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# TORONTO PRESBYTERIAN

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## CONTENTS.

	Page
NOTES OF THE WEEK.....	481
PASTOR AND PEOPLE.....	483
Synod of Toronto and Kingston.....	484
BOOKS AND MAGAZINES.....	486
SCIENTIFIC AND USEFUL.....	487
ADVERTISEMENTS.....	487
EDITORIALS—	
The Inebriates' Bill—Grant and the Chinese—The Queen's Birthday. A Hero Gone.....	488
Ministerial Subscriptions to the H. M. Fund—An Explanation.....	489
CHOICE LITERATURE.....	490
BRITISH AND FOREIGN.....	491
OUR CONTRIBUTIONS—	
The "Globe" and the Prize Ring. Mr. Moody's Work in Bal- timore.....	492
State of Religion.....	493
SABBATH SCHOOL TEACHER.....	494
OUR YOUNG FOLK.....	494
ADVERTISEMENTS.....	495

IN consequence of the departure of the Rev. Mr. King to Europe, the Rev. Mr. Macdonnell will act as General Treasurer of the contributions made by the ministers of the Church to reduce the deficit in the Home Mission Fund. *Conveners having remittances to make will take notice of this change.*

## NOTES OF THE WEEK.

THE General Assembly of the Cumberland Presbyterian Church met at Memphis on the 15th.

PERE HYACINTHE has petitioned the French Government for recognition of his sect equally with other denominations.

IN report of deliverance of the Presbytery of Peterboro' 57 should be 55 in the list of hymns mentioned, recommended to be deleted.

THE French Council of State has decided that the Archbishop of Aix is guilty of violation of law in his pastoral attacking Jules Ferry's Educational Bill.

IN the obituary of the late Rev. A. C. Morton, which appeared in our issue of 16th inst., the full name is incorrectly given as Rev. Alexander C. Morton. It ought to have been Rev. Alfred Clarence Morton.

THE anniversary of the Board of Commissioners for Foreign Missions and the anniversary of the Presbyterian Board of Foreign Missions were held in New York, on Sabbath, 11th inst. At the latter, Rev. Dr. Nicolls, of St. Louis, preached the annual sermon.

HIGH Churchism appears to have been carried to its absurdest extent in St. Clement's Episcopal Church, of Philadelphia, and the annual convention of the local diocese in session this month has passed resolutions of censure, and threatens excommunication if the Romish practices of St. Clement's are not abated.

A COMMITTEE was appointed at last meeting of the Presbytery of Toronto to receive suggestions upon the subject of the new hymn book, to be incorporated in the report which will be forwarded to the General Assembly. The Convener is Rev. G. M. Milligan, to whom communications upon the matter may be sent.

THE London "Methodist Recorder" says: "The Church can only cease to be missionary when it ceases to receive Scripture as Divine—that is, when it ceases to be a Church. And just as the Church's

faith in the Divine authority of Scripture is strong and vivid, and its obedience to God's voice speaking in Scripture is simple and unquestioning, will its missionary zeal burn clearer and brighter."

CALIFORNIA has adopted a new Constitution by popular vote, and it seems to be a thoroughly revolutionary measure. The Kearney party in the State regard it as a triumph for them. One article forbids any corporation formed under the laws of the State to employ any Chinese or Mongolian in any way. It looks as if this Constitution conflicted with that of the United States, and we hope that it does, for we want to see it set aside at once.

THEY have devised a novel method of collecting old pew rents in Baltimore. Several members of the congregation being remiss in their settlements, the pastor ordered their pews to be boarded up, and announced that he had adopted this means to secure the prompt payment of the money due him, as the delinquents were well able to pay. Their wives and daughters bristled with silks and satins, flounces and furbelows, and the pew rent remained unpaid.

Says the N. Y. "Tribune": There was a singular incident in one of the Hartford churches last Sunday. Wong Shing, in full Chinese dress—pig-tail, cork shoes and mantilla—officiated as deacon in the communion service in the Asylum Hill Congregational Church. He was one of the first Chinese boys who went to New England to get an education. At Monson, Mass., he was converted, and when he returned to China he became connected with a Christian mission."

THE American Bible Society now employs eighteen Superintendents, ninety-seven county agents, and 5,929 volunteer Bible distributors. The receipts the past year were \$426,274, an excess over the previous year of \$15,320. During the year the whole Bible was translated into the Turkish and portions of it into many other languages. During the year 1,265,958 Bibles were manufactured, of which 949,814 were issued at home and 258,040 abroad. The issues of the Society during sixty three years amount to 36,052,169 copies.

ON the occasion of the 80th anniversary of the Religious Tract Society of London, the preacher was Rev. W. B. Pope, D.D., ex-President of the Wesleyan Conference. An idea of the extent of the operations of the Society may be gathered from the fact that nearly 9,000,000 of tracts have been granted to societies and individuals in London alone. The total circulation for the past year at home and abroad amounts to nearly 70,000,000, and since the formation of the Society to very nearly 1,853,000,000.

THE Young Men's Christian Associations of the United States and British Provinces met in Convention in Baltimore, on Wednesday, the 21st inst. The duties of the chair were well discharged by Mr. T. J. Wilkie, of Toronto. Mr. John McDougal, also of this city, was appointed first Vice-President, and Mr. John C. Thomson, of Quebec, sixth Vice-President. Among the members of the Business Committee we notice the name of Mr. Meadows, of Kingston. Full particulars were given of the different departments of work conducted by the Association. The expenditure during

the last two years was \$30,000. The addresses delivered at the Convention were earnest and encouraging.

THE Catholic hierarchy and newspapers of Ireland maintain a profound silence respecting the Bill for the establishment of the University of St. Patrick at Dublin, introduced by O'Conner Don in the Commons, in the absence of a knowledge whether it would be the end or beginning of difficulty. The Protestants of Ireland look unfavorably on the measure. They say they must be certain of its acceptance by Rome before it could do any good. Protestant Dissenters and the Church Liberation Society of England bitterly oppose the measure, and are organizing public agitation against it. Independent Liberal and Radical members of Parliament will endeavour to talk out the Bill. The attitude of the Marquis of Hartington and Gladstone is not known.

THE London weekly, "Nature," says: "News has arrived by the last mail from Zanzibar that Mr. H. M. Stanley is busily occupied in engaging porters for a journey into the interior of Africa, but that he preserves the utmost secrecy as to his intended movements. A rumour is current among the porters that their journey is to commence from the west coast. If this be the case, Mr. Stanley must have introduced a radical change into the original plans of the Belgian section of the International African Association, for whom he is believed to be acting. That, accidents apart, he will be more successful than the unfortunate leaders of the first Belgian expedition few will be so rash as to doubt, and he is sure to have good and sufficient reasons for the course he is adopting."

PEACE hath her victories. The celebration of the Queen's Birthday in Montreal last Saturday was a grand success. One of the most pleasant features of the celebration was the friendly visit of the 13th Brooklyn Regiment, one of the finest battalions of the National Guards of New York. They came to join "our boys" in doing honour to Victoria. They were accompanied by their chaplain, the Rev. Henry Ward Beecher. The honour paid our loved Queen by the visit of this regiment was heartily appreciated by the citizens of Montreal, and by the Governor-General, and will long be remembered by Canadians. We hope that such fraternal greetings may be more frequent in the future. They do much to develop and cement the friendly feelings that exist between the two nations.

MR. D. L. MOODY spent the past winter in Baltimore, whither he went with the expressed intention of devoting most of his time, not to preaching, but to study preparatory to future work. His object in choosing that city was to benefit the health of his son. But Mr. Moody is one of those men who cannot see work lying round undone while he can by any possibility overtake it. So on the very first Sabbath he spent in Baltimore, he preached in the Penitentiary to an audience of nine hundred men, and he has kept up that service ever since. And not only so, but from that time he has preached every day except Saturday and Monday, often three and sometimes four times in each day, nearly every sermon being followed by an enquiry meeting, under his own personal direction. This is not the worst sort of preparation for future work—that is if the worker's strength holds out—but where is the time for study?

## PASTOR AND PEOPLE.

## ZECHARIAH AND MALACHI.

## ZECHARIAH.

These, with Haggai, constitute the prophets of the restoration, i.e., those who discharged their office after the return from Babylon. The most important of them is Zechariah. Of his personal history little is known. While yet a young man he came up from Babylon with his grandfather Iddo (Neh. xii. 16), one of "the priests, the chief of the fathers," who accompanied Zerubbabel the leader of the first colony of returning exiles, 536 B.C. Zechariah was therefore, like Jeremiah and Ezekiel, a priest as well as a prophet, but also like them obtained his chief distinction in the latter office. His first recorded utterance is dated in the eighth month of the second year of Darius, two months after the first address of Haggai. The two prophets, therefore, were contemporary, and as we learn from Ezra v. 1, acted in concert so far as concerned their first object—the rebuilding of the temple. In this Haggai led the way, and then left the work to the younger man, who, however, by no means confined his prophetic activity to this narrow scope.

This book consists of two parts, widely distinguished from each other. The first (chaps. 1-8) has its separate portions dated, and applies immediately to the circumstances of those to whom it was delivered; the second (chaps. 9-14) bears no date, and was probably delivered long after what precedes it. It appears to be a general outlook upon the future, reaching even to the time of the end.

The first part is distinguished by a series of symbolical visions, all given in the course of one night and all closely connected together. The first one represents a horseman in a lowly valley, who receives reports from other horsemen as to the result of their mission through the earth, and learning that all things there are peaceful while the chosen people are still in a sad state, begins to intercede for them. The prophet announces that this intercession is successful. The second vision shows four fierce horns, emblems of strength and violence, confronted by four carpenters or smiths, able to beat them down; thus indicating that the friends of Zion are as numerous as her foes and that for every evil there is a remedy. The third vision (ii. 1-13), by the symbol of a man with a measuring line in his hand, shows that the despoiling of the nations is to secure the enlargement as well as the defence of the people by the indwelling of their covenant Lord. The fourth vision exhibits the forgiveness of sin, which had been the cause of all the previous troubles. The high priest is seen standing before God in filthy garb and accused by Satan; whereupon Satan is rebuked, and the filthy garments are replaced by festal raiment and a spotless mitre in token that iniquity is freely forgiven. The necessary counterpart to this is set forth in the fifth vision (iv. 1-14), representing the church as a golden candlestick whose lamps are filled with oil from living trees on either hand, so that she is not only justified, but sanctified by divine grace. The next vision, that of the flying roll filled with curses against transgressors, guarded the preceding from misapprehension, as if there were impunity for the impenitent. The seventh, that of the woman crushed into a measure and carried to Shinar, enforces the same point by suggesting another and yet longer exile. The eighth vision returns to the point of beginning, and by its chariots of war indicates the fulfilment of what there was pledged. The symbolical action which follows, viz., the crowning of the high priest with crowns made from gold and silver brought from Babylon, represented the consecration of the nations with their wealth to the Messiah.

The foregoing visions and symbols exerted a happy influence in stimulating the restored exiles in rebuilding the temple. The two following chapters give the prophet's answer to the question whether it was needful to continue the fasts commemorating the steps of Jerusalem's overthrow. The prophet, after rebuking the formalism which suggested the inquiry, announces a period of great prosperity, declares that the fasts shall become festivals, and then predicts the conversion of the nations.

The second part of the book looks forward to the future. Chapter ix. describes the conquests of Alexander, foretells the Messiah's kingdom, and then returns to set forth the victory of the covenant people

over the Seleucidae. Chapter x. continues the prediction of blessings. Chapter xi., in a mysterious form, sets forth the rejection of the good Shepherd by those whom He would fain guide and deliver. The next chapter describes under the forms of the Old Dispensation the struggle and victory of the early church (vs. 1-9), and then the repentance and faith which are the inward conditions of this struggle. Then follows, in chapter xiii., a vivid description of the fruits of penitence, winding up with a picture of the suffering Messiah. The last chapter sets forth the final conflict and triumph of God's kingdom.

The book is, in many respects, difficult of exact interpretation, but its whole tone is edifying and consolatory. Its predictions of the Messiah are clear and striking—first, as Jehovah's lowly servant, the Branch (viii. 8); then, that servant as priest and king building the temple (vi. 12, 13); thirdly, as a peaceful but universal monarch (ix. 9, 10); fourthly, a shepherd, scorned and betrayed for a mean price (xi. 12, 13); fifthly, His pierced form a means of conversion (xii. 10); and lastly, the fellow of Jehovah smitten by Jehovah himself (xiii. 7). Its references to the ultimate diffusion of the truth, far beyond the limits of the historic Israel, are frequent and animated. See ii. 11; vi. 15; viii. 20-23; ix. 10, and especially the vivid and picturesque description in xiv. 16-21, where the conversion of the nations is set forth under the figure of a universal pilgrimage to keep the feast of tabernacles, and even the bells on the horses bear the same motto which once flashed from the diadem of the high priest—"HOLINESS TO THE LORD."

## MALACHI.

Nearly a century had passed after Zechariah when the last prophet of the Old Testament appeared. He appears to have been a cotemporary of Nehemiah, and encountered some of the same difficulties which called out the energy of that upright ruler. The Jews had been cured by the exile of their proneness to idolatry, but while firmly adhering to the ancestral faith, were led into the error of formalism. And not finding the brilliant predictions of the earlier prophets fulfilled in their experience, fell into an ungrateful, murmuring spirit, and questioned the existence or the fairness of God's providential government. They had relapsed also into the old sin of marrying heathen wives, which Ezra had sternly rebuked nearly fifty years before. It is not surprising, therefore, that the tone of Malachi is stern and threatening; yet, as usual, in the Old Testament the severest denunciations of judgment are relieved by glowing references to the great deliverance to come. Thus we are told (i. 11) of a day when from the rising of the sun, even to its going down, God's name shall be great among the nations, and that not merely in Jerusalem, but in every place, incense and a pure offering shall be offered to that name. Again, it is expressly said (iii. 1-4) that the Lord's messenger shall come to prepare His way, and after him the Lord himself, even the angel of the covenant; and though he shall be like a refiner's fire and a fuller's soap, yet the issue of his purifying process shall be the acceptance of the people and their services, just as in the best days of old. And the pledge of this is the fact that the Lord changes not.

Of a like character is the precious promise (iii. 10) that the punctual payment of the tithes would secure a blessing so large as to surpass their room to receive; the assurance (iii. 17) that they, who, amid gloom and discouragement, fear God and think upon His name, are His peculiar treasure, whom He guards as one does a loving and obedient child; and finally, that upon them, even in the great and dreadful day of the Lord, the Sun of righteousness shall rise with healing in His wings.

The book, as a whole, is a fitting close to the Old Testament. It resumes the ethical tone of Moses and Elijah, holds fast ritual and righteousness at once, vindicates the ways of Providence in the present, and opens bright glimpses of the better days to come. That its last verse ends with the word *curse* only sharpens the contrast with the later revelation whose title is the gospel or the good news of God.—*Rev. Talbot W. Chambers, D.D., in Westminster Teacher.*

## VICTOR HUGO'S IDEAL POPE.

A few months ago a little book in verse was published by Victor Hugo, entitled "Le Pape," of which very little has been said in America, and yet it is quite worthy of notice on account of its original conception,

its life-like pictures, and its severe blows at the Papacy. It has had a wide circulation in France, where anything in this line is now eagerly sought after.

The great poet first presents to us the Pope in his bed at the Vatican, yielding to sleep. Then we are made to listen to the words uttered by the "Holy Father" in his dreams. His interview with the kings is quite characteristic. He opposes their pretensions, affirming that God has not made kings, and that man is equal to man. The kings are astonished, and ask the Pope if he is not himself a king, to which he replies, "I? to reign? Not I!" "Then what do you do?" "I love," answers the Roman pontiff. The next scene, for this dream is a little drama, the Pope, from the steps of the Vatican, speaks to the city of Rome and to the world:

"Listen! O ye men, covered with shadows, and whom servile imposture has so long led astray! the sceptre is vain, the throne is black, the purple is vile. Whoever you are, sons of the Father, listen one and all! There is under the great heavens but one purple, love; but one throne, innocence. The dawn and the dark night struggle in man as two combatants striving to kill each other; the priest is a pilot; he must accustom himself to the light, so that his soul may be illumined. All seek to grow in the sunlight, the flower, man, thought. . . . I am blind like you all, my friends! I am ignorant of man, of God and of the world. Three crowns have been placed on my brow, the symbols of a three-fold ignorance. He who is called a pope is clothed with appearances. Men who are my brethren seem to be my valets; I know not why I dwell in this palace; I know not why I wear a diadem. They call me Lord of Lords, Supreme Chief, Sovereign Pontiff, King by Heaven chosen. O peoples, nations, listen! I have discovered that I am a poor man. Hence I depart from this palace, hoping that this gold will pardon me, and that this wealth and all these treasures and the frightful luxury from which I escape, will not curse me to have lived in this purple, I a phantom, who am made to dwell under the thatch. Human conscience is my sister; I am going to commune with her. . . . As Noah went out of the ark thoughtful, so I leave this palace. . . . I set out to run to the help of every mind that doubts and every heart that sinks. I go into the deserts, in the hamlets, wandering among the briars and the stones of the ravine as did Jesus, the Divine barefooted one. He who owns nothing takes possession of the world when he mingles with humanity, cheers hearts, increases faith and gives life to souls. I give up the earth to kings, I restore Rome to the Romans. . . . Let me pass, people. Adieu, Rome."

Thus the Pope takes leave of the purple of the Vatican to go on errands of beneficence to men. He soon meets the Patriarch of the Eastern Church, who does not recognize him at first in the dress of a poor pilgrim. A long conversation takes place between these two great dignitaries, from which we must quote:

*The Patriarch*—"It is you, Father, wrapped up in a shroud!"

*The Pope*—"I am sad."

*The Patriarch*—"You, the first on the earth!"

*The Pope*—"Alas!"

*The Patriarch*—"What makes you sad?"

*The Pope*—"The grief of all and thy joy."

Advancing a step and looking steadfastly at the Patriarch, he continues: "Priest, men are suffering, and odious luxury surrounds thee. Commence by throwing down thy crown. The crown spoils the halo of glory. Choose thou between the gold of earth and the splendour of heaven."

