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NOTES OF THE WEEK.

"ENQUIRER" writes: "Can you, sir, or any of your correspondents, let me know, through the columns of the CANADA PRESBYTERIAN, of any actual cases of drowning or of sickness through immersion of adults?"

THE British and Foreign Bible Society, always in the front rank, this year held its seventy-fifth annual meeting, and its report shows good work done. Its receipts were £213,800, and its expenditure £223,000.

DR. PATTON, of Chicago, who recently received an invitation to a professorship in England, has been requested by a unanimous vote of the American Presbyterian General Assembly not to accept the invitation and to remain in that country.

THE relations of Britain and Afghanistan are placed on a definite basis at last, and we suppose that the arrangement will continue for a while. Of course, Britain has not denied herself in the final result. She never will so long as the Beaconsfield party is in power. As to the South African war, a change may come now. Sir Garnet Wolseley has been selected for the chief command, and he may be able to succeed. It seems as if Lord Chelmsford was an utter failure.

THE new Zion Presbyterian church, Orangeville, will be opened (D.V.) on Sabbath, 22nd June. Rev. Principal McVicar, LL.D., Presbyterian College, Montreal, will preach morning and evening, and Rev. Prof. McLaren, Knox College, Toronto, in the afternoon. A festival will be given on Monday evening following (23rd), proceeds for the benefit of the building fund. Addresses and sacred song will also be a special feature in the proceedings of the evening. Inasmuch as great pains are being taken by the congregation to secure what is appropriate and superior in every particular, all attending may expect, by God's blessing, a most enjoyable and highly profitable season, both on Sabbath and Monday evening.

JOHN HENRY NEWMAN has been saying something. Indeed, he has been making quite a lengthy address in Rome, on the occasion of his elevation to the cardinalate. The most noteworthy part of his address is that which deals with what he calls "religious liberalism," which he defines as the assertion that "there is no positive truth in religion, but that one creed is as good as another." This liberalism, Cardinal Newman says, he has opposed for half a century. Well, we think that most of us are engaged in doing the same thing. If the Cardinal's definition is correct, we fancy

that we are all with him. But we can easily see what he means when we hear him say that in all he has written he has shown "an honest intention, an absence of private ends, a *temper of obedience*, a willingness to be corrected, a dread of error, a *desire to serve the Holy Church*." To Newman, there is an ecclesiastical authority, to which even his conscience and reason must bow themselves. At least, so he says. Query: Whether they do always bow to this authority?

FROM an announcement made by the Rev. R. J. Laidlaw, of St. Paul's Church, Hamilton, to his Bible class on Monday evening, we hope soon to have the pleasure of announcing the appearance of his work, entitled, "Our Religion, as it Was and as it Is," now in course of publication. It has been known to intimate friends of Mr. Laidlaw, both here and in the United States, that he has been engaged upon this work for some years, and the publication of the volume is looked for with much interest by those who are acquainted with the line of research the author has been pursuing. The book will contain thirteen chapters, the title of the first being, "Is our religion of today the religion of the Bible?" That of the last, "Do we need another Reformation?" The volume will be a crown octavo of 320 pages, printed on finely tinted paper, and neatly bound in cloth. A more extended notice of this interesting work will be given when the volume is before us.

A LETTER to the N.Y. "Observer" from Baltimore tells of a lady who had been skeptical, but who had received light by means of Mr. Moody's preaching. She and her husband had read Tyndall and Huxley and other infidel books, and had refused to believe the Scriptures, but now she is a full believer in the Word of God—and happy in a real Christian experience. Now, Mr. Moody is particularly free from the fault of preaching "science." He holds up the cross; he tells sinners they must be saved by the blood. In another church in the same city, a brilliant minister delivers elegant discourses, and "unanswerable" ones, in refuting the calumnies and sophistries of the philosophers, but there is chilliness rather than fervour among his people who admire the orator more than they feel his truth. It is preaching Jesus, simply, earnestly, affectionately, plainly, fully, that brings men to the acknowledgment of their sins and secures for them the joy of pardon.

WE pass on the following for the benefit of all croakers about missionary "failures." The "Northern Christian Advocate" gives this as a summary of missionary effort in the Sandwich Islands:—"These cannibals, who erewhile would cook and carve a merchant or a mariner, and discourse on the deliciousness of a cold slice of missionary—these semi-devils—have now \$250,000 worth of church property built with muscular Christianity and pious self-denial, which shame us out of all self-complacency. Think of it. 150 persons dragging each timber for a church for eight miles, diving for coral ten to twenty feet, reducing it to lime and carrying it on their shoulders seven miles, to cement stones carried one by one an eighth of a mile; women subscribing \$200 to a church erection, payable and paid by making mats at eight cents a week, and subscriptions by men payable and paid by the profits on firewood sold at eight cents a stick after ferrying seven sticks in a canoe across the twenty mile wide channel; then, 2,000 miles away, beginning a "foreign

mission" on the Micronesian Islands—why if this were not fact it would be counted the silliest of all possible romances, the improbable of the improbable, the impossible of the impossible, compared with which Jules Verne's expeditions would be stale sobriety itself."

THE Brantford "Courier" of a recent date has the following: "Last night closed a seventeen years' pastorate. The Rev. Dr. Cochrane, morning and evening, preached sermons appropriate for the occasion. His sermons yesterday were masterly efforts and gave ample evidence that he has lost none of his powers of eloquence, while his earnestness and zeal have, if anything, increased. For seventeen long years he has gone in and out amongst the members and adherents of Zion Church congregation, sharing their trials in adversity and their happiness in prosperity. Great changes have taken place—but throughout all, never was a congregation more devoted to its pastor nor a pastor more devoted to his flock. Long pastorates in this age are the exception, not the rule. The wealthy congregations in our largest cities are always on the alert and ready by the offer of large salaries to secure talent. Dr. Cochrane more than once has had such opportunities, but he has preferred to remain in our own city. His labours have not been confined to Brantford only. He has held high offices in the Presbyterian Church of Canada, and his voice has been heard in all parts of the land. His life has been one of ceaseless activity, and we wish for him and his congregation many years more of devotion one to the other. No greater tribute can be paid to a pastor or congregation than to publish the fact that for seventeen years they have worshipped together, and that at the beginning of the eighteenth year the attachment one for the other is greater than ever before."

THE "Vindicator," referring to the departure of the Rev. Mr. Hogg and family from Oshawa, says: "On Friday evening, he was presented by several ladies with a handsome silver tea-set of seven pieces, from the congregation. On Saturday, the Misses Hogg were waited on by members of the classes taught by them in the Sunday school, and presented with tokens of the love and respect in which they were held by their pupils. Rev. Mr. Hogg removes, to assume his Toronto charge, this week. He takes with him the good-will and respect of all who know him in the town." Notwithstanding the unfavourable state of the weather, there was a large gathering of the congregation and friends, on Tuesday evening, to welcome the Rev. Mr. Hogg to Charles street. After a sumptuous tea had been partaken of, the meeting was called to order by the Rev. Dr. Reid, who most happily discharged the duties of the chair. The 100th Psalm having been sung, suitable speeches were delivered by the Rev. Messrs. Drummond, Frizzell, Robertson, Prof. McLaren, and Principal Caven. All bore testimony to the many good qualities of Mr. Hogg; and all predicted for him and the congregation a prosperous future. Several young ladies—among them Misses Cathron, Symes and Gunther—contributed several solos, which agreeably varied the proceedings, and were well received. The piano solo by Miss Gunther was exceedingly well rendered, and elicited a hearty *encore*. The Rev. Mr. Hogg, in a few feeling remarks, brought the proceedings of a most enjoyable evening to a termination. The meeting closed with the benediction.

PASTOR AND PEOPLE.

PREACHING.

[The following ordination charge, by the Rev. James Stalker, M.A., appeared in a recent number of the "Family Treasury," and contains so much valuable matter that we gladly reproduce it in these columns. —CANADA PRESBYTERIAN.]

I should like to connect what I have to say with a text of Scripture, which you may remember as a motto for this occasion. Take, then, that pastoral exhortation to a young minister in 1 Timothy iv. 16. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

There are three subjects recommended in this text to one in your position,—first, yourself; second, your doctrine; and third, those that hear you.

I. TAKE HEED UNTO THYSELF.

Perhaps there is no profession which so thoroughly as ours tests and reveals what is in a man—the stature of his manhood, the mass and quality of his character, the poverty or richness of his mind, the coldness or warmth of his spirituality. These all come out in our work, and become known to our congregation and the community in which we labour.

When a man comes into a neighbourhood, as you are doing now, he is to a large extent an unknown quantity; and it is very touching to observe the exaggeration with which we are generally looked on at first, people attaching to us a sort of indefinite largeness. But it is marvellous how soon the measure of a man is taken, how he finds his level in the community, and people know whether he is a large or a petty man, whether he is a thinker or not, whether he is a deeply religious man or not. The glamour of romance passes off, and everything is seen in the light of common day.

The sooner this takes place the better. A true man does not need to fear it. He is what he is, and nothing else. He cannot by taking thought add one cubit to his stature. Any exaggeration of his image in the minds of others does not in reality make him one inch bigger than he is.

It seems to me to lie at the very root of a right ministerial life to be possessed with this idea, to get quit of everything like pretence and untruthfulness, to wish for no success to which one is not entitled, and to look upon elevation into any position one is unfit for as a pure calamity.

The man's self—the very thing he is, standing with his bare feet on the bare earth—that is the great concern. That is the self to which you are to take heed—what you really are, what you are growing to, what you may yet become.

All our work is determined by this, the spirit and power of our preaching, the quality of the influence we exert, and the tenor of our walk and conversation. We can no more rise above ourselves than water can rise above its own level. We may, indeed, often fail to do ourselves justice, and sometimes may do ourselves more than justice. But that is only for a moment; the total impression made by ourselves is an unmistakable thing. What is in us must come out, and nothing else. All we say and do is merely the expression of what we are.

Evidently, therefore, there can be nothing so important as carefully to watch over our inner life, and see that it be large, sweet, and spiritual, and that it be growing.

Yet the temptations to neglect and overlook this and turn our attention in other directions are terribly strong. The ministerial life is a very outside life; it is lived in the glare of publicity; it is always pouring out. We are continually preaching, addressing meetings, giving private counsel, attending public gatherings, going from home, frequenting church courts, receiving calls, and occupied with details of every kind. We live in a time when all men are busy, and ministers are the busiest of men. From Monday morning till Sunday night the bustle goes on continually.

Our life is in danger of becoming all outside. We are called upon to express ourselves before conviction has time to ripen. Our spirits get too hot and unsettled to allow the dew to fall on them. We are compelled to speak what is merely the recollection of convictions which we had some time ago, and to use past feeling over again. Many a day you will feel this; you will long with your whole heart to escape

away somewhere into obscurity, and be able to keep your mouth quite shut for weeks. You will know the meaning of that great text for ministers, "The talk of the lips tendeth only to penury,"—that is, it shallows the spirit within.

That is what we have to fight against. The people we live among and the hundred details of our calling will steal away our inner life altogether, if they can. And then, what is our outer life worth? It is worth nothing. If the inner life get thin and shallow, the outer life must become a perfunctory discharge of duties. Our preaching will be empty, and our conversation and intercourse unspiritual, unenriching, and flavourless. We may please our people for a time by doing all they desire and being at everybody's call; but they will turn round on us in disappointment and anger in the day when by long living merely the outer life we have become empty, shallow, and unprofitable.

Take heed to thyself! If we grow strong and large inwardly, our people will reap the fruit of it in due time: our preaching will have sap and power and unction in it, and our intercourse will have the breath of another world about it.

We must find time for reading, study, meditation, and prayer. We should at least insist on having a large forenoon, up, say, to two o'clock every day, clear of interruptions. Oh, these hours of quietness are our real life! It is these that make the ministerial life a grand life. When we are shut in alone, and the spirit having been silenced and collected by prayer, the mind gets slowly down into the heart of a text, like a bee in a flower, it is like heaven upon earth; it is as if the soul were bathing itself in morning dews; the dust and fret are washed off, and the noises recede into the distance; peace comes; we move aloft in another world, the world of ideas and realities; the mind mounts joyfully from one height of truth to another; it sees the common world far beneath, yet clearly, in its true meaning, and size, and relations to other worlds. And then one comes down on Sabbath to speak to the people, calm, strong, and clear, like Moses from the mount, and with a true divine message.

In so doing, my dear brother, thou shalt save thyself. Lose your inner life and you lose yourself, sure enough; for that is yourself. You will often have to tell your people that salvation is not the one act of conversion, nor the one act of passing through the gate of heaven at last; but the renewal, the sanctification, the growth into large and symmetrical stature of the whole character. Tell yourself that often too. We take it for granted that you are a regenerated man, or we would not have ordained you to be a minister of the gospel to-day. But it is possible for a man to be regenerate and to be a minister, and yet to remain very worldly, shallow, undeveloped, and un sanctified. We who are your brethren in the ministry could tell sad histories in illustration of that out of our inner life. We could tell you how in keeping the vineyards of others we have often neglected our own; and how now, at the end of years of ministerial activity and incessant toil, we turn round and look with dismay at our shallow characters, our unenriched minds, and our lack of spirituality and Christlikeness. O! brother, take heed to thyself—save thyself!

II. TAKE HEED TO THE DOCTRINE.

A very little experience of preaching will convince you that in relation to the truth which you have to minister week by week to your people, you will have to sustain a double character—that of an interpreter of Scripture and that of a prophet.

Let me first say something of the former. With whatever high-flown notions a man may begin his ministry, yet if he is to stay for years in a place, and keep up a fresh kind of preaching, and build up a congregation, preaching such discourses as Scotchmen like to hear, he will find that he must heartily accept the role of an interpreter of Scripture, and lean on the Bible as his great support.

This is your work; the Book is put into your hands to-day that you may unfold its contents to your people, conveying them into their minds by all possible avenues, and applying them to all parts of their daily life.

It is a grand task. I cannot help congratulating you on being ordained to the ministry to-day, for this, above everything, that the Bible is henceforth to be continually in your hands, that the study of it is to be the work of your life; that you are to be continually sinking and bathing your mind in its truths; and that

you are to have the pleasure of bringing forth what you have discovered in it to feed the minds of men. The ministerial profession is to be envied more for this than anything else. I promise you that if you be true to it, this Book will become dearer to you every day; it will enrich every part of your nature; you will become more and more convinced that it is the Word of God, and contains the only remedy for the woes of man.

But, oh, be true to it! The Bible will be what I have said to you only if you go deep into it. If you keep to the surface, you will weary of it. There are some ministers who begin their ministry with a certain quantity of religious doctrine in their mind, and what they do all their life afterwards is to pick out texts and make them into vessels to hold so much of it. The vessels are of different shapes and sizes, but they are all filled with the same thing; and, oh, it is poor stuff, however orthodox and evangelical it may seem.

