone, since every missionary sets in motion currents of influence which he cannot trace. In China, in Japan, and most of all in India, the indirect influence of missions has done much to revolutionize the whole tone of thought and social life. Prejudices and bigotry are modified, the old superstitions are loosened in their hold, and Christianity is at least respected by numbers of men of intelligence and culture, who have no thought of becoming Christians themselves.

But to increase the direct results of missions and to accelerate the progress of the work of evangelization, the Church must redouble her efforts and increase her force, Mr. Stevenson says:

"If this noble mission to the heathen is to be worthily carried on, it will only be when the roots of our sympathy sink down into principle, into faith and love. Let there be no gift withdrawn, no look or prayer withheld from the great mission at our doors and the other missions God has given us beyond. But what I must say to-night is this, that I have carried away a sad impression, an impression of a multiplied and weary sadness that the mission is undermanned. It is a melancholy story, a story of painful and disheartening details. Brave and loving men seize their opportunities, and a good work is done; then one of them falls a victim to overwork, the place is left vacant, but those that are left appeal for help and try to stretch their thin ranks until they meet again. The work spreads, for God blesses it, and there is more need to draw upon the sympathy and Christ-like love of those at home. They appeal for help again, and, meanwhile, out of their own substance, (never abundant) they supply what is wanted. After long and anxious waiting the news comes that no help can be sent at present, that the funds will not allow it, that men are wanted elsewhere. And then the missionaries that are left, denying themselves to the utmost, toiling in illness as others might toil in health, seeing the opportunities reach out on every side and obliged to pass them by with a drooping spirit, and scarcely able to resist the benumbing sense of desertion that creeps over them, still look wistfully toward the

old Church at home. My brethren, if you saw that once, (and I have seen it many times till I was weary at heart) you would do your best not to let it be again. I have known of three new stations that were formed during the furlough of a missionary, and when he came back to be met by this great joy, his first exclamation was, 'Where shall I find the money to support them?' It was a bitter cry; it must have taken many a disappreciated to have wrung it from a man's heart, but it is a cry that enters the ear of the Lord of the harvest while we sit at home at ease. Now, our own missions are undermanned; and I suppose we would at present be afraid to send men, if even they were ready, because we may say, 'Where shall I find the money to support them?' A post or two in a province and a man or two at a post; that is not the way for the Church of Christ to wage this gigantic but holy war."

Much must be left unquoted that it would be a pleasure to quote from this magnificent address; but we cannot refrain from giving the concluding paragraphs almost entire which will be the more interesting to our readers for the passing and most encouraging reference to our own Canadian missions.

"A Legend runs, that, at the close of this century, the Ganges is to lose its sacred character, which will be transferred to a river farther west, and, as the time comes nearer, faith in the legend gathers strength. I see that western river to which, in some dim day, the legend may be pointing, the river of the City of God, the streams of which have already made glad the hearts of Christians through these nineteen centuries, the river of God's grace that flows from the cross of Christ, and to which the millions of India will yet set out on pilgrimage that they may find the same joy? Is it not westward that India must look? And what response shall we make? It was delightful to find our fellow Presbyterians at almost every point we visited along the lines of the noble army of missionaries; in Tokio and Yokohama; reaching in China to the Ansoo in the north, and southward to Formosa and the region about Canton; to open their first mission church in Peking; to witness the baptism of the seven-hundredth convert of their mission at Swatow; and to be welcomed by them in Hong Kong, and Singapore, and Ceylon; to notice that the structures of their churches are prominent landmarks in the chief cities of India; to stay with them at Aree (and in that district where there are thousands of native Christians, the missionaries are all members of one honoured family); to travel with them through Gujerat and Kattiswar, to rejoice with them in Rajpootana; to meet the young converts in whom the Canadian mission has found its first and brilliant success at Indore; to find them firmly settled in the centre of India at Allahabad and to see their stations as far up as Lahore; to hear of them farther still at Sealkote and Chumba, and when taken to the highest point of the spurs of the Himalaya at Landour, to be told that it was the sanitarium of a Presbyterian mission. It was delightful; but does it not mean that we, here, cannot lag behind?"

"Appeal after appeal was put in my hands as we passed from mission to mission. I feel their burden as I speak from that land of promise which we hold in Maitchooria, from all China, and from all India, I hear the voices of those who entreated me to plead with you that you would send them messengers of Christ. There are those who were of us who have died in Christ since our last meeting, and some of whom have been linked with this mission since almost it began; and across the grave, and from the empty space that they have left beside us, I can fancy that there comes the same appeal. There is no motive we can have so noble as that love to men that draws us into sympathy with the infinite love of our blessed Lord; and yet, if you but knew the slender links that bind the people of India to our rule, the possibilities of discontent, and in a large class the certainty of disaffection, if you could see the broad and I fear not narrowing gulf that divides the European from the native, if you could feel at how many points the influence and the example of the missionary are a healing and softening force, and that without a force like this, culture may only intensify dislike, and the righteousness of a powerful government may not avert revolt, you would recognize in Christian missions the power that will keep India great. Let us not delay; but let us rise above the old measure of our faith, and like those who have been smitten by a new love, send out the flower of our men, and gifts that have the stamp of sacrifice upon them, into the great struggle."

"It is not more than two months since I watched the sun rise over the Himalayas, and, as the light gathered the boundless plains of India grew visible, stretching for a hundred miles to the south, dim and still among the shadows; but when the sun rose and smote the plains, the shadows fled away, and all the sounds of life stole up into the air; and I longed as you would have longed, for that day when Christ will rise in all His glory over the whole land, when the shadows of its night and the sleep of death will give place to the shining of the Sun of Righteousness and all the waking of a spiritual life; and then I turned to see the mountain wall, height upon height of mighty mountain ranges, and behind the endless peaks of snow, shining like some bright pathway out of this world into another, and I felt in the clear glory of that sun, as if the great ingathering of the heathen peoples was already come, and that I saw

'Ten thousand times ten thousand,  
In sparkling raiment bright;  
The armies of the ransomed saints  
Throng up the steeps of light.  
'Tis finished—all is finished!  
Their fights with death and sin:  
Fling open wide the golden gates  
And let the victors in.'

## OUR COLLEGE FUNDS.

MR. EDITOR,—I beg to inform your correspondent, "A.G.O.K.," that I have as good authority for speak-

ing in the name of the alumni of Knox College as he has, for I too am one of them, loyal and true to the interest of our *alma mater*, taxing my pocket as well as employing my pen in her behalf. He can therefore feel assured of my sincerity he never widely he may differ with me in opinion. When in my first letter I spoke of "dulness" and "spiritless delivery" as the cause of the failure of a large percentage of those who do fail in the ministry, I was referring not to Knox College students exclusively, but to that whole class wherever trained. I frankly admit that the dullest and poorest preachers I have ever listened to were men trained on the other side of the Atlantic, but some of the best I have ever heard were trained there also. That Knox College has a good record, no man in his senses will deny; but to hold that improvement is not to be thought of, is simply absurd. And as regards finances, does your correspondent know that the current revenue of the College was a few years ago in arrears to the amount of thirteen thousand dollars? Last year another thousand dollars of arrears accumulated, making a total of \$14,477.85, as the report of the Board to the Assembly shows. The special effort of the Assembly's Committee has accomplished something to remove this debt, but how much I do not as yet know. A little enthusiasm in behalf of the institution is all that is needed, and to awaken such enthusiasm we must adopt rational measures. We must comply with the conditions of evoking enthusiasm. See what a succession of well managed public meetings has done for Queen's College. Let us lay the conditions for something similar in behalf of Knox College. The current expenses, I firmly believe, might be largely increased, and yet far more easily secured than at present. CLERICUS.

#### THE REGULATIONS OF THE AGED AND INFIRM MINISTERS' FUND.

At the last meeting of the General Assembly there was read an overture from the Synod of the Maritime Provinces craving the Assembly to change the third regulation relating to the Aged and Infirm Ministers' Fund so that every minister allowed by the Assembly to retire shall receive an annuity of \$200.

The third regulation is as follows: "When the minister is allowed by the Assembly to retire after ten years' service he shall receive \$100 a year, and \$10 a year for each additional year up to forty years' service, if the state of the funds permits."

It was agreed that the overture be referred to the committee on the Funds for Aged and Infirm Ministers, to be reported on by them at the next General Assembly.

The overture no doubt will receive careful consideration from the committees to which it has been referred. It seems to me that there are various reasons for making the change asked for. Some of these reasons it may not perhaps be out of place to mention.

1. The church is bound to support those who give themselves up to its service, not only whilst they are able to work but when they become disabled. Under the Old Testament the infirm Levites were to be supported as well as the active Levites. According to the New Testament those who preach the Gospel are to live on it. At present we give a disabled minister who has laboured in our church ten years \$100 a year to live upon. Is this a sufficient sum? Can any minister, married or single, live upon it? It is neither justice nor mercy to give a disabled minister only \$100 a year.

2. The disproportion between what we give young disabled ministers and old disabled ministers is entirely too large. A man who has laboured ten years gets \$100, whilst a man who has laboured forty years gets \$400. The object of this fund it must be remembered is not to reward men for their services, but to support those who are laid aside from active service. A man who is able to work should get nothing out of it. If it takes \$400 a year to support an aged minister how is a young minister to live on \$100 a year?

3. A young disabled minister as a general rule is worse off than an old disabled minister. A minister who has laboured only ten years can have no money laid by. It takes a large sum to buy books and fit one out for his work. A young disabled minister will in all probability have a wife and two or three small children to support. An old minister is likely to have a house of his own and may perhaps have a few hundred dollars in the bank. He may also have sons

who will be able to support him. And he is not likely to have helpless children to provide for.

4. It would be a great encouragement to young men to study for the ministry to know that, if their health should fail before they had served the Church very long as ministers, they would not be cast off but be properly cared for. Now a young man could live some way on \$200 a year; it would however be impossible for him to live on \$100 a year.

5. Our Church could without difficulty give every disabled minister a retiring allowance of \$200 a year. Let all our ministers take a proper interest in the Aged and Infirm Ministers' Fund, let them explain to their people the nature of the fund and show them the necessity and duty of supporting it, and let them take up a collection every year for it, and we will, I have no doubt, get all the money that will be absolutely needed. It is the law of God that His ministers should be properly supported, and He will if His messengers do their duty in explaining this law, in line the hearts of His people to see it carried out.

6. It would be in the interest of all our ministers that the change asked for by the Synod of the Maritime Provinces should be made. According to the present rule a minister who becomes disabled, after labouring twenty years in the service of the Church, receives a retiring allowance of \$100 for the first ten years' service, and \$100 for the second ten years' service "if the state of the Fund permits." He will thus, should the Fund be in a flourishing condition, receive \$200 a year. He is sure, however, of only \$100. The state of the fund may not permit that he should get the other \$100. Should all our ministers, young and old, be sure that in case their health broke down they would receive an annuity of \$200, they would take a deeper interest in the Fund than they do take, and as a consequence, more money would come in to the Fund. Thus even the oldest minister upon the Fund would be better off. They would have more reason to expect a good annuity than they have now.

Let me now say a few words as to the mode in which I think the change asked for could be effected. I am not arguing in favour of giving those who have laboured a long time in our Church and those who have laboured only a few years exactly the same; what I want is that all our ministers who become utterly disabled should receive at least \$200 a year, but I must enter into details. My plan then would be as follows:—(1.) I would have the case of a minister permitted to retire after less than ten years' service made the subject of special consideration. I would thus leave the second part of the third regulation as it stands. (2.) I would give every minister permitted to retire after labouring between ten and twenty years in the Church \$200. To the minister who had laboured ten years and to the minister who laboured twenty years I would give the same amount. (3.) To every minister permitted to retire after labouring in the Church more than twenty years I would give first of all as a certainty \$200 a year, and then \$10 a year for every year that he had served the Church over twenty years, up to forty years' service, should the state of the Fund permit. Thus a minister who had laboured in our Church forty years would be sure of \$200 a year, and something more, and might perhaps get \$400 a year.