The converted Pontiff is very eloquent in denouncing the vain pomp he has forsaken, and expresses deep sympathies for the sufferings of the poor, to whom he advises the Patriarch to give his treasures. His condemnation of the gross worship of Rome is very graphic. "We, priests," he says, "we old men, wearing furbelows, more loaded with jewels than courtesans. . . . we offer and show to the astonished crowds, under the purple of a dais and the folds of a camail, a little rose-coloured God with eyes of enamel! a Jesus made of pasteboard, a Jehovah of wax! We carry Him about and cause Him to glitter, while we sing, and walk slowly for fear that a jolt, in shaking the altar, might break the Most High!"

Those of our readers who have witnessed Catholic processions on great holidays will recognize this picture.

Victor Hugo goes on in his bold style to denounce the shameful perversions of Christianity, attributing

some of the evils of social life to a clerical princely extravagance and imbecility. "We exhaust Golconda," he says, "to clothe nothingness, and, during that time, vice rises as a giant. . . . I repeat it, you may light up all your wax candles, go around the temple in procession two and two, you will not prevent this from being hideous!"

The subject of Infallibility has inspired the great poet with the most burning sarcasm that was ever written. After picturing the false idea of God as exhibited in the Romish Church, especially to the ignorant, he continues: "Lugubrious derision! Insult to the firmament. . . . Eternal, I am thy equal, I am the authority, I am certitude, and my isolation, O God, is worth Thy solitude. . . . I know the end of all things. I hold Thee, O God, my key opens Thee; I can thoroughly sound Thee, and my eye reaches Thy very depths. In this dark universe, I am the only one who sees. I cannot err, and Thou, O Jehovah, art bound by what I decide. When I have said, 'Here is the truth,' all is said. . . . Thou must bow Thy great forehead in the heavens! The starry car runs on two axle-trees, God and the Pope."

The ideas of Victor Hugo on war and the death penalty are successively expressed very eloquently by the dreaming Pope, who finally seeks a refuge in Jerusalem, saying, "I take Jerusalem, and leave Rome to you. I come to kneel at God's threshold. Jerusalem is the true place. I feel myself real on the austere mount. The capital has the shadow, but Calvary has the soul. Near me I feel palpitate the great heart of Jesus. O kings, I hate the purple, but I love the shroud; I inhabit life, you dwell in death."

And finally the self-styled vicar of Christ awakes from his sleep, exclaiming, "What a frightful dream I have just had!"

As in every book that Victor Hugo writes, there are strange expressions and bold applications of words that his confreres of the French Academy would not approve, but in spite of these peculiarities, this little book contains many original thoughts very strikingly expressed.—*Rev. Narcisse Cyr in Boston Watchman.*

**FREE CHURCH SITTINGS—WHO SHALL PAY FOR THEM?**

It is strange there should be any controversy about contributing money towards paying for sittings in churches, whether in the form of pew rents or in voluntary contributions by those who attend in a casual way; and yet discussions are carried on, as if it were out of all reason to expect those who occupy seats to pay for them. There is no objection to paying for such accommodations anywhere else—at the opera, in a palace car, or on a horse railway. In these last mentioned places, people who occupy seats appear to concede to the propriety of paying their share towards the expenses of maintaining the accommodations they get, but for church seats there are some people who object to any expectation of paying for them. Why this is so it is not easy to understand. Church buildings can no more be maintained and kept in order without money than any other structures. Even setting aside the first cost of the building, there are expenses for heating, lighting, cleaning, attendance and repairs, that cost money to somebody. These expenses are common to all churches, and in some there are other elements of cost quite as proper, though not, perhaps, so indispensable. Now, unless it is expected that some one or few persons shall pay these expenses for the benefit of all who choose to attend, upon what ground can any reasonable person object to contributing? This is a home question to those who are writing to the newspapers, that they go to churches where there are no pew rents and yet see and hear requests for contributions. How do they expect the expenses for fuel, gas, cleansing, sextons, janitors, repairs, furniture and other similar purposes and objects to be paid? Manifestly they assume that somebody else than themselves shall pay their share, and that simple statement is the all-sufficient reply to their criticisms and complaints.—*Philadelphia Ledger.*

**"LET THE MUD DRY FIRST."**

Here is a capital lesson that may well be impressed upon the memory of both young and old: Mr. Spurgeon in walking a little way out of London to preach, chanced to get his pantaloons quite muddy. A good deacon met him at the door and desired to get a brush and take off some of the mud. "Oh, no," said Mr. S., "don't you see it is wet, and if you try to brush it now,

you will rub the stain into the cloth? Let it dry, when it will come off easy enough and leave no mark." So, when men speak evil of us falsely—throw mud at us—don't be in a hurry about brushing it off. Too great eagerness to rub it off, is apt to rub it in. Let it dry; by-and-by, if need be, a little effort will remove it. Don't foster scandal about yourself or others, or trouble in society, or in a church, by haste to do something. Let it alone; let it dry; it will be more easily eradicated than you think in the first heat of excitement. Time has a wonderful power in such matters. Very many things in this world will be easily got over by judiciously "letting them dry."

**"THE PALACE O' THE KING."**

BY THE LATE MISS JANE MITCHELL, EDINBURGH

It's a bonnie, bonnie warl'  
That we're livin' in the noo,  
An' sunny is the lan'  
We o'ten travel throo;  
But in vain we look for something  
I which our hearts can cling,  
For its beauty is as nothing  
To the palace o' the King.

We like the gilded summer,  
We're merry, merry tread,  
An' we sigh when hoary winter  
Lays its beauties wi' the dead;  
For though bonnie are the snow-flakes,  
An' the down on winter's wing,  
It's fine to ken it daurna touch  
The palace o' the King.

Then, again, I've just been thinkin'  
That when a' thing here's sae bright,  
The sun in a' its grandeur,  
An' the mune wi' quiverin' licht,  
The ocean's the summer,  
Or the Woodland i' the spring,  
What maun it be up yonner  
I' the palace o' the King.

It's here we hae oor trials,  
And it's here that He prepares  
A' His chosen for the raiment  
Which the ransom'd sinner wears.  
An' it's here that He wad hear us,  
Mid oor tribulations sing,  
"We'll trust oor God who reigneth  
I' the palace o' the King."

Though his palace is up yonner,  
He has kingdoms here below,  
An' we are His ambassadors  
Wherever we may go:  
We've a message to deliver,  
An' we've lost anes hame to brings  
To be leal and loyal-hetted  
I' the Palace o' the King.

Oh! it's honour heaped on honour  
That His courtiers should be ta'en  
Frae the wand'rin anes he died for,  
I' this warl' of sin and pain,  
An' it's fae'st love an' service  
That the Christian aye should bring  
To the feet o' Him who reigneth  
I' the palace o' the King.

An' lat us trust Him better  
Than we've ever done afore,  
For the King will feed His servants  
Frae His ever-bounteous store;  
Lat us keep a closer grip o' Him,  
For time is on the wing,  
An' soon He'll come and tak' us  
Tae the palace o' the King.

Its Iv'ry halls are bonnie,  
Upon which the rainbows shine.  
An' its Eden bow'rs are trellised  
Wi' a never-fadin' Vine;  
An' the pearly gates of Heaven  
Do a glorious radiance fling  
On the stary floor that shimmers  
I' the palace o' the King.

Nae nicht shall be in Heaven,  
An' nae desolatin' sea,  
And nae tyrant hoofs shall trample  
I' the city o' the free;  
There's an everlastin' daylight,  
An' a never-fadin' spring,  
Where the Lamb is a' the glory,  
I' the palace o' the King.

We see our frien's await us  
Ower yonner at His gate;  
Then let us a' be ready,  
For ye ken it's gettin' late;  
Lat our lamps be brightly burnin';  
Lat's raise our voice and sing,  
Syn'e we'll meet to part nae mair,  
In the palace o' the King!

THE American Presbyterians have 222 mission stations with 962 missionaries. Connected with their various stations are 1,391 converts from heathenism, and no less than 16,039 children under education in the mission schools.

**HAVE THE OLD SCOTCH COVENANTS A FUTURE?**

We find in the Edinburgh "Daily Review" of March 19th, the report of a lecture, by A. Taylor Innes, Esq., well known in this country as well as in Britain by his book, "The Law of Creeds in Scotland," in answer to the question, "Have the Covenants a future in Scotland?" It is very gratifying to find so distinguished a jurist and one so well entitled to have an opinion on the subject, standing up manfully for the much-maligned old Covenanters; and the more so, as Mr. Innes has shown himself a man of large and liberal views on the question of the Church. We cite the following as a fair sample of Mr. Innes' discourse:

But we are warranted in saying henceforth persistently to England that it will never have rest in its Protestantism till it finds a fitting form for its Protestantism. That is the old position of Scotland on the matter, and it is bound to maintain it. But how does this matter stand related to the virtue of catholicity? We, in Scotland, need it—we need catholicity, elasticity, variety, largeness of nature, many-sidedness of sympathy, a mental hospitality which entertains what is strange, a moral alacrity which welcomes what is new, a charitable faith which proves all and holds the good. But is there any inconsistency between that and standing on the Evangel against all that directly or indirectly opposes? The catholicity of our Kirk must stand in the future in its central position and apostolic foundation, and in its impartiality to mere forms and usages; not in hanging on to the Church of England and imitating its usages and forms. But it is not enough to say that the Covenants are not opposed to catholicity. They bind us to catholicity; and are our chief national step towards it. The Solemn League and Covenant for the first and only time took us out of our provincialism as a nation, so as to embrace the three kingdoms in our religious plans. We missed that, for the times were not ripe. But we have succeeded in precisely the same line to a greater inheritance—the unity of Presbyterianism all over the globe. The Presbyterian Council in Edinburgh was to the lecturer a ripe and late result of the struggles of two hundred years ago. Wherever Presbyterians were found throughout the Anglo-Saxon world, Presbyterians held that their polity was destined to be the Church polity of the future. And they were right; for Presbytery is in the Church sphere what Constitutionalism is in the civil sphere. There was no hurry; all nations were not ripe for either as yet, but we believed all nations would come to it; and then at last the doctrine of the Evangel would find its fitting Church form. He held, therefore, in conclusion, that the Covenants in their whole substance, and in the objects they propose, ought to have a future in Scotland, and, he believed, they would have one. It did not follow, as had been seen, that they should be taken up in the same form. They might be Scotland's reviving without that. More things come to us by inheritance than we know of; and if there is much good in reserve for our country in the future, it may all be traceable to the time when, like that youthful exile under the Syrian stars, Scotland lifted its head from a stony pillow, and prayed, "If God will keep me in this way in which I go," etc. No doubt they made mistakes, and, perhaps they were not allowed to build the house as having shed blood, but it was accepted in that it was in their heart. And before we speak of their failure, let us see the end. He did not believe that the blood of those unnamed, unnumbered Scotsmen, who fell in those mistaken wars, had all sunk into the ground like water. They, too, many of them, like the martyrs whom we know and love by name, were men who had the true cause at their heart, and such as God is not unrighteous to forget. The object of the Covenant was an object which we are bound to seek; first, because it was a noble object in itself, and, secondly, because we bound ourselves to this noble object long ago. Scotland still remained a unity; and he for one believed that our country was in covenant with God.

We regard it as a most favourable omen in the midst of the struggle of the old faith against the in-creeching wolves, that there are large-hearted, broad-minded lawyers like Taylor Innes in Scotland to stand up for the old Covenants.—*St. Louis Presbyterian.*

ENGLISH papers state that fully one-half of the beef sold in Great Britain as English, Scotch, and Irish, is really Canadian or American.



### SYNOD OF TORONTO AND KINGSTON.

This Synod met in St. Andrew's Church, Guelph, on the evening of Wednesday, 7th May. The retiring Moderator (Rev. Prof. Mowat, M.A.), preached an excellent sermon; when, on motion of Rev. J. C. Smith, Rev. Prof. McLaren was unanimously chosen Moderator for the current year. On taking the chair, the Moderator, in suitable terms, acknowledged the compliment; and the Synod adjourned until tomorrow, at 10 a.m.

#### SECOND SEDERUNT.

The Moderator took the chair at 10 a.m., the first hour of the sederunt being occupied with devotional exercises.

#### CHANGES IN THE SYNOD.

The Clerk then read the minutes of last evening's meeting, in which was incorporated a statement of the various changes that had taken place within the Synod during the past year. According to this statement, one minister had been removed by death, ten had given in their demissions, and ten had been translated. There were seven inductions and fourteen ordinations, and fifteen students had been licensed. Four ministers were received from other denominations. Nine congregations and eleven mission stations had been erected.

The report of the Committee on bills and overtures, recommending the order of business for the day, was received and adopted, and the Synod proceeded to dispose of the several matters recorded in it.

The explanation received from the Presbytery of Lindsay with regard to the induction of Rev. S. Atcheson was accepted as satisfactory, as was also that of the Owen Sound Presbytery with regard to the absence of its records at last meeting of the Synod.

#### KNOX CHURCH, MOUNT FOREST.

The next matter taken up was that of the dispute about the Knox Church property in Mount Forest. Mr. John Martin, one of the trustees of that Church, had retained possession of the deed of the property, although, owing to some dispute, he had severed his connection with the congregation. The matter was first brought before the Saugeen Presbytery, and afterwards on appeal before the last Synod. It was there decided, after a long discussion, to request Mr. Martin to formally resign his position as trustee of the Church, and hand over the deed to the congregation. To this request of the Synod, Mr. Martin replied in effect that he could only comply with it on condition that either a share of the Church property should be given over to him and to those who acted with him, or that the matter should be left to arbitration. He also said that there were no legally elected trustees of the Church to whom he could hand over the deed, and expressed astonishment at the course the Synod had taken with regard to the matter.

The discussion of this affair occupied a large part of the sederunt, and the general conviction appeared to be that the Synod should have nothing further to do with it, although there was some difference of opinion as to how it should be disposed of. It was also pointed out that the holding of the deed by one party or the other made no material difference, as it was registered.

Rev. Principal Caven moved, seconded by Rev. Prof. Gregg.

That the Synod regrets that Mr. Martin has not seen his way to comply with the request of the Synod with regard to surrendering the deed held by him, but deems it necessary to take further action in the matter.

It was moved in amendment by Rev. G. Smellie, and seconded by Rev. A. Mackay, D.D.,

That seeing that the request made by the Synod to Mr. Martin has not been complied with, and this Court does not claim to interfere in civil matters, the case be now allowed to drop.

In further amendment to this it was moved by Rev. D. J. Macdonnell, seconded by Rev. J. K. Smith,

That the Synod dismiss the matter, and proceed to the next order of business.

The original motion was carried by a small majority.

Committees of three were then appointed to examine the records of the several Presbyteries.

#### ADMISSION OF STUDENTS.

The following students of Queen's College were, on application of the Presbytery of Kingston, admitted to public probationary trial for license:—John Ferguson, M.A., J. G. Stuart, B.A., George McMillan, B.A., and Hugh Cameron, B.A. On application of the Toronto Presbytery the following students of Knox College were similarly admitted:—John Ross, B.A., Donald Tait, B.A., S. H. Eastman, B.A., R. H. Abraham, B.A., and D. M. Beattie, B.A.

The Synod then adjourned, to meet again at 3 p.m.

#### AFTERNOON SEDERUNT.

The Synod resumed at 3 p.m.

#### REGISTRATION OF DEATHS.

The first item of business taken up was the consideration of the report of a Committee appointed at last meeting of the Synod to make application to the Ontario Government for the purpose of having the burdens of clergymen lightened in connection with the registration of deaths.

Rev. Prof. Gregg submitted the report of the Committee, which sets forth that the Committee had waited on the members of the Government in connection with the matter, and that the Act regarding registration had been slightly modified by the passage of a short Act, a copy of which was produced with the report. He represented, however, that this was not going as far as the members of the Synod had wished, as they held that no penalty should be attached to the failure of a clergyman to register the death of any person whose funeral he may have attended.

Rev. Mr. Ball held that in view of the fact that the laws of the province legalize marriages performed by clergymen, and that clergymen are also exempt from paying taxes, they should be willing to undertake the work required of them by the Registration Act.

Rev. Principal Caven objected to the principle involved in the Act. The performance of the marriage ceremony by a clergyman had been made a civil matter, but attendance at a funeral was totally different. He maintained that no such work should be required of a clergyman. He moved,

That the Synod thank the Committee for their zealous services, and re-appoint them with instructions to seek further audience of the Government with the view of representing to them the strong conviction of the Synod that ministers of religion, as such, should not be required to furnish the information at present demanded regarding deceased persons at whose funeral they may have officiated, and to seek that the law shall be so modified as to grant relief in the premises.

The Rev. Mr. Pringle seconded the motion. He pointed out that a clergyman who even did nothing more than offer up a prayer at a funeral placed himself in danger of being fined if he failed to register the death of the deceased person.

The Rev. Mr. Smellie thought that the best method of dealing with the matter was to ignore the Act altogether.

The motion of Principal Caven was adopted.

Prof. MacLaren's name and that of Prof. Caven were added to the committee, and the former made Convener.

#### PRINTING THE MINUTES.

The clerk presented a report in which he stated that he had had the minutes of the last Synod printed according to instructions, and also that he had had printed the last report of the committee on the state of religion. He recommended that authority be given for the printing of those documents in future. His report was adopted.

#### THE NEXT SYNOD.

The place and date of meeting for the next Synod was then taken up. After some discussion it was decided that it should meet in St. James' Square Church, Toronto, on the second Tuesday of next May, at 7.30 p.m.

#### MISSION BOARDS.

The Committee on Bills and Overtures reported an overture, signed by Rev. Principal Grant and others, in regard to the Mission Boards of the Church. It read as follows:—

That whereas the administration of the Home Mission, the Foreign Mission, and the French Evangelization schemes of the Church is characterized neither by unity of principle nor unity of method; whereas it is cumbersome and expensive; whereas it is not in accord with the well-understood principles of Presbyterian polity, and therefore does not impress the members of our Courts nor the people generally with a sense of their responsibility towards the common work of the Church: the General Assembly be humbly overtured to take the premises into consideration, and devise methods of administration that shall obviate as far as possible the evils referred to, impress a due sense of responsibility on all the membership of the Church toward its missions, and bring our missions under more effectual review of all the Courts of the Church.