To become a dearly-loved friend and an endless source of intellectual and spiritual delight, the Bible must be thoroughly studied. We must not pour our ideas into it, but apply our minds to it, and faithfully receive the impressions which it makes on them. One learns thus to trust the Bible as an inexhaustible resource, and lean back upon it with all one's might. It is only such preaching, enriching itself out of the wealth of the Bible, and getting from it freshness, variety, and power, that can build up a congregation, and satisfy the minds of really living Christians.

The intellectual demand on the pulpit is rapidly rising. I should like to draw your earnest attention to a revolution which is silently taking place in Scotland, but is receiving from very few the notice which it deserves. I refer to the changes that are being made by the new system of national education. No one can have travelled much for several years past through this part of the island without his attention being attracted by the new and imposing school buildings rising in almost every parish. These are the index of a revolution; for inside, in their management and in the efficiency of the education, there has also been an immense change. I venture to say that nothing which has taken place in Scotland this century—and I am remembering both the Reform Bill and the Disruption—will be found to have been of more importance. There will be a far more educated Scotland to preach to in a short time, which will demand of the ministry a high intellectual standard. It is a just demand. Our people should go away from the church feeling that they have received new and interesting information, that their intellects have been illuminated by fresh and great ideas, and that to hear their minister regularly is a liberal education.

Nothing will meet this demand except thorough study of Scripture by minds equipped with all the technical helps, as well as enriched by the constant reading of the best literature, both on our own and kindred subjects. One of our hymns says that the Bible "gives a light to every age; it gives, but borrows none." Nothing could be more untrue. The Bible borrows light from every age and from every department of human knowledge. Whatever especially makes us acquainted with the mysterious depths of human nature is deserving of our attention. The Bible and human nature call to each other like deep unto deep. Every addition to our knowledge of man will be a new key to open the secrets of the Word; and the deeper you go in your preaching into the mysteries of the Word, the more subtle and powerful will be the springs you touch in the minds and hearts of your hearers.

But preparation of this sort for the pulpit is not easy. It requires time, self-conquest, and hard work. Perhaps the greatest ministerial temptation is idleness in study—not in going about and doing something, but in finding and rightly using precious hours in one's library, avoiding reverie and light or desultory reading, and sticking hard and fast to the Sabbath work. I, for one, must confess that I have had and still have a terrible battle to fight for this. No men have their time so much at their own disposal as we. I often wish we had regular office-hours, like business men; but even that would not remedy the evil, for every man shut up alone in a study is not studying. Nothing can remedy it but faithfulness to duty and love of work.

You will find it necessary to be hard at it from Tuesday morning to Saturday night. If you lecture, as I trust you will—for it brings one, far more than

sermonizing, into contact with Scripture—you will know your subject at once, and be able to begin to read on it. The text of the other discourse should be got by the middle of the week at latest, and the more elaborate of the two finished on Friday. This makes a hard week; but it has its reward. There are few moods more splendid than a preacher's when, after a hard week's work, during which his mind has been incessantly active on the truth of God, and his spirit exalted by communion with the divine Spirit, he appears before his congregation on Sabbath, knowing he has an honestly-gotten message to lavish on them; just as there can be no coward and craven more abject than a minister with any conscience who appears in the pulpit after an idle, dishonest week, to cheat his congregation with a diet of fragments seasoned with counterfeit fervour.

But, besides being an interpreter of Scripture, a true minister fills the still higher position of a prophet. This congregation has asked you to become their spiritual overseer. But a minister is no minister unless he come to his sphere of labour under a far higher sanction; unless he be sent from God, with a message in his heart which he is burning to pour forth upon men. An apostle (that is, a messenger sent from God) and a prophet (that is, a man whose lips are impatient to speak the divine message which his heart is full of) every true minister must be. I trust you have such a message, the substance of which you could at this moment, if called upon, speak out in very few words. There is something wrong if from a man's preaching his hearers do not gather by degrees a scheme of doctrine—a message which the plainest of them could give account of.

What this message should be there exists no doubt at all in the Church of which you have to-day been ordained a minister. It can be nothing else than the evangelical scheme, as it has been understood and expounded by the greatest and most godly minds in all generations of the Church, and preached with fresh power in this country since the beginning of the present century. It has proved itself the power of God, to the revival of the Church and the conversion of souls, wherever it has been faithfully proclaimed; and it is a great trust which is committed to your hands to-day to be one of its heralds and conservators.

Not that we in this generation are to pledge ourselves to preach nothing except what was preached last generation. That would be a poor way of following in the footsteps of men who thought so independently and so faithfully fulfilled their own task. The area of topics introduced in the pulpit is widening, I think. Why should it not? The Bible is far greater and wider than any school or any generation; and we will fearlessly commit ourselves to it and go wherever it carries us, even though it should be far beyond the range of topics within which we are expected to confine ourselves. Your congregation will put one utterance side by side with another; and if you are a truly evangelical man, there will be no fear of their mistaking your standpoint. There is no kind of preaching so wearisome and unprofitable as an anxious, constrained, and formal repetition of the most prominent points of evangelical doctrine. The only cure for this is to keep in close contact with both human nature and the Bible, and be absolutely faithful to the impressions which they make on us.

Yet, take heed that your doctrine be such as will save them that hear you. What saving doctrine is has been determined in this land by a grand experiment; and it is only faithfulness to the history of Scotland, as well as to God and your people, to make it the sum and substance and the very breath of life of all your preaching. Our calling is emphatically "the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." This is the glorious message of the gospel, which alone can meet the deep spiritual wants of men.

Preach it out of a living experience. Bunyan, in his autobiography, gives an account of his own preaching, telling how, for the first two years of his ministry, he dwelt continually on the terrors of the law, because he was then quailing himself beneath them; how for the next two years he discoursed chiefly on Christ in

his offices, because he was then enjoying the comfort of these doctrines; and then, for a third couple of years, the mystery of union to Christ was the centre both of his preaching and his experience; and so on. That appears to me the very model of a true ministry—to be always preaching the truth one is experiencing oneself at the time, and so giving it out fresh like a discovery just made; while at the same time the centre of gravity, so to speak, of one's doctrine is constantly in motion, passing from one section of the sphere of evangelical truth to another, till it has in succession, passed through them all.

III. TAKE HEED TO THEM THAT HEAR YOU.

I almost envy you the new joy that will fill your heart soon, when you fairly get connected with your congregation. The first love of a minister for his own flock is as original and peculiar a blossom of the heart as any other that could be named. And the bond that unites him to those whom he has been the means of converting or raising to higher levels of life is one of the tenderest in existence.

You have come to a hearty people, who will be quite disposed to put a good construction on all you do. This is a busy community, that appreciates a man who works hard. If you do your work faithfully, and preach with the heart and the head, they will come to hear you. It is wonderful how lenient those who hear us are. You will wonder, I dare say, some Sabbaths, that they sit to hear you at all, or that, having heard you, they ever come back again. But if a man is really true, he is not condemned for a single poor sermon. Honesty and thorough work and good thinking are not so easily found in the world that a man who generally exhibits them can be neglected. If we fail it must surely generally be our own fault.

The more we put ourselves on a level with the people the better. We stoop to conquer. It is better to feel that we belong to the congregation than that it belongs to us. I like to think of the minister as only one of the congregation set apart by the rest for a particular purpose. A congregation is a number of people associated for their moral and spiritual improvement. And they say to one of their number, Look, brother, we are busy with our daily toils, and confused with domestic and worldly cares. We live in confusion and darkness. But we eagerly long for peace and light to cheer and illuminate our life; and we have heard there is a land where these are to be found—a land of repose and joy, full of thoughts that breathe and words that burn. But we cannot go thither ourselves; we are too embroiled in daily cares. Come, we will elect you, and set you free from our toils, and you shall go thither for us, and week by week trade with that land and bring us its treasures and its spoils. Oh, woe to him who accepts this election, and yet, failing through idleness to carry on the noble merchandise, appears week by week empty-handed, or with merely counterfeit treasure in his hands! Woe to him, too, if going to that land he forgets those who sent him, and spends his time there in selfish enjoyment of the delights of knowledge! Woe to him if he does not week by week return laden, and ever more richly laden, and saying, Yes, brothers, I have been to the land; and it is a land of light, and peace and nobleness. But I have never forgotten you and your needs, and the dear bonds of brotherhood. And look, I have brought you this, and this, and this, back. Take it to gladden and purify your life!

I esteem it one of the chief rewards of our profession that it makes us respect our fellow-men. It makes us continually think of even the most degraded of them as immortal souls, with magnificent undeveloped possibilities in them—as possible sons of God, and brethren of Christ, and heirs of heaven. Some men, by their profession, are continually tempted to take low views of human nature. But we are forced to think worthily of it. A minister is no minister who does not see wonder in the child in the cradle, and in the peasant in the field—relations with all time behind and before, and all eternity above and beneath. Not but that we see the seamy side too—the depths as well as the heights. We get glimpses of the awful sin of the heart, we are made to feel the force of corrupt nature's mere inert resistance to good influences, we have to feel the pain of the slowness of the movement of goodness, as perhaps no other men do. Yet love and undying faith in the value of the soul and hope for all men are the mainsprings of our activity.

For the end we always aim at is to save those who

hear us. Think what that is! What a magnificent life work! It is to fight against sin; to destroy the works of the devil, to make human souls gentle, noble, and Godlike, to help on the progress of the world, to sow the seed of the future, to prepare the population of heaven, to be fellow-sufferers and fellow-workers with Christ, and to glorify God.

This is your true work; and the only true measure of ministerial success is how many souls you save—save in every sense, in the sense of regeneration, and sanctification, and redemption.

SCIENTIFIC RATIONALITY.

The great Author of our being did not develop man out of any of the lower animals. He did not make him simply the most respectable brute, such as our "Scientists" seem to claim that they are, and avow themselves contented with the animal character; but he created him an incarnated soul, endowed with reason and conscience, and never required him to believe anything confounding to the one or in conflict with the other. Our "Scientists," as they call themselves, affect to put contempt upon this, gravely informing us that reason is nothing but a development of matter, common to men and beasts, and conscience a thing of educational instinct.

Darwin says: "Prof. Huxley, in the opinion of most competent judges, has conclusively shown that in every single visible character man differs less from the higher apes than these do from the lower members of the same order of primates." "The conclusion that man is the co-descendant with other species of some ancient, lower, and extinct form is not in any degree new. Lamarck long ago came to this conclusion, which has lately been maintained by several eminent naturalists and philosophers; for instance, Wallace, Huxley, Lyell, Vogt, Buchner, Rolle, and especially by Haeckel."—*The Descent of Man*, vol. i., pp. 3, 4. Their volumes, stuffed with such ineffable balderdash, are offered as proof of a position so intensely absurd that it defies the resources of rationality to do more in the way of an answer than express its indignation, pointing to such theorists as the most conspicuous examples of what infidelity can do for besotting the intellect. The assumption that this is the result of science, is a joke at their own expense.

Viewing man, as he everywhere recognizes himself, and as the Scriptures describe him, an original being from the start, endowed with an intellectual and moral nature, we must see that he is a creature of necessities which grow out of that nature, which can alone be met out of the storehouse of divine benevolence, and which are not included in the wants of the brute creation. If God, who is repudiated by our learned authors, aforesaid, has given man to know a class of facts and doctrines answering to these necessities of his mental and moral being, but impossible to be known in any other way than that of supernatural revelation, He must have given therewith certain infallible proofs of it whenever and wherever made. If we now show that this is just what has been done, by a line of facts infinitely more reliable than those depended upon by our "scientists" for their enormous conclusions, and that the evidence is just what is befitting, and, so far as we can see, imparted by the best possible methods, we may fairly claim a triumph so absolute as to drive all gainsayers into the position, not merely of atheists, but of anti-theists, whose only remaining excuse for their opposition to Revealed Truth will be a dogged assertion that there cannot possibly be a God to reveal it. To this position our more advanced "scientists" have already come. Bruno has thus expressed it: "A spirit exists in all things, and no body is so small but contains a part of the divine substance by which it is animated." In quoting this amazing sentence, Haeckel calls it "a noble idea of God!" Drunkenness then must be a divine virtue, since it is produced by imbibing God distilled from vegetable matter!—*Science of Revealed Truth*.

THE great ends of life are best gained by him who, in all his conduct, is animated by the love of Christ.

TO acknowledge that we have done wrong to a following-being is to give evidence of growth in wisdom and grace, if the wrong was consciously done.

POLISHED steel will not shine in the dark; no more can human reason, however refined and cultivated, shine efficaciously but it reflects the light of divine truth from heaven.—*Josh Foster*.

OUR CONTRIBUTORS.

QUEEN'S COLLEGE, KINGSTON.

(LETTER BY OUR OWN CORRESPONDENT.)

It had for some time been known to many that the Governor-General and the Princess would visit Kingston for the purpose of laying two corner-stones in the new buildings of Queen's University. Friday, the 30th of May, being the appointed time for this interesting ceremony, the people of Kingston awoke suddenly to a sense of their responsibility in connection with it. For days suitable preparations were being made on all hands. With all the hard work and deep anxiety which had marked the period of anticipation, the Marquis and his royal wife arrived on the afternoon of the 29th, while yet there was much requiring to be done for the morrow. While this was especially true of the work needed on the College grounds and buildings and in other portions of the city, the inhabitants for the most part, were ready for the afternoon procession and the evening entertainment. Beautiful arches of evergreen, bearing inscriptions of welcome both in Gaelic and English, spanned the thoroughfares on which the cortege had to pass; while flags of every nationality, and waving banners with every conceivable device floated from the public buildings and from every store and dwelling house. Nature seemed to respond to the emblems of loyal welcome which were thus displayed by enriching the trees and grass and flowers with her most beautiful colours.

"The summer dawn's reflected hue
To purple changed Ontario blue,
Mildly and soft the western breeze,
Just kissed the lake, just stirred the trees,
And the pleas'd lake, like maiden coy
Trembled, but dimpled not, for joy."

About four o'clock the boom of cannon announced the arrival of the illustrious visitors. The Marquis and the Princess were received at the City Hall, and to them appropriate addresses were tendered, which elicited words of warm appreciation from the former. The service of song rendered by an immense number of rosy and neatly dressed children was exceedingly beautiful. The procession, after this welcome, was formed. As it advanced along the appointed thoroughfares ringing cheers were heartily given by the thronging crowds. At length it reached the mansion of Mr. Kirkpatrick, M. P., who had generously offered to entertain the distinguished visitors. Here, after seeing the party retire, the procession broke up; and now busy preparations were resumed for the evening. As we sauntered along between the hours of eight and nine, the illumination was complete. The moon and stars seemingly envious of the unusual display of fire, shone out with more than their wonted brilliancy. The lights from above and those from beneath appeared in friendly emulation as to which would best do honour to the night. The combination of the natural and the artificial light was a beautiful spectacle to behold; while the latter at length, satisfied with her triumphant success in the unequal contest, began to flicker and pale before the orb of night, and yielding reluctantly, there was seen nothing but the glory of the moon and star-lit firmament above. Meanwhile the streets were thronged with gay equipages conveying to the City Hall those who were bound to honour the reception of the Princess; while many otherwise minded walked to the place of rendezvous. This building proving well adapted for the purpose, there was between nine and half-past ten as gay and instructive a scene as well could be imagined. The Princess and her noble husband were dressed with exquisite taste, that was a living protest against every form of shoddyism. They stood on a raised platform on which poured light from a star centre in the ceiling. As the names were announced, each lady or gentleman saluted the illustrious couple in turn and passed on. The hall was thus gradually filled with a large company in full dress amongst whom could be seen many leading citizens throughout the Dominion. Every one was drawn to the Queen's daughter and son-in-law. The Princess drew forth many admiring compliments, which she well deserved. There was in her a look of calm confidence combined with that of retiring modesty. The face was thoughtful while beautiful; reminding one of the handsome and wise features of Prince Albert. On the other hand, all were more than satisfied with the Marquis, as he has the bearing of a healthy, educated and in-

tellectual gentleman. The youthful couple, occupying the highest place in the Dominion, and representing that royalty, upon whose possessions the sun never sets, and also one of the most ancient and honoured of Scottish houses, was a spectacle calculated to set the mind off in several channels of reflection. The history of Canada from its humble beginnings to this proud day, when she stands before the world a prosperous and educated nation, was written upon that living tableau of the Queen's children and of the ladies and gentlemen who stood behind and beside them.