A. MCL. SINCLAIR.

#### "THE COMING MAN AND THE CHURCH"

MR. EDITOR,—In glancing over the contents of the last number of the CANADA PRESBYTERIAN I was struck with some of the views enunciated in your editorial headed "The Coming Man and the Church," and I acknowledge that, as an old-fashioned Presbyterian, I read the article with very considerable alarm. It has been the glory of the Presbyterian Church that the great doctrines of the Gospel have been conserved and set forth with fidelity, and it has been always my belief that in our pulpits these doctrines have been clearly set forth. Of course there may be differences of style and manner and degrees of clearness and fullness with which the doctrines of grace are set forth by different ministers; but I have been under the impression that in substance the Gospel as set forth in the Word of God, and especially in the epistles of the Apostle Paul, has been and is proclaimed in our pulpits. Now you are of opinion that not only the manner, but the *matter* also of much of our religious teaching militates against its general acceptance. You think that the Gospel is made unnecessarily nauseous

to men; that "the Gospel is not in itself unwelcome." And you go on to say "let Christ be portrayed to men in suitable colours, let Him be made to appear to them as He is, and they will not turn away from Him." I presume a good many of your readers will be reminded by these words of a story which is told of the two eminent Edinburgh ministers who were colleagues viz., Principal Robertson and Dr. Erskine. It is needless to say that Dr. Robertson was a minister of the Moderate type and Dr. Erskine of the Evangelical. The story is that Dr. Robertson had one forenoon preached a sermon on the beauty and excellence of virtue, in the course of which he declared that if virtue should appear in all her beauty personified on earth, all men could recognize her, and would fall down and do her homage. Dr. Erskine in the afternoon adverted to this statement and said: "We have been told that if virtue were to appear on earth, all men would fall down and do her homage. But, my friends, virtue did appear personified, virtue so immaculate that even an enemy could find no fault, but instead of all men falling down to do homage the cry was raised 'Away with Him, away with Him, Crucify Him, crucify Him!'"

Nearly nineteen centuries ago the world saw not a mere representation of Christ in suitable colours, but Christ Himself in all His Divine grace and beauty, going about doing good, speaking as never man spake, and they did turn away from Him. "He came unto His own and His own received Him not." Is human nature changed? Is the opposition of the carnal heart to God and to His truth taken away? Has the cross ceased to be to the natural man foolishness? No doubt Divine grace is all powerful, and is still able to make men willing and obedient. But the recommendation to try to make the Gospel more palatable by altering the *matter* of our Presbyterian preaching is, in my humble opinion, unwise and dangerous. Ministers should seek, no doubt, to speak the truth in love, and to set forth God's goodness as well as His holiness and justice. The Church should indeed go to the people, but not with a diluted Gospel, not for the purpose of prophesying smooth things. It should go with the Gospel in its fulness, declaring the whole counsel of God, seeking to win men by a declaration of the Love of God and to persuade them also by the terrors of the Lord. The old Gospel, old but still fresh and new, not yet antiquated, will still prove by the Divine blessing, "the power of God and the wisdom of God unto salvation." Another Gospel is not needed. SENEX.

#### HOME-BRED MINISTERS.

MR. EDITOR, After the downsetting which your correspondent "L" gave to the editor of the "Record" in your last issue, it would, perhaps, be cruel to pile the agony higher on the devoted head of that gentleman. Yet there are points raised in the dashing sentences in the *March* number of the "Record" worthy of greater attention than has been bestowed upon them by either "L" or the redoubtable editor, who is at least, entitled to the credit of being very outspoken. But it must be confessed that, though he is accustomed to call a spade a spade, and we generally see what he is driving at, the article in question is somewhat mixed. Readers of one set of proclivities will likely take one meaning out of it, while others differently disposed, will find in it the very opposite sense. Your correspondent "L" it seems to me, is quite justified in the view he has taken of it.

The editor of the "Record" propounds a series of queries bearing on the subject of his article. I will refer to only the *first* and *third*.

1st. Have we the talent in the country equal to the requirements of the Church? I am sure that the talent of the country ought to be as adequate for the requirements of the Church, as for those of agriculture, law, medicine, commerce or legislation, in respect of which, it will be conceded, there is no failure. Nor has native talent failed in the pulpit. I am prepared to match, for instance, not to speak of others, the principals of our five colleges, Cook, Caven, MacVicar, Grant and Macknight against any five principals that Scotland can show, even though Caird, Tulloch and Rainey be thrown into the scale. The men I have named are indeed not all of native growth, but it is in Canada they have acquired their intellectual stature, which shows at least that their environments in this country have not hindered them from going to greatness. Then we too have contributed our quota to

foreign pulpits. Drs. Ormiston, Inglis, Gibson and Patton to the United States; Dr. Donald Fraser, one of its foremost orators, to the British metropolis. Besides a large number of young men, Grant, Thornton, Cate, Black, Cameron, Campbell and others, who are giving a good account of themselves in Scotland.

Whenever Canadian students have entered the lists in the British Universities— notably those of Scotland—they have demonstrated most effectually that the race they belong to has lost nothing in capacity by having been transplanted into the New World. These facts ought to satisfy the editor of the "Record" as answer to his first query.

"3rd. Is there or is there not a prejudice, more or less, against our own young men?" I do not know that there is "a prejudice against our own young men," so much as a foolish and unwarranted prepossession in favour of foreigners. It is but the old proverb verified "far off birds wear pretty feathers" or still more emphatically, that cited by our Saviour, "A prophet is not without honour, save in his own country." Many become prophets with us that would be counted no seers in their native land. And probably, if our ablest men went abroad to even a greater extent than we have seen, they would also get covered with honours among people to whom they came as strangers.

These things being so, the editor of the "Record" ought himself to be able in some measure to supply the "remedy." Let him with the firmness of intelligent conviction tell congregations that they are both doing harm to the Church, and running very great risks for themselves, in yielding to a mania for importations. It is not likely that the *creme de la creme* of the British pulpit can be induced, at least since the abolition of patronage in the Church of Scotland, to come to Canada, even though tempted by "the golden sceptre" of St. Paul's church, Montreal, or that of Knox, Toronto. There is a great risk that congregations may be taken in by showy adventurers. And what must be the consequence to the influence and prestige of our leading congregations? For one thing, the "importations" find themselves in an embarrassing situation. Coming to this country possessed of the notion, born naturally enough of the circumstance of their being called to our prominent pulpits, that they are head and shoulders above the men already in Canada, their position is no enviable one when they discover themselves face to face with men every way their peers, who have besides the unspeakable advantage of a thorough acquaintance with the state, tone and temper of our church and country. And this disadvantage to which the stranger is put, is one which must increase every year, as the church in Canada gets older and acquires a character and status of its own.

I have not adverted to the other queries of the editor of the "Record." The one which refers to our educational appliances will soon furnish its own answer; the well trained, well educated minister, whether home-bred or of foreign growth, will have permanent success as a Presbyterian minister. No other can. There must be less haste; a University course must sooner or later be demanded. And after men are settled, they must be subjected to a lower pressure of work. One of the disadvantages, in comparison with the men whose probation was spent in Scotland, under which our young preachers labour, is that they are at the very outset of their ministry placed in the treadmill, and never get a chance to develop their full strength. Few of our preachers "dress well"—not in the sense "L" attaches to that term—but in their intellectual productions. They do not get time to elaborate a few able and attractive discourses with which to go abroad, or for special occasions, although their average discourses may be good. A NATIVE.

March 14th, 1879.

#### CALLS, ETC., ETC.

MR EDITOR,—In the recorded proceedings of a comparatively recent meeting of the Toronto Presbytery, it appears that two calls were laid before it from two congregations and that, while the conduct of both Moderators in the matter was approved, yet neither of the calls was sustained although both were unanimous. In one case the call being carried by only a small majority was not sustained "in consequence of the minority not inclining to sign the call," and the other because in the Presbytery the commissioners stated "that in consequence of the small number of names attached to the call, they did not feel

warranted in asking the Presbytery to sustain it." In both cases the Presbytery showed great respect for itself, as well as a commendable regard for the interests of the respective congregations.

Such proceedings stand out in striking contrast with the course pursued last autumn by one of our more western Presbyteries. It appears that there, a congregation having become vacant, one of its members, having a clerical friend across the border anxious to leave the land of liberty for a home in our Dominion, busied himself as best he could, first to get a hearing for his friend in the congregation and then not less assiduously to get a call for him. The one was easily gotten, and the other after one hearing followed in due course. As a result in the one station, while the call was formally declared to be unanimous, it proved to be very far from being the *one mind* of the whole congregation, inasmuch as after the call had been with them for signature for three successive Sabbaths, it was found when laid before the Presbytery that not one half of the members had signed it, and not even all the elders. In the other station three candidates were nominated and as a result, two of them got each eighteen votes of the one called, and after this call had gone through a similar ordeal to the other, it was found that not nearly one half of the members had signed it and, as reported, not one of the elders. The united call, then, according to the record of Presbytery, when laid before it, contained only 109 names out of a membership of 225. Under such circumstances the Presbytery, after due deliberation, decided not to sustain the call, but determined instead to send back the call to the people for more signatures, with such an authoritative injunction, in which the exercise of all due diligence was implied if not expressed, and after the call papers had been with the respective congregations other four Sabbaths, and after due pressure, seasoned as served the purpose with a spice of intimidation, not always unmixed with misrepresentation, the call in the one station was then found to be signed by about two-thirds and in the other by less than one half of the members. The united call with the additional names thus gotten was again laid before the Presbytery, but instead of being even yet sustained, arrangements were made, not indeed to send the call back again for more signatures, but to ask the person thus called to come and preach again in the congregation, and this to be immediately followed by a committee of Presbytery to make inquiries, give counsel, take notes and report results. The callee came, the committee followed next day, congregational meetings duly notified were held, but as the dissentionists saw the Presbytery was thus seemingly determined to play the patron they made but comparatively little manifestation, and in consequence the committee so managed matters as to have a special meeting of Presbytery immediately called, and at which a report was presented by the committee, such as to lead those who there met to wind up the business by sustaining the call, a call so signed, and a call, mark you, to a man who had no more connection with the church than the man in the moon.

While the Presbytery thus sustained the call, the published report adds that the call was "to lay upon the table until the way should be open to the reception of Rev. — into the Church according to its rules; and that he should be asked to give supply of service to the congregations should they consent to the arrangement until such reception be orderly accomplished." And at a subsequent meeting of the Presbytery, the report said that "the Rev. — requested that application be made for him to be received as a minister of the Church and intimated his willingness to accept an invitation from the said congregation as stated supply *ad interim*." At the same meeting "a petition from" the above congregations "was received, but set aside on the ground that its prayer referred to a matter which had, previous to its presentation been settled, and could not without injury be reconsidered." What that "matter" was the record saith not, but under the circumstances people will have their conjectures. \* \* \*

#### THE LATE STATE BALL.

MR. EDITOR,—Your remarks on the late state ball at Ottawa in the PRESBYTERIAN of March 7th are "the right thing at the right time." Permit me to add one or two on the same subject.

His Excellency, in his reply to the address from the Good Templars, referred to the fact that there is a

Good Templars' lodge on his father's estates, but said nothing about the several distilleries on them.

It is much to be regretted that His Excellency, who is a patron of the Bible Society, should also patronize the *Bottle* Society, as he did in the manner referred to in your remarks.

Turning the Psalms into metre, and putting a stumbling block in a brother's way, are like two words which do not rhyme.

It was not seemly to have a dance at Rideau Hall only about two months after the death of the Princess Alice. After making every fair allowance for the position which His Excellency and Her Royal Highness occupy, it must still be admitted that there was no necessity for such a thing. Even admitting that there was, they were not obliged to dance. Would it not be thought very unseemly in a private individual to "trip it on the light fantastic toe," or even to have a dance in his house two months after the death of a very near relative, even though he should take no part in it?

A LOVER OF CONSISTENCY.

#### THE PARAPHRASES.

In the selection of hymns made for the use of the Presbyterian Church in the Dominion, the Paraphrases, I see, have been wholly omitted. It was no doubt considered unnecessary to incorporate them, seeing that we have them in connection with the Psalms. Were they in their present form all that could be desired this would certainly be a sufficient reason for omitting them. It is well known, however, that some of them are very poor, that some are unnecessarily long, and that a few contain errors. This being the case, I regret that what is good in them has not been separated from what is worthless and published in our Hymn Book.