Rev. Principal Grant supported this overture in a long and able address, in which he examined somewhat minutely the general working of the three schemes referred to in the overture. He had particularized those three schemes as being more important than any of the others. His object in bringing the overture before the Synod was to have a discussion on the matter. To illustrate the first statement in the preamble, he pointed out that the Home Mission work in the Maritime Provinces was administered by two Committees, while that of the western section was in the charge of one. The French Evangelization scheme too was in charge of a special agent, while a Committee managed the Home Mission work, which, being far the more important of the two, should rather claim the services of the special agent, and let the other remain in the hands of a Committee. Again, the Foreign Mission work was divided between two sections of the Church, each having its Committee, while the work should be essentially one of unity. The present system, he maintained, was cumbersome and expensive, inasmuch as there was too great an amount of machinery employed by it. He pointed to the travelling and other expenses of the Home and Foreign Missions Committees as proof of the expense, and the printing was also more expensive than it needed to be. Another evil was the want of interest in the schemes shown by members of the Church. Many congregations contributed to two or three of them, while very few assisted the whole of them. He referred also to the deficit which had burdened the Home Mission Committee, and which they had at length determined to make good out of their own pockets. He proceeded to suggest several remedies for the evils mentioned. He would have the Home Mission work left to the different Synods, as they were more likely to know the needs of the several districts, where the money should be applied, and where retrenchment should be practised. This would also increase the usefulness of the Synods, which, in the opinion of some, were almost unnecessary at present. It would almost serve to interest the people of the Church more in the scheme, bringing it nearer to them. It would also define the field for which subscriptions were asked from the parent Churches. Some disadvantages might be urged with regard to his scheme, and these he proceeded to deal with. Instead of Manitoba being under the charge of the Western Synods as now, it would have to be left to a Synod of its own to see to the expenditure of Home Mission funds. With regard to the Foreign Missions, he would advocate the combination of the two Committees, and leave the whole of the missions in charge of one Executive Committee, which should be much smaller than the present ones. The special agent of the French Evangelization should be required to act as such for the other Mission Boards as well. He concluded by moving the adoption of the overture.

Rev. Mr. Carmichael, of Markham, seconded the adoption of the overture, and supported many of the statements advanced by Prof. Grant.

Rev. J. M. King opposed the adoption of the overture. He would not object to its being transmitted to the General Assembly, but would not like to see the statements in the

preamble adopted by the Synod. He also differed with Principal Grant as to the best mode of administering the Home Mission work. He thought the work was far better seen to under the supervision of a Committee than it would be if controlled by the Synod, and was altogether opposed to Prof. Grant's idea of having the money raised in the district controlled by each Synod spent in that district alone. This would tend to divide the Church into sections, and would keep the sympathies of the people within narrow bounds.

The discussion was kept up by other speakers until 6 o'clock, when the Synod adjourned without taking any action in the matter.

#### EVENING SEDERUNT.

The Synod resumed at 7.30 p.m., when the report of the Committee on the state of religion was presented.

The following is a summary of the report:—The returns received from the various Presbyteries were first referred to, and were characterized as being rather meagre. The state of feeling with regard to the baptism of the young was regarded as favourable, but it was pointed out that home instruction of the young and family worship are too widely neglected, and urged that something be done to remedy this. With regard to the baptism of children whose parents are not members of the Church, a great deal of doubt and difference of opinion exists, and some Presbyteries express a desire to have a greater uniformity of practice, based on a definite ruling of the General Assembly. The Presbyteries generally testify that the attendance upon public worship is very regular. The proportion of adults enrolled as communicants varies in different congregations from one-half to nine-tenths. To improve this average faithful dealing with non-professing adults is urged, especially in the public ministrations of the pulpit. The sacrament of the Lord's Supper is in most congregations observed quarterly, although some express a desire to have it observed more often. The attendance on prayer meetings is considered fair in the majority of congregations, although in too many it is very small. The hindrances to revival and the progress of Church work are intemperance, light trashy literature, indifference to religious interests, and worldliness. The report recommended that sessions of Presbyteries be urged to send in more complete returns, that the Assembly questions next year make inquiry about the proportion of young people among the communicants, that the attention of the sessions be called to evangelistic services, and that this Committee be empowered to co-operate in such services when desired.

Rev. Principal Caven rose to move the adoption of the report. He was pleased with its tone generally, and rejoiced in the improvements noted in it. He moved the following resolution, which was ably seconded by Mr. S. G. Smith, and passed:

The Synod receives and adopts the report, thanks the Committee, and especially the Convener, for their services, expresses its thankfulness for the tokens of Divine presence graciously vouchsafed, and it is hoped in some respects increased, expresses also its sorrow and humiliation on account of the many and great imperfections in the religious life of our congregations, of which the report contains evidence, and reappoints the Committee, with instructions to use its best endeavours to secure as full returns as possible for the ensuing year.

#### HOME MISSION FUND.

Rev. D. J. Macdonnell, by permission of the Court, introduced the subject of the deficiency in the H. M. Fund, and then moved the following resolution:—

The Synod, in view of the present position of the Home Mission Fund, records its satisfaction at the success which has attended the efforts of the Home Mission Committee to reduce the indebtedness of the Fund by appealing to the ministers of the Church, and commends the matter to the most liberal consideration of every minister within the bounds of this Synod; and inasmuch as the Home Mission Committee has been under the necessity of making a reduction in the grants to missionaries and minister of supplemented charges for the last six months, in order to equalize expenditure and income for the year, the Synod recommends that each Presbytery, should, if possible raise from local sources the amount required to pay in full those men within its own bounds who have been in receipt of grants from the Home Mission Committee. Further, the Synod humbly overtures the General Assembly to take such steps as it may deem wise to aid weak Presbyteries in which there is a disproportionately large mission field to make up the deficit referred to so far as it affects them, as well as to secure the payment of the still outstanding debt of nearly \$6,000, with which the Home Mission Committee began its operations last year.

This resolution was seconded by Rev. Dr. Wardrope, and carried unanimously.

The Synod then adjourned till to-morrow morning.

#### THIRD DAY'S PROCEEDINGS—MORNING SEDERUNT.

GUELPH, May 15.

The Synod resumed at ten o'clock this morning, opening with the usual devotional exercises.

The Committee on Bills and Overtures presented their second report, submitting the order of business for the day. It was adopted without change.

#### RECORDS OF PRESBYTERIES.

The first order of business for the sederunt was receiving the reports of the Committee on Presbytery Records. According to these reports the records of the various Presbyteries were correctly kept, with the exception of trifling irregularities of no real importance.

#### ST. JOHN'S CHURCH, GARAFRAXA.

A dissent and complaint against the action of the Guelph Presbytery in granting supply of sermon at Douglas was next taken up. The protesting parties were Revs. W. S. Ball, J. Middlemiss, J. K. Smith, W. Millican, and R. Torrance. The circumstances which led to this action and complaint may be briefly recounted. Some time ago a portion of the congregation of St. John's Church at Douglas, in the township of Garafraza, became dissatisfied with the Rev. W. Mil-

lican, their pastor. The matter was brought before the Guelph Presbytery, by whom, after some deliberation, Mr. Millican was advised to consider whether it would not be better to end the difficulty by resigning. This he said he could not conscientiously do. The case was referred by the Presbytery to last Synod for advice or judgment, when on motion of Rev. Dr. Robb, it was decided that the reference should be sustained, and the circumstances did not warrant any step being taken which would separate Mr. Millican from his congregation. Last July the Presbytery of Guelph took up a petition which had been presented to them some time before, and in which the dissatisfied part of the congregation asked for a supply of preaching to be granted them, promising to pay \$230 for it for six months. A motion was carried to grant the supply, from which decision the persons named above with some others, dissented, and carried their dissent and complaint before the Synod.

Mr. J. C. Smith, on the part of the Presbytery of Guelph, objected *in limine* that the Presbytery having violated no law of the Church, in granting supply of preaching at Douglas, no complaint could be made against the Presbytery on account of its action in the case. Mr. J. Middlemiss was heard on this point on behalf of the dissentients.

The moderator ruled against the objection *in limine* of Mr. Smith.

The reasons and allegations set forth by the complainants, both in the printed paper laid before the Synod, and by Revs. James Middlemiss and W. S. Ball, who spoke in support of the complaint, may be thus summarized:—They held that the action of the Presbytery was calculated to perpetuate the division which had been made in the congregation, and that it tended to force Mr. Millican to resign his charge, thus contravening the deliverance of the Synod mentioned above. They also maintained that the petition from the disaffected part of the congregation had been before the Synod since an amendment had been proposed by Prof. McLaren, voted upon, and lost, to the effect that the petition should be referred to the Presbytery for them to take action upon it. The complainants regarded the action of the Presbytery as precipitate, inasmuch as they had proceeded to the consideration of this petition at the very first meeting afterwards. They also held that the action of the Presbytery showed disrespect towards the Synod, and implied a want of that consideration for the position, difficulties, and convictions of Mr. Millican to which he was entitled.

The case of the Presbytery was supported by the Rev. J. C. Smith and Mr. Thomas McCrae. They averred that the petition upon which the Presbytery took action was not before the Synod, and that in granting a supply of preaching to the petitioners they were not acting in contravention of the Synod's finding on the matter. They pointed out that to leave the petitioners without preaching would be to allow them to join with other denominations. As the petitioners had already left St. John's Church, the Presbytery had not taken any step towards separating Mr. Millican from his congregation. Mr. Millican had also stated before the Synod that, since the petitioners left, his congregation had made satisfactory progress, and was in a good financial position. The petitioners, on the other hand, had stated that if supply were granted to them they would be able to pay for it without outside assistance. These statements the Presbytery had accepted as sufficient answer to the assertion that there was not room enough for two congregations in Douglas.

When both parties had been heard the hour for adjournment had arrived, and on motion of Principal Grant the Synod adjourned to meet again at 2.15 p.m., and proceed to the consideration of the case.

#### AFTERNOON SEDERUNT.

The Synod resumed at 2.15 p.m., and took up the dissent and complaint against the action of the Guelph Presbytery.

Rev. Principal Grant moved, seconded by Mr. A. Stevenson, That the dissent and complaint be dismissed, and the action of the Presbytery sustained. He thought it was generally understood that there was not room for two congregations at Douglas, and that those who petitioned for a supply of preaching would not unite again with the congregation. The Presbytery having those facts in view, had to decide between acting as they had done and allowing the petitioners to drift off into other denominations.

Rev. Dr. Gregg moved, seconded by the Rev. J. MacMillan, That the Synod sustain the complaint, but inasmuch as the steps taken by the Presbytery cannot well be retraced, the Synod declines for the present to take further action in the matter.

After some further discussion the motion of Dr. Grant was carried, and the dissent dismissed.

#### TREASURER'S AND AUDITOR'S REPORTS.

The Treasurer, Mr. James Brown, gave in his report, after the reading of the report on the State of Religion.

It stated that the receipts for the year had been, including balance of \$86.67 from last year, \$408.52, that the assessment for 1878-9 had been fully paid by each Presbytery, except a small balance by one, through a misunderstanding; that all the past arrears due by three Presbyteries had been paid; that all claims against the Fund had been settled up till the 1st of May instant; that there was a balance in his hands of \$15.02, and in those of the clerk of the Synod of \$4.16.

It was agreed that the report be received, and that thanks be tendered to the Treasurer for his services during the past year.

The Auditors, owing to circumstances beyond their control, were unable to give a complete report, but on their recommendation a Finance Committee, consisting of the Clerk of Synod and Messrs. A. MacMurphy and W. Alexander, were appointed to strike the assessment for the current year, and to advise with the Treasurer.

#### SABBATH SCHOOL WORK.

Rev. J. M. Cameron presented the report of the Committee on Sabbath School Work, which was received for consideration. It stated that in almost all Sunday Schools from which returns had been received the International Series of Lessons was used. Most schools were kept open

during the entire year, and some for only a few months. With regard to hymnology, a great diversity of practice was noticed, and a similar diversity seemed to exist in the use of lesson helps.

This report showed great pains and care in its preparation, and closed with twelve recommendations, which were considered *seriatim* by the Synod, and the following adopted, viz.:

To modify and improve the International Lessons by adding questions from the Short Catechism and verses from the Psalms to be committed to memory, and by proofs from Scripture for the leading doctrines of our Church: to supply teachers with the Westminster series of helps; to have, if possible, a teachers' weekly meeting, and, if practicable, the teachers to be communicants; to have appointments of teachers made or ratified by the session; to form a yearly normal class in each congregation; to get a scheme of normal class lessons recommended or prepared by the General Assembly, and to overture the Assembly to appoint a committee to carry out such recommendations in this report as require the action of the Supreme Court.

The consideration of these recommendations occupied the remainder of the afternoon sederunt, without the completion of the matter.

Principal Grant asked and obtained permission to withdraw his overture anent the schemes of the church, as there was not time to deal with it further.

During the evening sederunt, the Synod disposed of the recommendations of the Committee on Sabbath Schools, and ordered the report to be transmitted to the General Assembly's Committee on Sabbath Schools.

The same Committee were reappointed for the ensuing year.

#### SABBATH OBSERVANCE.

The report of the Committee on Sabbath Observance was submitted by Rev. J. C. Smith in the absence of the Convener, Mr. A. Wilson. After some general remarks upon the nature of the Sabbath and the benefits to be derived from observing it religiously, the report went on to say that there was generally a satisfactory amount of respect paid to the day throughout the country. The amount of traffic and business on Sunday was stated to be decreasing. Regret was expressed that the arrival and departure of passenger and freight boats at Toronto and elsewhere was still continued, and that mails were still taken on and left at points along the G. T. R. on Sundays. A general recommendation was made in the report and adopted by the Synod, to the effect that better observance of the Lord's day should be earnestly pressed on the attention of the people from the pulpit.

The Committee on Sabbath Observance was also reappointed.

It was moved by Mr. R. Torrance, seconded by Dr. Wardrope, and agreed to,—That the report be received and its recommendation adopted; that thanks be given to the Committee for their services; that the Synod express their gratification at hearing of instances of improvement in Sabbath Observance, and, on the other hand, their regret at the extent to which that day is still profaned, re-appoint the Committee, with instructions to continue to use their efforts to secure a still more extensive observance of God's day, and that the Report be transmitted to the General Assembly's Committee on Sabbath Observance.

The recommendation adopted is as follows:—That all pastors and missionaries within the bounds of the Synod be earnestly requested to present from the pulpit to those to whom they minister, at some suitable time of the year, the nature and obligations of the Sabbath, and to urge upon them its proper observance.

#### TEMPERANCE.

The report of the Committee on Temperance was next presented by Rev. J. B. Mullan. It noted a general improvement with regard to intemperance, but found cause for regret in the yet existing prevalence of this vice. It suggested that more vigorous efforts be put forth on the part of the Church, and to this end recommended that a series of questions be issued by the General Assembly in order to allow of gathering more definite information with regard to intemperance.

On motion of Mr. H. H. Macpherson, M.A., duly seconded, it was resolved,—That the Report be received, thanks tendered to the Committee, and especially to the Convener, that the Report be transmitted to the General Assembly's Committee on the State of Religion for their consideration, and that the Committee be re-appointed.

#### MISCELLANEOUS.

A petition was presented on behalf of Mrs. Marples, widow of the late Rev. John Marples, asking that she be aided from some fund of the Church available for such a use. It was decided that the Synod had not power to entertain the petition.

An application was received from the Presbytery of Barrie for leave to admit Wm. Fitzsimmons, B.A., to trial for license. The leave was granted.

An overture from the Presbytery of Barrie for transmission to the General Assembly was next considered. The overture is as follows:—Whereas it is desirable to minimize the charge upon congregations for expenses of the Church Courts, and whereas, it appears from the accounts of the Assembly that there is a large annual expense in the printing and distribution of Assembly Minutes, and whereas, it has been customary to distribute copies of said minutes so as to put them without charge into the hands of all the elders and ministers of the Church who are members of sessions; and whereas, it does not appear necessary to order so large a distribution, it is humbly overtured to the Venerable the General Assembly that one copy only of the minutes of Assembly be supplied to such Synod, Presbytery, and Session of the Church, and that remaining copies be supplied to parties wishing them, at a price to be fixed by the Assembly, or that the Assembly may adopt such other measures as may in its judgment secure the lessening of its expenses. Mr. R. Moodie, a commissioner from the Presbytery in support of

this overture, waived his right to address the Synod. It was unanimously agreed to transmit the overture.

It was moved by Rev. Mr. Young, seconded by Rev. Mr. Chambers,—That the thanks of the Synod be given to the minister and officers of St. Andrew's Church for the arrangements made to accommodate the Synod, to the Christian friends in the city for their generous hospitality to the members, and to the several railroad companies for their kindness in granting a reduction of fares to members travelling over their respective lines.

The Synod was then closed with devotional exercises, the Moderator leading in prayer. He formally announced that the Synod would next meet in the St. James' Square Church, Toronto, on the second Tuesday of next May, at 7.30 p.m.

THE Baptists of Liverpool, Eng., supply sittings in their churches for some 18,400 persons.

THE Bishop of Manchester recently stated that the British working classes received annually £450,000,000 and spent £100,000,000 in drink and tobacco.

HATS for gentlemen at popular prices. Correct styles ready. Fine silk hats, \$3.25. Coxwell, hatter, 146 Yonge street, four doors north of Temperance street.

REV. DR. DEAN of Bangkok, Siam, writes to the "Baptist Missionary Magazine" of a heathen idol in human form in a temple there, 177 feet long, covered with gold from his crown to his toes, each of which is three feet long. There are hundreds of other temples in that city alone with their mammoth costly images and daily service. Heathen idolatry costs money, which is freely given.

A REFORMER named Makrakis has risen in the Greek Church at Athens, and is just now causing considerable commotion. He disavows the authority of bishops and synods, and rejects the worship of saints and all fasts. The schools which he had opened with his own means have been closed by order of the Government, and several sympathizing clergymen sent to distant monasteries. It is thought the movement has made too much headway for suppression.

### Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

#### DIED.

In Mount Forest, at 3.50 a.m., on Wednesday, 30th April, Isabella Margaret, eldest daughter of the Rev. John Macmillan, aged 15 years and 6 months.