There was many a heart that Thursday night fluttering with intense anxiety in the thought of what the morrow would bring forth. To the joy of all, it was more than Queen's weather on Friday. The thirtieth was more favourable for the purpose than even the Thursday would have been; for the bright heat, as of a July day, was tempered by a delightful breeze from the lake. Very little more and the breeze would have become a storm. But as it was, by the hour appointed for the arrival of the party upon the College grounds, the heat and the cool winds commingling produced the most desirable result of the best day possible for such an occasion. We found the masonry of the new building advanced all round to the first floor, and the joints being laid, and the entire surface temporarily covered with planks, there was accommodation for a large gathering. The whole space was quickly occupied with ladies and gentlemen eagerly bent upon seeing and hearing all they could. From time to time the National Anthem was played by the band, and at length the arrival of the Marquis and Princess was announced by the firing of guns and the plaudits of the thousands assembled on the grounds. When the military were all in place, the illustrious visitors were received under a canopied structure of flowers and evergreens and an address of welcome read and answered. The procession headed by Chancellor Cook and Principal Grant, in academic dress slowly advanced to the tower entrance. As the noble and royal guests passed up the flight of stairs, they were greeted with thrilling cheers. They reached a platform extemporized for the occasion, which was shaded by a covering of canvas, and upon which a dais was erected. The Professors, Alumni, Students and distinguished visitors came on, two by two, until every inch of the reserved space was occupied. There was now only a sea of heads to be observed, which hid from view the rising walls and the surrounding grounds. The temporary archway crossing the main entrance by which the procession had come, covered with bunting and underlined with many trowels stuck into the wood, was significant of the work of the mason that was going on. Flags attached to long poles floated in the air. The ceremony of conferring the degree of Doctor of Laws was then conducted. It was very solemn and impressive. The Marquis, at its close, delivered an address, whose expression and thoughtfulness amply justified the College authorities in placing his name upon their honoured roll of Doctors. The company then descended to the doorway, and the Rev. Dr. Jenkins, Moderator of the General Assembly of the Presbyterian Church in Canada, dedicated the building by appropriate prayer. The stone to be first laid was then raised, and having been presented by Dr. Cook with a massive silver trowel, the Marquis amused all who were near enough to witness the scene, by going at his task in workman-like style. There was no fear of scratching the silver with him. He laid the lime on as one skilled in the art. Having applied the plumb line, and with ringing touches of the trowel at the four corners, the stone was declared duly laid. The band having played the National Anthem, it was now the turn of the Princess to whom Dr. Grant presented another silver trowel with suitable inscription. She went at her work with great spirit, the ladies exclaiming "see her taking another trowelful of lime." It was not a mock ceremony with her Highness. The stone was at length lowered, and having been tested and touched in similar manner with the first, the Princess declared it duly laid. The party having returned to the platform, the Marquis delivered an address worthy of Lord Dufferin himself, in which he spoke of the higher learning, the necessity of the country keeping pace by her education and science with her material prosperity, of the ability and character of Principal Grant, whom he had known in Scotland, and of the skill of the architect. It was a racy, humorous speech, and made a good impression upon all who heard it. After

the benediction, the procession re-formed, and on the way to the College gate the Princess and the Marquis planted each a tree in commemoration of their visit.

In the afternoon the proceedings were terminated with a lunch in the Convocation Hall, at which Principal Grant presided. There was present a large number of professors and presidents of colleges, of ministers, lawyers, physicians and merchants. After lunch toasts were proposed and responded to expressive of the feelings of all present towards the throne, the distinguished visitors, the prospects of the University and the cause of learning. It was a day which will long be remembered in Kingston. The citizens might well be proud of their enterprise, and the College authorities might well take courage and go forward. Under such auspices, the future of Queen's may easily be predicted, and if that future exceed those expectations, which are raised within our hearts by sympathy with a grand and valuable undertaking, and admiration of those who have contributed so nobly to the cause of the higher learning, we shall be only too glad to record the fact in the columns of this journal.

OVERTURE IN REFERENCE TO THE RECONSTRUCTION OF SUPERIOR CHURCH JUDICATORIES.

MR. EDITOR, - You will very much oblige by inserting in your valuable paper the following Overture to the General Assembly from the Presbytery of London, and also a few explanatory remarks in support of it.

Whereas, - Owing to the peculiar geographical form of the Dominion of Canada, especially its great length, with which the Presbyterian Church in it is nearly co-extensive, the annual meetings of the General Assembly, and of the four Synods, occasion much fatigue, expense and loss of time to their respective members;

Whereas, - The necessary expenses connected with the meetings of Assembly and of Synods are very great, not including travelling expenses of members, nor expenses incurred by families that exercise hospitality to members, both of which are also very great;

Whereas, - While the powers of Synods are limited as at present there is so little work for the Synods to do that they can scarcely retain self-respect, and much less command the respect of the Church over which they are placed, and the General Assembly that met at Halifax refused to increase their power;

It is therefore humbly overtured to the venerable the General Assembly of the Presbyterian Church in Canada, appointed to meet in St. Andrew's Church, Ottawa, on the second Wednesday in June, 1879, that, proceeding according to the constitution of the Church, the following changes in its superior judicatories and their powers be effected:

1. That the General Assembly, being constituted as at present, and retaining all its present powers, except such as are delegated to Synods, as herein provided for, shall meet triennially instead of annually, as heretofore.
2. That the three Synods in the Provinces of Ontario and Quebec be abolished, and that one Synod be formed to be called the Synod of Ontario and Quebec, which shall consist of one-third of the ministers on the rolls of Presbyteries, with an equal number of representative elders, both to be elected by Presbyteries as the members of the General Assembly are now elected; and that the Synod of the Maritime Provinces retain its present name and constitution—thus making these two Synods numerically equal.
3. That these Synods, in addition to the powers possessed at present by Synods, shall have the entire management of Home Mission work within their respective bounds, and shall also, according to regulations made from time to time by the General Assembly, have the oversight of the colleges belonging to the Church within their respective bounds, and have also the right to receive ministers from foreign churches and to authorize Presbyteries to take students on trial for licenses.
4. That the Presbytery of Manitoba shall continue as it is, a Presbytery with such synodical powers as it has hitherto possessed.
5. That there shall be a Foreign Mission Board for the whole Church, composed of thirty members, two-fifths of whom shall be elected triennially by the General Assembly, and two-fifths shall be appointed annually by the Synod of Ontario and Quebec, and one-fifth by the Synod of the Maritime Provinces, with power to manage the Foreign Mission business of the Church, according to regulations to be made from time to time by the General Assembly.
6. That there shall be a committee appointed triennially by the General Assembly to take such oversight of missionary work in Manitoba and in the North-west Territory as is at present exercised by the Home and Foreign Mission Committee in said regions—it being understood that both Synods shall be represented in this committee, and that the General Assembly shall determine the proportion of the expenses of said missions to be borne by each of the Synods.
7. That the statistical and financial statements of the whole Church shall be published triennially by a committee appointed by every successive Assembly for this purpose, it being understood that the Synods may publish their own statistics and financial statements if they please.
8. That committees for the management of the Widows' and Orphans' Fund, and of the Aged and Infirm Ministers' Fund shall be appointed triennially by the General Assembly.

The design of the Overture is to diminish the ecclesiastical machinery employed in the management of

the Church's business. As at present constituted, it occupies too much time and it is too costly.

Many of the Presbyteries meet six times a year, and each meeting virtually sacrifices a week. Then, to Synod a week is devoted; and to Standing Committees and to the General Assembly four weeks more are devoted by many. If to this be added the lassitude, if not serious indisposition, that follows the meetings of Assembly and of large committees, and which unfits for duty, you can easily see that many devote more than a quarter of their time and energy to Church courts and committees. Now this is too much; it is oppressive to ministers, and it withdraws their energies too much from the ordinary work of the ministry and from necessary study. Not only so, but it fosters the habit of talking too much about what we have done and about what we purpose to do, instead of forming habits of diligent labour and study, with which excessive speech-making is incompatible.

Further our ecclesiastical machinery is too expensive. Supposing that the travelling expenses of the 287 who attended last Assembly were only \$15 each, this would amount to \$4,305. Besides the Assembly now calls for five cents per each church member to meet its expenses, which would amount to \$6,250. Thus the average cost of a meeting of Assembly must be about \$10,555. It is not easy to estimate the expenses connected with meeting of Synods and Presbyteries and of Standing Committees, but they must be very great, probably upwards of \$6,000 per annum. Thus our present machinery costs upwards of \$16,000 per annum. Were such an amount of labour and money devoted to Home Mission work, in addition to what is otherwise carried on, it would change the whole aspect of the Church; it would be like life from the dead.

Now it is easy to see that this costly machinery cannot be reduced without either dispensing with the Synods altogether or making the meetings of Assembly less frequent. If this last were done, as the overture proposes, the Synods would require to be reconstructed and to have their powers increased, especially if the Home Mission machinery is not to be entirely broken up. Now, glancing over the extended surface of the Church, it is evident that it should be divided into three parts: the first embracing the Maritime Provinces, the second Quebec and Ontario, the third Manitoba and the North-West. Its work, to be carried on efficiently and cheaply, must be adapted to these natural, geographical divisions. The manner of adaptation must be regulated by expediency so far as possible without compromising Presbyterianism. The Synod of the Maritime Provinces has long been accustomed to manage its own Home Mission work, and the Synod is small enough to meet conveniently, having only about 190 ministers. The Home Mission work in Ontario and Quebec has hitherto been carried on by one central committee; and this seems to be convenient and also to commend itself to the Church. But as there are about 560 ministers in Ontario and Quebec, this would make too large a Synod; hence one-third of the members, that is 186 ministers, as the overture proposes would constitute the Synod of Ontario and Quebec.

Some may object to this arrangement that it makes one Synod an elective body while the other is not. But this is merely a matter of convenience. There is no departure from Presbyterian principles while the members of Assembly, are, as at present, elected by Presbyteries, not by Synods. Thus the representation in the General Assembly would not in any way be affected. The Presbyterian system is elastic and adapts itself to any form or extent of country. Indeed, the opinion is gaining ground that in a large church like the Presbyterian Church in the United States—and ours is superficially as extensive—several General Assemblies might be erected, and that these might be federally united. In the course of time, the Church in the Maritime Provinces might increase to such an extent as to make it desirable that its Synod also should be elective. The same might happen in the North-west Territory.

Now, surely Synods so large as those of the Maritime Provinces and of Ontario and Quebec might well be entrusted with additional powers to what they now have, especially as the Assembly may authoritatively make regulations in reference to the exercise of these powers. There is no reason to fear that the bonds now uniting the several parts of the Church would be unduly weakened. The General Assembly would still be the Supreme Court of Appeal; it alone would be

competent to make authoritative declarations in reference to doctrine; it alone would be competent to make organic changes in matters external or Church polity. The mission work of the North-west, as it is peculiar and as it belongs to the whole Church, would be carried on by a committee of Assembly. The Foreign Mission work would also be under the direct control of Assembly, and so also would be the management of the Widows' and Infirm Ministers' Funds.

Many may be disposed to complain that it would be inconvenient and unreasonable that parties wishing to appeal from Synods to the Assembly should have to wait sometimes two or nearly three years for their appeal to take effect. But it is to be expected that there would be fewer cases of appeal from large Provincial Synods than from the smaller District Synods. Besides a person who could not, in ordinary cases, be satisfied with an appeal to such a body as the Synod of Ontario and Quebec, would not be deserving of much sympathy. It would be a much larger and more influential court than any of the supreme courts of the four churches which now constitute the Presbyterian Church in Canada. Moreover, if cases of appeal are to be disposed of by one judicial committee alone, as was done at last Assembly, a person might feel safer to refer his cause to a large Synod than to such a committee. For my part, I would as readily appeal to one of our large Presbyteries as to the Assembly, were the method of disposing of appeals at last Assembly continued. Further, it is not desirable to afford too great facilities for appeal, as these tend to foster litigation. In addition to all this, we can't afford to maintain such costly machinery for the gratification of litigious persons. Better far that they should leave the Church, carrying all their troubles with them, if they are not content with such means of relief as we are able to provide for them.

Were the overture adopted, the expense connected with the administration of the Church's business would be reduced to less than one-third of what it now is. The work would be more efficiently done. Cases of appeal would be so much fewer, and great questions affecting the welfare of the Church would be so thoroughly ventilated in the large Synods that the work of the Supreme Court would be greatly facilitated. I believe that the Friendly Assembly would be able to accomplish its whole work in one week, and that its decisions and regulations would be characterized by more mature deliberation than is now attainable.

All I desire is that the overture should be carefully discussed, and that it should be sent down to Presbyteries for consideration. Should the Presbyteries not approve of it, they might at least suggest some better method of relieving the Church from the pressure of a burden which is increasing and which will soon become intolerable.

A MEMBER OF THE PRESBYTERY OF LONDON.

HYMN BOOK.

MR. EDITOR,—In the CANADA PRESBYTERIAN of the 23rd May an article from the pen of "Athanasius" appears, in which are given sundry reasons for the rejection of two well-known stanzas. At first reading, it appeared to us that the writer was perpetrating an elaborate and reined sarcasm upon certain critiques which have appeared in connection with the proposed new Hymn Book, but on reading we are persuaded that "Athanasius" is in earnest. Such a critic cannot object to a little good-natured criticism of a very impersonal character. Even this much we would not attempt were it not that "Athanasius" is a type of not a few hymn critics.

The first stanza to which he objects is

"Return, O Holy Dove return,
Sweet messenger of rest;
I hate the sins that made thee mourn
And drove thee from my breast."

The first objection to this is that "we have no authority in the Word of God for speaking of the Holy Ghost as a dove." He admits that the simile of the dove is used, but rejects the metaphor as being unwarrantable. This is a new canon in rhetoric. We were taught that the simile and the metaphor were not only interchangeable, but that one test of a correct figure was their very possibility and propriety of transposition. The verse in question is not even a poetic license, it is the simplest poetic usage. No liberty is taken when the inspired simile is transposed into the poetic metaphor.