A few paraphrases might be wholly omitted. To this class belong the 1st, 6th, 7th, 9th, 10th, 14th, 17th, 31st, 33rd, 36th, 38th, 45th, 49th, 52nd, 55th, 57th, 59th, and 62nd paraphrase.

Several paraphrases require either to be shortened or mended. These are the 8th, 15th, 19th, 23rd, 25th, 26th, 28th, 41st, 44th, 47th, 51st, and 56th.

The 1st, 2nd, 3rd, 4th, 5th, 13th, and 14th verses of the 8th paraphrase are very good. The 4th verse and the 6th of the 15th paraphrase should be omitted. The 4th, 5th and 6th verses of the 19th paraphrase would make a good hymn. The 1st, 2nd, 4th, 5th, 12th, 13th, 14th, and 15th verses of the 23rd paraphrase are worthy of a place in a hymn book. The third verse gives a very inaccurate account of Him who uttered the awfulest threats ever heard in the world. The 25th paraphrase is very long. I think the 3rd, 10th, 11th, 12th, 13th and 15th verses might be omitted without any loss. The 26th paraphrase would be sufficiently long, though the last four verses should be cut off. They are perhaps never sung. Indeed the 12th verse can scarcely be said to have the right ring about it. It is not a paraphrase of what Isaiah says. It would be as well to begin the 28th paraphrase with what is now the 2nd verse. The first verse is not very poetical. There are two verses of the 41st paraphrase, the 3rd and the 4th, which are objectionable. The 3rd verse might be changed so as to read as follows:

For God gave up His Son to death,  
So generous was His love,  
That all who trust in Him might have  
Eternal life above.

The 4th verse might perhaps be rendered as follows:

Not to condemn the sons of men,  
Though guilty and unclean,  
Appeared on earth the Son of God,  
But to atone for sin.

The 1st and 2nd verses of the 44th paraphrase might be rejected. Then it would begin thus—

'Tis finished—the Messiah cried,  
These sacred accents o'er.

In the edition of the paraphrases published in 1745, the 47th paraphrase was good enough, The second verse was then as follows:—

Great God, forbid the impious thought,  
Nor let it e'er be said,  
That we whose sins are crucified  
Should raise them from the dead.

In 1871 this excellent verse was cast aside, and the silly verse about "the sacred font" inserted in its place.

The 2nd and the 4th verses of the 51st paraphrase are not perhaps above criticism; it would be as well to reject them. In the 56th paraphrase the expression "refines our dross" is inaccurate, consumes our dross or removes our dross would do.

The paraphrases as a whole are excellent hymns. They are also old and well known. For these reasons I would like to see those of them which are really valuable in our Hymn Book. ATHANASIVS.

## BOOKS AND MAGAZINES.

*St. Nicholas.*

New York: Scribner &amp; Co.

In "St. Nicholas" for April we find some of those interesting tales of adventure in which children take so much delight, such as "A Morning Call from a Panther," which is descriptive of life in Hindostan, and "The Spoiling of a Bombshell," which, with the aid of a striking picture, describes the daring act of a midshipman during a sea-fight. The magazine is, as usual, plentifully and beautifully illustrated.

*The North American Review.*

New York: D. Appleton &amp; Co.

The April number of the "North American" contains articles on the following subjects: "Retribution in Politics;" "The Public Schools of England;" "German Socialism in America;" "A friend of Lord Byron;" "The Census of 1880;" "The Pronunciation of the Latin Language;" "An Indian's View of Indian Affairs;" "Hartmann's 'Religion of the Future;'" "Recent Miscellaneous Literature."

*The Canada School Journal.*

Toronto: Adam Miller &amp; Co.

The March number of the "School Journal" contains editorials on: "The Ontario School Bill," "The Kindergarten;" "A Lack in our Language," "Teachers' Salaries," "What does Authorization Mean?" contributions on "The Public Schools in California," "Cleanliness, Neatness and Manners in our Classes," "How to Deal with Indolent Pupils;" and all the usual departments, well supplied with useful matter.

*The Fortnightly Review.*

Toronto: Belford, Clark &amp; Co.

The "Fortnightly" for February contains: "Virgil" by Frederick W. H. Myers; "The Electric Light," by Professor Tyndall; "Chapters on Socialism," by John Stuart Mill; "Ecce Convertimur ad Genes," by Matthew Arnold; "Agricultural Depression," by W. E. Bear; "A Japanese Romance," by Sir David Wedderburn; "Shall we give up Greek?" by E. A. Freeman; "Economic Method" by Henry Sidgwick; Home and Foreign Affairs.

*Harper's Magazine.*

New York, Harper &amp; Brothers.

The April number of "Harper's Magazine" contains many well-written and copiously illustrated papers, such as: "Berg und Thal Sketches in the Tyrol," by G. F. Waring, jun.; "Sculpture in America," by S. G. W. Benjamin; "Picturesque Edinburgh," by Helen S. Conant; "Street scenes in Havannah," by Frank H. Taylor, etc. The Editor's Literary Record, Scientific Record, Historical Record, and Drawer are, as usual, well supplied with matter which is both attractive and useful.

*Scribner's Monthly.*

New York: Scribner &amp; Co.

Among a large number of good papers in the April number of Scribner, that on "John Ericsson," the inventor of the solar engine, by Colonel W. C. Church, is conspicuous for interest and instructiveness. It gives a very full account of Ericsson's life from his boyhood to the present time, with descriptions of his inventions. The number also contains an article by Dr. C. C. Tiffany on "The Tendency of Modern Thought as seen in Romanism and Rationalism," which will, no doubt, be attentively read.

*The Young Scientist.*

New York: 176 Broadway.

The "Young Scientist" purports to be a "practical journal for amateurs," and to be devoted to amateur arts, lathes, scroll saws, wood carving, boat-building, microscopes, telescopes, modelling in clay, drawing, engraving on wood, photography, parlour science, legerdemain, aquaria, scientific experiments, etc. The first article in the March number teaches the young folk how to construct "Bird Homes;" the second gives them some "Lessons in Magic;" the third reveals to them some of the mysteries of the art of "Engraving on Wood," and the rest are all interesting and useful in their way.

*The Atlantic Monthly.*

Boston: Houghton, Osgood &amp; Co.

The April number of the "Atlantic" contains: "Easter Hymns from Old Cloisters," by Frank Foxcroft; "Irene the Missionary;" "The Fool's Pray-

er;" "The Indian Territory," by Theodora R. Jenness; "New York Theatres;" "The Saga of the Queen-Stones," by Alice Williams Brotherton; "The Pension Beaurepans," by Henry James, jr.; "A Day in Colorado," by Mary Mapes Dodge; "New Lives of the Old Masters," by Henry Van Brunt; "A Working Man's Word on Over-Production," by Frank Richards; "The Return of the Native and other Novels;" "Living in London," by Richard Grant White; "The Burial of the Poet," by H. W. Longfellow; "Richard Henry Dana," by Julius H. Ward; "The Washington Monument and Mr. Story's Design," by *An Architect*; The Contributors' Club; Recent Literature; "Education;" "The New York Cathedral Again."

*The Boy's Own Paper.*

London: The "I-Love-Hour" Office, Toronto: Tract Society's Depository.

Attention has been recently called, and that not without reason, to the great injury that is done to the children and youth of the present day by cheap literature of an immoral and vicious kind, specially calculated, by means of illustrations, sensational headings, etc., to attract the class to which it will be most injurious. The most effective way of putting down this evil is by providing cheap literature for the young which will be at the same time attractive and of good moral tendency. Boys, and girls also, must have something to read. Moreover, they must have something that contains pictures and stories of a somewhat lively character. But it is quite possible for stories to be lively and interesting without being bad. Nay, it is quite possible for them to be written in an animated, and even in an amusing style and at the same time to be instructive and improving to the morals. As a good specimen of the class of publications to which we now refer we direct attention to "The Boy's Own Paper," the monthly parts of which can be procured at very small cost at the Depository of the Upper Canada Tract Society, 102 Yonge street, Toronto. The first monthly part is now before us, containing a very large supply of entertaining and instructive reading matter, with a wealth of illustration that will assuredly recommend it to the young folk.

*The Preacher and Homiletic Monthly.*

New York: The Religious Newspaper Agency.

The "Preacher" for March contains the following sermons, articles, etc.: "Adorning the truth," by Charles Wadsworth, D.D.; "A Voice from Pompeii," by Rev. Archibald G. Brown; "Discounting the Future—A New Year's sermon," by H. C. Potter, D.D.; "Robert G. Ingersoll's Attack on the Bible," by S. V. Leech, D.D.; "God's Mindfulness of Man," by Rev. William T. Sabine; "The History of Jacob read in the Light of Modern Civilization," by Rev. Henry Ward Beecher; "The Friendship between Christ and the Believer," by John Hall, D.D.; "The Sphere of the Spiritual," by Rev. E. M. Jones; "Poverty of Spirit," by Joseph T. Duryea, D.D.; "The Acts of the Apostles—An Expository Discourse," by L. D. Bevan, D.D.; "A Revival Appeal," by Rev. Joseph Odell; "The Print of the Nails," by Rev. E. P. Twing; "The Urgent invitation," by T. L. Cuyler, D.D.; "Only a Voice," by Stephen H. Tyng, D.D.; "The Cure for the Malady of Sin," by William Ormiston, D.D.; Young Men's service: "Mystery in Religion a Stumbling Block," by Joseph Parker, D.D.; "The International S. S. Lessons—Homiletically Considered," by Rev. D. C. Hughes; Sermonic Criticism: "A Factitious Issue;" Preachers Exchanging Views: "Questions from a Young Clergyman. Dr. Foss' Method of Preaching;" "Ministers Resting;" "The Abandonment of Catechetical Instruction a Mistake;" "The Preacher May Have Too Large a Library;" "Story Telling;" "Dr. Deems' Themes and Texts for 1878;" Hints at the Meaning of Texts: "Christian Culture—Sincerity in Prayer Secures Ready Response;" "Growth in Grace;" "A Sermon to Mothers;" Revival Service: "Adoption;" "Man in Antagonism to his Remedy;" "A Suggestive Commentary on a Harmony of the Gospels," by the Editor; "Queries and Answers;" "Helpful Data in Current Literature"—Rev. Prof. E. P. Twing; "Themes and Texts of Leading Sermons Preached during the Month;" "Suggestive Themes and Texts for Sermons."

NONE of us wish to change our identity for that of another; yet we are never satisfied with ourselves. The unknown has always a charm, and unless blinded by miserable vanity, we know ourselves too well to appreciate our special characteristics at a very high rate.

## PULPIT PRAYER.

Prayer is worship and homage of the creature offered to the Creator; communion with God by the redeemed soul; drawing near to the Divine Helper in distress; asking through the Mediator for the blessings His mediatorship is intended to bring us; and includes adoration, thanksgiving, confession and petition.

Public prayer is where one is spokesman for the rest; and the prayer is not therefore his but theirs. And being theirs, he should seek to express their wants, rather than his own. But, the sense of want, with the worshipper, may be vague and shadowy—a longing for something undescribed and unknown—and therefore the public prayer should be able, as it were, to give shape, and form, and voice, to these longings, and unformed desires.

Pulpit prayer is public prayer; but it has some limitations and characteristics of its own.

Some things the preacher, in his pulpit prayer, must avoid:—

1. Vanity; or sense of merit, either in the matter of prayer, or the manner of its performance. God is present, to hear; and a number of poor sinners are present to pray; and he is speaking for them, and for himself.

2. He must avoid a tiresome length, and an uncomfortable brevity. For the former, leave out much direct address, and many familiar quotations, and merely diverse ways of wording the same petition. And remember that *standing* is tiresome in a country where there is so little walking—and kneeling is unsuited to our pews in general; (and even where they are more roomy, the people's backs are to the preacher).

3. He must avoid ornate rhetoric in prayer.

4. He must avoid "hitting" anyone in public prayer. What cannot be done by private reasoning and entreaty, or in private prayer, must not be done in pulpit prayer.