The Mount Forest "Examiner" refers to the above announcement in the following terms:—"We regret to announce this week the death of Miss Isabella Margaret Macmillan, the eldest daughter of the Rev. John Macmillan, the esteemed pastor of Knox Church, Mount Forest. About two months ago the deceased suffered from a slight attack of rheumatic fever, from which she recovered. Some four weeks ago, however, she was taken ill with the same disease, which attacked the heart at the commencement—a most unusual case—and notwithstanding unremitting care on the part of her family and physicians, she died at an early hour on Wednesday morning last. The disease was singularly painful and trying in its character; but she bore her burden with great patience, and accepting with Christian resignation the fiat of the Supreme Ruler, her spirit passed peacefully to its long home. Though she was but young in years her mind was exceedingly active and apt at study, and gave promise of more than average vigour. She had become a source of much comfort and pleasant companionship to her parents, to whom her loss will prove a sore trial. We give expression to the universal sentiment in tendering them our sincere sympathy in their sad affliction. . . . The funeral on Friday morning last was largely attended—Knox Church being well-filled with an interested and sympathetic congregation. Among those in attendance were the teachers and pupils of the High School, in which the deceased had also been a student. The services were conducted by Rev. Jno. Baikie, of Harriston, assisted by Rev. Messrs. Fraser and Buggin, of this place; Young, of Clifford, and Campbell, of Harriston. Several appropriate pieces of music were given by the choir. Altogether the services were of the most impressive character. The services at the grave were also performed by Rev. Mr. Baikie—a very large concourse being present."

#### MEETINGS OF PRESBYTERY.

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

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

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

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

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

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

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

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

TORONTO.—On the first Tuesday of June, at 11 a.m.

HAMILTON.—A special meeting will be held at Beamsville, on Tuesday, June 3rd, at 11 o'clock a.m., to dispose of the case from Georgina and North Gwillimbury, and of the report on the St. Andrew's Church property.

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

## BOOKS AND MAGAZINES.

### St. Nicholas.

New York: Scribner & Co.

"St. Nicholas" for June contains, as usual, a most abundant supply of matter well calculated to amuse and interest the young folks.

### The Amphion.

Detroit: Roe Stephens.

This is a magazine devoted to music and musical literature. The number for May is now before us, containing several pieces of music and a number of articles on subjects connected with the art.

### Blackboard Sketches for International S. S. Lessons.

Cleveland, Ohio: W. F. Schnelder.

These sketches are printed on large sheets. The ground is black and the diagrams are brought out in white, forming good copies for the black-board. Many Sabbath school teachers will find them useful.

### The National Sunday School Teacher.

Chicago: Adams, Blackner & Lyons Publishing Co.

The June number of this publication contains very full notes of the International Sabbath School Lessons, with other matter useful and interesting to Sabbath School teachers.

### Scribner's Monthly.

New York: Scribner & Co.

The opening paper in the June number of "Scribner" treats of the "Fine Arts at the Paris Exposition," and is accompanied by several very beautiful illustrations. This is followed by "Eddison and his Inventions," by Edwin Fox; "Piercing the American Isthmus," by C. C. Buel; "Madame Bonaparte's Letters from Europe," by E. L. Didier; and a number of other articles, interesting and instructive.

### The North American Review.

New York: D. Appleton & Co.

The "North American" for June contains: "Mon Testament: Epltré à Chloé, an unpublished poem," by Voltaire; "National Appropriations and Misappropriations," by General Garfield; "The Stagnation of Trade and its Cause," by Professor Bonamy Price; "The Education of Freedmen," by Harriet Beecher Stowe; "Secret Missions to San Domingo," by Admiral D. D. Porter; "Sacred Books of the East," by Prof. Max Muller; "Evolution and Theology," by Professor Simon Newcombe; "The Pacific Railroad," by Henry V. Poor; Current Literature; Will England return to Protection?—a letter to the editor, from the Right Hon. John Bright, M.P.

### The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

The June number of the "Atlantic" contains "Study of a New England Factory Town;" "Art in Engraving on Wood," by W. J. Linton; "Rhymes in Many Moods;" "Physical Future of the American People," by George M. Beard; "The People for whom Shakespeare wrote," by Charles Dudley Warner; "Buying a House," by W. D. Howells; "Recent American Novels;" "Irene, the Missionary;" "Dobson's Proverbs in Porcelain," by Thomas Bailey Aldrich; "The Two New York Exhibitions;" "A Sunday on the Thames," by Richard Grant White; "Miss Martin," by Annie Porter; The Contributor's Club; Recent Literature.

### Home Worship.

By the late James W. Weir. Philadelphia: Presbyterian Board of Publication.

Outside of the pulpit we do not know anything that has done more good on this continent in the way of disseminating truth and guarding against error in doctrine than the Philadelphia Presbyterian Board of Publication. After an experience and observation extending over many years we do not hesitate to say that the imprimatur of the Board is enough to certify the orthodoxy and the usefulness of a book. In both these respects the volume now before us will support our assertion. We do not suppose that any of our people will use it as a liturgy, or follow it word by word, but for private study as a model and guide it will be found exceedingly useful.

### Sunday Afternoon.

The June number of "Sunday Afternoon" has several seasonable articles: "How Civilization Benefits Our Birds;" a story of the war appropriate to Decoration Day, entitled "Was he a Traitor;" a poem by

Thomas L. Coiler, entitled "Decoration Day;" and some timely verses by Sarah O. Jewett, author of "Deephaven." There is a story, "The New Minister at Brayton;" a sketch, "Letters from Cape Cod;" and a somewhat tragic instalment of "Calvin the Sinner." Mrs. Helen Campbell gives another chapter from her experiences among the New York tenement houses. Of the more solid articles the longest from the *Journal des Economistes*, relates to "Conflicts of Labour and Capital in England." It traces the history of the English-Trades Unions from their beginning to the present time; tells of their organization and numbers, of co-operative societies, of strikes, and discusses these various points at some length. George M. Towle has "Republic and Church in France;" there are suggestions as to how the Old Catholic movement should be judged, by Rev. Dr. Wm. Chauncy Langdon, and "Four Elements of a Great Art," the art of imparting ideas in religion, by Rev. George T. Ladd. The usual departments conclude the number, the Editor's Table containing: Murder as a Means of Grace; Materialism in Reform; Is Faith Blind? and American Art.

### WHO CAN SHOW US A PERFECT WAY?

Every mother has a theory of her own, entirely distinct from any of her associates, with reference to the mode in which she intends to bring up her children; at least every mother who gives any care or thought to the subject. There are some, we grieve to say, whose children "just come up," with no mother's hand to guide them, and if they attain to a true and noble maturity it is only because God unseen leads them safely. No thanks to the mother if the world is better or richer because they were born into it. But if through bad examples and influences they step aside from the straight and narrow path into by and forbidden ways and are ruined, woe to such mothers when they are called to give a true account of their stewardship!

But there are a large class of mothers whose earnest desire is to guide their children safely, always endeavouring to keep in view their highest good, yet no two of the most intelligent and earnest mothers think alike on this subject or are ready to adopt the same theory in the management of their children.

One believes that she can do more for her children and better manifest her love by dealing with them in the gentlest manner and influencing them through unbounded indulgence, confident that by this course she will so bind them to her that the temptations and lures set to catch and enthrall the unwary will have no power over young hearts bound to the mother by these years of unselfish devotion and the gratification of every demand. Those who thus judge and act forget that their children are mortal—subject to all the infirmities that belong to human nature. If from babyhood every desire is unchecked, every whim indulged, they are sowing the seeds of selfishness and self-indulgence in soil naturally ready to bring forth a plentiful harvest. Such seed, if allowed to spring up unchecked, will choke and dwarf, if not utterly destroy filial affection and every noble and unselfish aspiration for the happiness or good of others.

Another mother takes an entirely different view of her duty, and firmly believes that, for her children's good, prompt, unhesitating obedience must be secured at all hazards, even when it can only be attained through much severity. By this course she imagines that she will best manifest her love—a love which can insure the future well-being of her child. This theory is very common with young mothers; but fortunately, after trying it too faithfully on one or two of the elder children, it is likely to be greatly modified in the management of the younger. The danger is that, when convinced that they have erred by too great strictness, they may attempt atonement by flying to the opposite extreme, and ruin the children by undue leniency.

One class of mothers start in their new life resolved to govern only by moral suasion, never resorting to punishment under any circumstances, however difficult to govern and rebellious the child may be. They argue that if not exasperated or humiliated by punishment, patient teaching, loving entreaties and efforts to lead them by high moral motives into the right way will be the most effective and permanent, giving their loved ones correct habits and bringing them into maturity noble men and women.

With very many dispositions this mode will be excellent; but there are as many that cannot be thus

led or controlled. They are spoiled if much indulged, and not being finely or delicately organized, but of a coarse nature, they grow restless and rebellious under any appeals to their moral natures. With such characters sparing the rod may spoil the child.

And so each young mother theorises; but how few, as the babe quietly but rapidly grows out of her arms, keep fast hold of their early ideas of what constitutes the perfect way. Our children pass from infancy to childhood before we dream of it, and thence from youth into man and womanhood; and looking down for the little ones we find standing by our sides our six feet sons and fully matured and blooming daughters. When each at maturity develops some peculiar traits, totally unlike any conceptions the parents had formed of the child in its earlier life, they find no provision in their early plans adapted to this strangely metamorphosed being.

"Ah! if mothers could be endowed at the birth of their children with wisdom to read each one's character correctly, and suit their training to those peculiar characteristics, what a blessed thing it would be. But we grope in the dark, never sure that we have struck the right path in which to lead our children, or if it proves right for one, uncertain if we follow it in guiding the next that we shall secure the same favourable result. We pray weakly and doubtfully for more light, for some revelation that will make our course certain of success. If we fail, "we faint beneath the burdens we are bearing," when a course that promised the most flattering results brings our children into trouble and wrong, and we learn too late that it was through our weakness and mismanagement. Then looking forward to the guidance of the babe in our arms and grieving over former mistakes,

"The heights that we must scale look cold and frowning,  
Sweet seems our maiden calm;  
E'en while we think to vouch the victor's crowning,  
We clasp the martyr's palm.

"Oh! sisters, let us trust our God more truly,  
We win our strength through pain;  
Striving to work as in His sight more purely,  
We shall not toil in vain.

—Mrs H. W. Becker in N. Y. Christian Union.

### PLAYING MARRIAGE.

Marriage is an ordinance of God. Marriage vows are solemn things. They are among the most important and influential which we can take. Their consequences affect those assuming these vows through time and reach into eternity. These obligations ought not to be thoughtlessly assumed, or uselessly repeated. They are lasting as life, and fraught with good or evil that may be a matter of joy or sorrow through all our after being. Engagements so important and impressive should be treated with a reverential regard. They should not be spoken of in a manner calculated to foster frivolity and hilarity in regard to things so sacred. The marriage rite should not be made the matter of foolish talking and jesting. Is it right on the occasion of a silver, or other wedding, to go through the farcical play of repeating the marriage ceremony in an amusing pretence of marrying a husband and wife over again? Is it not trifling with a divine, and therefore sacred ordinance, to do this even occasionally according to the popular custom? Do not these vain repetitions of marriage rites lead to the sin and suffering of unscriptural divorces? Are not Christians accountable for much of the existing irreverence for the marriage relation? Marriage is really a divine ordinance, and should it be made the subject of an evening's entertainment? Sincere Christians certainly should not approve of playing marriage. Have those who have so done made it a subject of prayer, and can they heartily ask a blessing on such a procedure? Would it not be better to find some other way of celebrating a nuptial anniversary, and then avoid the very appearance of evil attached to the repeating of the marriage ceremony? Would it not be well for Christian ministers to discountenance these things by refusing to participate or officiate on such occasions?—*Sandy Lake News.*

"EVERY church must have its troublesome man," says one of the current items of the press. But it is not true. There is no reason why in every congregation there shall be one who will keep it in a state of unrest and spoil its peace and happiness. Nor is it so that such an experience characterizes the churches. "The troublesome man" is an exceptional misfortune.



**Scientific and Useful.**

**COCONUT CAKE.**—One cup sugar, one-half cup of butter, one-half cup of sweet milk, one cup of flour, one cup of corn-starch, one-half cup of coconut, two teaspoonsful of baking powder.

**BREAKFAST CAKE.**—Two eggs, two cups sugar, two dessert-spoons of butter; beat well; add one cup sweet milk, four teaspoons cream tartar and two teaspoonsful soda mixed with five cups of flour and salt.

**A NEW INSECT DESTROYER.**—An experienced gardener tells of a new and effective way of exterminating insect pests, both in and out of doors. Take a barrel and half fill it with coal tar. Then fill the barrel with water. After standing awhile, the water may be sprinkled upon the leaves and stems by means of a whisk-broom or watering-pot. According to this gardener's positive statement, it will at once kill all the insects with which it comes in contact, without in the least harming the plant.

**THE LAWN.**—The man who puts on a request little sprinkling of salt or bone dust or superphosphate, or any fertilizer that will add an additional rich green tint to the turf, is always recompensed by securing the most conspicuous grass plot in the neighbourhood. The best lawn we ever saw, says an agricultural writer, was occasionally treated to a sprinkling of diluted blood from a slaughter-house, just previous to a shower. When the soil is soft, run the roller over; it helps the appearance greatly. The application of a little ground gypsum will also freshen up the grass. But above all, never neglect to run the mowing machine over frequently. Once a week is none too often during a wet season.

**QUICK-LIME AS A SUBSTITUTE FOR BLASTING POWDER.**—The "Scientific American" says that unslacked lime compressed into cartridges, or used loosely and well tamped down in the hole, using water or other liquid to saturate and expand it, is now proposed for use in fiery coal mines. It is claimed that the advantages to be derived from its use are economy in the production of coal; making less slack than by using ordinary blasting powder; lives of colliers are in less danger; the breaking or shattering of coal back of the charge—which is especially characteristic of the use of gunpowder—is avoided; and the quality of the atmosphere is rather improved by its use than otherwise.

**HOUSEKEEPING A BUSINESS.**—When housekeeping is carried on as a business it becomes a reality. Half the homes are wanting in attraction because the work that makes them beautiful is considered a drudgery. When a business man proves himself successful, the supposition is that he has known more or less drudgery in attaining a prosperous position. A little humiliation rightly used, and we are elevated. Having in charge a home, let it be a business to make it a success. Whether rich or poor, the call is the same. Make the best of opportunities. Begin by mastering each department; if you stoop, stoop to conquer. Take as much delight in your calling as your husband or brothers take in theirs.—*Housekeeper.*

**ALUM IN CHRONIC DYSENTERY.**—In an obstinate case of this disease, Dr. Mader, a Russian physician, treated his patient with a solution of alum, which was injected into his bowels immediately after each evacuation, and which he was directed to retain as long as he could. This remedy proved successful, the patient only complaining of a burning pain in the rectum while it was being thrown up, but feeling much relieved afterward. The motions then gradually began to present a better appearance; no more blood or pus was noticed in them; they became more solid, and a fortnight after the first injection had been administered the patient was dismissed as cured. The strength of the solution was four teaspoonfuls of slum to a pint of water.

**PERFUME OF FLOWERS.**—The perfume of flowers may be gathered in a very simple way, without any apparatus. Gather the flowers with as little stock as possible and place them in a jar three parts full of olive oil. After being in the oil twenty-four hours, put them in a coarse cloth and squeeze the oil out of them. This process, with fresh flowers is to be repeated according to the strength of perfume desired, the oil being thus thoroughly scented with an equal quantity of pure rectified spirits and shaken every day for a fortnight; then poured off, ready for use. During the season for sweet-scented blossoms any one can try it, without any great trouble or expense. It would lend additional interest in the cultivation of flowers.—*Floral Cabinet.*

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DON MOUNT, October 2nd, 1875.  
O. C. WOOD, Esq., M.D.

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

Address, Dr. Wood 167 and 169 Maria street Ottawa.



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TORONTO, FRIDAY, MAY 30, 1879.

IN the absence from the country, for a few months, of the Rev. Mr. King, persons having to correspond in any matters connected with the supply of mission stations and vacancies in the Toronto Presbytery will address their letters to the Rev. J. M. Cameron, who will attend to this business in Mr. King's absence.

## THE INEBRIATES' BILL.

THE British Parliament has just passed an important measure in relation to drunkards. The object of this legislation is to put it in the power of the slaves of strong drink to go into voluntary imprisonment for a certain period. Once the inebriate incarcerates himself by his own act, he cannot get out of confinement till the period fixed upon has expired. He is then treated as a prisoner. He places himself in the hands of others to be dealt with according to the powers contained in this new parliamentary instrument.

Such legislation as this makes a wonderful change in public sentiment upon this subject. It is all the more striking that it has passed the House of Lords. Up to the present moment we are sure such a limitation of the freedom of John Bull would never have been dreamed of. But the thing is now done. It is an accomplished fact, and it is the beginning of the end. It promises more and more legislation of this kind. It means that restrictions will yet be placed upon the terrible vice of drunkenness. It has in it the very kernel and central principle of prohibition. The next step is coming even in Britain of giving to a community the right of saying whether it will allow the sale of intoxicants or not.

There is great promise of relief in this measure for many a miserable drunkard. There will, of course, be many who will go on recklessly in their maddening course, and who would scout the idea of going into voluntary restraint to escape if possible from a terrible doom. But there are many others who are anxious for such restrictions being laid upon them. At the present moment their whole being is demoralized. They have no power to will. They are the slaves of dire appetite. They are the victims of social cus-

toms. They are held in a vice-grip from which there is no escape. Many such, we are certain, would rejoice in anything that would hold out even a faint prospect of relief. There may not be a great number at first. But years will tell. As one and another is saved from the fearful habit of intemperance it will encourage others to go and do likewise.

The measure is evidently intended to deal with intemperance amongst the better class. The working man who has a wife and family to support could not take advantage of this law. It would be better if he could, of course; but it would require another measure to provide for his family. There will, however, be great gain in this reform beginning with the well-to-do classes. It will spread to other classes. It may prepare the way for still more searching legislation upon a confessedly difficult subject. It gives us pleasure to learn that this measure has passed the British Parliament, and it encourages every one to look for still better things.