Into "Athanasius'" little dissertation concerning the

comparative merits of Cowper, Milton, David and Dr. Watts, we would rather not enter. We gladly leave him that field all to himself.

His second objection is that "It teaches that the Holy Spirit may depart from the Christian." This verse teaches alienation, not desertion. There is nothing in it antagonistic to our confession, but we have long regarded it as in harmony with the seventeenth and eighteenth chapters of that venerable symbol. We see in it the quenched spirit, the grieved spirit, and surely it is the very essence of hypercriticism which makes "Athanasius" thus confuse the expression of subjective experience, with objective reality of dogma.

The second stanza objected to is

"There is a fountain filled with blood
Drawn from Emmanuel's veins
And sinners plunged beneath that flood
Lose all their guilty stains."

The first objection to this is "incongruity in the metaphor." The case is summed up and stated thus: "I hold however, if his metaphor is natural and calculated to illustrate the unknown by the known, that a literal fountain such as that of which he speaks should at least be a possibility." He holds that it is neither conceivable nor possible, because the "blood of one man" is deficient in quantity. Has the Church waited for a century, and at last had its eyes opened to the perception of an absurdity by "Athanasius." Take this latest canon in *belles lettres*, and our Lord's metaphor, "I am the door," is to be ruled out because we cannot form any adequate conception of a door of flesh and blood.

The second objection is that it is "an utter misrepresentation of what Zechariah teaches." We do not know that this hymn must stand or fall by the 13th chapter of Zechariah, but even if it had to, and though Lange as quoted by "Athanasius" thinks it contained water—what then? Jansson, Faussett and Brown on this verse comment thus "justification and sanctification are implied in this verse as both flowing from the blood of Christ."

Let any one read Heb. ix. 14, 1 Peter i. 19, and Rev. i. 5, and then judge between Cowper and "Athanasius," and surely the last of these three passages will set the mind of our critic at rest on this question of quantity.

The third objection is the unscriptural teaching as to the mode of applying the blood. "Athanasius" contends that Scripture teaches the application of blood to the person, not the application of the person to the blood. The end is the same. Perhaps there was a little of both methods in Rev. i. 5, but mostly of that sort in which "Athanasius" does not believe, we judge by the fitness of things. Presbyteries as such, as well as individuals have made many valuable suggestions, and inasmuch as the Assembly's Committee on Hymns have had the benefit of these hints, we hope to receive from its hands a book so much of an improvement on that which was submitted to the Presbyteries by it, that it may obtain the approval of the Assembly, but we shall be sorry indeed if the committee cuts out these two stanzas so dear to many Christians. BALASTON.

MINISTERIAL SUBSCRIPTIONS TO H. M. DEFICIT.

Presbytery of Montreal.—Previously reported, \$299; Rev. J. Hally, \$5; in all, \$304.

Presbytery of Lindsay.—Previously reported, \$14; Rev. S. Acheson, \$5; in all, \$19.

Presbytery of Barrie.—Previously reported, \$20; Rev. John Gray, \$10; Rev. J. McConnell, \$5; Rev. R. Moodie, \$5; in all, \$40.

Presbytery of Guelph.—Rev. Thos. Wardrope, \$10; Rev. D. McDermaid, \$5; in all, \$15.

Presbytery of Hamilton.—Previously reported, \$35; Rev. W. P. Walker, \$5; in all, \$40.

Presbytery of Paris.—[The contribution of Rev. T. Lowry was erroneously given as \$4, instead of \$5.] Previously reported, \$123; Rev. W. T. McMullen, \$5; in all, \$128.

THE London "Weekly Review" says: "The Roman Catholic World of London has recently received a shock, the Rev. W. W. Roberts, a nephew of Cardinal Manning, and an Oblate of St. Charles Borromeo, Bayswater, having so far forgotten his vows as to have contracted matrimony—and in a Presbyterian place of worship. The Rev. Dr. Case, formerly a student of the Collegio Pio, at Rome, and until recently priest of the Gloucester Mission and Canon of Clifton, has also left the bosom of the Roman Church and is now living as a private gentleman."

BOOKS AND MAGAZINES.

Appleton's New Handy-Volume Series.

New York: D. Appleton & Co.

We have received Nos. 31 and 32 of this cheap, convenient, and at the same time tastefully got up series of publications. One is entitled "An Attic Philosopher in Paris," and is a translation from the French of Souvestre; the other is Wilkie Collins' story, "A Rogue's Life."

The International Review.

New York: A. S. Barnes & Co.

The "International" for June contains: "The Present Condition of Greece," by Thomas Davidson; "The Indian Question," by J. D. Cox, of Ohio; "The Supreme Court and the Currency Question," by Brooks Adams; "The Shakespeare Revival in London," by Julian Russell Sturgis; "England and Turkey," by Rev. George Washburn D.D., President of Robert College, Constantinople; "Some of the Remedies for Socialism," by E. L. Codkin; Contemporary Literature; Recent English Books.

The Eclectic Magazine.

New York: E. R. Pelton.

The June number of the "Eclectic" supplies its readers with what may be called the cream of such periodicals as "The Fortnightly Review," "The Nineteenth Century," "The Spectator," "The Cornhill Magazine," "Blackwood," "Fraser," "The Saturday Review," etc. One of the most startling headings is that of an article from "The Cornhill": "Bodily Illness as a Mental Stimulant;" and some of the "modern instances" adduced in it are perhaps even a little more startling than the heading; nevertheless, the subject is thought out with some vigour and a well-marked point made in the science of psychology. The writer of a short and pithy paper in "The Saturday Review," comforts those who complain of being engaged in "Uphill Work," by shewing pretty plainly that in every department of exertion—physical, mental and moral—this sort of work is the best, both as being best calculated to develop the worker's powers, and as leading to the most desirable results.

The Fairy Land of Science.

By Arabella B. Buckley. New York: D. Appleton & Co.

This handsome volume is intended for children, and young folk of indefinite age—in fact we would be very sorry to state with any great degree of exactness the age which the person must be whom we would prohibit from reading it. A very slight examination of the book evinces it to be at once entertaining and instructive. Many are the writers now-a-days who popularize science. But the author of this book has done something more than merely to translate the learned utterances of scientific discoverers into the language of common life; she takes the hard, dry facts and throws them into the most inviting and interesting form, beautifully bringing out, what we might call the poetry of science or the unexpected relations which those endowed with the necessary perceptions can find among its different facts and principles. And all this we think she does without giving her readers any distorted views of the subjects with which she deals. The numerous illustrations will greatly assist the reader in performing the experiments to which he is introduced. The book is well-printed and bound, and embellished with exquisite taste.

THE IDEAL SUPERINTENDENT.

I.—PIETY.

The first qualification, that of piety, need not be dwelt upon further than to remark, that it should be that "reverence for God and devotion to His service" as is recognized by the Protestant body of Christendom.

II.—CHURCH MEMBERSHIP.

There is room for discussion here, for a case may be imagined—probably there are such cases frequently occurring—in which the very man wanted to take a superintendency is not a member of a Christian Church, but whose piety is undoubted.

Our schools are most of them intimately connected with a Church, even mission schools have some such connection. If at all practicable, therefore, the superintendent should be a member of a church. Moreover, the Church is to a large extent one of the themes of our teaching; and this I urge as another support to

the proposition. It may be regarded as a rule, but as subject to exception as most rules are.

III. EXPERIENCE IN SUNDAY SCHOOL TEACHING AND WORK.

A man would not generally receive the appointment of superintendent of a railway, or any other position involving the care of life or property, unless he had acquired experience in management by a sort of apprenticeship. In Canada, political appointments are not, I am sorry, always made upon this principle. In Sunday school matters they should always be so made.

Taking the day school system as an example, the course would be this: Infant-class, Intermediate-class, Bible-class, Teacher, Librarian, Secretary, Superintendent.

If statistics of the superintendents of Sunday schools were taken with the object of ascertaining their training up to the point of their assumption of office, I believe it would be found that the large majority had been through this curriculum.

The principal reason for this qualification of experience, lies, however, in the fact, that unless a superintendent has suffered the disappointments, endured the trials, and participated in the triumphs and joys of a teacher, he would not in the discharge of his duties be able to direct and sympathize with his teachers.

A teacher sometimes needs help or sympathy; a class is often vacant through the sickness or absence of a teacher—of course he never stays away but for one or the other of these causes—or the secretary or librarian may be absent.

In each of these cases the knowledge acquired in these departments would be called into practical use.

Moreover, his inner life as a teacher, especially if he be a man of honourable ambition, will affect his management very noticeably. He will not act as a pope or sway the iron sceptre of a despotic ruler; but he will take counsel with his teachers, submit to them his proposals, and ask them for suggestion and help. Money will be collected and used on a plan agreed upon and probably suggested by the teachers. It will be a teachers' suffrage, and by this means our ideal will win his way to the highest esteem and affection of his helpers.

Superintendents are not born with all their powers fully developed: a course of training in the college of the class first as scholar, then as teacher—may be considered, therefore, as essential.

IV.—A FAIR ENGLISH EDUCATION AND BUSINESS TRAINING.

A fair English education and business training gives a superintendent an almost inestimable advantage. Our system of education in Canada is generally conceded to be one of the best in the world. The sons and daughters of the dominion are in this respect highly privileged, and the boy or girl who at the age of twelve or fourteen is unable to speak grammatically is far behind the age.

I maintain, therefore, that the superintendent should be at least on a par with his scholars in this respect.

Instances might be adduced that would illustrate the effect of ungrammatical deliverances from the desk. A superintendent is often called upon to represent his school at public gatherings, and the character of his speech often affects the idea of those whom he addresses as to the educational standard of his teachers, and of his school.

Business habits are also prominent in the ideal superintendent, especially in his elaboration of a system, and in the conduct of teachers' meetings.

V.—PROMPTITUDE.

The fifth point, viz., ability to speak to teachers and children publicly, and the exercise of quickness, promptitude and tact in the direction of the school machinery has already been incidentally alluded to. A slow superintendent should not be tolerated. Probably most of us have seen superintendents late at school,—altogether oblivious of the clock,—ringing the order bell when it *should not be rung*, and forgetting to ring it when it *should be rung*, reading passages from God's word foreign to the subject of the lesson, and praying at inordinate length—the teachers consequently fidgety and pulling out their watches, and the little-ones playing, reading, or meditating in the land of Nod. Now all this would not be were the qualities of quickness, promptitude and tact, possessed by the superintendent.

VI. FIRMNESS AND KINDNESS.

Firmness of character, amiability of temperament and kindness of heart are so necessary, that I need scarcely do more than mention them. It will occur to some of the friends here, perhaps, that the ideal superintendent would always be acceptable to his teachers when free from the obligations of business life. If he had a house, he would open it to his teachers, and would encourage his teachers to open theirs to others.

VII. SYMPATHY.

The seventh and last essential cannot be dispensed with in the ideal we have before us. He is sympathetic. He weeps at the side of the little coffin, and helps in strewing flowers over the sleeping dust. He joins in the loud and merry laughter at the picnic, and helps the fairy hands in the twining of wild flowers on the hillside.

Our ideal loves his Sabbath school with all the warmth of his heart's best love. He clings about it with ivy tenacity, and should death or circumstances sever him from it, the joy or the sorrow would reveal the proportions of his heart.

Next to the pastorate of a church, I know of no office so important and responsible as that of superintendent of a Sunday school; and as sympathy and an earnest desire to preach the Gospel are pre-eminently essentials in the former, they are certainly not less so in the latter. If our ears are attuned, we shall hear the child in innocent pleading ask,—

"A fountain to wash in," where is it? what is it? "A crop," who bore it? "Suffer little children to come unto Me," who said it? The manger cradle, the "growth in wisdom and in stature," the life of love and mercy, the tears of dark Gethsemane, the cross, the tomb, the throne, what has all this to do with me? Listen to this heart-cry, brethren, in the toiling. The ideal superintendent cannot help listening; and he tells out of the fulness of his heart the story again and again. He thinks of, prays for, dreams of his school. Songs in the night break upon his ear: "I hear thy welcome voice," and yonder, "Lord Jesus, I long to be perfectly whole," and yet again, "Beautiful Zion built above." These are his "votes of thanks," for his life-work. Well may such a superintendent say, when his triumphs and toils here are ended: "I have finished the work Thou gavest me to do."

We now have our ideal—the picture is before us. Let teachers help their superintendents in striving to reach the ideal, in their endeavour to copy the picture.

NEARER VIEWS OF GOD.

Humility and repentance are the result of large acquaintance with God. Job said: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." It expresses two kinds of knowledge—the one speculative, the other practical. He had formerly a distant and vague acquaintance with God, without contemplating Him by that faith "which seeth Him who is invisible." He now had an intimate, a deep and practical sense of God, very different from the mere vague conceptions he had when he only heard of Him; that knowledge which is practical, deep, intimate, and profound. The two effects were humility and repentance. Humility is produced by the sight of His greatness, repentance by a knowledge of His purity. It is the union of these that forms the idea of God.—Robert Hall.

THE condition of the negro in the Southern States is not improving. News comes all the while of barbarous, inhuman treatment of the blacks by the whites, and the African exodus continues; and it seems as if there was no power anywhere to remedy the evils which exist.

If a man surrender himself to avarice, he provides for a service that shall increase in rigour and pain during his whole life. Each day will but add to the intolerance with which he shall be ruled until no faculty or sentiment of his nature will be free from the revolting slavery.—United Presbyterian.

AT a conference held in the city of Sao Paulo some months since, by the Presbyterian ministers who are labouring in Brazil, it was decided that the Confession of Faith and the Book of Discipline and Church Order be translated into the Portuguese language, with the view of their adoption by all the Presbyterian Churches of Brazil.

Scientific and Useful.

IN packing beef, lay that which is intended for dried meat on top of barrel, let it remain ten or twelve days, take out, string, and hang to dry near the kitchen fire, placing the pieces so that they will not overlap each other.

HARD SUGAR CAKE.—One and a half cups sugar, one half cup butter, one half cup sweet milk, one teaspoon soda, dissolved in the milk, two of cream of tartar sifted in the flour, two well-beaten eggs and spice to taste. Make it as soft as possible to roll conveniently.

HARD SOAP.—Take three pounds Babbitts' (or any other good, hard soap), shave it fine, dissolve it in ten quarts boiling soft water, add one ounce of salts of tartar, three ounces borax, take the mixture from the fire and set it away to cool. When cool enough to bear your hand in, add one ounce liquid ammonia. Stir each article as you put it in.

POTATO CAKES.—Take potatoes, mashed ones are best, but boiled ones can be mashed, immediately after dinner; before getting too cold, add about an equal amount of flour, and a small piece of butter or lard; rub thoroughly together, roll out and cut as for biscuit—not too thick—and bake in a rather quick oven. When done to a light brown, cut open, butter and eat warm.