What should be aimed at, and cultivated in pulpit prayer:—

1. An acquaintance with the real needs of the worshippers. It was said of David Dickson, of Scotland, that in prayer "he showed men their whole heart." The minister should aim to express to God in prayer, and in the hearing of the people, what is in the people's hearts to desire. And he must know them all the week, if he would speak *for them* on the Lord's Day.

2. He must aim at simplicity. The newspaper report of "the most eloquent prayer ever offered in the hearing of a New York audience," offers, by contrast, an excellent illustration of the present point. A man, pleading for his life, would think of moving arguments; and present earnest appeals; but the *rhetoric* of his petition would be a small thing in his eyes.

3. He must aim at raising the dormant desires and feelings of the worshippers. We will never gain and rouse others' attention so much as in hitting exactly on their own feelings: this we can only do by cultivating a perpetual and rigorous introspection. The more we know of our own thoughts and feelings, the more we will know of the thoughts and feelings of others;—for men are wondrously alike. And by putting the thoughts and feelings of others—and which they will acknowledge as such—in such a way as to lead to some unreachd (though pertinent) conclusion—as for instance, our instant need of atoning blood—we often obtain a new hold upon our congregations, and dispel all wandering thoughts.

4. In pulpit prayer the speaker should imitate the manner of the holy men of old, whose prayers are recorded in the Bible, and who always gave *good reasons* for everything they asked. If there are no reasons why our prayer should be heard and granted, let us not offer the unreasonable petition. If there is a good reason, let us urge it. And herein lies one of the great advantages of public prayer. It suggests and makes plain to the worshipper the *reasons* pertaining to the petition uneasily present to his mind.

BE industrious. Improve each day as if you expected to die on the morrow. Indolence, debt, and disease, are brothers.

MEN are habitually striving after place and power, as if there was happiness in being great and distinguished. If we read history or scrutinize the lives we see in our own day, we will conclude that the chief misery of the world is lodged in those who have reached public elevation.

**Scientific and Useful.**

**BAKING POWDER.**—Eight ounces of flour, eight ounces of English bicarbonate of soda, seven ounces of tartaric acid; mix thoroughly by passing several times through the sieve.

Do not throw away your ribbons because they are soiled. Wash them in suds made of fine toilet soap and cold water, squeezing them quickly through. Then iron them between two cloths with an iron not too hot.

An immediate and effective remedy for lice on cows and other cattle, also for ticks on pigs, is to wash the affected parts with potato water, or water in which potatoes have been boiled. One application is generally sufficient.

**FOR CHOLERA INFANTUM.**—The whites of two eggs well beaten; then mix with pure water (or melted ice); add one teaspoonful of orange flower water and a little sugar (as much is apt to make the bowels worse); give a tablespoonful every hour. It will ease the worst cases of cholera infantum, the egg coating the bowels and healing them.

A DUTCH exchange states the flavour of coffee may be greatly improved, and its delicate aroma increased by adding a little bicarbonate of soda to the water with which it is made. It is for this reason that the coffee obtained at Vichy, Carlsruhe, and some other towns, is of such superior excellence, a certain percentage of bi-carbonate of soda being naturally contained in the water of those places.

How true is it that if we observe and remember, we can learn something of every one we meet! A few days ago I learned from the poorest housekeeper I know, something new to me; that salt added to the flour before the water on stirring paste for starch or gravy, would prevent the flour from forming in lumps. Of course I used to salt both gravy and starch, but I never observed the good results of adding the salt first.

**SMILAX** is an exceedingly graceful vine, with glossy, green-ribbed leaves, and is now more extensively used than any other plant for decorating parlours, the hair, and for trimming dresses. With little care, it can be grown successfully as a house-plant. The vine does not require the full sun, but will grow well in a partially shaded situation. It can be trained on a small thread across the window or around the pictures. Grown from both seed and bulbs. Pot the bulbs as soon as received, watering but little till you see signs of growth. They grow very rapidly, and should always have strings to twine on. Give plenty of fresh air, but be careful and not let a direct draft of cold air blow upon the vines, as they are very tender when young. Give them a warm place, and they will amply repay all care. When growth is complete, the foliage will turn yellow; then gradually withhold water, and allow the bulbs to dry. They can be put away in some dry, cool place. After they have been in this dormant state six or eight weeks, they will begin to show signs of life, and are then ready for another season's growth.

**DRAINING THE SOIL.**—In England the value of underdraining has long been acknowledged, and there is probably no country where it is so systematically practised. They understand that its beneficial action is twofold; it drains the superfluous water from the soil under excessive rains, and during droughts conserves moisture, through the admission of air into the tile, to be condensed, but more particularly into the pores of the earth when dry. The air is constantly robbed of its moisture, and is as constantly replaced, and thus the conversation goes on indefinitely. On the continent of Europe, especially in Germany, draining is now being systematically carried on and without reference in many cases to the relative wetness or dryness of the soil, and it is said, with beneficial results. The Hollanders have long been persistent drainers of that country, principally from the fact that much of it was so wet as to preclude cultivation until drained. Hence they have invented many curious means of freeing the land of surface water. They are specially noted when emigrating to the West in selecting lands usually regarded as of little value, for want of drainage. In Michigan, Illinois, Iowa and in other States where they have settled, they have rendered such lands among the most valuable in their States. It is the result of a well digested system of drainage and thorough cultivation, and the lessons thus taught have been appreciated by their neighbours. It is to be hoped that the impetus given to drainage of late years will not be allowed to flag, if some dry seasons should intervene. The next best time to drain, except when crops are suffering from water, is when the soil is dry.

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TORONTO, FRIDAY, MARCH 28, 1879.

CHURCH FUNDS.—WHERE THE  
BLAME LIES.

IN referring last week to the state of the various Church Funds as given in the March number of the "Record," we affirmed that a perusal of the published statistics of the Church for the past few years and of the acknowledgments in the "Record" for the current year affords most convincing evidence that there is something wrong *somewhere* in the matter of supporting the Schemes. We find that on an average not more than two-thirds of the congregations and mission stations of the Church contribute to any one of the Schemes, clearly indicating that if the other third did contribute the revenue would be largely increased and instead of deficits there would be sufficient to extend operations in the several departments of the Church's work.

Bad enough as this is, there is even a worse state of matters, for we find not a few congregations and stations that contributed nothing last year to any one of the four great Schemes,—Colleges, Home, French or Foreign Missions. There can be no possible excuse for such a state of affairs as this, and the sooner these congregations are dealt with by their respective Presbyteries the better will it be not only in the interests of the Schemes, but in the interests of the spiritual life of the Church. There are grave reasons for suspicion that piety is at a low ebb in such congregations. While it is true that the life and growth of all our Schemes depend on the life and growth of spirituality in our congregations, it is none the less true that giving is one of the grandest means connected with the process of carrying forward the sanctification of the soul.

Again, of the congregations that do give to the Schemes the contributions of many are far from creditable. Take a few examples at random from some of the Presbyteries. Here is one with upwards of 230 communicants whose total givings last year to *all* the four great Schemes reached the sum of \$42, an average of less than eighteen cents per member; another with over 100 families gave \$11 for

Home Missions and not quite \$5 each to the three other Schemes; a third with nearly 150 families contributed less than \$26 for Colleges, Home, French and Foreign Missions combined, not quite eighteen cents per family, and yet these families enjoy the services of a settled pastor and live in one of the richest farming districts of Ontario. A fourth congregation, and the last example which we at present cite, give their minister a salary of \$1,000 per annum, and yet the statistics of last year show that they did not contribute more than one dollar to each of the four great Schemes of the Church, with the exception of Home Missions and their contributions to this fund were less than \$1.25. One feels constrained to ask, how much did the members of Session each contribute to make up this amount?

The question is most pertinent, who is to blame for the state of matters to which we have referred? We unhesitatingly reply, generally the ministers and members of Session are. When we find a congregation failing to contribute to some one of the Schemes, and especially when we find one contributing nothing to any of them, we at once attribute the blame to the Session. The General Assembly has enjoined congregations to contribute to all the Schemes, and—to take no higher ground—we ask what right has any Session to neglect or to disobey the injunction? Nay more, we ask what right has any Session to deny their congregations the opportunity and the privilege of contributing to every one of the Church's Schemes, as they practically do when they decline or neglect to take up subscriptions or collections for them? The truth is that when Sessions resolve not to ask collections for such and such schemes on the ground that the congregation is hard pressed to meet running expenses, they stand in their own light and are taking the surest method to weaken the spiritual energies of the people and eventually to curtail their givings for home objects. We fear, too, that where contributions for the missionary funds of the Church are small it is often because the minister and elders are not ensamples to the flock in giving according to the measure of their ability. It is well to tell the people and to remind them frequently of the fact that all they have is the Lord's, and that it is their duty and privilege to contribute of their substance for the Lord's cause, but "truth lived is better than truth taught;" and we are persuaded that the most liberal congregations of our church alike in city, town and country are those whose ministers and office-bearers contribute liberally in proportion to their ability for Christian work.

There are congregations in Canada whose contributions were creditable a few years ago when ministered to by pastors who both by precept and example manifested a warm, loving interest in missions, but whose givings have sadly fallen off under the ministrations of other pastors, though the financial ability of the people has considerably increased. On the other hand there are congregations that a few years ago were looked upon as almost worthless so far as any help they

gave to the schemes of the Church was concerned, but who under a change of pastor stand in the front rank today because of their liberal contributions for missions. It not unfrequently happens now when a congregation becomes vacant that the office-bearers turn to the published statistics of the Church to find the record of some minister recommended for their vacant pulpit and we know of one instance recently of the supply committee of a vacant charge declining to hear as a candidate a minister recommended to them because on turning to the statistics of his present charge they found that his people were far below the average in their contributions to the church schemes and that apparently without due cause.

This is a healthy sign of the times. So far as ministers being to blame for the contributions of their congregations being small, it is true there are exceptions, but the exceptions we believe only serve to prove the rule. We purpose returning to this subject before long.

## HOSPITALS AND REFUGES.

IN order to bring our series of articles based on Mr. Langmuir's report to a close, we group under one heading all the benevolent institutions not strictly Provincial, but receiving aid to a greater or less extent from the Government. These are Hospitals, Houses of Refuge, Orphan Asylums, and Magdalen Asylums. There are twelve hospitals, twelve houses of refuge, twenty-one orphan asylums, and five Magdalen asylums. Some of these are Protestant, some are Roman Catholic, and some are general. They are all under the eye of the Government Inspector; and they are aided partly "according to their works" and partly in proportion to the income they receive from other sources. The Charity Aid Act provides that every hospital so entitled shall receive twenty cents per day for each patient, and a further sum of ten cents per day provided such further aid does not exceed one-fourth of the amount received during the preceding year from all sources other than the Province. Where such further aid exceeds one-fourth of the amount stated, the latter amount is voted in lieu thereof. For the present year six out of the twelve hospitals take the full statutory aid of thirty cents per day for each patient. The allowance for houses of refuge is five cents per day for each inmate and two cents additional on conditions similar to those under which the hospitals are placed. The grant to orphanages and Magdalen asylums is only two cents per day for each inmate, and even of that, half a cent is conditional. The managers of some of the charities complain that, having regard to the nature of the work performed, the orphanages and Magdalen asylums are not so liberally dealt with by the Government as the other institutions are. The Inspector sustains this complaint. He does not consider the allowance too large in any case, but he thinks that in the case of the two classes of institutions last mentioned, it is too small. And certainly it is difficult to over-estimate the importance of the work done by them. "But for the tem-

porary refuge," says Mr. Langmuir, "provided for the 2,500 homeless and destitute children who were cared for in these orphanages during the past year, a very large proportion of them would, before long, drift into pauperism and crime, and ultimately become a life-burden upon the public in some form or another." The rescue of 2,500 helpless children and 442 fallen women, from a life of degradation and crime, is assuredly not less important to the country than the care of the sick and aged and the cure of the diseased. The following are the amounts of the grants for the current year: Hospitals, \$43,070.36; Houses of Refuge, \$14,706.28; Orphan Asylums, \$10,717.54; Magdalen Asylums, \$1,511.42.