## GRANT AND THE CHINESE.

AN instance of the good sense of ex-President Grant occurred the other day. A communication was addressed to him by the Chinese authorities in regard to the treatment of their fellow-countrymen in America. While it is clear that neither the ex-President nor the Chinese knew anything about the bill, to which reference was being made, having been vetoed by Mr. Hayes, it shows the interest taken abroad in such subjects, and that of the leading men of the Celestials in the well-being and well-doing of those emigrating from their shores. It makes us pause and ask ourselves the question, supposing the noxious measure had not been vetoed by the President, what effect would this have had upon the Chinese? It could not have had less than the result of a destroyed confidence in a so-called Christian country. The next step would have been one of alienation, and for this a great injury would have been done to the commerce of the two countries. This lesson should not be forgotten. Whatever legislation we try to secure in our own interests, we should remember it has bearings upon the nation with which we are dealing. Nor can we realize how much harm has already been done by the mention even of the idea of shutting out the Chinese from the industries of America.

The good sense of ex-President Grant comes to the surface. He states strongly that he is not in sympathy with those who are seeking to exclude Chinamen from American soil. With him there is the question of manhood suffrage that should rule in the case of the Chinese, and in every possible case of the people of another nation seeking to settle on this continent. This matter, we would have thought, was settled when the manumission of the negro slaves took place. That was a death blow to menial servitude in its every form. It was saying that this is a free country, which throws wide its arms to all comers, and bids welcome to labourers from every clime. Nor is ex-President Grant far wrong when he says he represents the feelings of his country in the position which he thus takes

up. The ordinary Congressman may not have any particular liking for the pig-tail. The bar-room legislator may talk slang at Cheap John. But the common sense of the United States is in favour of giving a free soil and equal privileges to all comers, whether from the land of the Moon or from that of the Sun.

Thus, between the ex-President and the President the question has had its quietus. There let it rest. The matter of labour is under such governing laws that it may be safely left to time to adjust its disturbances. The skilled mechanic cannot be injured. There is always room in the upper tier of workers, as Webster said. There is no crowding out with the best workmen and with our noblest citizens. We believe there is room for every honest man and every good woman. And no one need fear the encroachments of an industrious and well-governed people like the Chinese.

## THE QUEEN'S BIRTHDAY.

THE 24th of May has come and gone, and the Canadian people have celebrated with their usual enthusiasm their sovereign's birthday. This is well. Taking her for all in all, our monarch is worthy of the confidence and affection of her subjects. It is now nearly forty-two years since, at the age of eighteen, she ascended the throne, and it would be a wonder, indeed, if, in all that time, she had not been thoroughly tested. She has been tested, and she has stood the test well. She has been a wise, judicious queen. Of course, the power of an English sovereign is very limited now-a-days. The wearer of the crown can do but little directly either for good or for evil. And yet there must always be a great deal of influence attached to the throne. And it is of greatest importance that that influence be turned in the right direction. Victoria's influence has been generally so turned. A woman of decided moral and religious character she is, and this has appeared throughout the history of her reign. What may be her views in matters of public policy and how far she may have been able to give effect to her views, it would be impossible to state distinctly now. It has been more than whispered that she approves of Beaconsfield's pinchbeck imperialism, and that she is largely responsible for what has been done in that way, but we cannot decide that. Whatever may be the truth on that head, however, we can still unite in expressions of true regard for our queen. Her reign has been on the whole a happy and prosperous one. The British empire at large has advanced in every respect. We hope that the day is far distant when we shall have to put on the sables of woe and to chronicle the accession of another to the throne. We say from the bottom of our editorial heart: "God save the Queen! Long live the Queen!"

## A HERO GONE.

WILLIAM LLOYD GARRISON, the friend of the slave, died in New York, on Sunday last, in the seventy-fifth year of his age. His life was devoted to giv-

ing freedom to the oppressed. The life of the Great Emancipator, who came to give "deliverance to the captives," was the model and inspiration of Garrison's life.

At the early age of seventeen, he began to write, denouncing slavery. He visited England and made the acquaintance of the anti-slavery leaders there. On his return, he organized "The American Anti-Slavery Society," of which he was president for over twenty years. In 1831 he began to publish "The Liberator," and continued to publish it until 1865, when its mission was ended. The last issue of his paper contained Lincoln's Proclamation of Emancipation to 4,000,000 slaves. Garrison's life was a stormy one. The bold, uncompromising warfare that he urged against slavery brought on him the bitter hate of the south. He was imprisoned, mobbed, and threatened with assassination. But he held on his way, and lived to see the good cause triumph. In 1867 he again visited England. A public breakfast was given him in St. James' Hall on that occasion. John Bright and the Duke of Argyll, father of our Governor-General, were present, and spoke in the highest terms of the services he had rendered to the cause of humanity.

Associated with Garrison in the early days of the anti-slavery conflict, were such men as Charles Sumner, Horace Greeley, Henry Wilson, now among the dead, and Wendell Phillips, John Greenleaf Whittier and Henry Ward Beecher, yet among the living.

We earnestly pray that God may raise up in this our day as noble and self-sacrificing a bond to complete the work of emancipation. For the slave as yet is only half-freed. The recent exodus from the south, shows that the negro has been most unjustly treated. The whites have cheated, abused and imposed upon them so long that life has become a weary burden, and they are seeking their promised land in Kansas.

#### MINISTERIAL SUBSCRIPTIONS TO THE H. M. DEFICIT.

*Presbytery of Lanark and Renfrew.*—Previously reported, \$91.50; Rev. Robt. McKenzie, \$5; in all, \$96.50.

*Presbytery of Brockville.*—Rev. G. Burnfield, \$10; Rev. W. T. Canning, \$5; in all, \$15.

*Presbytery of Glengarry.*—Rev. D. H. MacLennan, \$15; Rev. C. Cameron, \$10; Rev. John Fraser, \$2; Rev. H. Lamont, \$5; Rev. N. MacNish, \$4; Rev. H. A. MacLennan, \$4; Rev. W. A. Lang, \$5; in all, \$45.

*Presbytery of Kingston.*—Rev. T. G. Smith, \$25; Rev. Principal Grant, \$15; in all, \$40.

*Presbytery of Peterboro'.*—Previously reported, \$118; Rev. Y. R. Beattie, \$5; Rev. J. Smith, \$10; in all, \$133. ["Rev. W. Bell, \$5," in last week's PRESBYTERIAN, should have been Rev. A. Bell, \$15.]

*Presbytery of Lindsay.*—Rev. J. McNabb, \$10; Rev. A. Currie, \$4; in all, \$14.

*Presbytery of Barrie.*—Rev. R. Rodgers, \$10; Rev. J. R. S. Burnett, \$5; Rev. G. Crow, \$5; in all, \$20.

*Presbytery of Sa. . . .*—Rev. D. Morrison, \$5.

*Presbytery of Hamilton.*—Rev. G. Bruce, \$15; Rev. D. Munro, \$10, Rev. T. McGuire, \$10; in all, \$35.

*Presbytery of Paris.*—Previously reported, \$118; Rev. Robt. Hume, \$5; in all, \$123.

*Presbytery of London.*—Rev. John Thompson, \$25.

*Presbytery of Chatham.*—Rev. Wm. Walker, \$10.

*Presbytery of Stratford.*—Rev. Robt. Hamilton, \$25; Rev. Peter Scott, \$10; Rev. J. Fotheringham, \$4; in all, \$39.

*Presbytery of Huron.*—Rev. John Ferguson, \$10; Rev. S. Jones, \$10; in all, \$20.

*Presbytery of Bruce.*—Rev. A. Tolmie, \$10; Rev. D. Wardrope, \$10; in all, \$20.

#### AN EXPLANATION.

MR. EDITOR,—Intelligence has reached me that the Committee appointed by the Synod at Guelph to examine the Records of the Presbytery of Peterboro' reputed certain irregularities in the proceedings of said Presbytery. The most glaring seemed to be that candidates for ordination had not had assigned to them the usual exercises as pieces of trial. But was it, therefore, what should have been denominated an "irregularity?" The Convener of the committee reporting—the members of the Synod who took the same view—should have known that what the Presbytery had done in the case was entirely in accordance with the action of last meeting of Assembly. Is it an irregularity for an inferior Court to adopt a course recommended by the "Supreme Court?" The candidates for ordination in the Peterboro' Presbytery have assigned to them the exact pieces of trial specified in the "Report of the Committee on Ecclesiastical Procedure," and ordered at last Assembly to be published as a useful guide to the office-bearers of the Church. The other criticisms contained in the report of the Committee appointed to examine the minutes are not worthy of notice.

WM. BENNETT, Clerk of Peterboro' Presbytery.  
Peterboro', 20th May, 1879.

PRESBYTERY OF HAMILTON.—This Presbytery met in Hamilton on May 20th. Present eighteen ministers and eight elders. The Clerk was instructed to write to Sessions which had not submitted their records for review, requiring their presentation at next stated meeting. It was resolved to engage Mr. Hutt's services at Louth during the summer. It was reported that Mr. Glassford was visiting the Fort Erie field with hopeful prospects. A call from Georgina and North Gwillimbury addressed to Mr. Frazer, of St. Ann's, was laid upon the table, and Mr. McIntyre was appointed to cite the congregations for their interests at a meeting to be held in Beamsville, on Tuesday, June 3rd, at eleven o'clock a.m. Mr. Fletcher and Mr. Buntin were appointed to support the Presbytery's recommendation of Sabbath School Literature before the General Assembly. Dr. James and Messrs. S. C. Fraser and H. Young having requested to be relieved of their commissions to the General Assembly, Messrs. Ratcliff, Chrystal, and A. D. McLeod were appointed in their stead. A committee was appointed for the superintendence of students; also a committee to prepare a report on the Statistical and Financial Returns for 1879. Arrangements were made for paying the amount deducted in April last from the grants to supplemented congregations. It was resolved to apply to the General Assembly for leave for Mr. Hancock of North Pelham to retire from the active duties of the ministry. No action was taken on the Hymn Book. It was agreed that hereafter the Presbytery shall sit from 10 a.m. till 3.30 p.m., with an intermission from 12.30 till 1 o'clock.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF GLENGARRY.—At the last meeting of this Presbytery held at Cornwall, on the 14th ult., the following minute was read in reference to Mr. McDonald who has left the bounds. The minute was unanimously adopted, and ordered to be engrossed in the minutes. Said minute is of the following tenor: "The Presbytery in agreeing to the translation of Mr. McDonald to Belmont, in the Presbytery of London, desires to bear testimony to the high estimation in which he is held as a minister of the gospel, and to the diligence and success with which he has laboured in different fields while a member of this Presbytery. It would place on record also the sense which it entertains of his kindness and courtesy as a member of this Court; the regret with which it regards the severance of old and pleasant ties; and its earnest hope and prayer that the Great Head of the Church will prosper and bless him in his new field of labour, and that he will be long spared to carry on the Master's work with the same fidelity, diligence and success that have characterized him in the past." The following minute was also read and adopted in reference to the resignation of Mr. Donald Ross: "Inasmuch as the Rev. Donald Ross has resigned his charge in Lancaster for the purpose of going to Prince Albert in the

North-west, as missionary of the Presbyterian Church in Canada, the members of Presbytery resolve to insert in their minutes that they have always entertained a very great respect for Mr. Ross; that they fully appreciate the excellent services which he has rendered in various parts of the Church; that they value very highly the energetic and successful effort which he made in connection with the congregation of Lancaster; and that they will retain a pleasant remembrance of the kindness and courtesy which he uniformly exhibited. The members of Presbytery earnestly hope that Mr. Ross and his family will reach their destination in safety, and through the blessing of the Great Head of the Church he will be instrumental in rendering very important services in his new sphere of labour."

THE Senate of Cobourg University has conferred the honorary degree of D.D. on the Rev. E. H. Dewart, the able editor of the "Christian Guardian." The distinction has been well earned.

DURING the "Secretaries' Conference," held in connection with the Convention of the Young Men's Christian Associations, in Baltimore, Mr. D. L. Moody spent an hour in answering questions touching on every plan of Association work. In answer to the question, "Should an association invite an Evangelist to labour in the community?" he said, "It is not the work of the Y. M. C. A. to invite evangelists; let ministers and churches do that." Mr. Moody insisted on this decision, even in cases in which the churches will not act. On being asked a question respecting the best time for a Secretary to study his Bible, he said, "It depends on what time he gets up; his head is clearer in the morning than at night; so you cannot make any rule." To the question, "Ought a Secretary to work seven days in the week?" the answer was, "No; a Secretary as well as a Minister ought to take one day in seven for rest. Sunday is the Secretary's best day for work so he ought to select Saturday or Monday for rest."

THE congregation of Knox Church, Acton, had, a few weeks ago, to mourn the death of another of its elders, Mr. Thomas Davidson, who died at his residence in Esquesing, on the 29th April, in his 67th year. Mr. Davidson was a native of Shetland, and emigrated to the United States in 1837, where he remained two years. He came to Canada in 1839, and first settled in Nassagaweya, and after a few years he removed to a farm in the neighbourhood of Acton, where he remained until his death. He was an elder of Knox Church for nineteen years, and faithfully discharged the duties of his office. He was a man of principle and of a resolute character; he had clear views of the doctrines of the gospel and held them with steadfastness. During his last illness he was convinced that his dissolution was near, and on several occasions stated that he had no desire to live longer. To him God fulfilled the promise, "With long life will I satisfy him and show him my salvation." Ps. xci. 16.

As intimated last week, a presentation of a most pleasing character was made after the prayer meeting in St. James' Square Presbyterian Church, last Wednesday evening. Mr. T. W. Taylor, having been called to the chair, in a few appropriate remarks, made reference to the Rev. Mr. King's approaching departure for a holiday trip across the Atlantic. They were met to take leave of him and his esteemed partner in life, and to wish them "God speed." Mr. Kerr one of the elders, connected with the congregation ever since its organization, in response to a call from the chair, spoke briefly of Mr. King's long and faithful services in behalf of his people. During all their history as a congregation they had always been blessed with an able, earnest, evangelical ministry, as in Dr. Taylor, the late Dr. Burns, and now in Rev. Mr. King. The congregation had grown from a mere handful, burdened with debt, to its present proportions; and the result was largely owing to their pastor's constant and indefatigable exertions during the past sixteen years. Many prayers would go up for Mr. and Mrs. King and their children; that they might be protected in their journeyings and brought back in safety to their home and friends. Brief and happy addresses were also made by Messrs. Ewart and Picken; after which the chairman, in the name of the subscribers, presented Mr. King with a check for \$400, who in feeling and felicitous terms made a fitting acknowledgment. Prayer and the benediction terminated a most enjoyable meeting.

## CHOICE LITERATURE.

## FROM JEST TO EARNEST.

BY REV. R. P. ROE.

## CHAPTER XXXIII—CONTINUED.

So it was settled that Mrs. Marchmont should "speak plainly" to her nephew, and warn him against "Lottie's wiles," as soon as possible.

But no opportunity occurred before Monday morning, and then not till after Hemstead had received some of the most blissful experiences that he had yet enjoyed. For, immediately after breakfast, all had flocked into the back parlour, where the laden Christmas tree revealed the secrets that had filled the air with mystery during the preceding days.

All had been remembered, and Mr. Martell's munificence toward the gallant coachman quite took away his breath.

But Hemstead was overwhelmed and troubled at first, when he opened an envelope, and found a check for a thousand dollars, with the words, "We send you this, not in any sense as compensation—for we know enough of your character, to recognize that you would have taken equal risks in behalf of the penniless—but because we wish to be remembered by you, whom we can never forget. And we only request that you invest this sum toward your library, so that, in coming years, the best thoughts of your favourite author, may remind you of those whose best wishes, sincerest gratitude, and highest esteem will ever be yours.

"(Signed.)

HERBERT MARTELL,  
"ALICE MARTELL."

"Now, Frank, what is the use of putting on such airs?" said Addie. "You surely expected a handsome present from Mr. Martell."

"I assure you, I expected nothing of the kind," he replied, a trifle indignantly. "Why should I? As it is, I am doubtful whether I ought to accept of it."

"Why should I?" Lottie echoed with a merry laugh.

"That's like you. But unless you wish to hurt and wrong sincere friends very much, I advise you to keep it and do as they say. You are so exceedingly proud or humble—which shall I call it—that I fear you neither expect, nor will take anything from me."

"Here is a queer-looking parcel for Frank Hemstead," said Mr. Dimmerly, with his chuckling laugh.

With intense delight Lottie saw the student hesitate, and his hand tremble as he slowly began to open it.

"It's not a torpedo, or infernal machine, that you need be in such trepidation," she whispered. "It won't go off."

"Is it from you?"

"Look, and see."

It was a sermon-holder, of rich, plain morocco without, but within, most elaborately embroidered. Most prominent among the rare and dainty devices was a single oar.

The expression of his face repaid her, as he examined it with a comical blending of reverence and affection, as some devout Catholic might a relic. In the blade of the oar was worked, with the most exquisite fineness, the words, "A true Knight." Within an inner pocket, where they could not be readily seen, were the words,

"With the thanks of Lottie Marsden."

But his quick scrutiny soon discovered them, and he turned and said, with an emphasis that did her good:

"I value this more than the check."

"What folly!" she said, blushing with pleasure; "It isn't worth five dollars."

"I can prove that it is worth more than the check," he said, in a low tone.

"How?"

"We value that gift most which we receive from the friend we value most. There; it is proved in a sentence; but I can prove it over again."

"What delightful lessons in logic! But you surely cannot prove it again."

"Yes. If the gift from the friend we value most contains evidence that thought and time have been expended upon it—that gift, however slight its market value, has a worth to us beyond price, because showing that a friend we love supremely thinks of us in our absence."

"I did put a great deal of time and thought on that little gift, but you have repaid me," Lottie answered, in a low tone.

Her brief but significant *le-dit* was now interrupted by De Forrest, who came forward to thank Lottie for her costly gift to him—a gift bought on Broadway. He had unhesitatingly marked the fact that she had given something to Hemstead, but when he saw that it was only a sermon-cover, he was quite relieved.

"Come here, Frank, and show me your present," said Mr. Dimmerly, a little later.

Hemstead good-naturedly complied, and the old gentlemen looked at the single embroidered oar, with a comical twinkle in his eye, and called again:

"Lottie, come here."

She approached rather shyly and reluctantly, not knowing what to expect.

"Now, Lottie," said her uncle, reproachfully, pointing to the oar, "I did not expect that from so sensible a girl as you are. What is a man going to do with *one* oar, unless he is to take a lonely scull through life as I have? Did you mean to suggest that to Mr. Hemstead?"