THE DINING-ROOM.—One of the new ideas in house-building is to give the dining-room stained glass windows. The designs are adapted to the size of the panes, and the change illuminated glass makes in the appearance of the room can scarcely be imagined. Proper subjects for the window are flowers, fruit, and such figures as "The Departure for the Chase," "The Seasons," with borders and ground of brilliant colours. Such windows light up a quiet-looking paper, and some graceful drapery gives an air of luxury to the room, even if the furniture be of the most simple kind.

STOCK.—For every quart of stock wanted allow one pound meat and bone. Cut the meat small and break the bone, lay in the kettle as for gravy soup, with one teaspoonful salt and one quart cold water to every pound of beef. Bring slowly to a boil, remove the scum, then add one half pound each of turnip and carrot, one onion weighing about two ounces stuck with ten cloves, and a bouquet of herbs composed of two sprigs each of parsley, thyme and marjoram, one bay leaf. Boil very gently for two hours, then remove scum, strain into an earthen jar and keep for use.

REMOVING BAD SMELLS.—Smoke will remove a bad smell more effectually and with less labour than anything else. If the hands smell of anything disagreeable, remove the stove lid and hold them over the smoke a minute, and it will all be gone. Fill an empty barrel half full of straw and set it on fire; it will clean the barrel, and a little care will keep it from scorching. If any of the young folks should go rabbit-hunting and make a mistake in the game they tree, they can lose the unpleasant remembrance of it by setting a bunch of straw on fire and standing a while in the smoke. I have removed the taste and smell of turpentine and coal oil from bottles by washing them with a little vinegar.

THE EEL FAMILY.—It has long been a question among naturalists how and where eels reproduce themselves. Their astonishing fecundity has been well-known to fishermen, with whose vocation they interfere in various ways, and to manufacturers whose water machinery is sometimes clogged by their immense numbers. Nearly a year ago, Prof. Baird announced to the Piscicultural Association that he had found several female eels ready, as is periodically the case with other fish, to deposit their eggs. The announcement made quite a little excitement among students of aqueous life, who, ever since naturalists began to observe carefully, have puzzled their heads over this problem. Since Prof. Baird's announcement it has been ascertained that what is commonly known among fishermen and dealers as "eel-fat" is in reality the roe of the eel. It is the first time that the answer to puzzling questions has been right before the eyes as it were of those who were trying to solve it. The discovery, however, is not satisfactory in all its aspects, for by an accurate estimate it is demonstrated that a single female eel can in one season produce no less than nine million young. The accuracy of this estimate is disputed, but it seems to have been tolerably well established, at least in the case of the individual eel subjected to examination. It is to be hoped, for the sake of the more valued species of fish, that female eels are comparatively rare. Otherwise the spawn beds would stand a small chance of escaping the ravages of these omnipresent scavengers.

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TORONTO, FRIDAY, JUNE 6, 1879.

THE MEETING OF THE GENERAL ASSEMBLY.

ON Wednesday next, the eleventh instant, the fifth General Assembly of the Presbyterian Church in Canada meets in St. Andrew's Church, Ottawa.

It is gratifying to know that the work of the Church during the past year has been on the whole marked by a fair amount of success, as will be evinced by the various reports to be submitted to the Assembly.

The work of French Evangelization continues to prosper, large numbers of converts from Romanism having been gathered into the Church, and some new fields opened during the year. The policy adopted by the Board of keeping free from debt and expending simply the money furnished by the Church will doubtless meet with the warm approval of the Assembly. After defraying all expenses there is a small balance on hand with which to begin the work of another ecclesiastical year. We believe we are correct in stating that our Church not only leads the van but does more in the cause of French Evangelization than all the other Protestant churches of the Dominion combined.

The Home Mission report of the western section will show considerable progress during the year, especially in connection with the newer settlements of Ontario, and the Muskoka and Lake Superior districts and Manitoba and the North-West Territory. It is greatly to be regretted that the income of the year has again fallen short of the expenditure. Notwithstanding the reduction of the grants and the special effort recently made, the indebtedness of the fund is considerably in excess of that of last year. This is a matter which will require particular attention at the hands of the Assembly. During the last three or four years several special efforts have been put forth on behalf of the fund. These cannot well be repeated without injury to the scheme and the time has come when it would be well to consider carefully whether the interests of this most important department of the Church's work would not be advanced by committing to each Synod the

supervision and support of its own Home Mission field or by the appointment of a general agent to supervise the whole Home Mission work of the western section.

The report of the Foreign Mission Committee of the western section will, we are glad to know, be of a most encouraging nature as to the results of the work in the several fields, and on the whole satisfactory as to the state of the fund. We regret to learn that the finances of the eastern section are not so satisfactory. Now that union is accomplished there seems to many no good reason why the two should not be merged into one and worked from a common centre. Such a step would doubtless tend to widen the sympathies of our people and to deepen their interest in the whole Foreign Mission work of the Church, and that probably with advantage to the Fund.

From the college reports it will, we believe, be found that the combined attendance of students in our theological institutions last session was greater than in any former year, giving promise of a large addition from year to year of men thoroughly equipped for the ministry of the Church. The funds of the several colleges remain very much as they were at last Assembly with the exception of Queen's, the endowment scheme on behalf of which has proved so marked a success during the year. While there is room for a difference of opinion as to the propriety of launching a general scheme for the endowment of all the colleges at a period of such commercial depression as the present, this matter should not be lost sight of but steps should be taken to develop and foster public opinion throughout the Church in favour of endowment, without which our colleges will never be placed on a satisfactory footing. Meanwhile no time should be lost in removing the deficits in the ordinary funds of the colleges and in freeing from debt the college buildings.

The main difficulty to solve at present in connection with the educational interests of the Church has reference to the maintenance of the Manitoba College, the effort to raise funds in Britain not being successful. It is not desirable that the Home Mission Fund should continue to bear this burden even in part; and the result of the appeal made to the Church by the Committee of Assembly appointed for the purpose has not been such as to warrant the hope that the institution will be sufficiently supported by such a method.

A scheme will be submitted to the Assembly concerning the conferring of degrees in Divinity the details of which have not yet officially been made public. This important subject will doubtless be thoroughly discussed and a satisfactory finding arrived at.

The report of the Committee on the Distribution of Probationers will show the result of the practical working of the scheme as modified by last Assembly. We much mistake the feeling of the Church if the scheme is not further modified. The interests of vacant congregations seem to us to require this, though some would prefer that the scheme itself be abolished at least for a time.

At last Assembly a committee was appointed for the purpose of uniting, on an equitable basis, the Widows' and Orphans' Funds of the several branches of the now united Church. The report of this Committee will doubtless be before the Assembly. Whether the union of these be immediately effected or not, action should be at once taken to establish a fund with a committee for the united Church so as not to imperil any bequests left to the Widows' Fund of the "Presbyterian Church in Canada."

Several important overtures will be presented to the Assembly. One of these—from the Synod of Montreal and Ottawa—has reference to the mode of electing the Moderator of Assembly. The present system is most unsatisfactory in many respects. The recommendation of this overture to the effect that the appointment be made by a College of ex-Moderators, subject to the approval of the Assembly, has much in its favour and will, we hope, be favourably considered at the approaching meeting.

The question of a General Sustentation Fund for the Church comes up by overtures from the Synods of Hamilton and London and of Montreal and Ottawa. Few more important subjects will be before the Assembly, and we trust that the matter will be thoroughly ventilated and a judicious committee appointed to mature a suitable scheme to be submitted to Presbyteries during the year so that the mind of the whole Church may be ascertained and laid before the Assembly of next year.

An overture from the Presbytery of London as to the Reconstruction of the Superior Judicatories of the Church has been transmitted to the Assembly. It will be found in another column of this week's issue, together with a clear exposition of its leading features. The overture is worthy of serious consideration. While there are some points in it with which we strongly concur, we doubt whether the Assembly or the Church will in present circumstances agree to the somewhat sweeping changes contemplated in the overture.

The Hymn Book will unquestionably occupy a considerable portion of the Assembly's time. Where there is such diversity of opinion it is impossible to forecast what the result of the discussions will be. So far as we have observed no Presbytery of the Church has rejected the hymn book on the ground of opposition to the use of hymns in the public worship of God. The difference of opinion has reference mainly to the propriety of including or excluding certain hymns in the collection submitted to the Church by the Assembly's Committee.

From the above brief notice of several of the more important subjects to come before the Assembly it will be seen that there is much work to be done at the approaching meeting. It is greatly to be desired that all the commissioners be present at the opening, and prepared to remain till the close of the meeting. We bespeak for the Assembly the prayers of all our congregations that the result of the meeting may tend to the furtherance of the best interests of our Church and to the advancement of the Redeemer's glory.

OUR HYMN BOOK.

IT is interesting to observe the fact that Presbyteries and Synods have been giving much attention to the preparation of the new hymn book. There is of course a great variety of opinion regarding the draught copy. In some Presbyteries the committee of Assembly charged with the duty of preparing a suitable hymn book has been warmly praised for the work accomplished, and we think very justly. In others, the Committee has had but scant justice done to it. The minister, who said of only in one of our Synods, that it was the worst hymn book he had seen, was either very much at fault, or else we have to confess to an obliquity of vision, and a stupidity of understanding that prevents us seeing the failures and defects which have been so obvious to others.

The book is not perfect of course. It is only a tentative book and so far a good work has been done. It will be easy for the Assembly to adopt at once all those hymns which have been unanimously commended by Presbyteries. In this way we shall have a goodly number to begin with. Then there is a number of hymns which have doubtless received the imprimatur of a majority of Presbyteries. These will doubtless be incorporated in the book. There is another class of hymns, from which a verse or a larger portion has been dropped. Let these be retained in the form that is commended by the majority. And so also with hymns where emendations, corrections, or changes of phrases have been made. Let these be also kept in the book, with such alterations as may most suitably agree with the suggestions of Presbyteries. Another class of hymns can find a place—such as have been inadvertently omitted by the committee and are at the same time universal favourites and sound in expressing the truth. There is quite evidently a large number of such hymns, judging from the reports made by several of our Church Courts. In the same way the productions which appear in the proof copy and which have been condemned either unanimously or by a majority of Presbyteries, should be at once struck off from the book. In this way we can have the hymnal ready for use within the current year. Many Presbyteries are seemingly confident that the whole matter of revision shall have to be gone over again, but we hope they will be disappointed. And for this reason especially, that in many of the congregations the first edition of the U. P. book is used. These churches cannot obtain further supplies of this hymnal, even though they should want them. They do not wish to order the new edition in the prospect of our Church having a hymn book of its own. But they cannot go on for any length of time in this way. If they are compelled to get the new edition, they will not be likely to make any change in the future, or for a considerable time. There will be gain in publishing the hymn book as soon as possible. And we are quite confident that, were the book published after the manner we have described, and were it once neatly printed, systematically arranged, carefully in-

dexed, and tastefully bound, it would prove eminently satisfactory. Were it found to be defective, a supplement could be published at some future period which could be bound with the book by those wishing to do so. It is our earnest desire that this Assembly may see its way either to adopt the book as amended, or appoint a large committee with instructions to publish the hymnal in the course of the year.

RAIN.

THE fears expressed by many in regard to a threatened drought were dispelled on Saturday when during a severe lightning storm rain fell in torrents. The alarm which was expressed on all hands was not groundless. During the current year there has been scarcely any rainfall. In the cities there was an absolute famine of soft water. Housekeepers after having struggled through the winter months by melting snow and other expedients were at their wits' end on washing days. Farmers had good reason to dread the prospect, as the field in many quarters were looking bare and parched.

But all this is now ended. Nature's thirst is quenched. There is joy through the land because of the abundant outpouring of the needed blessing. What a change in a day has come over the face of everything! The grass is now green and luxuriant, and there is reason to hope for a good hay crop. Fall wheat, which enjoyed special advantages during the months of frost and snow, is on all hands most promising. Root crops, which were most of all requiring moisture, are rejoicing after refreshing showers. Gardens everywhere present to view a mass of luxuriant growth and beautiful flourish. Our cities, which are for the most part well laid out and planted with trees, are richly clothed in their summer attire. Never was there a fairer prospect, and in consequence the hearts of the people are glad.

Well may we turn with grateful hearts to the bountiful Giver of the rain, the light and the heat, the snow and the frost, the dew and the wind. How ready we are to become languid in faith, while we have it may be abundant proof of His goodness over a lengthened experience. When there is continued drought, we are ready to cry out in despair. In seasons of unusual rain and storm our hearts quake with fear. Yet as long as we can remember our heavenly Father has made our bread and water sure. Nay, has He not given us far more than this? What about the superabundance of some years that we have frequently far more than enough and to spare? What of our luxuries? What manifold blessings are literally showered down upon us, all undeserving as we are!

If ever there was a day when our churches should be crowded, it was last Sabbath. The congregations should have turned out to a man, to a woman, and even to a child, to thank God for sending on the rain. Do we think for a moment that David would have been absent from the sanctuary on such a day? Nay, he would have been found in the house of worship rejoicingly crying out,

"Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." But what do we find in our day? The wet Sabbath has a wonderful record of empty pews and thin congregations. The minister is in his place to be sure, and the elders are there, and Sabbath school teachers are seen faithfully wending to their classes. But it is too stormy for the average hearer! Alas! it is all a question of clothes, and we almost wish we were like birds with plumage so rare and yet so wonderfully constructed that washed by the rain it would thus become more lustrous and beautiful.

Does not the rain speak to us of God's showers upon thirsty and parched souls! How often are we like nature preceding these showers! Our souls are withered. There is no blossom in us. There is no beauty. Our hearts are as adamant. In a moment God causes rain to descend into the furrows of our souls. We are new creatures. The old things have passed away. Life shows itself. There is quickly seen those blossoming graces which are the beautiful promises of fruitfulness. Oh! that God may send upon us the early and the latter rain.

REV. MESSRS. MASON of St Andrew's Church and Bentley of Union Church, Galt, have resigned their pastorates, the former to come into effect in six months.

THE third annual report of the Woman's Foreign Mission Association of the Presbyterian Church in Canada is before us in the form of a neat pamphlet of thirty-two pages. The object of this Association is to aid the Foreign Missionary Committee or Board of Missions by promoting its work among the women and children of heathen lands. Its officers and members are all ladies. Its headquarters are in this city. There is an independent society centered in Kingston, but an amalgamation is expected to take place very shortly. There are now forty-two branch societies or auxiliaries throughout the country, and the aim is to have at least one in every Presbytery, and perhaps ultimately one in every congregation. These report and send in contributions regularly to the parent society. In the report now before us, short extracts are given from the reports of the auxiliaries, all of which manifest considerable interest and enthusiasm. The total number of members at date of report was 1,216. The amount collected during the year was \$3,225.37, whereof the good round sum of \$3,000 was handed over to Dr. Reid for the support of missionaries, etc. From what we have stated it will be seen that the internal condition and progress of the Association are very encouraging; and the outlook in the direction of the field of operations in foreign lands is equally so. The Association has given special attention to zenana work in India. Male missionaries have no access to the zenana—that is the part of a Hindoo house in which the women are secluded—but female missionaries have. In this work four ladies, Misses Fairweather, Forrester, Rodger and McGregor, are engaged at Indore and at Mhow in Central India. They are assisted by several native Bible-women. With the work of these ladies our readers are already familiar through the interesting letters which they send to the Secretary of the Association and which have from time to time been published in THE PRESBYTERIAN. All the charm of these letters we owe to the existence of the W. F. M. A., for a lady missionary would never write to the Convener of a Foreign Mission Committee or the Secretary of a Mission Board in the same familiar and sisterly style in which she addresses the lady Secretary of a ladies' association. There is reason to be thankful that God has put it into the hearts of the ladies of the Presbyterian Church in Canada to the rescue of poor, degraded heathen womanhood, and it is to be hoped that they will be abundantly successful.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. R. P. ROK.