We must not close without some notice, however brief, of an institution which cannot strictly be classified with those mentioned above, because it is entirely under the control of the Provincial Government. In the report it comes under the head of "Gaols, Prisons, and Reformatories." We prefer to call it a "Refuge" rather than a "Gaol," and from the tone of the report we think that we can detect the same sentiment lurking in the mind of the Inspector. It is not yet in operation, but we expect that it will be doing good work before the next report comes to hand. It is "the Andrew Mercer Ontario Reformatory for Females," the building for which is now in course of erection on the outskirts of this city. For its origin it is indebted to a sum of money which "fell to the crown" from the estate of the late Andrew Mercer of Toronto, "in default of legal heirs." The Government, having resolved to devote this money to some benevolent and useful object, consulted Mr. Langmuir as to what kind of institution was most needed. He recommended the establishment of a reformatory for females. The Government acted upon this recommendation, devoting \$90,000 out of the Mercer estate for the purpose of providing the necessary buildings, and resolving to proceed at once with their erection. Mr. Langmuir submitted plans of buildings which it is expected will fully answer the required purpose. The site is on King street, west of the Toronto, Grey and Bruce Railway crossing. The buildings are now well advanced. They will afford accommodation for 150 inmates besides the officials, and will be so arranged as to allow of four grades or classes, a marked distinction being apparent in the accommodation of the different grades, and promotion from the lower to the higher depending upon good behaviour. The wing intended for the lowest grade will have the usual corridors and cells, but that intended for the highest grade will be made as unlike a prison as possible, both within and without, and every inmate in that department will be furnished with a good sized single room with a window. That part of the building intended for girls under fourteen years of age is to be entirely separated from the other parts, so that these will have no communication with the adult inmates. We are of opinion that the money expended on this institution could not have been better laid out, and we expect that it will give a good account of itself within a very few years.

### THE DANCING QUESTION.

EVERY now and then some question connected with practical Christian life comes up for re-consideration, particularly in the matter of amusements. Just now the question concerning dancing, its good or evil influence, has come up for discussion, and newspapers in various parts of the country have taken up the subject, most of them condemning, rather severely, as secular journals might be expected to do, those who object to this form of amusement. It is well that such questions *should* be reconsidered from time to time, since, otherwise, people are apt to get into conventional ways of looking at them, and of all kinds of conventionality, religious conventionality is the most injurious.

Such questions as this, however, it is very easy to invest with exaggerated importance, and to do infinite harm to the non-religious world thereby. It is well, therefore, to avoid putting undue stress upon it. It is too much to say that the question as to the propriety of Christians encouraging the amusement of dancing belongs to the "mint, anise and cummin" department of Christian practice, for we believe that its *tendencies* reach far deeper than this; but still a question that is really one of *Christian expediency*, varying very much with varying circumstances, should never for a moment be put on a par with the weightier matters of the law. Yet it is by no means uncommon for Christians to condemn uncharitably those who differ from them in this matter and at the same to be themselves guilty of far more serious departures from the Spirit of Christ, nay, even from moral principle. Whenever, for instance, for the sake of argument we knowingly exaggerate the evils which flow from the practice we condemn, we are so sinning against truth and honesty that we need not wonder if we should be asked first to "cast the beam out of our own eye," that we may see clearly to "cast the mote out of our brother's eye." And whenever we deny to our brother the best possible interpretation of his motives in acting differently from ourselves, we are obviously wandering from the spirit of the charity which "hopeth all things and believeth all things."

It is time thrown away, moreover, to argue with worldly people about dancing. Those who live in a wholly worldly atmosphere, whose spiritual sensibilities have yet to be awakened, cannot possibly be expected to see the evil of that which we deprecate chiefly on the score of its tendency to increase worldliness of spirit. They *might*, perhaps, be expected to see the injurious effect of late hours, precious time absorbed in utter frivolity, etc., etc., but "fashion" is so all powerful with them that they seem insensible even to such considerations. But it is of no use to try to lop off branches here and there, when what is wanted is the power of a new life within. But among those who profess to take Christ as their Master, a new set of principles is brought into play. And therefore, it is by no means an unnecessary or unprofit-

able matter for discussion whether *Christians*, in encouraging the amusement of dancing, as with some there is a growing disposition to do, are, in the face of the distinct tendencies of the age, *doing that which will tend to foster the life of Christ in the individual and in the Church, or the reverse*. This, we hold, is the real issue, and on the answer made to it by the conscience, after seeking the wisdom which cometh from above, should depend the action of each individual Christian.

It is very easy to lavish indiscriminate condemnation on dancing, and make it a scapegoat for all the evils which beset society, results which are really the outcome of an "evil heart of unbelief." But nothing so weakens an argument as to try to prove too much, and indulge in reckless assertions of which any one can see the injustice. We are willing to admit all that can be said in favour of dancing, that it is a graceful, fascinating amusement, in the very fascination of which, however, lies its danger. We admit that some dances at least, are as intrinsically harmless as a game of cricket or hide and seek. We do not admit this, however, of fast dances, to which we think there are serious objections, and the Roman Catholic Church is wise in her generation in forbidding them. We admit that a moderate degree of dancing in an evening—of quadrilles and country dances and Scotch reels—might be just as harmless as bagatelle or chess. The question is not, what harm there is in this, but whether it is possible to keep this amusement within such moderate limits, and whether even its moderate encouragement by some Christians will not tend to give an impulse to its excessive indulgence, and to the evils which are always associated with it.

To the writer, at least, it seems clear that in the present circumstances of society, Christians can hardly encourage dancing in any form without the greatest danger—almost the certainty of encouraging its ordinary use and all associated therewith, however far this may be from their intention. Nay more, this amusement is like certain encroaching plants, which crowd out by their exuberant growth all others in their vicinity. It may be predetermined that it shall occupy only the subordinate place of *one* of the amusements of the evening. It is pretty sure to encroach until it has crowded out all others. It may be predetermined that there shall be no fast dances. Some guest expresses a desire for one, or the musician strikes up a waltz, and instantly all previous determinations are put to flight; and even if the hosts do succeed in keeping it within safe limits as to hours or character, their example will be quoted far beyond what has been actually permitted. People easily forget distinctions which it is inconvenient to remember, and Mrs. — will fortify herself in giving "a dance," because Mr. and Mrs. So-and-So had dancing at their house, and "they are such *good* people, you know!" Then the guests at Mrs. So-and-So's cannot refuse to go to Mrs. —'s "dance," for people cannot without giving offence, decline invitations without some definite reason, and so it goes on, and the party that was

meant to be so harmless, and that might have been harmless, *had it no consequences*, becomes the decoy duck to an amount of dissipation and frivolity, which its givers would, if they knew it, be the first to deplore.

It may be said that it is very unreasonable, but then we live in a world of unreasonable people and must act accordingly. *Christians* at least, must, if they are to "bear the infirmities of the weak and not to please themselves." There *might* be an ideal state of society in which we might be able to use generally *all* good things, wine included, without abusing them. But how does the case stand with us *here and now*? We know that a young man may take a glass of wine in our house without any direct injury there and then. But we do *not* know but that the glass we encourage him to take may be the first step in a career of fast descending degradation. And so many of us prefer to be on the safe side, by refraining from offering what *may* be dangerous, even though we do not know that it *will* be so. At all events our influence goes to the side of temperance. And so the dancing which we think so harmless, *may* be helping to bind in the numbing influences of worldly frivolity some young soul which might be open to the gentle call of a Saviour's love, if these very excitements which we are encouraging did not

"Fill hearts and brains, and will not let Heaven's harmonics come in"

And there are not a few divided households among us, as every minister knows, in which one of the heads cares only that the children be brought up to "succeed in the world," and the other, with much sorrow and many difficulties in the way, may be earnestly seeking to bring them up for Christ. Our example may be quoted—little as we should desire it—to weaken the hands of the Christian parent and strengthen the position of the worldly one who "cannot see the harm" of what the other objects to. And so in families, where some are earnest followers of Christ and others are still "of the world," our example in this respect may help to weaken the efforts of our Christian brother and sister to resist the encroachments of worldly dissipation, while it encourages in their frivolity those who, "being in pleasure are dead while they live."

These are serious responsibilities, but it is because we believe they are incurred by those who encourage dancing as an amusement, *in the present circumstances of society*, that we have thought it worth while to refer to a subject we would willingly have let alone. The whole system of fashionable dancing among us, with its almost invariable concomitants of late hours, extravagance in dress, frivolity of tone, is, we believe, one of the greatest evils which the Christian Church has to contend with at the present time. Its life is deadened, through a large proportion of its members, its aspirations are quenched, its energies circumscribed, its words of faith and love sadly limited, its missionary enterprises starved, just because so much of its time, and money, and energy, and brightness and vitality are absorbed by this insidious form of worldliness. There are other forms of course, but

with the most hopeful and important class of the Christian Church, its young people, this form is the most destructive. Only a certain amount of time and vitality is given to any one. If this is expended on objects not only useless, but positively injurious, how much can we expect for Christian work? The consequence is that those who engage in active Christian work are, with few exceptions, those who feel *compelled*, because lines must be drawn, to stand apart from such amusements altogether. And not only is the prevalence of this state of things an evil in a Christian point of view. It is so in an intellectual one, since what an American secular writer calls the "perpetual whirl" seems to destroy all possibility of more rational enjoyment and all more rational and nobler tastes. It is so in an economic one, for we have ample testimony that to the extravagance which this form of amusement so profusely encourages, very much of our present commercial embarrassment is undoubtedly due. And, lastly, it is so in a physical one, since the late hours, the glare, the excitement which are *almost* always associated with this amusement, make it anything but a recreation, as many a jaded and languid "next morning" fully testifies. Even our children's parties are spoiled by the intrusion of this amusement, with its accompaniments of kid gloves, fashionably extravagant dress, artificial manners, and elaborate suppers, which prematurely rob childhood of its bloom and simplicity; and parents who do not wish their children exposed to such influences are often obliged to deny them the pleasure of socially meeting their companions at all. Nor does the evil influence stop here. It goes on to the lower grades of society, always most ready to imitate the follies of their social superiors. The mistress who encourages dancing in her own house can hardly refuse to allow her servant to go to "dances" in her own set, and it is well known that these dances are a most fruitful source of demoralization among the lower classes.

Since, then, the extreme to which dancing is carried, is from a Christian point of view, one of the greatest evils of the time, it is for each Christian to consider prayerfully, and so to decide which course is likely to be the wisest, looking at its influence on those about him, to discourage altogether an amusement "wherein is excess" (almost invariably), and some of whose phases are, to say the least, of doubtful expediency *in themselves*, or to make attempts to reform it, which we fear will be ineffectual and only too certain to be misunderstood as encouraging the evil itself. Let each be fully persuaded in his own mind. We should not desire to condemn any one who acts conscientiously. But it seems to the writer, at least, that the "total abstinence" policy is the safest for those who would keep themselves and those about them "unspotted from the world;" and that our greatest social benefactors in our present circumstances are those who set the example of Christian simplicity in our entertainments, and who take pains to show that even young people may meet together happily, healthfully, and profitably without having recourse to amusements of *doubtful* character at all.

## CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. E. P. ROE.

CHAPTER XXII.—"YOU MUST WAIT AND SEE."

"How can you leave Miss Martell?" asked Lottie, as Hemstead approached propitiously with a large armful of the choicest evergreens.

"Well, I can," he replied with a smile.

"As yet, but the next time you will stay longer, and the next, longer still."

"That depends. I would not remain at her side, nor at any one's, if I thought they were tiring of me a little."

"Oh, she got tired of you?"

"Well, yes; a little, I think. She suddenly seemed to lose her interest in the conversation. Still she was very good to talk to me as long and as kindly as she did. She is a very superior woman. It has never been my good fortune to meet just such a lady before."

"Make the most of your rare 'good fortune.'"

"I have."

"And now that she is tired of you, you come back to me as a *dernier resort*."

"Coming back to you," he said with heightened colour, "is like coming back home, for you have given me the only home-like feeling that I have had during my visit."

The language of coquetry was to Lottie like her mother tongue, and she fell into it as naturally as she breathed. Only now, instead of suggesting the false hope that he had been missed and she had cared, it expressed her true feeling, for she did care.