"Mr. Hemstead found out another meaning than that," she said, laughing, "and I'm not going to stay here to be teased by you," and she ran out of the room, the picture of blushing happiness.

When Hemstead again saw her it was with great dread in his heart, and his tones were grave and almost stern.

"O—h—h you found out another meaning, did you?" said Mr. Dimmerly, looking both kindly and quizzically over his spectacles at his nephew.

"Well, uncle, to tell you the truth, I hardly understand myself; my visit here is a great contrast to my quiet seminary life, and I have been getting deeper and deeper into a

maze of happy bewilderment every day. So much has happened, and I am so changed, that, like many, in tales of enchantment, I scarcely know whether I am myself."

"I have seen the spell working," said Mr. Dimmerly, dryly, "and am thankful that the transformation has not been of the nature that Shakespeare portrayed in his *Midsummer Night Fantasy*. Your head might have become turned over the wrong girl, and you have reached the period when it is bound to be turned over some one."

"Uncle," he said, fervently, "she is the noblest and most beautiful being in existence."

"Frank, I wish to see you," said his aunt, quietly; and he followed her to her own private sitting-room.

Mr. Dimmerly indulged in his low, chuckling laugh as he looked after them.

"Now she's going to 'stop' it—he—he. In the meantime I'll go out and stop the brook from running down hill."

"The time has come," said Mrs. Marchmont to her perplexed nephew, with the complacent superiority with which the wise of this world enlighten those whose "heads are often in the clouds."—"The time has come when I must speak plainly to you of a matter as important as it is delicate. You are my own sister's child, and I cannot see you wronged or going blindly into trouble without warning you. Are you not permitting yourself to become interested in Miss Marsden to a degree that is not wise?"

"Why not wise?" he answered with burning cheeks.

"Have you not realized that she is one of the most fashionable young ladies in New York, and belongs to one of the wealthiest and most fashionable families! If you could but once see her mother you would understand me."

"But she herself has changed," he urged, eagerly.

Mrs. Marchmont smiled incredulously and pityingly. "How little you know the world," she said. "In what do you expect all your sentiment to end? Only sentiment? You say your purpose being a home missionary. Can you imagine for a moment that one, situated as she is, would contemplate such a life? Her parents would as soon bury her."

Hemstead groaned under his aunt's remorseless words, but said in a sort of blind desperation: "Her parents! Is this Hindostan, that parents can treat their daughters as merchandise? A girl of Miss Marsden's force and nobility of character—"

"O Frank, hush! It absolutely makes me sick to see one so easily deceived. 'Nobility of character,' indeed! Well, I didn't wish to speak of it. I could not believe it even of Lottie, but nothing less than the whole truth will convince you," and she told him of the plot in which Lottie purposed to make him the ridiculous subject of a practical joke, and intimated that all her action since was but the carrying out of that plot.

At first Hemstead grew deathly pale, and his aunt, thinking he was going to faint, began fumbling for her salts. But a moment later the blood suffused even his neck and brow, and he said passionately:

"I don't believe a word of all this; Miss Marsden is not capable of such falsehood."

"Whether, in your unreasoning passion, you will believe it or not makes no difference," said Mrs. Marchmont, quietly. "It is true, as I can prove by Addie and Miss Parton."

He took a few hasty strides up and down the room and muttered:

"I will take her word against all the world. She shall answer for herself," and he rang the bell.

When the servant appeared he said:

"Please ask Miss Marsden to come here at once."

Mrs. Marchmont regretted Hemstead's action very much, but it was too firm and decided to be prevented. She had planned that after his "eyes had been opened to his folly" and Lottie's frivolity, to say the least, her nephew would, with quiet dignity, cease his attentions, and perhaps might shorten his visit. She had a horror of scenes, but feared that one was coming now.

Hemstead admitted Lottie with a silent bow, and gave her a chair.

When she saw his grave, pale face, her heart misgave her strangely, and she trembled so that even he noticed it, and also another fact—she did not meet his eyes. He fastened his upon her, as if he would read her soul, for he now felt that more than life was at stake.

"Miss Marsden," he said, in a low, deep tone, "my aunt has made a strange charge against you, but I said to her, and I now say to you, that I will take your word against all the world. She asserts, and she gives the names of her witnesses, that your action—your kindness toward me from the first, has been but the carrying out of a deliberate and heartless jest. Is it true?"

Lottie's wonted quickness failed her. She had been so happy, she had seemed to have got so far beyond her old, false self, and so established in his affection, that such a reverse did not appear possible. But the evil that at one time she had feared had now come in a form so unexpected and serious, that, for a moment, she was stunned and bewildered, and fell into helpless confusion. The nature of the case aggravated her distress. How could she explain? What could she say? In response to his question she only trembled more violently and buried her burning face in her hands.

He saw in this action confirmation of fears that he at first would scarcely entertain, and regarded her a moment with a strange expression upon his face—anger and pity blended, and then silently left the room.

The sleigh stood at the door, and the coachman was just starting on an errand to Newburgh.

Mr. Dimmerly looked with surprise at his nephew's pale face; a surprise that was greatly increased as the young man seized his hat and coat, and said in a husky tone:

"I am going to New York for some days," and he sprang into the sleigh and was driven away.

"Well," said the old man, testily, "if she 'stopped' him as easily as that he deserves to lose her."

And Mrs. Marchmont, seeing Hemstead depart so silently, congratulated herself that she had escaped a scene after all, and completely thought, "These things can be 'stopped' if taken in time, notwithstanding brother's sentimental nonsense."

As poor Lottie's mind emerged from its chaos into connected thought, she speedily came to the conclusion to tell Hemstead the whole truth, to condemn herself more severely than even he could in his anger, and ask his forgiveness.

But when she raised her tearful face to speak, he was gone.

She heard the sound of bells. A sudden fear chilled her, and she sprang to the window and saw a vanishing form that she dreaded might be his. Without a word to Mrs. Marchmont, she rushed down to the lower hall, where she found Mr. Dimmerly fuming about.

"Where is Mr. Hemstead?" she asked, eagerly.

"What the deuce is the matter? What have you and sister been saying that Frank should come down here white as a sheet?"

"But where is he?" she asked again, in a tone that her uncle never heard her use before.

"Gone to New York for several days," he said.

Lottie tottered a moment as if she had received a blow. With one hand she steadied herself on the balustrade of the stairs, while she passed the other across her brow, then turned and wearily climbed to her room.

## CHAPTER XXXIV.—LOYAL.

Bel was startled at the pallor of Lottie's face as she entered the room, and rose hastily to offer assistance, but Lottie motioned her away. Without a word she threw herself upon the bed and signified her grief and despair by an act as old as the oldest records of humanity—she "turned her face to the wall."

Bel knew that Mrs. Marchmont had "spoken plainly," and had seen Hemstead drive away. She expected Lottie to come to her room in a towering passion, and was prepared to weather the storm in cynical endurance, assured that her friend would eventually thank her for having had a hand in breaking up the "whole absurd thing."

But when Lottie entered, with the expression of one who had received a mortal wound—when in silence and despair she had turned her face from all the world as if there were nothing left in it for which she cared, the nervous young lady began to fear that this affair might not pass away like an ordinary "mood."

She reasoned and remonstrated, but Lottie did not heed, and scarcely heard her. Then she went to Mrs. Marchmont, and disturbed even that lady's complacency by her account of Lottie's appearance and manner. But with approving consciences they both said:

"It was time something was done."

The dinner hour came, but Lottie silently shook her head to all urging to come down. It was the same to supper. Entreaty, remonstrance, the assumption of hurt and injured tones were alike unavailing. She lay motionless, like one stunned and under partial paralysis.

Mrs. Marchmont lost her complacency utterly, and Mr. Dimmerly proved but Job's comforter, as he snarled,

"You have 'stopped' it with a vengeance. It's always the way when people meddle."

Nervous Bel was in a perfect tremor of anxiety, perplexity, and weak remorse; and she kept fitting in and out of the room as pale and restless as a disquieted ghost.

De Forrest thought he ought to be "chief mourner," but no one seemed to pay much attention to him.

As for Lottie, one ever present thought seemed scorching her brain and withering heart and hope.

"He thinks me false—false in everything—false in every glance and word to him—false even when I spoke of sacred things, and he will despise me forever."

Little wonder that she was so drearily apathetic to all that could be said or done to rouse her. The fall from the pinnacle of her religious hope and earthly happiness was too far and great to permit speedy recovery.

At last she rose, and mechanically disrobed for the night; but no sleep blessed her eyes, for, on every side, she saw, in flaming letters, the word "false." With increasing vividness her fancy portrayed a pale, stern, averted face.

The next morning she was quite ill, and her aunt, in alarm, was about sending for the physician, but Lottie prevented her by saying, somewhat coldly:

"What drug has the doctor for my trouble! If you really wish me to get better, give Bel another room, and leave me to myself. I must fight this battle out alone."

"Now, Lottie, how can you take a little thing so greatly to heart?"

"Is it a little thing, that the one whom I most honour and respect in all the world regards me as a false coquette?"

"You surely cannot apply such language to my nephew?"

"I do; and on the best grounds. If I am young, I am somewhat capable of judging. He is not the first man I have seen. You do not know, and have never appreciated Mr. Hemstead."

"But, Lottie, compare your station and prospects with his."

"There is scarcely any one with whom I would not exchange prospects. I am sick of society's artificial distinctions, in which true worth and manhood—all that Heaven cares for—count for nothing. What does Mr. Hemstead care about my wealth, name, and position in New York. He looks at me; and you, or, rather, my own senseless folly, have made me appear a weak, false thing, that, from the very laws of his being, he cannot help despising. But it was cruel hard in you and Bel, when you saw that I was trying to be a different,—a better girl, to show him only what I was, and give me no chance to explain. He will never trust,—never even look at me again." And, for the first time, the unhappy girl burst into a passion of tears, and sobbed so long and violently that Mrs. Marchmont had a distressing consciousness that her worldly wisdom was not equal to this case at all. She would have telegraphed Hemstead to return, if she had known where to address him. She was often tempted to write to Lottie's mother, but dreaded the reproaches of Mrs. Marsden for permitting matters to reach such a crisis before "stopping" them. And so, in anxiety and perplexity, the day dragged slowly on, until, at last, Lottie, wearied out, fell into the heavy sleep of utter



exhaustion, from which she did not wake till the following morning.

But the respite from that most depressing of all suffering, mental trouble, had given her a chance, and her healthful nature began to recover.

She was a girl of too much force and character to succumb long to any misfortune; and, as she said to her aunt, she meant to fight this battle out to some kind of a solution.

To the surprise of every one, she appeared at the breakfast-table, very pale, but quiet, and perfectly self-possessed. There was a dignity and decision in her bearing, however, which would make even Mrs. Marchmont hesitate before she "meddled" again. De Forrest was half afraid of her, and began to realize that she was not the girl he brought to the country but a few weeks since.

After breakfast, she dismissed Bel, by saying plainly, that she wished to be alone; and then sat down, and, for the first time, tried to clearly understand the situation. It grew more and more evident how desperately against her were appearances. She had been false at first, and, in a certain sense, must appear false to the last, in that she had not told him the truth. Besides, just when and how she had become in earnest she could not remember. The poor girl was greatly discouraged, and again gave way to tears, as if her heart would break.

But in the midst of her sore trouble, like a flash of genial light, came the thought, "If Mr. Hemstead will never look at me again, there is One who will," and she sprang up, and having found a Bible, turned again to its shortest text, remembering, with a quick sob, how she had first discovered it. With almost the distinctness and reality of actual presence, there rose up before her mind One who, with bowed head, wept with men for men. Every tear of sympathy appeared to fall on her bruised heart; and hope, that she believed dead, began to revive. She just clung to one simple thought: "He feels sorry for me;" and it comforted her.

Then she began to turn the leaves back and forth to find places where Jesus showed kindness and forgave, and she soon found that this was His life—His work in which He never wearied—kindness to all, forgiveness for all. Then the thought stole into her heart as the dove brought the "olive leaf" from across a dreary waste, "If Mr. Hemstead is like his Master he will forgive me." Hope now grew strong and steadily, and the impulsive, demonstrative girl kissed the little Book, pressed it to her heart, and caressed it as if it were a thing of life.

She got out her portfolio and wrote:

"Mr. Hemstead, I sincerely ask your forgiveness for my folly, which you cannot condemn as severely as I do. Though unworthy, indeed, of your friendship and esteem, can you believe that I am not now the weak, wicked creature that I was when we first met? But I have not the courage to plead my own cause. I know that both facts and appearances are against me. I can only ask you, Who told His disciples to forgive each other, 'seventy times seven'?"

"Yours, in sorrow and regret,

"LOTTIE MARSDEN."

"I have now done the best I can," she said, "The issue is in God's hands."

At the dinner-table she again perplexed the mystified household. They, in their narrow worldliness, had no key to such a problem as Lottie Marsden had become. She was gentleness itself. The mystic tear falling from Divine eyes had melted away all coldness and hardness, and the touch of her words and manner, if we may so speak, had in it a kindness and regard for others to which even the most callous respond. Patient self-forgetfulness is the most God-like and the most winning of all the graces.

After dinner, Mr. Dimmerly shuffled away by himself, with a sound between a snuffle and his old chuckle, muttering, "I don't believe it's 'stopped,' after all. Any way, I wish she were going to be a home-missionary in my home."

Lottie went with Dan again to the pond, and then to the "fallen tree;" but she found no other tryst there, save memories, that, in view of what had happened, were very painful.

After her return, she no longer shunned the others, but sat down and talked quietly with them, as multitudes of men and women are doing daily, giving no sign that in the meantime they are patiently watching at the sepulchre of a buried hope, which may, or may not, rise again.

As with Lottie at first, so with Hemstead, the word "false" seemed to have the malignant power to quench hope and happiness. If it is faith that saves, it would seem that it is its opposite—distrust—that most quickly destroys. In no way can we deal more fatal and ruinous blows than to deceive those who trust us.

And Hemstead felt, at first, that he had been deceived and trifled with, in all that was sacred. For hours, both faith and reason reeled in passion, that grew and raged in the strong man's breast, like a tropical storm. He plunged into the streets, crowded with his unknown, uncaring fellow creatures, as he would lose himself in the depths of a lonely forest, and walked hour after hour, he knew not and cared not whither.

Two thoughts pursued him like goading phantoms,—false—deceived.

At last, when the frenzy left him, weak and exhausted, he found himself near a large hotel, and he went in and slept almost as the dead sleep.

In his case also sleep proved "nature's sweet restorer." In the morning faith and reason sat together on their throne, and he recognized the duty that whatever the truth might be, he must act the part of a man and a Christian.

He sat down at last and calmly tried to disentangle the web. Second thoughts brought wiser judgment, for, after going over every day and hour of his acquaintance with Lottie, he could scarcely resist the conclusion that if she had begun in falsehood she was ending in truth. If she, in all her words and manner, had been only acting, he could never trust his senses again or be able to distinguish between the hollow and the real.

Hour after hour he sat and thought. He held a solemn assize within his own breast and marshalled all he could remember as witnesses for and against her. Much in her con-

duct that at first had puzzled, now grew clear in view of her purpose to victimize him, and even as late as Christmas eve he remembered how her use of the word "comedy" had jarred unpleasantly upon his ear. But on the other hand there seemed even more conclusive evidence that she had gradually grown sincere, and come to mean all she said and did. Could the colour that came and went like light from an inner flame—could tears that seemed to come more from her heart than eyes—could words that had sounded so true and womanly, and that had often dwelt on the most sacred themes be only simulated?

"If so," he groaned, "then there are only two in the wide universe that I can ever trust—God and mother."

Moreover, in her trial, Lottie had an eloquent advocate to whom even deliberate reason appeared only too ready to lend an attentive ear—the student's heart.

Therefore she finally received a better vindication than the Scotch verdict "not proven," and the young man began to bitterly condemn himself for having left so hastily, and before Lottie had time to explain and defend herself.

His first impulse was to go back at once and give her another hearing.

But almost before he was aware, he found a new culprit brought to the bar for judgment—himself.

If the trial, just completed, had failed to prove Lottie's guilt, it had most conclusively shown him his love. He saw how it had developed and grown while he was blind to its existence. He saw that his wild agony of the preceding day was not over falsehood and deception in the abstract, but over the supposed falsehood of a woman whom he had come to love as his own soul. And even now he was exulting in the hope that she might have passed as unconsciously as himself, into like sweet thralldom. In the belief of her truthfulness, how else could he interpret her glances, tones, actions, and even plainly-spoken words?

But the flame of hope that had burned higher and brighter, gradually sank down again as he recalled his aunt's words, "How is all this sentiment to end?—in only sentiment?"

He remembered his chosen calling. Could he ask this child of luxury to go with him to the far West and share his life of toilsome privation? He had long felt that the work of a missionary was his vocation. She had never had any such feeling. He recalled her words, spoken but yesterday, it seemed: "Do you imagine that any nice girl will go out with you among the border ruffians?"

That is the way it appeared to her then. If such a thing were possible, that she had become attached to him, would it not be an unfair and almost a mean thing to take advantage of her affection, and, by means of it, commit her to a life for which she was unfitted, and which might become almost a martyrdom. The change from her luxurious home to frontier-life would be too great. If she had felt called of God to such a work—if she laid herself as a sacrifice upon the Divine Altar, that would be very different, for the Master would give no task without imparting strength and patience for its fulfilment. Besides, He had Heaven to give in return.

But his unselfish manhood told him plainly that he, Frank Hemstead, had no right to ask any such sacrifice.

Incidentally, Lottie had mentioned the number of her residence, and he hastily went up Fifth Avenue, and saw her palace of a home. Every stone in the stately abode seemed part of the barrier between them.

An elegant carriage, with liveried coachman and footman came around to the entrance, and a lady, who had Lottie's features, only they had grown rigid with pride and age, entered it, and was driven away. As he saw her stately bearing, and the pomp and show of her life, he could almost believe his aunt, that this proud woman of the world would rather bury the daughter of whom she expected so much than marry her to an obscure home missionary.

His heart grew heavy as lead, and he groaned: "Even if she loves me I have lost her."