CHAPTER XXXV.—MR. DIMMERLY CONCLUDES TO "MEDDLE."

Hemstead found some solace the next two days in the selection of books for his library. He did not expect to visit the East again for many years, and made all his arrangements accordingly. He wrote Mr and Miss Martell a letter, which they regarded as a model in its expression of delicate appreciation and manly modesty.

Toward the end of the week he returned to Mrs. Marchmont's, by no means sure whether he would find Lottie there or not, and quite certain that the less he saw of her the better.

He walked from the depot, and went round by the way of the pond. His resolution almost failed him, as he looked at the "fallen tree," especially as he believed he saw evidence, from traces in the snow, that Lottie had visited the place in his absence.

Lottie looked forward to meeting him again with a strange blending of hope and fear, and had prayed to herself every possible way in which she imagined it could take place. But it happened, as such things usually do, after the most prosaic fashion possible. They were all sitting in the parlour, after dinner, and Hemstead opened the door, and walked in.

Her face became scarlet, but his was so pale as to remind her of the time when he carried Miss Martell into that room. It was, indeed, the pallor of one who was making a desperate moral effort. But he was successful, and spoke to her, giving his hand, in almost the same manner as he greeted his aunt. His bearing toward even De Forrest was most courteous. He then sat down composedly, and commenced talking on ordinary topics.

Lottie's heart failed her. This was entirely different from what she expected. His manner was not in the least cold or resentful, but his words seemed to come from a great distance, and his eyes no longer sought her face, as if she only had for him the true sunlight. Their old, quick, subtle interchange of sympathy and thought appeared lost, as completely as if a thick wall rose between them. The warm-hearted girl could not act this part. She was silent, and her head bent low over her work.

Bel and Mrs. Marchmont were greatly pleased, and gave Hemstead credit for being a "very sensible young man, who having been shown his folly, could act like a gentleman and not make a fuss."

Even De Forrest looked at the student quite approvingly, especially as he had been to a city tailor and was clothed in taste and in harmony with his manly proportions. No amount of grace and virtue could find recognition in De Forrest's eyes, unless dressed in the latest mode.

Mr. Dimmerly, from behind his newspaper, stared for a long time at Lottie and his nephew, and then snarled abruptly:

"It's getting deuced cold. The brook will stop running down hill to-night, I'm a thinking—freeze up," and he stirred the fire as if he had a spite against it.

Lottie's head bent lower. She was beginning to understand her crochety uncle. She, too, thought that it was getting very "cold."

After a while Hemstead quietly left them and went to his room and did not appear again until they were all at supper. He then, with a simple, yet quiet, high-bred ease, the bearing of a natural gentleman gave sketches of what he had seen in New York, and the latest literary gossip. His manner toward Lottie, was, as near as possible, the same as toward Bel and his cousin. He so completely ignored all that had happened—all that had passed between them that Lottie almost feared to give him the note she had written. She could not rally, but grew more and more depressed and silent, a fact which De Forrest and her aunt marked uneasily.

After supper he remarked that he would go over and say good-bye to Mr. and Miss Martell and Harcourt.

With what a fore-boding chill Lottie heard that word "Good-bye!" Would he, indeed, go away without giving her a chance to say one word of explanation? She could endure it no longer. In accordance with her impulsive nature, she went straight to him, and said in a low tone:

"Mr. Hemstead, will you please read that?"

He trembled, but took the note, and said, after a moment, "Certainly," and was gone.

An hour passed, and another, still he did not return. Lottie's head bent lower and lower over her work. Mr. Dimmerly never played a more wretched game of whist. At last he quite startled them all by throwing down the cards and saying, in the most snappish of tones:

"I wish the blockhead would come home."

"Why, brother, what is the matter?" asked Mrs. Marchmont, in a tone of surprise.

"I want to lock up," said the old gentleman, in some confusion.

"It's not late, yet."

"Well, it ought to be. I never knew such an eternally long evening. The clocks are all wrong, and everything is wrong."

"There, there, you have had had luck over your whist."

But Lottie knew what was the matter, and she gave him a shy, grateful look. But the old man was still more incensed, when he saw that there were tears in her eyes, and he shuffled away, muttering something that sounded a little profane.

Lottie, soon after, left the room also, but as she was passing through the hall she met Hemstead, who had come in at a side door. He took her hand in both of his, and said, gently:

"I do forgive you, fully and completely, and I have your forgiveness to ask for my hasty judgment."

"And will you be my friend again?" she asked, timidly, and in a way that taxed his resolution sorely.

"You have no truer friend," he said after a moment.

"I think it was a little cruel, in so true a friend, to leave me all this desperately long evening."

"You are mistaken," he said abruptly, and passed hastily up to his room, and she did not see him again that night.

What could he mean? Had he recognized her love, and not being able to return it fully, did he thus avoid her and hasten through his visit? The bare thought crimsoned her cheek. But she felt that this could not be true. She knew he had loved her, and he could not have changed so soon. It was more probable that he believed that she was totally unfit to share in his sacred work—that he feared she would be a hindrance, and, therefore, he was shunning, and seeking to escape from one who might dim the lustre of his spiritual life and work. In some respects, she had grown quite humble of late, and feared he might be correct, and that she was indeed utterly unfit to share in his sacred calling.

"But if he only knew how hard I would try!" she said with a touch of pathos in her tone, which would have settled matters if he had heard it.

That he was sacrificing himself rather than ask her to share in his life privation did not occur to her.

Restless and unhappy, she wandered into the dining-room, where she found Mr. Dimmerly standing on the hearth rug, and staring at the fire in a fit of the deepest abstraction. Lottie was so depressed, that she felt that even a little comfort from him would be welcome; so she stole to his side and took his arm. He stroked her head with a gentleness quite unusual with him. Finally he said, in a voice that he meant to be very harsh and matter of fact:

"Hasn't that nephew of mine got home yet? I feel as if I could break his head."

"And I feel," said Lottie, hiding her face on his shoulder, "as if he would break my heart, and you are the only one in the house who understands me or cares."

"Well, well," said the old gentleman, after a little, "others have been meddling, I think I will meddle a little."

Lottie started up in a way that surprised him, and with eyes flashing through her tears, said:

"Not a word to him as you value my love."

"Hold on," said the little man, half breathlessly. "What's the matter? you go off like a keg of powder."

"I wouldn't see for the hand of a king," said Lottie heroically.

"Bless you child, he isn't a king. He's only Frank Hemstead, my nephew—bound to be a forlorn home missionary, he says."

"Well then," she said drawing a long breath, "if he can't see for himself, let him marry a pious Western granteess, who will go with him for the sake of the cause instead of himself."

"In the meantime suggested Mr. Dimmerly, we will go back to New York and have a good time as before."

This speech brought to the warm-hearted girl another revulsion of feeling, and again hiding her face on her uncle's shoulder, she sobbed:

"I would rather be his slave on a desert island than marry the richest man in New York."

"And my wise and prudent sister thought it could be 'stopped,'" chuckled Mr. Dimmerly.

"But remember, uncle, not a word of this to him, or I will refuse him though my heart break a thousand times. If he does not love me well enough to ask me of his own accord, or if he does not think I am fit to go with him, I would rather die than thrust myself upon him."

"Bless me, what a queer compound a woman is! it wouldn't do for you to go West. You will set the prairies on fire. There, there, now don't be afraid. If you think I can say anything to my nephew—the thick-headed blunderbuss—which will prevent his getting down on his knees to ask for what he'll never deserve, you don't know the Dimmerly blood. Trust to the wisdom of my gray hairs and go to bed."

"But uncle, I would rather you wouldn't say anything at all," persisted Lottie.

"Well I won't, about you," said her uncle in assumed irritability. "I can get the big ostrich to pull his head out of the sand and speak for himself, I suppose. He's my nephew and I'm going to have a talk with him before he leaves for the West. So be off, I'm getting cross."

But Lottie gave him a kiss that stirred even his old, withered heart.

"Oh, good gracious," he groaned after she was gone, "Why, was I ever 'stopped?'"

The next morning, Hemstead appeared at breakfast as calm, pale, and resolute as ever. His manner seemed to say plainly to Lottie, "Our old folly is at an end. I have remembered the nature of my calling, and I know only too well that you are unfitted to share in it."

She was all the more desponding, as she remembered how conscientious he was.

"If he thinks it's wrong, there's no hope," she thought, drearily.

After breakfast Mr. Dimmerly said, "Nephew I wish you would do a little writing for me, my hand isn't as steady as it was," and he took the student off to his private study.

After the writing was finished, Mr. Dimmerly gave a few awkward preliminary ahems, and then said:

"So you go West next Monday?"

"Yes. I wish to get off on the first train."

"You seem very anxious to get away."

"I am sorry, now, I ever came," the young man said, in tones of the deepest sadness.

"Thank you."

"Oh, it's no fault of yours. You and aunt have been very kind, but—"

"But you are thinking of the 'noblest and most beautiful being in existence,' as you once referred to my pretty little niece. You have evidently changed your mind. Did you see some one in New York you liked better?"

"I have not changed my mind. I have only learned too

well what my mind is. I wish that I had learned it sooner. There is one thing that troubles me greatly, uncle. I cannot speak of it to aunt, because—well, I can't. Do you think that Miss Marsden cares much for me? She will surely forget me, will she not, in the excitement of her city life? I do hope she has no such feeling as I have."

Mr. Dimmerly stared at his nephew as if he thought him demented.

"Well," said he, "I think you have been 'enchanted,' and are no longer yourself. You now out-bottom old Bottom himself. Do you mean to say that you love such a gem of a girl as Lottie, and yet hope she does not love you, and will soon forget you?"

"Certainly I do. If I had my will, she would not have another unhappy hour in her life."

"Well if you have the faintest notion that she has any regard for you, why don't you get down on your marrow-bones and plead for a chance to make her happy? If I were in your place, and there was half a chance to win a Lottie Marsden, I would sigh like a dozen furnaces, and swear more oaths than were heard in Flanders, it it would help matters along any."

"But would you ask her to leave a home of luxury, her kindred, and every surrounding of culture and refinement, to go out on a rude frontier and to share in the sternest poverty and the most wearing of work?"

"O-h-h, that is the hitch, is it?"

"Yes. Before I was aware, I had learned to love her. I trust she will never know how deeply, for if she had half a woman's heart, she would be sad from very pity. If, unconsciously to herself, some regard for me has grown during our visit, it would be a mean and unmanly thing to take advantage of it to inveigle her into a life that would be a painful contrast to all that she had known before. It would be like a soldier asking a woman to share all the hardships and dangers of a campaign."

Mr. Dimmerly stroked his chin thoughtfully, while he regarded his nephew with a shrewd, sidelong glance. "Well," said he suggestively, "there is force in what you say. But is there any necessity in your being a home missionary, and living out among the 'border ruffians,' as Lottie used to call them? There are plenty of churches at the East. Dr. Beams is old and sick; there may be a vacancy here before long."

"No, uncle," said Hemstead, firmly, "I fought that fight out in New York, and it was a hard one. I have felt for years that I must be a missionary, and shall be true to my vocation. It's duty," and he brought his clenched hand down heavily on the table.

"My good gracious!" ejaculated Mr. Dimmerly, giving a nervous hop in the air. "Between the two, what will become of me? Yes, yes; I see. You are like your mother. If she took it into her head that anything was 'duty,' all the world couldn't change her. So, rather than give up being a missionary, you will sacrifice yourself and Lottie too?"

"I should have no hesitation in making the sacrifice myself, but it would more than double my pain if I knew she suffered. And it is this that troubles me. But I must obey my orders, whatever happens."

"Well," said Mr. Dimmerly, dryly, and with a queer little twinkle in his eyes, "I cannot give you much aid and comfort. I never meddle in such matters. A third party never can. Of course you can sacrifice yourself and your own happiness if you choose. That is your own affair. But when it comes to sacrificing another, that is very different. Lottie is a warm-hearted girl with all her faults, and if she ever does love, it will be no half-way business with her. So be careful what you do. Sacrificing her happiness is a very different thing from sacrificing your own."

"But do you think there is any danger of such a thing?" asked Hemstead, in a tone of the deepest distress.

"Bless me, boy, how should I know?" said his uncle in seeming irritability. "Do you think that I am a go-between for you two? Why don't you go and ask her like a man? How do you know but that she has a vocation to be a missionary as well as yourself?"

Hemstead strided up and down the room, the picture of perplexity. "Was ever a man placed in so cruel a position?" he groaned. But after a moment he became quiet and said:

"When a thing is settled, let it stay settled; my course is the only right and manly one," and he left the room saying he would be out for a walk till dinner.

But, as he entered the hall, Addie cried:

"Frank, you must go; we won't take no for an answer."

"Go where?"

"To West Point. It's a glorious day. We want one more sleigh ride before we break up; one that shall exceed all the others. There is going to be a cadet hop over there this afternoon, in the dancing-hall, and a friend has sent for us to come. I've set my heart on going, and so has Bel and Lottie. Mother says that we can go, if you will go with us and drive, for the coachman is ill. You will see lots of grand scenery, and all that kind of thing, which you like so much."

"And have you set your heart on the 'cadet hop' also?" asked Hemstead of Lottie.

"I think I would appreciate scenery more at present," she said with a quick blush.

"You'll go—say you'll go. He'll go, mother. It's all settled. Let us have some lunch, and we'll start at once;" and the spoiled, little beauty already anticipated the conquest of a cadet or two as a holiday episode.

So, in a single, breezy moment, it was arranged, Hemstead scarcely having a voice in the matter. As he mounted to his room, reason told him that this long drive in the society of the one whom he believed he should avoid, for her sake as well as his own, was anything but wise. But he tried to satisfy himself with the thought that at no time would he be alone with her, and his heart craved this one more day of companionship, before a lifetime of separation.

As Lottie was about to ascend the stairs, she heard, for the first time since that wretched Monday, Mr. Dimmerly's queer, chuckling laugh. She looked into the parlour, and seeing that he was alone, went straight to him, and said:

"Now! what do you mean by that queer, little laugh of yours?"

"Why do you think I mean anything?" he said, staring at the ceiling.

"Because I haven't heard it since that dreadful Monday, and before I always heard it when something nice had happened between me and—and—"

"Some one told me last night to mind my own business."

"Now, uncle, you know something."

"I should hope so, at my years, enough not to meddle." And he still stared high over her head.

"There," said Lottie, with tears in her eyes, "everybody in the house is against me now."