De Forrest now returned from a momentary absence, and were it not for his garrulity the little group would have been rather a silent one. Both young men sought to supply Lottie with the sprays of green that she was twining. She took the evergreens chiefly from De Forrest's hands, but gave her thoughts and eyes to Hemstead. He, with man's usual penetration, thought De Forrest the favoured one, and was inclined to reverse his half-formed opinion that she was destined to pathetic martyrdom, because bound by an engagement to a man whom she could not love.

"He can't think much of me," thought Lottie with a sigh; "or he couldn't speak so frankly." She, too, was losing her wonted quick discernment.

Only lynx-eyed Bel Parton partially surmised the truth, and suspected that Lottie was developing a genuine, though of course a passing interest, in the student that at first she had purposed to beguile in mere reckless sport.

During the remainder of the afternoon and evening, De Forrest was Lottie's shadow, and she could escape him and be with Hemstead, only by remaining with all the others. She was longing for another of their suggestive talks, when, without the restraint of the curious and unsympathetic, they could continue the theme that De Forrest had interrupted Sunday afternoon.

She was thinking how to bring this about, when the old plan of visiting Mrs. Dlimm occurred to her, and she adopted it at once.

Getting a moment aside with Hemstead, by being down to breakfast a little before the others, she said:

"After my naughty behaviour in regard to our visit to Mrs. Dlimm, will you still take me there?"

"I wish you would give me a chance," he answered eagerly.

"Well, I will, at ten this morning. But please say nothing about it. Drive to the door in the cutter, and I will be ready. If the matter is discussed, there may be half a dozen other projects started."

Hemstead ate but an indifferent breakfast, and there was also a faint glow of expectant excitement in Lottie's face.

Hemstead promptly sought his aunt, and asked if he might have a horse and the single sleigh.

"I hope another time will answer," said Mrs. Marchmont carelessly, "Addie wishes the horses this morning, but I believe proposes taking you all out."

But Hemstead was not to be baffled, and acted with more energy than prudence perhaps. Lottie from her window saw him posting with long strides toward the village, and exultantly surmised his object. At ten he drove up to the door, with a neat little turnout from the livery stable; and she tripped down and took a seat at his side, and they were off before the rest of the household realized their purpose.

They all looked at each other questioningly, as a few moments later they gathered in the parlour for a general sleigh-ride.

Mr. Dlimmerly, who had quietly watched the proceedings, broke out into his cackling laugh, as he chuckled:

"He shows his blood. A dozen seminaries could not quench him utterly."

Mrs. Marchmont frowned. She rigidly applied the rules of propriety to all save her own children, and she justly thought that both Hemstead and Lottie had failed in courtesy to her and her guests, by stealing away, as it were, without any explanations. But people of one idea often fail in more than mere matters of courtesy; and Hemstead and Lottie were emphatically becoming people of one idea. And they both had misgivings and a sense of wrong-doing as they drove away without a word of explanation.

Mrs. Marchmont was still more puzzled, when Addie exclaimed petulantly:

"I thought the agreement was that Lottie should carry out the joke when and where we could all enjoy it."

The lady was led to suspect that there was something on foot that might need her investigation, and she quietly resolved to judiciously use her eyes and ears. She well knew that her proud and fashionable sister, Lottie's mother, would hold her to strict account, if Lottie did anything foolish.

Bel merely shrugged her shoulders cynically. She had a certain loyalty to her friend, and said all her harsh things to Lottie herself, and not behind her back.

De Forrest had no other resource than to believe that

Lottie was carrying out the practical joke; but a sorry jest he found it that morning, during which he scarcely spoke to any one.

They drove over to town for Harcourt, but he greatly provoked Addle by pleading that his business would not permit absence. During the rest of the drive they all might have formed part of a funeral procession.

But the snow crystals did not sparkle in the sunlight more brightly than Lottie's eyes, as she turned to her companion, and said:

"I am so delighted that we are safely off on our drive."

"Oh, it's the 'drive' you are thinking of. That is better than I hoped. I thought we were visiting Mrs. Dlimm."

"So we are, and I want to see her too," said Lottie, with a sudden blush.

"Well, I'm glad you don't dread the long intervening miles, with no better company than mine."

"It's a good chance to learn patient endurance," she replied, with a look delightfully arch. "So please drive slower."

The horse instantly came to a walk.

"That is the other extreme," she continued; "you always go to extremes, as for instance, your Quixotic purpose to go out among the border ruffians."

"Honestly, Miss Marsden," said Hemstead, his laughing face suddenly becoming grave, "you do not now think, in your heart, my purpose to be a home missionary 'Quixotic'."

"I don't know much about my heart, Mr. Hemstead, except that it always has been very perverse. But I now wish I had a better one. You have disturbed the equanimity with which I could do wrong most wofully. I even feel a little guilty for leaving them all this morning, with no explanations."

"It was hard, right, now I think of it," said Hemstead, reflectively.

"Have you just thought of it? How preoccupied you have been. What have you been thinking about? Yes, it was wrong, but as it is the first wicked thing I have caught you in I am quite comforted. I have been hoping all along that you would do something just a little bit encouragingly wicked."

"How little you understand me. My wickedness and consequent twinges of conscience have been my chief sources of trouble thus far."

"Oh, well, your conscience is like Aunty Jane. A speck of dust gives her the fidgets where other people would not see any dust at all. If your conscience had to deal with my sins there would not be ashes and hair-cloth enough for you."

"What good can ashes, hair-cloth, or any kind of self-punishment, or even self-condemnation, do us?"

"Well, we ought to be sorry, at least."

"Certainly, but there must be more than that. Many a wrong-doer has been sincerely sorry, but has been punished all the same. I cannot tell you, Miss Marsden, how much good you did me on Sunday afternoon. My mind had been dwelling on the attributes of God—upon doctrines as if they were things by themselves and complete in themselves. I almost fear that I would have become, as I fear some are, the disciple of a religious system, instead of a simple and loyal follower of Christ. But you fixed my eyes on a living personality, who has the right to say 'I forgive you,' and I am forgiven; who has the right to say 'I will save you,' and I am saved. If He is the Divine Son of God, as He claims to be, has He not the right?"

"Yes. He must be able to do just what is pleasing to Him," said Lottie in a low tone.

"Then look upon Him as you saw Him at the grave of Lazarus, the very emblem of sympathy. Suppose, that in sincere regret for all the wrong you have ever done, and with the honest wish to be better, you go to such a being and cry, 'Forgive. Can you doubt his natural, inevitable course toward you? If pardoning love and mercy should encircle you at once, would it not be in perfect keeping with His tears of sympathy?"

"And is that all I have to do to get rid of the old, dark record against me? Oh, how black it looked last Saturday."

"That is all. What more can you do? Who was it that said, 'Be of good cheer, thy sins be forgiven thee?'"

"Mr. Hemstead," said Lottie, in a low tone, "I have felt very strangely—differently from any time before in all my life, since last Sunday afternoon. I seemed to look upon Christ as if He were before me, and I saw the tears in His eyes, as I saw them in yours the evening you said such plain things to me, and I have felt a peculiar lightness of heart ever since. That hymn we sang on Sunday evening expressed so exactly what I felt that I was overpowered. It appeared written for me alone. Do you think I can be a Christian? Do you think that I have been converted?"

Hemstead's eyes glistened, and his heart bounded at the thought; but he felt that he was in a grave and responsible position, and after a moment's thought answered wisely:

"I can base no safe and positive answer on your feeling. I have already learned from my own experience and that of others, that religious feeling is something that comes and goes, and cannot be depended upon. The test question is, How will you treat this Jesus whom you have seen, and who has proved Himself both worthy to win and keep your trust? A little strong feeling and sentiment in regard to Him cannot do you much good. What practical relation do you intend to hold toward him? No doubt many that saw him weep, and then raise Lazarus after he had been four days dead, were profoundly moved, but the majority went on in their old ways all the same. You abound in strong, common sense, and must see that more than even sincere, deep feeling is necessary. What do you propose to do? Are you willing to take up your cross and become His faithful follower?"

"That involves a great deal," said Lottie, with a long breath.

"It does indeed," he replied earnestly. "I would give my life to make you a Christian, and yet I would not seek to win you for Him by false pretences, or hide any part of the rugged path of self-denial. Can you all the cost. But

believe me, Miss Marsden," he added, in a tone that brought a sudden paleness to her cheek, "not following Him involves far more than that is sad and terrible."

Tears stood in Lottie's eyes. She was silent a few moments, and was evidently thinking deeply. The young clergyman was de-perately in earnest and fairly trembled in the eagerness of his expectation. He hoped that Lottie would come to a solemn and half-heroic and formal decision. But he was both puzzled and disappointed by the sudden and brusque manner with which she turned upon him as she said:

"Where is the heavy cross that I must take up? Show it to me and I will think about it. Where is the rugged path? This one that leads to Mrs. Dlimm is very pleasant. I don't see anything very awful in being a Christian now-a-days. Of course I will have to give up all my old nonsense and flirt— Well, I suppose I might as well say it out. But there are no inquisition, with thumb-screws and racks, any longer. Come, Mr. Hemstead, you are a Christian. What heavy cross are you bearing? I hope you are not in the rugged path of self-denial this morning, while taking me to Mrs. Dlimm's. I self-I don't know any one who appears to enjoy the good things of life more than you. I don't know what answer to give to your solemn and far-reaching questions. I haven't much confidence in what Lotte Marsden will do. All I know is that I feel as I imagine one of those children did whom Jesus took up in his arms and blessed."

"But suppose," urged her anxious spiritual guide, who felt that she was giving a reason for her faith that would hardly satisfy the grave elders of the church, "suppose that at some future time He should impose a heavy cross, or ask of you painful self-denial, would you shrink?"

She turned her dewy eyes upon him with a look of mingled archness and earnestness that he never forgot, and said significantly, "I do not remember the New Testament story very perfectly, when the last, dark days came, women stood by their Lord as faithfully as the men—didn't they?"

Hemstead bowed his head in sudden humility, and said in a low tone:

"You are right. It was not woman who betrayed, nor did woman desert or deny Him. Still I treasure the suggestion of your an wer beyond all words."

The tears stood thick in Lottie's eyes, and she was provoked that they did. Her strong feelings were quick to find expression, and Hemstead seemed to have the power, as no one else ever had, to evoke them. But she had a morbid dislike of showing emotion or anything verging towards sentiment; therefore she would persist in giving a light and playful turn to his sombre earnestness.

"I did not mean," she said, "to be so hard upon the men, nor to secure so rich a tribute to my sex. I imagine we all stand in need of charity alike. Only do not expect too much of me. I dare not promise anything. You must wait and see."

"Though you promise so little, you inspire me with more confidence than many whom I have heard make great professions;" and the light of a great joy and a great hope shone in his eyes.

"You look very happy, Mr. Hemstead," said Lottie gratefully. "Would you be very glad to have me become a Christian?"

He looked at her so earnestly that the rich blood mounted to her very brow. After a moment he replied, in a low, trembling tone:

"I scarcely dare trust myself to answer your question, and yet I do not exaggerate when I assure you that if I could feel that you were a Christian before I go away, it seems as if I could never see a dark day again. O Miss Marsden, how I have hoped and prayed that you might become one."

Her head bowed low in guilty shame. She compared her purpose toward him with his toward her. Before she thought, the words slipped out:

"And for all my wrong to you, you seek to give me heaven in return."

He looked at her inquiringly, not understanding her remark; but after a moment said, "It would be heaven to me on earth, even in my lonely work in the West, if I could remember that, as a result of our brief acquaintance, you had become a Christian."

"Well," she said emphatically, "our acquaintance does promise to end differently from what I had expected; and it is because you are different. You are not the kind of a man that I expected you would be."

"But I understood you from the first," remarked Hemstead complacently. "My first impression when you gave me your warm hand, and the only true welcome I received, has been borne out. Though at times you have puzzled me, still, the proof you gave—on the evening of my arrival—of a true, generous and womanly nature, has been confirmed again and again. It has seemed to me that your faults were due largely to circumstances, but that your good qualities were native."

Again Lottie turned away her burning cheeks in deep embarrassment. Should she tell him all? She felt she could not. To lose his good opinion and friendship now seemed terrible. But conscience demanded that she should be perfectly frank and sincere with him, and her fears whispered:

"He may learn it from the others, and that would be far worse than if I told him myself."