Then came the supreme temptation of his life. Why must he be a home missionary? Who was there to compel such a sacrifice of himself? He might come to this city, and win a place as high as hers, as many poorer and more friendless than himself had done. He might even seek some well-located Eastern church. He might aim to be one of the great popular preachers of the day; and so be able to come to the door of that proud home, and ask what it would be no condescension to grant.

Again he was out in the storm—again he was in the thick of the battle; passionate longings and love on one hand, stern, steady conscience on the other. In painful pre-occupation he again walked unknown distances. His aimless steps took him away from the mansions of the rich down among the abodes of the poor. As he was crossing a street his troubled eyes rested upon a plain cross over a lowly chapel door. He stopped before it as a superstitious Romanist might, not reverencing the emblem, but in vivid remembrance of Him who suffered thereon. He recalled His self-sacrifice and His words, "Whosoever doth not bear his cross and come after me, cannot be my disciple."

He bowed his head a moment, then turned, quietly, and went back to his hotel.

The conflict was over—the temptation passed—and he was loyal.

(To be continued.)

#### THE CULTIVATION OF ROSES.

"Roses are her cheeks,  
And a rose her lips."

The best way for ladies to cultivate this rare species of roses is by studying and practising the rules of hygiene, as taught in the People's Common Sense Medical Adviser, only \$1.50. Address the author, R. V. Pierce, M.D., Grand Invalids' Hotel, Buffalo, N.Y. If suffering from those painful weaknesses incident to the female organism, use Dr. Pierce's Favourite Prescription—a never-failing remedy for these complaints.

Mr. MOODY is to hold revival services in New Haven, Conn., shortly.

## BRITISH AND FOREIGN ITEMS.

QUEEN VICTORIA is a great-grandmother.

THE grasshoppers are again at their devastating work in Nebraska.

"SMOKE-CARTS" is the name given by the Telooos of India to the railway-cars.

A REVIVAL in Woolwich, Maine, has resulted in between one and two hundred conversions.

THE ministers of Chicago are trying to devise measures for the promotion of Sunday observance in the city.

WISCONSIN pays annually over \$19,000,000 for liquor and \$2,600,310 for her schools. Is that a fair comparative estimate?

THE Rev. Robert Patterson (United Presbyterian minister), of Dunse, Scotland, has just celebrated his jubilee in the ministry.

STONE shoes, or rather shoes with stone soles, are the latest helps for sound understanding. The invention came from Germany.

THE postage on printed matter to any of the countries embraced in the Universal Postage Union is now one cent for every two ounces.

THE creditors among the congregation of St. Paul's Catholic Church, to whom Archbishop Purcell owes \$1,000,000, have resolved to remit one-half the claims.

THE good news comes from France that the sons are smoking less tobacco than their fathers did twenty years ago. Our boys, unfortunately, are more than making up for their abstinance.

PHILADELPHIA has 564 churches and mission stations, of which 96 are Methodist, 84 each Presbyterian and Episcopalian, 67 Baptist, 44 Roman Catholic, 36 Lutheran, and 15 Friends.

LARGE gifts to the cause of missions are coming into fashion, and a noble fashion it is for the wealthy to follow. A merchant at Natal, South Africa, has lately given \$100,000 to the Wesleyan Foreign Mission Society.

So many books have been suppressed by the public censor in France during the present century, that the titles alone fill a volume of 500 pages. And yet how many were allowed to pass whose contaminating pages might well have been suppressed.

AMONG the improvements introduced into Rome since it has become the capital of united Italy, is the draining through an ancient sewer, lately discovered, stagnant water which had been allowed to remain in the Coliseum though imperiling the health of the city.

THE "Bombay Guardian" says that all the precautions and laws against female infanticide in India, are not sufficient to suppress it. The mortality of girls between the ages of one and five is excessive, and in every year up to eleven their death rate is higher than that of the boys.

THE Governor of Iowa being urged to pardon a convicted rumseller declined, saying, "While I have great sympathy for Mr. Newton, I also have great sympathy for the wives and children who have been made sufferers by the sale of whiskey to the fathers and husbands by Mr. Newton."

THE Presbytery of Cork, Ireland, has voted for instrumental music in the service of the sanctuary, and has asked the General Assembly to deal with the question so as to "prevent continued interference with the scriptural liberty of congregations in the service of praise."

THE total income of the Scottish United Presbyterian Church during the past year was £367,388 6s. 1d., showing a slight decrease as compared with the previous year. There has been, however, a considerable increase in the number of congregations and members.

IN excavations recently made at Charing Cross in the heart of London, fossil remains of various extinct animals and tusks and bones of the elephant, mammoth, and the gigantic ox, were revealed. There has been some change in the Thames valley since the mammoth, hippopotamus and rhinoceros roamed in it.

DEACON WONG SHING officiated at the last communion service of the Asylum Hill Congregational Church, Hartford, Ct., in full Chinese dress. He was one of the first company of Chinese boys sent to the United States to be educated, was converted in Monson, Mass., joined a Christian church on his return to China, and was a deacon of it several years.

IN "Smaller London," which has a population of 3,577,304, there are church accommodations for 1,119,776 persons. The national church provides the majority of the sittings, or 51.96 per cent., the Congregationalists provide 12.28 per cent., the Methodists 10.99, and the Baptists 10.48. Then come the Catholic, Presbyterian and other Churches.

THE report of the English Baptist Union states that there are in Great Britain and Ireland 3,451 churches with 1,028,000 sittings. Church members number 276,348—increase over last year of 7,512. Sunday school teachers number 40,216, and scholars 399,317. There are 1,879 pastors, and 2,652 evangelists and lay preachers. The amount raised for evangelistic work was £16,996.

THE Jews in Jerusalem count among the signs of their repossession of their old abode the fulfilment of one of their prophecies by the concessions the Turkish government has just made to an English company for the Euphrates valley railroad, and to a French company for a line from Jaffa to Jerusalem. The Euphrates railway is to intersect the former provinces of Assyria and Babylonia, and have stations at Mosul and Hillel, near which are Assyrian and Babylonian ruins. It is expected that eventually a junction will be effected between the Euphrates line and the Egyptian railways, which would confirm Isaiah xix, 23: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians."



## OUR CONTRIBUTORS.

### THE "GLOBE" AND THE PRIZE RING.

On the 8th of May, two human brutes—as they may well be called—named Dwyer and Elliott, fought at Long Point, Ont., for the championship of America. To an account of this fight—which all who saw it "united in pronouncing one of the most brutal and terrific contests in the annals of the prize ring"—the Toronto "Globe" devotes *three columns and a quarter*. The article to which I refer, begins by terming the fight "one of those brutal and degrading exhibitions which are fortunately of rare occurrence in all civilized countries." Then follow a few lines containing a description of it—quite long enough for the importance of the subject—after which, the writer speaks thus, "And this is what the supporters of the prize ring call 'sport' of the rarest kind! It is not surprising that everything in the way of sport, no matter how harmless, not to say useful, should be looked on with suspicion by many when such criminal brutality is enacted in the name of sport, and patronized by those who call themselves sporting men." This condemnation of the late prize fight is, however, only a piece of hypocrisy; for the rest of the article—consisting of three columns—is devoted to a most minute account of the excursions to the fighting grounds, the appearance of the fighters, and the fight itself. Every round—of which there were thirteen—is most fully described. Almost every motion of the two brutes while they were shattering each other is chronicled. The exact length of time the fight lasted is given—"just fifteen minutes and a half." "Bell's Life in London" never gave a fuller report of any prize fight than does the "Globe" of the late one between Dwyer and Elliott.

Now, if the "Globe" really looks on the fight referred to as a most brutal and degrading exhibition—as it professes to do—why, I ask, does it so minutely describe that event? What good can the reading of such a description do any one? The "Globe" tries to please two classes utterly opposed to each other. By the few lines in which it condemns prize fighting, it tries to please those who disapprove of such things. By the very full account which it gives of the fight, it seeks to please those of its readers who are of brutal tastes. No doubt it sold a large number of copies of the issue containing the account.

Prize-fighting is contrary to Canadian law. The "Globe" has, therefore, countenanced a violation of that law. The article which I am criticising, is said to have come "From our own correspondent." It follows then, that the "Globe" knew that a prize fight was to take place on a certain day in a certain part of Canada, and that it engaged a correspondent to be present on the occasion, and give a most minute account of all that he should witness. Of course it expected than such account would bring several cents into its till.

The "Globe" should also give very full descriptions of dog-fights and cock-fights. These would be as wholesome reading as the one of the Dwyer-Elliott fight. They would make several copies of the paper sell. T. F.

*Metis, Que.*

### MR. MOODY'S WORK IN BALTIMORE.

MR. EDITOR,—It is generally known that Mr. D. L. Moody, the Evangelist, has spent the past winter in Baltimore, preaching in the various churches, but the nature and extent and success of his work is not generally known outside of this section. Owing to the health of his son (a lad), Mr. Moody was led to select Baltimore as his home for the winter, intending to give much of it to study preparatory to future work. Mr. Sankey, his co-labourer, having received many invitations from abroad, decided to spend the winter in England and on the continent, where in connection with leading ministers he has been holding successful meetings.

Mr. Moody came to Baltimore the latter part of October, and the first Sabbath he was here, preached in the Penitentiary to an audience of some nine hundred men. This service he has kept up ever since, and many of the inmates give hopeful evidence of conversion. Very soon a committee of ministers, one from each evangelical denomination, came together, and arrangements were made for a series of evangelistic services, under their direction, in various churches in different sections of the city, arrangements for

which were placed in the hands of a committee of six business gentlemen, representing as many denominations. The first of this series of meetings was held in Mt. Vernon M. E. Church, October 29th, his subject being "The Holy Spirit." From that time he has preached every day except Saturday and Monday, often three and sometimes four times each day, and in addition, nearly every sermon was followed with an inquiry meeting under his own personal direction. The city was divided into four districts, and the largest churches in each district selected, and in these he preached continuously for seasons varying from one to eight weeks, and so interesting did the meetings become that sometimes for weeks his services were largely for men only; and after leaving a district he would go back each evening, after preaching in his new district, and preach a second time to audiences who gathered at a later hour to hear him, making for quite a while two sermons each evening. For several weeks he preached in Maryland Institute to audiences of men, who were admitted by tickets. It was found difficult to manage the crowds who flocked to the meetings except by issuing tickets to special classes, limited in number to the capacity of the building. Although he has been in Baltimore seven months, yet the eagerness of the people to hear him has steadily increased, and the pressure for tickets toward the close was unprecedented. (It is hardly necessary to say no charge was made for tickets.) At the same time the interest in the regular church services and church prayer meetings all over the city has steadily grown, the attendance, week days and Sundays, has increased, and a deep religious interest is manifested in all the orthodox churches of every denomination. He has preached about two hundred and seventy times, to audiences averaging 1,500 to 1,800, according to the capacity of the buildings, making an aggregate during the winter of 500,000 people.

The additions to the churches have been numerous and constant, and the interest in the inquiry room has been deepening, a large number of young men have been brought into the churches and many of them have engaged actively in religious work. Christians in all the churches have been quickened, and a large corps of efficient workers has been developed who have helped in the inquiry rooms and in other ways. A marked illustration of the result of the meetings has been the demand for Bibles, the sale of which, of all styles, sizes and prices, has been immense.

Mr. Moody closed his series of meetings with a large meeting for men only, at Maryland Institute Hall, Sunday night, followed by all day inquiry meetings on Monday and Tuesday, to which hundreds of inquirers came. He held a young converts' meeting on Monday night, and all converts and inquirers who came on Monday and Tuesday, were presented with a helpful little book, called "The Way and the Word," some 3,000 of which were thus given away.

Mr. Moody will remain and take part in the Young Men's Christian Association Convention. After which he will go to his home in Northfield, where he will spend the summer in study, preaching as heretofore on Sundays and often on week days in the neighbourhood.

*Baltimore, May 22nd, 1879.*

### STATE OF RELIGION.

Below we present our readers with the major portion of the valuable report on the State of Religion, as laid before the Synod of Montreal and Ottawa, by the convener (Rev. W. Burns), at its recent meeting. The paper contains much that is encouraging and suggestive, and will repay perusal:

#### I. RELIGION IN THE FAMILY.

In presenting a report of answers to the questions concerning "Religion in the Family" very great difficulty is experienced, especially as to parental training, from the very varied aspects in which the questions are evidently considered. Family worship in those families where at least one of the parents is a communicant: is observed in some congregations with very great attention, almost, if not all the families enjoying the privilege: in others, however, we find the proportion not more than one-tenth who find time or inclination for the duty; and from the entire reports it is found that about one-half of the families where the parents are communicants are diligent in this matter. As for those families when the parents are non-communicants in some cases congregations report as much

as 45 per cent. who are enjoying this means of grace but on the whole very few are at all careful in respect to the duty.

Very closely allied to this privilege is the kindred duty of instructing the young, and, as might be expected, when the one duty is neglected there is not much hope that great attention will be paid to the other. Pleasing it is to find some exceptionally faithful congregations where the duty is faithfully attended to, and to recognise the claims made by others "to very general oversight:" it is however very evident that either from a great under estimate of its importance and responsibility or from an idea that it can be discharged by proxy in the Sabbath school by the Sabbath school teacher, many parents who are members of the church very fitfully and imperfectly discharge this duty: and from the reports it is clearly evident that not *one-half* of the parents attend with any regularity to this matter. With what loss to themselves and their children this neglect is accompanied, eternity alone can tell, but this much is certain that the church sustains irreparable loss: in a lack of the good old *family-attachment* to Presbyterianism: in a prevalent latitudinarianism and a consequent weakening of the church's power which augurs ill for the future.

Among the suggestions for the more efficient discharge of this duty are "A return to the old system of family catechising on the Sabbath day:" "Reading and study of the Sabbath School lesson *with the children*:" "The regular use of the 'Passages for daily reading,' as suggested in the International lessons," in patient prayerful perseverance and dependence on the grace of God.

#### II. RELIGION IN THE CHURCH.

There is great reason for thankfulness to God for the very general attendance on public worship among our people. While a few are irregular, and complaints are made of indolence, by far the greater number report that "a proportionally good attendance by the people on the public service is secured and that very few wholly neglect attendance on divine service, that is, of those who are at least nominally connected: but complaints are made in certain quarters of considerable neglect by numbers in the neighbourhood who do not attend: and no doubt while this is alluded to in a few cases only, we may presume it is the case in many districts.

For reclaiming the careless, chiefly recommended are "faithful personal dealing in connection with visitation;" "wise discipline where this is needed and can be perfectly used;" and greater efforts to make the house and service of God more attractive and home-like to the people.

#### III. SACRAMENTS.

(1.) *Baptism*.—As regards the estimate put upon baptism we find it reported that it is very generally sought and prized. In most of the Presbyteries this is the case, but in others the opinion is expressed "that while it is sought, grave doubts are entertained whether due value is attached to the ordinance—evidence being given of a want of proper apprehension of its nature and value in the desire for private baptism" and the imperfect views in regard to covenant engagement," thus showing that it is not duly prized as a covenant and seal of higher spiritual blessing.

For instruction as to the nature and design of the ordinance and with a desire to impress its importance on the people, use is very generally made of addresses on occasion of administering the sacrament; recourse is also had to "special sermons;" "with private admonition, and the diligent use of the Shorter Catechism."

The important question as to the administration of baptism to children of such as are not communicants, is very generally answered not so much by suggestions as by a Statement of Practice which shows that there is anything but uniformity in this matter. A number do not even state the practice; but again we find some speaking very strongly against the administration of baptism to any except the children of parents one of whom at least is a communicant (unless when a profession of faith and promise of uniting with the church at the earliest opportunity be made), believing the opposite-practice to be contrary to scripture and the standards. There are others who not only do not refuse but advise its administration in such cases and instance several grounds for their practice such as: "the belief that it is fitted to gather into and retain in

the church some who would otherwise wander away;" "that other denominations readily accede to such requests and are glad to do so;" "that baptised parents are members of the church, and as such entitled to baptism for their children;" "and that Christ received little children asking no questions." It is very clear that there is great need for some authoritative deliverance on the subject as is desiderated in two of the reports, in order that the various sessions may be guided in this important matter.

(a.) *The Lord's Supper.*—When we come to the questions anent the Lord's Supper, we find that here again the facts are stated as to the frequency of its observance, rather than the opinions entertained as to the frequency with which it should be dispensed. By far the greater number appear to prefer quarterly service, though several express an opinion in favour of half-yearly observance. On the other hand a greater approximation to the primitive system of weekly communion is recommended, while again others simply desire its administration as often as convenient.

It is exceedingly difficult to arrive at anything like a correct idea of the proportion of adults who are members in full communion from the fact that some only state the number of communicants, and many do not report at all. From the information received, as far as we can judge about *two-thirds* of the adults attending our public services are communicants.

The steps taken to instruct non-communicants as to their duty, are "the preaching of the word," "private dealing on the occasion of pastoral visitation," "Bible classes," and in a few cases the very desirable institution of communicants, classes afford efficient aid in this direction.

IV. CHRISTIAN LIFE AND WORK.

The hesitancy with which the direct questions under this head are answered together with the manifest need of reviewed interest in the prayer-meeting make it abundantly evident that there is much room for improvement in spiritual life and work. There is a fair amount of expectancy in regard to work done, and a fair portion unhesitatingly reporting progress. The report of one Presbytery expresses delight as to the state of Christian life and work discovered, while another (Glengarry) draws attention to the fact that a very decided revival of religion had occurred two years ago, and as no *falling off* had been reported, the state of religion was assumed to be good. There are many instances in which the reverse of this is the case and when Christian life and work greatly need to be revived.

Meetings for prayer are in many congregations very well attended and such services are esteemed as profitable and encouraging. Many give no report, and in some instances attention is called to the fact that attendance is not always from the "men of sterner mould" but, as we fear is too frequently the case, from the female portion of the congregation, whose interest in prayer-meetings has not been confined to the present era of the Church's history. Would that all our heads of families, at least, could feel the need of a breathing time between the Sabbaths when the spirit could be refreshed by united communion with God.

It is gratifying to find a record of liberality in many cases, even exemplary; and while depression in business is adduced as the reason in many cases for a decline in contribution, a praiseworthy effort has been made not only to implement obligation at home, but also to seek the furtherance of Christ's cause abroad.