The old man's eyes dropped to her flushed, disappointed face, and his became almost noble in its expression of tender sympathy. In a grave, gentle tone such as she never had heard him use before, he said:

"Lottie, come to my private study, before you go."

While the others were discussing the lunch, she glided, unseen, to the little study, that she might receive some comfort to sustain her fainting heart. Her uncle's first words, however, seemed prosaic, indeed, and very different from what she expected.

"How old are you, Lottie?"

"I was twenty-one last June," she said a little proudly.

"So you are a June blossom, eh? Well, you look like it," but he puzzled her by his long, searching glance into her face.

"Why do you ask?" she said.

"I want to be sure that you are old and mature enough to decide a very important question."

"Well," said Lottie, her breath coming quick, "I intend to decide all questions which relate to my own life and well-being."

"Be careful, young woman. You had better follow the advice of old and wise heads like your aunt's and mother's."

"Uncle, what do you mean?" said she, impatiently.

"Well," said Mr. Dimmerly, deliberately, looking searchingly into her face all the time, "I have sounded that thick-headed nephew of mine—there, you needn't start so; do you suppose a Dimmerly would betray a woman's secret?—and what do you think he most dreads to discover as true? that you love him a little."

"It is something he never shall discover," said Lottie, almost harshly, springing up with flashing eyes and scarlet face. "I will not go on this ride, and he shall have no trouble in escaping my society."

"Hold on, now," expostulated Mr. Dimmerly, "nitroglycerine doesn't go off half so quick as you of late. I haven't told you why he's afraid you love him."

"What other reason can he have save that he doesn't love me, or thinks I am unfit to be a clergyman's wife?"

"He has another reason—one that will devolve upon you the necessity of deciding some very important questions. Are you old and mature enough?"

"O, uncle," exclaimed Lottie, impatiently tapping the floor with her foot. "You ought to be made Grand Inquisitor General. You have kept me upon the rack of suspense—it seems an hour."

"Hold on, little fire-brand. Questions concerning a lifetime should not be decided in a moment. You had better take a few years—certainly, a few months—to think over what I am going to tell you. Frank worships the ground you tread on. He does not give you the little remnant of a heart that has been left after dozens of flirtations with other girls. You have the whole of his big, unworldly heart, and from what I know of him, or rather, his mother, you always will; but he is so unselfish—that unlike the rest of us—he won't ask you to exchange your life of wealth and luxury for his life of toil, poverty, and comparative exile. So, while I believe he will idolize your memory all his days, he is hoping that you won't suffer any, but will soon be able to forget him. Of course, I feigned profound ignorance as to your feelings, and left him in a pitiable state of distress. But he finally concluded that even if you did love him a little, it would be very unmanly to take advantage of your feelings, to get you into the awful scrape of a home-missionary's life."

As Mr. Dimmerly proceeded in this last speech, joy came into Lottie's face, like the dawn of a June morning. Tears gathered slowly in her eyes, but their source was happiness, not sorrow. By the time he concluded, she had buried her burning face in her hands.

"Well," said her uncle, after a moment, "what's to be done I hardly know. He is just like his mother. If he thinks it isn't right to speak, tortures could not wring a word out of him. I don't see but you will have to propose yourself—"

"Propose myself! Never," she said, springing to her feet.

"What will you do, then; sit and look at each other, and fade away like two dying swans!"

"No, indeed," said Lottie, dancing about the room, and brushing the tears from her face, like spray. "He shall propose to me, and very humbly, too. I have the key to the problem, now. My hand is now on the helm of this big ship of war, and you shall see how I will manage. He shall do just what I want him to, without knowing it. He shall—"

"But, hold on," said Mr. Dimmerly, breathlessly, "You look like a rainbow run wild. Listen to reason. Oh, my good gracious, the idea of her being a home-missionary!"

"That is just what I am going to be—a home-missionary, in his home; and all the principalities and powers of earth shall not prevent it. And now, you dear, precious, old meddler, good-bye. You shall, one day, sit in the snugest corner of a cosy little home in the West, as was ever made in the East," and she vanished, leaving the old gentleman checking to himself:

"It doesn't look as if it would be 'stopped' after all. Perhaps sister will find out that I know how to meddle a trifle better than she does."

(To be continued.)

SIR WALTER SCOTT.

Scott never looked forward. There is hardly a passage either in his writings or in his biography which can be quoted to prove that he thought the succeeding age was likely to be more generous or more happy than the preceding one. His ideas were essentially antiquarian, and all his best pieces dealt with former ages. "The Lay" is a tale of border warfare; "Marmion," of Flodden; "The Lady of the Lake," of James V.; "The Lord of the Isles," of Bruce; "Rokeby," of the civil wars of the seventeenth century. The same thing is true of the novels which the great author subsequently produced with marvellous rapidity. The first of them all was a tale of "sixty years since"; "Guy Mannering" was chronologically a continuation of "Waverley"; "The Antiquary," of "Guy Mannering." But the third of the series only brought the author up to the period of his own youth. Having ventured so near his own time, Scott immediately reverted to the period on which he was fonder of dwelling. "Rob Roy" is a tale of the middle of the eighteenth century; "Old Mortality" of the seventeenth; "The Black Dwarf" of the earlier years of the eighteenth century. "The Legend of Montrose" is a tale of the civil wars; "The Heart of Mid-Lothian" of George II.; "The Bride of Lammermoor" belongs to a still earlier period. "The Monastery," "The Abbot," and "Kenilworth" are all stories of the sixteenth century; while in "Ivanhoe" the novelist carries his readers back to the days of the Crusades. This list, which it would be possible to extend, includes the whole of Scott's earlier novels. The mere recital of it makes it obvious that Scott refrained, as a rule, from writing about his own times, and that his thoughts were almost always concentrated on the wild life which his fellow-countrymen had led in previous ages.

Yet Scott, antiquarian as he was, felt the force of the reaction in which nearly all of his contemporaries participated. Almost every line of his writings is intensely national. But there is the broadest distinction between the nationality of Scott and say the nationality of Campbell. There is hardly a line in Campbell to show that he is a Scotchman. "Ye manners of England that guard our native seas;" and "England sent her men, of men the chief;" "Now joy, old England raise, for the tidings of thy might;" "Steer, helmsman, till you steer our way by stars beyond the line; we go to found a realm, one day like England's self to shine," are a few examples of the many which might be quoted to prove that, in Campbell's verse, his individuality as a Scotchman is almost always merged in his nationality as an Englishman. But Scott, on the contrary, never forgets he is a Scotchman. "It is the harp of the north" which he desires to awaken. "It is of the old times and old manners before a stranger filled the Stuart's throne," that the latest minstrel sung. He cannot avoid the passing wish that "Flodden had been Bannockburn." The hero of his first novel is an Englishman, but an Englishman who, amid Scotch surroundings, strikes a blow for Prince Charlie at Prestonpans. This distinction between the two authors was the inevitable consequence of their different dispositions. A Scotchman who was always looking back was sure to dwell on the old rivalries of the Scotch and English; while a Scotchman who was always looking forward was as certain to remember that the thoughts and interests of the two nations had become identical. Scott, to the end of his life, was never able to free himself entirely from the old Scotch feeling. George IV., indeed, won his heart; but then George IV. put on a Stuart-tartan in Edinburgh. The only occasion on which Scott seriously attempted to interfere with politics was on the attempt of Parliament to extend to Scotland a measure of currency reform which it was applying in England.

The intense love of his own country, which is perceptible in all of Scott's novels, accounts, however, for much of their beauty and much of their popularity. He saw Scotland as no one had ever saw it before. Up to the time at which he wrote there was no taste for scenery. It is a striking observation of a forgotten writer, which has been reproduced by Mackintosh, that "there is no single term in Greek or Latin for prospect." "So recent is the taste for scenery," wrote Mackintosh, on another occasion, "that a tour through Great Britain, published in 1762, speaks of Westmoreland as remarkable only for wildness, notices Windermere only for its size, Ulleswater for char, and at Keswick passes the poor lake entirely." There is hardly a line in Burns to show that he had any appreciation for the grander features of his native land; his most exquisite imagery is taken from objects found in lowland as well as in upland—a mountain daisy, a mouse, a field of poppies. So it, on the contrary, forgets the daisy in looking at the bolder features in the landscape. He is the Turner among the poets. His heroes and heroines move along the lovely valleys of his native land, or sail along the sublime coast of western Scotland; but they are only the accompaniments to the landscape, the figures in the foreground of the painter.—*Spencer Walpole.*

CONSUMPTION CURED.

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

JUST PUBLISHED—SENT FREE.

Complete History of Wall Street Finance, containing valuable information for investors. Address Baxter & Co., Publishers, 17 Wall Street, New York.

BRITISH AND FOREIGN ITEMS.

THERE are 2,178 Young Men's Christian Associations in the world.

REV. Dr. H. Sinclair Pattison, of London, Eng., is to edit Dickinson's "Theological Review."

MR. ELI JOHNSON, an English sculptor, is engaged on a bust of Dr. Robert Moffat.

THE Free Church General Assembly, of Scotland, met in Edinburgh, on the 22nd.

DR. LIGHTFOOT was consecrated as Bishop of Durham, at Westminster Abbey, on the 25th of April.

ROCHESTER THEOLOGICAL SEMINARY (Baptist) has recently received a gift of \$150,000.

THE new Catholic cathedral, in New York city, which was begun years ago, was opened on the 25th inst.

OLD ORCHARD BEACH, Maine, is to have a tabernacle one hundred feet long and eighty feet wide.

THE General Synod of the Moravian Church is to assemble in Herrnhut, Saxony, on the 26th of May.

THE American Congregational Union has helped to build fifty places of worship during the last year.

DREW Theological Seminary, Madison, New Jersey, has secured \$248,421 for an endowment of \$300,000.

DR. DONALD FRASER has been elected moderator for the next Synod of the English Presbyterian Church.

A STATUE of St. James Simpson, the discoverer of chloroform, is to be erected in Westminster Abbey.

DURING the year ending May 1st thirty-one brewers delivered New York with 13,418,180 gallons of lager.

SINCE the war, more than 200,000 of the coloured people in the Southern States have been gathered into the Methodist Episcopal Church.

THE third volume of the "New Testament Commentary for English Readers," extending from Ephesians to Revelation inclusive, is out.

THE twenty-third convention of the Young Men's Christian Associations met at Baltimore on the 21st, and organized by electing Mr. Moody president.

UNDER the Ohio Sunday law, ferrymen, emigrants, toll-gate keepers, Seventh Day Baptists and Jews are exempted from the observance of Sunday.

THE Free Church of Scotland Sustentation receipts, for eleven months, amount to £150,157; a falling off, as compared with last year, of £3,298.

THE Emperor of Austria has been presented with a suit of clothes made from wool which was on the sheep's back eleven hours before the suit was completed.

BISHOP RAESS, of Strasbourg, has completed a work of fifteen volumes on conversions from Protestantism to Romanism. That book must be decidedly German.

MR. GUTH was last heard from in Scotland. He has found large and enthusiastic audiences in Edinburgh, Glasgow, Dundee, Aberdeen and other northern towns.

DEAN STANLEY says that the total contributions of the whole Roman Catholic Church do not equal one-third of the contributions of the Protestant churches of Great Britain.

SINCE his return from the continent, Mr. Spurgeon's health continues good. He preaches three sermons weekly, besides attending to other work, and bears the strain very well.

THE track of the Denver, South Park and Pacific Railroad to the new mining region in the Black Hills has been laid as far as Kenosha Summit, 10,140 feet above sea level, making it the highest railroad in the country.

THE Earl of Shaftesbury has been engaged in his public philanthropic labours over half a century, having made, in 1828, his first speech in the House of Commons on the necessity of a reform in the laws relating to lunacy.

THE wife of Midhat Pasha, the new Governor of Syria, while recently at Beyrut, told Miss Taylor, the principal of the Moslem Girl's School, that he meant to compel all Mohammedan parents to send their children to school.

THE mission work started in Marseilles, France, is taking fast hold upon the people. Three stations have been opened, and the seats are generally filled at each meeting. The children's meetings, Bible-classes, and mothers' sewing meetings are also well attended.

A MOVEMENT has been started in England, having in view the union of the English Synod of the Established Church of Scotland and the Presbyterian Church of England. The English Synod represents fifteen congregations. At a recent meeting of the English Synod, delegates from the English Presbyterians warmly advocated the union, but no definite action was taken.

THE names of the creditors of Archbishop Purcell of Cincinnati are printed and fill about twelve columns of the daily papers. They number more than four thousand. The debts foot up \$3,700,000 and the assets, including doubtful and worthless notes, \$1,181,000. It was the practice of Father Purcell, when Roman Catholics called upon him for \$5,000 or \$10,000 and offered notes in return, to tear up the paper and throw it on the floor, with the remark that he did not require notes from members of his communion. In this way the affairs of the Archbishop's savings bank were drawn into inextricable confusion.

It is officially announced that General Sir Garnet Wolseley has been appointed Supreme Military and Civil Commander of Natal, the Transvaal, and certain other districts that adjoin, and are included in, the seat of War, it having been deemed wise, in the present emergency to divide the Cape of Good Hope governments into four districts. Sir Bartle Frere remains as Governor of Cape Colony. In announcing the appointment of Sir Garnet Wolseley, in the House of Lords, Lord Beaconsfield stated that General Wolseley's rank gave him supreme command over Lord Chelmsford, but that the country would not be immediately deprived of Lord Chelmsford's services.

MINISTERS AND CHURCHES.

THE Presbytery of Whitby at its last meeting sustained the call from Port Perry to the Rev. H. Crozier of Holsten.

MR. JOHN A. TURNHULL, B.A., of Knox College, Toronto, is to preach at Dundalk and the Fraser Settlement, Proton, during the summer months.

THE induction of the Rev. J. B. Fraser, M.D., to the pastoral charge of Queensville, North Gwillimbury and Ravenshoe, took place on the 20th ult. A fuller notice will appear next week.

AT a recent meeting of the Presbytery of Bruce, the Rev. James Gourlay, M.A., asked and obtained leave of absence for three months. We understand that Mrs. Gourlay and he intend sailing for Britain early in June.

MR. JOHN WILKIE, M.A., was to have left Edinburgh, Scotland, on the 28th ult., for Guelph, Ont. Mr. Wilkie has been studying medicine at the Free Church College, Edinburgh, to complete his qualifications for the position of medical missionary.

THE organ question still agitates the Presbyterian congregation of Knox Church, Perth. The Presbytery has appointed a meeting on the third Tuesday in July, when it will cite the members of the Church to declare by a new vote their wishes for or against the organ as an aid in conducting the praises of the congregation.

AT a meeting of the Presbytery of Stratford, on the 13th ult., the following recommendations of the Committee on Re-arrangements in North and South Easthope were unanimously adopted: 1. That the congregation of Hampstead should be maintained. 2. That it is desirable that Hampstead and Easthope should be united upon terms that may be agreed. 3. That it is desirable that Hamburg and Tavistock be united into one mission field. 4. That it is desirable that Shakespeare and St. Andrew's be united, and that, with a view to this end, the office-bearers of both congregations should resign, as also the pastor of St. Andrew's.