But her moral strength was not yet equal to the test. The old, prevailing influences of her life again swayed her, and she guided the conversation from the topic as a pilot would shun a dangerous rock.

"I will tell him all about it at some future time," she thought; "but not yet when the knowledge might drive him away in anger."

She seized upon one of his words, which, when spoken, had jarred unpleasantly upon her feeling.

"Why do you speak of our acquaintance as brief? Are we to be strangers again after this short visit is over?"

"I most positively assure you that you can never be a stranger to me again," he said eagerly. "But in a few days you will go to New York, and I thousands of miles in another direction. If I should tell you how you dwell in my thoughts like an inspiration I fear you would think me

sentimental. But in your absorbing city life I fear that I shall soon become a stranger to you.

"Well," said Lottie, again blushing, "I don't think I'll promise you anything this time either. You must wait and see. But is that dreariest frontier life of yours a foregone conclusion?"

"Yes," he said, with quiet emphasis.

"There are plenty of heathen in New York, Mr. Hemstead. You found one of them in me, and see how much good you have done; at least, I hope you have."

"There are also plenty of Christian in New York to take care of them. I commend some of the heathen to you."

"I fear that they will remain heathen for all that I can do."

"No indeed, Miss Marsden. Please never think that. No one has the right to say, 'I can do nothing, and you least of all. Apart from your other gifts you abound in personal magnetism, and almost instantly gain control of those around you.'"

"How mistaken you are. I have no control over you."

"More than you think, perhaps," he said, flushing deeply.

It was his heart that spoke then, and not his will, instructed by deliberate reason.

She too blushed, but said laughingly, "What are words! Let me test my power. Take a church in New York instead of a thousand miles out of the world."

"You are not in earnest," he said, with a little sadly. "You would not seek to dissuade me from what I regard as a sacred duty?"

"But is it 'a sacred duty?' There are plenty of others—less cultivated, less capable of doing good, in the refined and critical East."

"That is not the way a soldier reasons. Some one must go to the front of the battle. And what excuse can such a glorious young fellow as I am have for hanging back?"

As he turned his glowing face upon her she caught his enthusiasm, and said impulsively:

"And in the front of the battle I would be, if I were a man, as I often wish I were."

"The line of God's battle with evil is very long, Miss Marsden. I think you can find the front in New York as truly as I in the West. In this light woman can often do as much as man. Won't you try?"

"I shall not promise you anything," she said. "You must wait and see."

They were now before the parsonage in the hamlet of Scrub Oaks. The sound of the bells brought Mrs. Dlimm's faded face to the window, and on recognizing them she clapped her hands for joy, as one of her own children might have done; and a moment later was smiling upon the little porch, the very embodiment of welcome.

(To be continued.)

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#### CONSUMPTION CURED.

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

#### FASHIONABLE FOOLISHNESS.

There is no modern fashionable notion quite so absurd as the generally received idea that to be beautiful and attractive a woman must possess a wan, *spirituelle* face and a figure of sylph-like proportions—a fragility in nine cases out of ten the result of disease. By many fashionable belles it is considered a special compliment to be spoken of as frail and delicate. They forget that the naturally delicate face and *petite* figure are very different from the pale and disease-stricken faces that meet us in the city thoroughfares, look out from the luxuriant carriages of wealth, and glide languidly through our crowded drawing-rooms. If disease were unfashionable, as it ought to be, not a lady in the land but would take every possible precaution to secure the fresh, blooming face and well-rounded figure that only health can give. Ladies should remember that such as gentlemen may profess to admire the face and form paled and emaciated by disease, when they chose a wife they prefer a blooming, healthful, buoyant-spirited woman. Dr. Pierce's Favourite Prescription is the acknowledged standard remedy for female diseases and weaknesses. It has the two-fold advantage of curing the local disease and imparting a vigorous tone to the whole system. It is sold by druggists.

THERE is a pleasure in contemplating good; there is greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest.

KEEP constantly before you a firm intention of serving God always and with your whole heart, and then "take no thought for the morrow;" only strive or be concerned to do your best to-day.

SOME men's consciences are prospective—looking forward and avoiding all that is wrong; others are of the *post facto* order, never speaking till the wrong deed is done, and then acting as terrible avengers. Too many have consciences of the latter kind, always sinning and always repenting; and none suffer from the reproaches of conscience so much as they.

## MINISTERS AND CHURCHES.

THE Rev. A. D. McDonald, of Elora, has accepted the call to Seaforth.

THE Rev. J. F. Dickie, of Berlin, has accepted the call to the Central Presbyterian Church, Detroit.

THE Rev. A. B. Mackay, of Brighton, England, has accepted the call to Crescent street Church, Montreal.

ON Tuesday evening, 11th inst., the Rev. John Abraham of Watford, was presented by his congregation with a purse containing \$81.

THE Rev. John Fraser, of Indian Lands, has been nominated by the Glengarry Presbytery as Moderator of the next General Assembly.

REV. MR. CLELAND has received and accepted a call from the Presbyterian congregation at Niagara. His induction will take place on the 27th inst.

THE Rev. Neil McDiarmid, of West Puslinch, in the Presbytery of Guelph, has resigned his charge, and the resignation has been accepted by the Presbytery.

THE Rev. D. J. McInnes, of Erin, has resigned his charge, and the Presbytery has accepted his resignation. Mr. McInnes has gone to Manitoba for the benefit of his health.

THE congregation of Woodville have addressed a second call to the Rev. Mr. Ross of Pictou. It is expected this call will be sustained at next meeting of Lindsay Presbytery.

THE Rev. K. McDonald, of Martintown and Williamstown, has accepted the call from Belmont and Yarmouth in the London Presbytery, and will be inducted on an early day.

THE Rev. Jas. Elliott, of Montreal, has accepted the call tendered him by the congregation of Cannington, and his induction has been appointed by the Presbytery of Lindsay for Thursday, the 3rd April.

A LARGE portion of the material for the new building about to be erected by the congregation of Knox Church, St. Mary's, is already on the ground, and the work will be commenced very shortly.

THE annual missionary meeting of the Millbank Presbyterian congregation was held on Tuesday evening, the 11th inst. Addresses were delivered by Rev. Messrs. McLeod, of Stratford, and Stewart of North Easthope.

THE annual soiree in connection with Knox Church, Listowel, was held on Tuesday evening, 11th inst. The speakers on the occasion were Rev. Messrs. Morris, Cooper and McGregor, Mr. D. B. Dingman and Dr. Philp.

THE congregation of Zion Church, Wellesley, held their annual tea meeting on the evening of Tuesday, the 11th inst. Rev. J. Boyd, the pastor, occupied the chair. Addresses were given by Rev. J. J. Cameron, M.A., of Shakespeare, and others. The sum realized was upwards of \$40.

THE congregation of Knox Church, Ayr, held a social recently which was largely attended. Rev. Mr. Thomson occupied the chair, and addresses were given by the Rev. Messrs. Little, of Princeton; Andrews, of Galt; and Millyard, of Ayr. The net amount realized was \$41.

REV. D. ROSS, of Lancaster, tabled the resignation of his charge at the meeting of the Glengarry Presbytery last week. When he accepted the appointment of the Home Mission Committee last fall, it was arranged that he should proceed to Prince Albert on the opening of navigation.

AT a meeting of the Presbyterian congregation of Bradford, held on Wednesday, the 12th inst., a resolution was passed adopting the recommendation of the Presbytery, that a student be engaged to assist the Rev. Mr. Panton in supplying the congregations and stations in that neighbourhood.

THE annual soiree in connection with Knox Church, Oro, was held on Wednesday, the 12th inst. Mr. James Ball, Rugby, occupied the chair. The pastor, Rev. Mr. Sinclair, gave an address. Mr. Carmichael, elder, who is about removing to Manitoba, took leave of the congregation in a few well-chosen remarks. A choir enlivened the proceedings with singing.

ON the evening of Wednesday, the 19th inst., a social was held in the lecture room of St. Paul's (Presbyterian) church, Hamilton, in compliment to Mrs. Laidlaw. The chair was occupied by Mr. John Alexander. Addresses from the chairman, Mr. G. A.

Young, Mr. James Risk, Rev. Mr. Laidlaw, and Rev. Mr. Murray of Grimsby, with vocal and instrumental music, made up an attractive programme.

THE Rev. E. Rodgers was inducted into the pastoral charge of the Presbyterian congregation of Meaford on the 5th inst. Rev. Mr. Mordy preached; Rev. Mr. Stephenson addressed the people; and Rev. Mr. Dewar delivered the charge to the minister. In the evening a social meeting to welcome the new pastor was held. Rev. Mr. Stephenson presided, and addresses were given by Rev. Messrs. Dewar, Willmott, Rodgers and Colter.

AT the recent celebration of the Lord's Supper by the congregation of Zion Church, Orangeville, fourteen new members were added to the roll. Since the commencement of Rev. J. M. McIntyre's pastorate, a little over a year ago, sixty-one names have been added. The ladies of the congregation recently presented Mr. McIntyre with a purse of money; and Mrs. McIntyre received a very handsome present from her Bible class. Since the burning of the old church, the congregation have been meeting in the town hall; but the new church is now nearly finished, and is expected to be ready for occupation about the middle of May. The entire cost will be about \$1,400.

FROM the annual report of Erskine Church, Ingersoll, it appears that the ordinary receipts during the year amounted to \$1,334.16, and the receipts on account of building fund to \$3,498.50. Of the latter amount the ladies of the congregation contributed \$778. The debt on the building is now reduced to \$4,000, an amount not at all difficult for the congregation to manage. There is an increase of families from other churches, as well as of young people connecting themselves with the congregation. There are now fifty-five families connected with the congregation, with a membership of 128. The number of pupils on the Sabbath school roll is 120. The Bible class taught by the pastor, Rev. J. McEwen, has a large attendance. The average contribution per member for all purposes during the year was \$37.75.

THE annual missionary meeting of the Beverly congregation was held on Wednesday the 12th inst., and there was a large attendance, and much interest manifested. The meeting was presided over by the pastor the Rev. Robt. Thynne. From the reports, it appeared that the total amount contributed during the ecclesiastical year, exclusively for missionary purposes, was \$256.18, which was divided as follows: Home Missions \$70.00; Foreign Mission \$42.00; College Fund \$32.00; French Evangelization \$63.08; Knox College Students' Missionary Society \$44.10; French Canadian Mission \$5.00. After the reports were read, the meeting was addressed in a most eloquent and feeling manner by the Rev. J. K. Smith and the Rev. Dr. Andrews of Galt. Mr. Robt. McQueen one of the elders of the congregation, gave a truly able address upon the subject of "Christian Giving" which was listened to with marked attention. [Paper on Christian Giving will be published as early as possible.]

PRESBYTERY OF GLENGARRY.—This Presbytery met at Lancaster on the 18th March. There was a full attendance of members. The Rev. Jno. Fraser, was nominated unanimously as Moderator of the General Assembly. The Rev. K. McDonald accepted the call to Belmont. Rev. Donald Ross tendered the resignation of his charge, with a view to the Northwest. Rev. John Fraser, D. H. McLennan, Dr. McNish, and Dr. Lamont were appointed delegates to General Assembly; and Messrs. H. McLean, D. C. Munro, D. B. McLennan, Q.C., and John Simpson, elders.