The reports are, however, very partial; some speak only of stipends, others only of mission work, while in some cases the correspondence between the two parts is simply noted. One case mentioned is one-sixth of the whole contributions of the congregation being for missions, and another represents an average of \$16 per family. We note these cases with pleasure as an off-set to statements which show a great lack of active Christian life and give evidence that the inadequate regard for God's claims is painfully felt.

Experience proves that the best agencies for the promotion of vital godliness are the regular, earnest and faithful preaching of the gospel, "Keeping in view the cross of Christ," "For the love of Christ constraineth us," "faithful, personal dealing in private," with a wise and judicious use of discipline, and "active eldership" and "careful attention to the young by bible classes and otherwise, in the use of which means the varied, rich and precious promises of God's word

may be realized, but above all a blessed and liberal outpouring of the Holy Spirit and His divine influences exerted on the hearts and consciences of the children of men."

By way of enlisting church members in church work dependence is placed largely (when the question is answered,) on the presentation of the beauties of a practical Christianity, as a *following of Christ*, and a full Pentecostal effusion of the Holy Spirit. The answers to this question are more meagre and vague than other parts of the report, in some cases even contradictory. One says "a judicious use of evangelistic services under the guidance of authorized ministers;" another says "Not by evangelistic services which often lead to a desire to become preachers without preparation." More practical answers are the following: "Give the people work to do," "Let the people choose the workers," "Urge the chosen to work." Stress is laid on giving work to be done, but much more on the value of their own soul and the preciousness of the souls of others.

V. HINDRANCES.

There is comparatively little complaint as to the prevalence of sceptical or impure literature, though some of the congregations do complain of its baleful effects; about one-half of the congregations reporting speak of the evils of intemperance. Most of the reports note prevailing indifference, worldliness and selfishness as doing great injury. Romanism and Catholic persecution are in some cases adduced as operating injuriously against the cause of Christ, but in face of all these and notwithstanding of discouragements it is firmly believed that the work of Christ is making steady progress.

The following recommendations are offered as worthy of consideration:—

I. That in future greater definiteness in answering questions be attended to, and we trust greater promptitude.

II. That families be recommended to use on one part of the day, at family worship, the passages suggested on the International lesson sheet and that parents be urged to a greater diligence in catechizing.

III. Anent irregularity in connection with the administration of baptism, that an authoritative deliverance of the General Assembly be urged.

IV. The preparation of an affectionate appeal on the duty and privilege of full communion.

V. And as the great means the earnest preaching of the Gospel of Jesus, with careful consistency in the walk and conversation of members.

All of which is respectfully submitted.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIII.

June 8, 1879. } THE VALLEY OF DRY BONES { Ezek. xxxvii. 1-10.

GOLDEN TEXT.—"It is the Spirit that quickeneth; the flesh profiteth nothing: The words that I speak unto you, they are spirit and they are life."—John vi: 63.

HOME STUDIES.

- M. Ezek. xxxiv. 11-31. .... The flock sought out.
- T. Ezek. xxxv. 16-38. .... A new heart and a new spirit.
- W. Ezek. xxxvii. 1-14. .... The valley of dry bones.
- Th. Ezek. xxxvii. 15-28. .... The covenant of peace.
- F. Eph. ii. 1-10. .... Quickened with Christ.
- S. John vi. 53-71. .... "It is the spirit that quickeneth."
- S. 2 Cor. iii. 1-18. .... "The spirit giveth life."

HELPS TO STUDY.

Judah had reached the lowest stage of its humiliation. The news of the capture of Jerusalem had reached the prophet (Ezek. xxxiii. 21); and once more his silence is broken by the power of the divine inspiration which came upon him, and he speaks, not as before in indignation and lamentation, but in cheering words of hope, with promises of restoration. But this hope of restoration is based upon a great change in the people themselves. As sin and unbelief were the source of sorrow and calamity, so repentance would prove the way to life (Ezek. xxxvi. 11, 27, 28). The vision of the dry bones restored to life, vigour and beauty set forth in significant representation, the regeneration of Israel.

I. THE DRY BONES—Vers. 1-3.

The hand of the Lord rested upon the prophet. The power and energy of the Spirit lifted him up out of the things of time and sense into a state of ecstatic vision, in which he beheld a valley full of dead men's bones, very many and very dry. It was a sad and terrible sight, which might have been often seen in that time of war and tumult. A great army like Sennacherib's (2 Kings xix. 35), or a company of captives such as Nebuchadnezzar led away (Jer. xxxix. 1.) destroyed by sword or famine, or pestilence. The same vision of horrors has been again and again witnessed in

the recent wars in Europe and Asia, the battle-fields covered with the slain, the lines of retreat marked out by the bleaching bones of the fugitives who have perished. And Israel was once Jehovah's great army, His chosen people, full of life and vigour; but now as a nation, dead—Jerusalem a heap of ruins—her sons and daughters scattered as exiles over the East—nationally, morally, spiritually, a heap of dry bones in the valley, like so many chips of wood. "Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth" (Psa. cxli. 7). And every sinner is dead in trespasses and sins until the world is become as a sepulchre; no spiritual life, no power, only the monotony of death, the stagnation of selfishness, the corruption and helplessness of sin.

The prophet is carried round the plain, that he may view the ghastly scene from every point, and take in and realize the extent and the hollowness of the desolation wrought by death. There they lay, an army of corpses unburied, on the face of the plain, where they had fallen. Man can do nothing here. A sense of utter helplessness and dire grief must overwhelm the spectator. Death destroys hope. The Philistines fled when they saw their champion was dead (Sam. xvii. 51.) The living army the host of Pharaoh, had struck terror into the hearts of the fugitives. But when the sea swallowed it up, and the Israelites saw the Egyptians dead upon the shore, they no longer quailed (Ex. xiv. 30, 31).

So the hosts of sin do not fear a dead church. Satan only begins to fear, and to work, and to arouse enmity and opposition when there is life and power against sin. But we may well fear and be dismayed, like the prophet, when we behold that deadness. The great lesson which God intended to teach the prophet and to teach us is the utter helplessness and insufficiency of man. The impartation of spiritual life is beyond man's power. Those who are "dead in trespasses and sins" have in themselves no power of recovery.

Then, that this lesson may be deepened and that the prophet may be convinced of the utter powerlessness of all human endeavours, God challenges him:—Son of Man (weak, therefore, and mortal), can these bones live? "God asks counsel of us that we may learn our own ignorance." Ezekiel, indeed, can see no help; but he knows that man's impossibilities may prove God's opportunities. His answer is one of great faith, Thou knowest. It is marked, too, by wisdom and by modesty. Very unlike, therefore, is it to the self-sufficient and presumptuous utterances of many who question God's promises and disbelieve His power. Who would trust more in their puny science than in the divine omnipotence. But with God nothing is impossible. "He that believeth in me, though he were dead, yet shall he live" (John v. 21.)

II.—THE LIVING CHURCH—Vers. 4-6.

Having thus proved His servant, the Lord proceeds to show that what is impossible with man is possible with God. To accomplish the great work of revivification, of restoration, God employs a two-fold instrumentality, human preaching and human prayer.

1. The Word of the Lord—Vers. 4-8. Again God spoke, not to explain, but to command—Prophecy, that is preach. Prediction is but one kind of prophesying, which really means, speaking for God. O ye dry bones, hear—a strange command and apparently useless. But we are commanded to preach, and no matter how much men may seem beyond the power of the Gospel or how discouraging our work, we must obey. The Word of the Lord is the Sword of the Spirit, which can penetrate through all the worldliness and indifference—Eph. vi. 17; Heb. iv. 12. It is the Word which quickens—John xvii. 17; 1 Peter i. 23. Which is spirit and life—John vi. 63, and which becomes the instrument of our regeneration. We are not to preach our own words, but God's. Only through it will life come. And in this well-doing, we must not weary. If we sow the seed, God will care for the harvest. While man is preaching, God is working. Behold, He says, I am causing (not "will") life to enter into you. It is all God's work, even while He is using human instrumentalities. It is life with power—sinews, and with comeliness—flesh; complete, full-orbed life. And ye shall know I am the Lord. Those who have experienced the divine life and love, have the best evidence of the truth of the Christianity. Like those whom Christ fed in the wilderness, they have eaten and are satisfied. They know that the bread of life is real, not a shadow or a mockery.

And even while Ezekiel prophesied, the results began to appear. At once the power of the Word was manifest. Obedience to God, simple, unquestioning obedience in the face of apparent impossibilities, is sure to be rewarded. There is the noise and the shaking, bone comes to bone, until the complete skeleton arises, which is quickly covered with flesh. There is all the semblance of a living body without life, a complete organization without that which alone can inhabit and use it and make it to live. Another step is needed.

2. The Breath of Life—Vers. 9, 10. Again the command goes forth. Prophecy to the Winds, emblems of the free, invigorating, life-imparting, omnipresent spirit of truth and love. To prophesy to the spirit, is to pray for the Spirit. Then the life came into them, they stood upright, moved and lived, an exceeding great army—Rev. vii. 9. The possession of the Spirit is the proof of life—Rom. viii. 9.

Ezekiel's parable has three applications.

- (1) To Israel, scattered and exiled as they were, God did bring them together again, and restored their civil and religious national polity.
- (2) To the resurrection of the dead. What a valley of dry bones is this earth! Yet God will raise up and restore the race of men.
- (3) To the quickening of the dead in sin, the spiritual renewal and revival of the sin-stricken soul.

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## OUR YOUNG FOLKS.

### BRING THE CHILDREN WITH YOU.

"Till Master has come over Jordan,"  
Said Hannah, the Mother, one day,  
"He is healing the people who throng Him,  
With a touch of His finger they say.  
And now I shall carry the children,  
Little Rachel, and Samuel, and John;  
I shall carry the baby Esther  
For the Lord to look upon."

The father looked at her kindly,  
But he shook his head and smiled.  
"Now who but a doting mother  
Would think of a thing so wild?  
If the children were tortured by demons,  
Or dying of fever 'twere well;  
Or had they the taint of the leper,  
Like many in Israel."

"Nay, do not hinder me, Nathan;  
I feel such a burden of care,  
If I carry it to the Master,  
Perhaps I shall leave it there.  
If He lay His hands on the children,  
My heart will be lighter I know,  
For a blessing for ever and ever  
Will follow them as they go."

So, over the hills of Judah,  
Along the vine-rows green,  
With Esther asleep on her bosom,  
And Rachel her brothers between,  
'Mong the people who hung on His teaching,  
Or waited His touch for His word,  
Through the row of proud Pharisees hastening,  
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master,"  
Said Peter, "with children like these?  
Seest not how, from morning till evening,  
He teacheth and healeth disease?"  
Then Christ said, "Forbid not the children;  
Permit them to come unto me,"  
And He took in His arms little Esther,  
And Rachel He set on His knee.

And the heavy heart of the Mother  
Was lifted all earth-care above,  
And He laid His hands on the brothers,  
And blessed them with tender love;  
And He said of the babe in His bosom  
"Of such is the kingdom of heaven;"  
And strength for all duty and trial  
That hour to her spirit was given.

### WHAT WAS FOUND IN A WASTE-PAPER BASKET.

DO you know what it is, my little friends, to look for a piece of paper that is worth something to you and which has by accident been thrown into the waste-paper basket?

I have many a time had to make such a weary search; and how glad I have been to find the lost piece, or perhaps the torn bits of it, one after another, which had to be carefully pasted together again.

Now, I am going to tell you what a Mohammedan once found in his waste-paper basket.

Not far from Agra, in the North-west of India, lies a large town called Bhurtpoor, and there lived a man who belonged to the sect of the false prophet Mohammed, and in whose heart a secret longing was awakened after something, he scarce knew what. What he sought was a way to free his soul from the burden of sin that oppressed him. He had no friend that could help him; certainly they often said to him, "Allah, Akbar!" "God is great," but that did not make him any happier. One advised him, indeed, to do something very hard, which should cause him great pain; or to make a pilgrimage, by which he would be sure of salvation. But he felt sure that all his own works could not save his soul from sin.

At last he began to pray to God. Was not that the best thing that he could do? His

constant prayer was, "O God, show me Thy truth!"

One day there came into his hands a heap of waste paper out of the basket; he was going to use it to wrap up drugs for a hospital in which he was employed. As he sat there using one piece of paper after another in his work, his eye fell on a sentence in a stray leaf. Here were words that seemed to promise an answer to that which had filled his mind so long. He looked for more of the leaves and read them eagerly.

"What can this be," said he to himself, "but God's answer to my prayer? Strange that I find these very words in this heap of paper!"

He searched further and further, and at length found all the scattered leaves forming a tract entitled "Din-i-happi;" that is, "What is the True Religion?"

He felt sure it was sent by God. This tract directed him to the Bible; he tried to get one, but there was not one in his language to be had in Bhurtpoor. He went to the missionary at Agra, who had just received a supply of newly-printed Bibles; one of these he bought and read carefully, and by degrees light dawned on the Mohammedan's soul, showing him that the Lord Jesus, who said, "Him that cometh unto Me I will in no wise cast out," was also Himself the Way, the Truth, and the Life.

Now what do you think, dear children, would have been the best thing for this man to have found in the waste-paper basket—a bank-note for a thousand dollars, or a little book which pointed him the way to find the Saviour and Eternal Life?

### THE DAYS OF THE WEEK.

WHO named them? Our forefathers ever so far back, before the missionaries brought the knowledge of God and His Son Jesus Christ to England. England was once pagan; she worshipped several gods. The days of the week are named after the old English gods and goddesses; for the people kept time by weeks, as the Jews did. Let us see how the names came about.

They saw the sun. What is more beautiful than the sun. The sun gives light and heat. All living things grow and thrive under his brightness and warmth. The sun must surely be a god. So they worshipped the sun, and called the first day of the week Sunday.

Next the moon. Nothing except the Sun is so beautiful as the moon; and so they worshipped the moon, and Monday was named in honour of her.

Tuesday was named after Tuisco, their god of strife and war.

Then the wind; what mighty things it did, and yet nobody saw it. It was always moving and nobody knew how. They said it was a spirit, and they called him Woden, the mover, the inspirer, and named Wednesday after him.

There was thunder. Thunder must be a god too, and they called him Thor. The dark thunder-cloud was Thor's frowning eyebrow, and the lightning was Thor's hammer splitting the trees and rocks. They said, too, that he drove away the winter cold and melted the

ice. They loved him for doing so, and Thursday was named after him.

Spring was a goddess; for does she not make everything beautiful after the dreary winter? The flowers blossom and the birds build their nests, and everybody is happy. She was called Friga, the free one, the cheerful one; and Friday was named after her.

Then came the harvest. How wonderful was it, and is it, that the corn, and the wheat, which are put into the ground and die, should rise again and grow and ripen into golden corn and waving harvests! This must surely be the work of some kind spirit who loves people, they thought; and they called him Sæter, the setter, the planter, the god of the seed-field and the harvest; and after him Saturday is named.

How much more do we know! We can look up to the great creator of them: all, and exclaim, "The sun and the moon, the wind and the thunder, spring and autumn are thy works, O Lord God Almighty." And, best of all, Jesus tells us that he is "our Father in heaven," loving us very much, and caring for us every moment of our lives.

### THE FIVE PENNIES.

I AM ashamed to say I was a drunkard once; but I'll tell you what turned me round: I was terribly dry one morning, and I wanted some rum. So I handed my youngest boy, only six years old, some coppers and a jug, and told him to go and get me a pint of rum. It was a cold morning, and Willie's trousers were thin and ragged, and he had no overcoat nor mittens. Willie didn't want to go; but I scolded him, and said:

"Father, I wish you would give me a penny to buy a stick of candy."

I told him to go along, and not bother me about a stick of candy. The little fellow began to cry, and stammered out:

"Father, you never give me any money to buy candy. Tommy Jones (he was the rum-seller's boy) has candy every day, and he says I can't have any because my father is a drunkard."

I felt as though lightning had struck me. "Oh, God!" said I, "has it come to this? Have I been paying my money to support the rum-seller and his family in luxury, while my own little boy could not have a single penny for candy? Yes, I am a drunkard. But old Jones' children won't sneer at Willie or me any more."

I called my boy back, and took the jug and the money. Here are the pennies. I will keep them as long as I live, and leave them as a sacred legacy to my children. I have got six, and a good wife besides. Thank God, I am saved, and my home is happy! I will do what I can to save others.

THE very easiest and best way to get rid of a sin is to go and confess it to God; if a wrong has been done to any one else, then the wrong should be confessed to that one too. As soon as this is done you may be sure the load will be lifted from your conscience. Do not try any other way; for, by hiding your sin you become worse and may lose your own soul. Be brave, and own your mistake. GOD KNOWS IT ALREADY, and confession is much the best.



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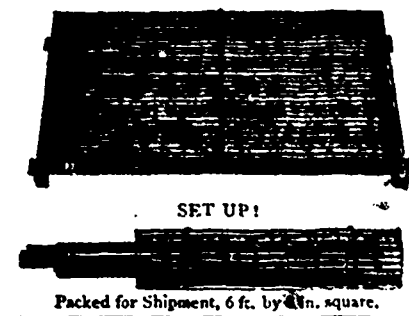
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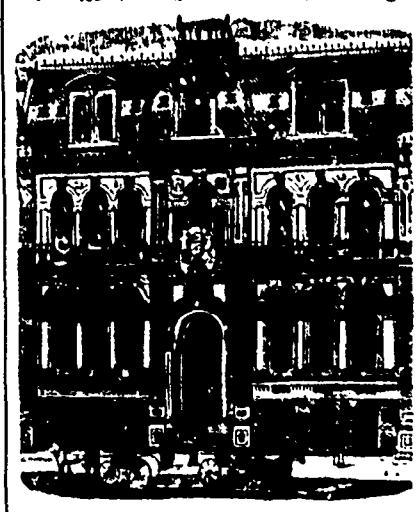


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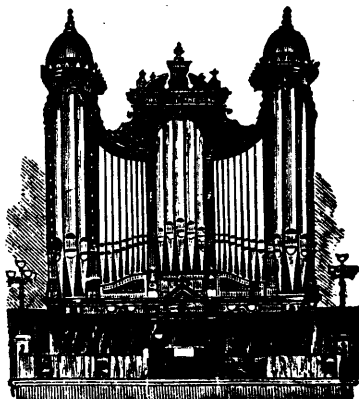
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