PRESBYTERY OF GUELPH.—This Presbytery met in Knox Church, Guelph, on the 18th inst. All the ministers were present, at some part of the proceedings, except one; there was a large attendance of elders, and there was quite a number of strangers. Mr. McDonald reported that he had ordained and inducted elders in the congregation recently formed at Douglas. His conduct was approved. Mr. J. C. Smith and Mr. McCrae were appointed to sustain before the Synod the action of the Presbytery in granting supply and organizing a congregation there, against the complaint of Mr. Ball and others. Session records were produced and attested. Mr. McCrae read the report of the Finance Committee. Arrangements were made for the supply of Mr. Anderson's pulpit over the month of May. A call from the

congregation of Seaforth to Mr. McDonald, of Elora, was taken up, and after reading papers in the case, and hearing parties, it was placed in his hands when he signified his acceptance of the same, and on motion of Mr. J. C. Smith, seconded by Mr. Torrance, the Presbytery agreed to his translation. Mr. Torrance was appointed, at their own request, Moderator of the Session during the vacancy. A call from the congregation of the Central Presbyterian Church, Detroit, to Mr. J. F. Dickie, of Berlin, was submitted and considered. After hearing parties appointed to prosecute it, and Commissioners from Mr. Dickie's congregation, all of whom spoke highly of their minister, Mr. Dickie intimated that he thought it to be his duty to accept, when, on motion of Mr. Smellie, seconded by Mr. Ball, the Presbytery agreed to the translation. Committees were appointed to prepare suitable minutes on the removal of these brethren from the bounds, to report at next meeting. Dr. Wardrope, by request, was appointed Moderator *pro tem* of the Kirk Session of St. Andrew's Church, Berlin. Commissioners were appointed to the General Assembly, to meet in Ottawa in the beginning of June next, as follows: Drs. Wardrope and McKay, Messrs. D. Smyth, D. B. Cameron, J. C. Smith, H. H. McPherson, W. S. Ball, and J. Middlemiss, ministers; and Messrs. McCrae, C. Davidson, A. D. Fordyce, J. M. Muir, Robert Wood, John Kay, A. Burnett and A. D. Ferris, ruling elders. The resignations of their pastoral charges given in by Mr. McInnes, of Erin, and Mr. McDiarmid, of West Puslinch, at the last meeting were considered, and after hearing all parties, were accepted. Committees were appointed to prepare minutes expressive of the feelings of the Presbytery at parting with these brethren, and Mr. Fowle and Mr. Strachan were appointed Moderators of the respective Kirk Sessions in the meantime; Mr. J. C. Smith gave notice of a motion at next meeting, that congregations be required to contribute towards the expenses of Commissioners to the General Assembly. Mr. Ball gave notice that he would move in amendment that each congregation be left to defray the expenses of the Commissioner or Commissioners appointed from it. Mr. Bentley tendered his resignation of the pastoral charge of Union Church, Galt, when it was agreed that it lie upon the table in the meantime, and that the congregation be summoned to appear for its interests at the next regular meeting. The subject of procuring Sabbath school teachers who had been trained in Normal classes was introduced to the Presbytery in a carefully prepared paper by Mr. Middlemiss, who was followed by Mr. Ball. It was resolved, that the thanks of the Presbytery be given to those gentlemen, and that the valuable suggestions presented by them, be recommended to the consideration of the members. The Conference on the State of Religion, fixed to be held in the afternoon, was postponed till next meeting, when it was agreed that it should be the first business taken up. Some time was spent in examining the new hymn book. It was ultimately decided to refer the book to a committee for examination, to report at the first regular meeting. The committee appointed to examine the proposed Constitution of St. Andrew's Church, Galt, reported, when it was agreed to re-commit the report. It was unanimously resolved, on motion of Mr. Torrance, seconded by Mr. Chas. Davidson, that Dr. Cochrane, of Zion Church, Branford, be nominated for the Moderatorship of the next General Assembly. Arrangements were made for procuring supply for the stations in the bounds during the summer months, and it was decided to apply to the Home Mission Committee for a grant of \$100 in behalf of Hawksville. Intimation was read that the congregations of St. Andrew's Church, Hillsburg, and Bethel Church, Price's Corners, would no longer require the supplement they had been receiving. The Presbytery expressed their gratification to hear of this indication of prosperity under the pastorate of Mr. Fowle. A deputation was appointed to visit Eden Mills and inquire if there was any prospect of relieving the Home Mission Fund of the grant it was receiving. The next meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of May, at ten o'clock in the forenoon.

PRESBYTERY OF HAMILTON.—This court met on the 18th inst. Twenty-seven ministers and fifteen elders were in attendance. Mr. Fenton was appointed Moderator for the next six months. Eighteen session records were submitted for review. A call from Niagara to Rev. W. Cleland, with a stipend of



## OUR YOUNG FOLKS.

### FRED'S BLOCKS.

DEAR little Fred with eyes deep blue,  
Was wondering what he next should do.

"I's tired," he said, "of Noah's Ark;  
Old Shem is broke, and the dog won't bark."

"Well, get your blocks, my dear," I said,  
And watched the curly, golden head

'Neath the sofa go, where lay the store  
Of blocks and many playthings more;

Then smiled as the eager fingers spread  
The toys in rows on the low white bed,

Most careful he, that the blocks should lie  
With the red side up for me to spy.

"Mamma," he said, "now tell me true  
What's 'is block say? now tell me, do."

I looked where the dimpled fingers rest,  
On the scarlet block, with mute request.

Between the fingers white, a Q,  
In lines of black, is plain to view.

"Why! Q's for Quaker, tall and slim,  
He wears a hat with broad gray brim,"

I say, and watch his deep blue eyes,  
That bluer grow with mute surprise.

He turns the block with nervous hands—  
Yes, there the tall, grave Quaker stands.

Fred looks at him, then looks at me,  
His whole face bright with glowing glee.

"Mamma *did* know," he gladly said;  
But *how* is too deep for his small head.

Then, with his sweet face all aglow,  
And eyes that said, "I love you so,"

He nearer drew, with fond caress,  
And hid his head in the folds of my dress.

My darling Fred, so God doth know  
All the quaint small rhymes of our life below.

He needs not even the face to see,  
To know what wish in the heart may be.

But we, sometimes, with a child's surprise,  
Look up to find Him great and wise.

### BILL BOOSEY'S DONKEY.

BILLY BOOSEY was a quaint old man, who lived at the corner of the common years ago, when I was a lad; and while he was ready to turn his hands to all kinds of work he mainly depended for his livelihood upon the produce of a small garden and the money he would earn by means of a donkey and a cart. Billy treated his donkey as kindly as it was possible; and although he could afford neither to buy corn for it nor keep it in a grand stable, the animal was always in a good condition, and would draw a heavy load behind him or carry one on his back at a capital speed. We juveniles paid many a penny for a ride on Billy Boosey's donkey.

One day Neddy's unwillingness to "go" amounted fairly to obstinacy; and when Johnny White had paid his penny and mounted in gleeful anticipation, not a step would Neddy budge.

"Make him go, Billy," was the cry.

Thus urged, Billy shouted, whistled and flourished his arms and clapped his hands, but all in vain; only when the stick was applied pretty vigorously did Neddy condescend to start. And when he *did go* he *did go*—as people say—at full speed across the commons, boys, Billy and all shouting at his heels.

Presently Johnny White began to feel uncomfortable. Neddy was going at full speed toward the big pond; and not the slightest use was it for Johnny to pull with all his might at the reins. The cry now was, "Stop him, Billy! Make him stop!"

To this Billy could only reply, as he came panting along far in the rear, "Pull, Johnny! —pull"

The catastrophe came at last. Rushing full tilt to the edge of the pond, Neddy there came suddenly to a standstill, and over went Johnny splash into the water. A pretty picture he looked, I can tell you, when we pulled him out!

Just as we had done so, Billy Boosey came panting up, and was assailed on all hands with, "Why didn't you stop him?"

"Boys," said Billy as soon as he could recover breath sufficiently to speak—"Boys, I could make him go, but I couldn't make him stop. And do you mind, youngsters, as you go through life, do not get into bad habits, for it'll be easier to start than to stop. 'Specially take care what sort o' company you keep. Fight shy o' them lads that swear and smoke and tell lies and drink. If you get started there, you'll maybe find yourself shot over into a deeper pond than you've fished Johnny White out of."

They were simple words, but the old man's advice was good, and many of us, I doubt not, remembered it long after.

We took Johnny home and he was put to bed; but he had a terrible bad cold after his famous ride and bath. He is dead now, poor fellow! As he grew up he took no heed to Billy's counsel, but seemed never so happy as when he could get with those who delighted to do just what the old man so earnestly cautioned us against. He got into disgrace early, and more than once, before he was twenty, was Johnny taken off to the county jail. When he found his character was altogether gone, and he could get no work, he tried his hand at being a soldier. He was not in the army long. Drink was his besetment, and at last was his death. He died in the hospital from injuries received in a drunken quarrel.

It is many a long year since we used to play together on that common, but I often have those days brought to my mind, for I never see a youth neglecting his Sabbath school, and spending his time at street-corners and associating with evil companions, without thinking of the old man's words about it being easier to start than to stop. Some lads I have seen who have withstood the temptation a long time, and then given away at last. Some of these have become the worst when they have at length broken away from the restraints of home and friends; and sometimes, as I notice how such a one goes from bad to worse, I think to myself, "Poor fellow! I am afraid he has started off on Billy Boosey's donkey."—*Christian Weekly.*

### IRON-SHOD.

THE safety of a mountain climber depends upon being *well shod*. Therefore the Swiss guides wear heavy shoes with sharp spikes in the soles.

On a bright July morning, a famous scientist of England started with two gentlemen to ascend a steep and lofty snow mountain in Switzerland.

Though experienced mountaineers, they took with them Jenni, the boldest guide in that district. After reaching the summit of the mountain, they started back, and soon arrived at a steep slope cover-

ed with thin snow. They were lashed together with a strong rope, which was tied to each man's waist.

"Keep carefully in my steps, gentlemen," said Jenni; "for a false step here might start the snow and send us down in an avalanche."

He had scarcely spoken when the whole field of snow began to slide down the icy mountain side, carrying the unfortunate climbers with it at a terrible pace. A steeper slope was before them, and at the end of it a *precipice*! The three foremost men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended upon getting a foothold.

Jenni shouted loudly, "Halt, halt!" and with desperate energy drove his iron-nailed boots into the firm ice beneath the moving snow.

Within a few rods of the precipice, Jenni got a hold with his feet, and was able to bring the party up all standing, when two seconds more would have swept them into the chasm.

This hair breadth escape shows the value of being well shod when in dangerous places. Life is full of dangerous places, especially for the young. No boy is prepared for dangerous climbing, unless he is well shod with Christian principles. Sometimes temptation ices the track under him, and then he must plant his foot down with an iron heel, or he is gone.

A poor boy of my acquaintance signed a pledge never to taste liquor. One day his rich employer invited him to dinner. There was wine on the table, but the lad was not ashamed to say:

"No, I thank you, sir. I never touch it!"

Then came on a rich pudding, which the boy tasted, and found that there was brandy in it; so he quietly laid the tasted morsel back on his plate. The employer discovered that the boy had "pluck" enough to stand by his convictions, and he will never be afraid to trust him. He is a sure-footed boy.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth, and honesty, and faith, and courage, and prayer.

A clear conscience will keep the head cool, and up along the hard road there is a sign-board, on which is written in large bright letters, "He that walketh uprightly, walketh *surely*."

### GENEROSITY.

ONE day a gentleman entered a store, accompanied by his two little daughters.

"Buy us each a lead pencil, papa," said Ada.

"Yes, do, papa," said May, entreatingly.

He studied a moment, and then said, "I'll get you one, and divide it between you."

Which he did, but contrary to his intention, one piece was longer than the other. Laying the two pieces together, he said, "One piece is smaller than the other, daughters. What shall I do?"

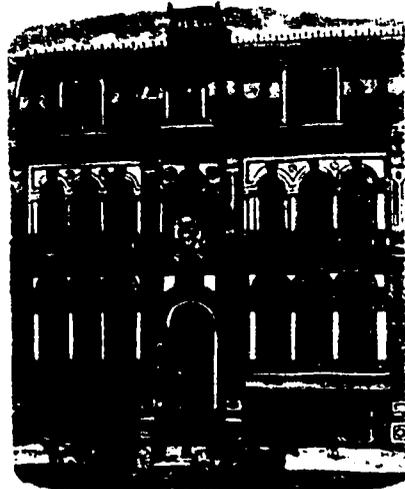
I expected to see the pink lips pout, but instead, the clear voice of little May, the younger of the two, rang cheerily, "I'll take the shortest."

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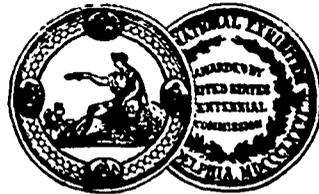
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