THE corner stone of the new Presbyterian Church, Ridgetown, was laid on the afternoon of Wednesday, 21st ult., by the Rev. Mr. Battsby, of Chatham, assisted by the Rev. A. McColl, Rev. Wm. Walker, of Chatham, and the Rev. Mr. King, of Buxton, who led the services. On the platform erected for the occasion were the resident ministers and friends of the congregation. The building itself is a very handsome brick and stone structure, with cut stone facings, and two towers rising to the height of 175 feet above the ground. The auditorium will be capable of seating about 800 people, exclusive of the galleries. The estimated cost is about \$20,000 when completed.

ON Monday evening the Rev. John Hogg, late pastor of the Presbyterian church of Oshawa, was inducted by the Presbytery of Toronto into the pastoral charge of Charles street Presbyterian Church of this city. Rev. James Carmichael, of King, preached the sermon; Rev. Professor McLaren proposed the constitutional questions, gave the installation prayer and addressed the pastor; Rev. G. M. Milligan, of Old St. Andrew's, in addressing the people gave some sound advice on their relations and duties to their new pastor. At the close the newly inducted minister received a warm welcome by the members and friends of the congregation who were present. On Tuesday evening a large and most enjoyable social was held in the above church in order to give a right good welcome to the Rev. Mr. Hogg. We congratulate the congregation of Charles street on reaching the end of the vacancy caused by the resignation of their late respected pastor, and in obtaining a minister who has earned an excellent reputation both in his late charge and in the United States.

THE 24th of May was a gala day for the Presbyterians of Ashton, for on that day was laid the corner-stone of their new church now building. The old church (a small but substantial stone building) has answered the requirements of the congregation for the last thirty-six years, during which many eminent men have preached within its walls, and the faithful proclamation of the gospel by those who stately laboured there has resulted in the salvation of many souls, so that many witness with regret the disappearance of a building abounding in such happy memories. But circumstances demanded a more commodious and comfortable building, and accordingly, notwithstanding

the hard times, the congregation (a small one and by no means wealthy) set itself to the task. The building, according to the plans adopted, is to be of stone, 56 feet long by 40 feet wide, with a tower and spire, and with sitting accommodation for 300 persons. In connection with the laying of the corner-stone on the Queen's birthday, the ladies of the congregation provided a substantial dinner which was well patronized. After dinner the ceremonies appropriate to the occasion were commenced by singing the Hundredth Psalm, the reading of the Scriptures by the pastor, and prayer by Rev. Dr. Kemp. Then was read a "History of Melville Church, Ashton," a copy of which along with certain newspapers and coins of the realm, was deposited in a cavity beneath the corner-stone. The stone was next placed in position, and the pastor of the congregation, Rev. J. M. Macalister, after giving it the three mystic blows with the mallet, declared it to be well and truly laid in the name of the Father, Son, and Holy Ghost. The privilege was then given to any who might be desirous of having part in the laying of the stone to give it a blow upon depositing upon it a contribution, and many availed themselves of the privilege to the great advantage of the Building Fund. Next in order came the address of the occasion, delivered by Rev. Mr. Moore, minister of Bank street Church, Ottawa, who in an able speech showed the progress which the Presbyterian Church was making in Canada, and called the attention of his audience to certain reasons inherent in Presbyterianism which give it the place it occupies. Short addresses were then delivered by Rev. Mr. Lyle, minister of the Church of England, Ashton, Dr. Kemp, Principal of the Ottawa Ladies' College, Mr. A. A. Scott, minister of Zion Church, Carleton Place, and Mr. A. M. McClelland of Richmond; after which the proceedings were brought to a close by singing "God save the Queen," and prayer and the benediction by Mr. Scott. The attendance, considering the lateness of the season in this part of the country and the consequent pressure of work in a farming community, was good, not only Presbyterians, but people of all denominations being present, and the result can scarcely fail to be to the advantage of Presbyterianism in this place.

PRESBYTERY OF MANITOBA.—The regular meeting of this reverend body was held on Wednesday, May 14th, in the basement of the new Knox Church, Winnipeg; the moderator in the chair. John Charlton, Esq., M.P., and D. U. Campbell, Esq., of Winnipeg, having declined acting as representative elders of this Presbytery at the ensuing General Assembly, Professor Campbell, of Montreal, and George Hay, Esq., of Ottawa, were elected in their stead. The Rev. Dr. Black laid before the Presbytery a long letter from Prof. McLaren, of Toronto, of the Foreign Mission Committee, ament matters affecting the interests of the Mission in Prince Albert District, North-West Territory. Dr. Black, Prof. Bryce, the Moderator, the Clerk, and Duncan Sinclair, Esq., D.L.S., were appointed a special committee to take immediate steps to obtain titles to the property of the Indian Mission Schools. The call from Springfield and Sunnyside in favour of Rev. A. Matheson, of Little Britain, was then taken up. Documents in relation thereto were read and considered. Mr. Henderson, of Sunnyside, appeared in the interests of the Springfield and Sunnyside congregations, showing the necessity of a speedy settlement as requested. Messrs. Young and McDonald advocated the claims of Selkirk and Little Britain to retain Mr. Matheson's services. Mr. Matheson was then called upon to state his views. This he did in a long speech, throwing himself on the decision of the Presbytery. The Roseau school matter was referred to the Foreign Mission Committee. The Home Mission Committee's report was considered in reference to the proposed reduction in the salaries of the missionaries of twenty-five per cent. At this point of the proceedings, the Rev. A. Matheson here stated that he was not yet prepared to come to a decision in reference to his translation. It was moved by D. U. Campbell, Esq., and seconded by Rev. W. Scott, "That Rev. A. Matheson be translated from Little Britain to Springfield and Sunnyside;" Rev. W. Borthwick entering his dissent. Dr. Black was appointed to preach the Little Britain Church vacant on the third Sabbath of July. The induction of the Rev. Mr. Matheson to the congregation of Springfield and Sunnyside was arranged for Tuesday, July 22nd, at 10.30 o'clock a.m., the Rev. W. Douglas, of Morris, to preach the induction sermon, Rev. Mr. Campbell to

address the minister, and the Rev. Dr. Black the people, the moderator presiding.—Adjourned.

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville on Tuesday, 27th May, and was constituted by the Rev. A. Currie M.A., Moderator pro tem. There were present nine ministers and seven elders. In the forenoon various reports were given in, routine business transacted and Home Mission work attended to. In the afternoon an extract minute was read from Pictou Presbytery intimating Mr. Ross's acceptance of Woodville call and his translation to Lindsay Presbytery. The induction of Mr. Ross was appointed to take place on Wednesday, the 2nd of July. Mr. Elliot to preach, Mr. McNabb to preside, Mr. McGregor to address [the minister and Mr. Cockburn the congregation. Service to commence at 1.30 p.m. the Presbytery to meet at 11.30 a.m. Mr. McLennan reported having preached at Carden and Black River on Sabbath, the 25th, where he found an interesting field. It was agreed that Mr. Currie student, proceed to the field by the 8th of June. Rev. A. Currie intimated his having supplied Manilla for four Sabbaths, and kindly agreed to continue his service there meantime. The papers of Mr. Angus McLeod from Knox College were read, and his request to be taken on trial for license considered, when, on motion of Mr. McNabb, seconded by Mr. McLennan, it was agreed to petition the Assembly to grant the Presbytery authority to take Mr. McLeod on trials for license after he has taken another session at college. Rev. Messrs. McLennan and Lochead were appointed to support the petition before the Assembly. The next regular meeting of the Presbytery to be held at Lindsay, on the last Tuesday of August.—J. R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—The Clerk reported the names and standing of the students labouring in the mission stations in the bounds for the current summer. A committee on the superintendence of students was appointed. The Clerk stated that Statistical and Financial Returns had been received from all congregations under the oversight of the Presbytery, except one, and the Moderator of the Kirk Session in that case was instructed to have them forwarded. The resignation by Mr. Bentley of the pastoral charge of Union Church, Galt, tabled at last meeting, occupied a good deal of time. Moved by Mr. Smellie, seconded by Mr. A. Campbell, that the Presbytery having heard Mr. Bentley's statement, regret the circumstances which have led him to tender his resignation, and deeply regret the prospect of his removal from among them, yet seeing his expressed unalterable determination to continue no longer minister of Union Church, Galt, have no alternative but to agree to the acceptance of his resignation. Thereafter a minute expressive of the high esteem in which Mr. Bentley was held by his co-presbyters was unanimously adopted. Mr. Findlay, a student who had completed his theological curriculum, appeared, requesting to be examined with a view to his been taken on trials for license. He was instructed to meet at once with the Committee on the Superintendence of Students for Examination, and these having subsequently reported favourably, it was agreed to apply to the General Assembly at their ensuing meeting at Ottawa for leave to take him on trials, as craved. The committee appointed at last meeting to prepare a minute on the translation of Mr. A. D. McDonald, lately of Knox Church, Elora, submitted the following, which was approved and adopted by the Presbytery as their minute: "The Presbytery, while sympathising with the congregation of Knox Church, Elora, on their losing a beloved pastor, desire to record their own regret at the removal of the Rev. A. D. McDonald from their bounds. His companionship with his brethren has always been such as became his profession. As a neighbour minister he has ever shown himself disposed to oblige, and his services have been most acceptable to their several congregations. During his connection with the Presbytery he has been one of the most regular in attendance at its meetings, also most ready to undertake any duty assigned to him, as well as faithful in performing it. And by his knowledge of constitutional principles and adherence to the form of procedure, he has proved himself a valuable acquisition to this Court, which it now reluctantly foregoes. The brethren follow Mr. McDonald and his family with best wishes, and their prayer is that the blessing of Almighty God may rest on him and them and on his ministrations in the new sphere of labour to which he is at present called.

The Committee appointed to prepare a minute on the resignation of Mr. McInnes gave in the following, which, like the previous ones, was adopted and ordered to be engrossed in the minutes: "In accepting the resignation of Mr. D. J. McInnes the Presbytery desire to place on record the esteem and confidence in which they hold their brother, as a wise and faithful minister of the gospel. They regret that impaired health rendered it necessary for him to retire from his charge so soon. They assure him of their sympathy in his affliction, and they earnestly desire that by the blessing of God upon the means employed for his restoration, he may in a short time be in the enjoyment of sound health, and that God may open to him a field of labour where he shall have many opportunities of promoting the kingdom and glory of his Master." The complaint of Mr. S. McLean against the Kirk Session of Knox Church, Acton, was referred to a Committee for consideration. At a subsequent stage that Committee reported through Mr. Ball, detailing the facts that had come out on examining the papers and hearing the parties, and closing with the recommendation that the case be dismissed. The report was received and the recommendation adopted. Some time was spent in a Conference on the State of Religion, Dr. Wardrope, Mr. Mullan and Mr. Smellie taking part in the discussion. Arrangements were made for the supply of Mr. Anderson's pulpit, who is still laid aside by indisposition. The following report on the resignation of Mr. McDiarmid, was presented from the Committee appointed for the purpose and was read by Mr. Strachan, and adopted by the Presbytery: "The Presbytery, in accepting the resignation of Mr. Neil McDiarmid, of West Puslinch, would express their regret at parting with a brother, who has laboured so faithfully and energetically in that pastoral field. They would bear testimony to his zeal and diligence in the calling to which he has devoted his energies, and the genial and obliging manner in which he always assisted his brethren in the ministry whenever called upon, and would follow himself and family with their best wishes for their happiness, and with earnest hopes and prayers that the Lord of the harvest may direct his servant to another field where he may be useful in promoting the cause of the Redeemer. They would also sympathize with West Puslinch congregation in being deprived for a time of the benefit of ministerial oversight, and trust that the Head of the Church may soon supply them with an acceptable and efficient pastor. The Presbytery called for the report of the Committee appointed to prepare a minute on Mr. Dickie's translation from St. Andrew's Church, Berlin, but it was not forthcoming. Notices by Presbyteries were read of their intention to apply to the General Assembly at their first meeting for leave to receive certain ministers, whose names were given, when the Presbytery unanimously agreed to recommend that great caution be exercised by that Court as to the reception of ministers from other churches. The Committee appointed to visit Eden Mills congregation reported that they had done do in terms of their appointment and that the congregation had unanimously resolved to do without aid from the Home Mission Fund in the meantime. The report was received and thanks given to the Committee. The clerk reported the names of students labouring as missionaries in the bounds, and the stations in which they were officiating. Also, that the Home Mission Committee had agreed to grant one hundred dollars to Hawkesville to enable them to procure supply of preaching. The Presbytery Treasurer was authorized to pay out of the Ordinary Fund the amount of supplement to the congregations at Hillsburg and Price's Corners deducted by the Home Mission Committee at their last meeting from all grants, in consequence of the inability of the funds at their disposal to meet them. Mr. Montgomery appeared from the congregation at Moorefield and stated the causes of the arrears due to their pastor, and their inability to promise more than one hundred and ten dollars towards his salary for the ensuing year. Next meeting of the Presbytery was appointed to be held in Knox Church, Guelph, on the third Tuesday of July, at ten o'clock, forenoon. The roll having been called and marked, the proceedings were closed.

CAUGHT AT LAST.

The notorious deprecator Kate Arrh, who has for so many years eluded the most accomplished and skilful detectives, has been caught at last in Buffalo, N. Y. For further particulars, ask your druggist for a bottle of Dr. Sage's Catarrh remedy, admitted to be the best remedy for such a yet compounded.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIV.

June 15, 1879. } THE NEED OF GOD'S SPIRIT. } Zech. iv. 1-14.

GOLDEN TEXT.—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. iv. 6.

HOME STUDIES.

- M. John xiv. 12-21.....The Comforter promised.
- T. John xvi. 7-10.....The Spirit of truth.
- W. Rom. viii. 1-17.....The Spirit of Christ.
- Th. 1 Cor. ii. 1-16.....The Spirit of God.
- F. Zech. iv. 1-14.....The need of the Spirit.
- S. John iii. 1-8.....Born of the Spirit.
- S. Isa. xxxii. 13-20.....The Spirit poured out.

HELPS TO STUDY.

In the order of time, this lesson should have been taken between the one on "The Second Temple" and the one on "The Dedication." Between the laying of the foundation and the completion of the temple was a weary interval of twenty-one years. The opposition of enemies and the jealous prohibition of the government hindered the work. The people lost all heart and interest, and relapsed into utter indifference. From this lethargy they were aroused by the stirring exhortations and commands of the prophets Haggai and Zechariah.

Our lesson is the fifth in a series of eight visions in which Zechariah receives the commands and promises of God for the instruction and encouragement of the people.

I.—THE VISION—Vers. 1-3.

The Angel, through whom all these revelations were given, again came and talked with the prophet, having waked him out of the sleep into which he had fallen after the former vision. Though the temple was still unfinished and the sacred furniture was yet unused, the prophet saw in vision the golden candlestick in the holy place. This was a lamp-stand, consisting of a central shaft, from which branched three arms on each side, thus presenting places for seven lamps, which were arranged in a row, all at the same height. The candlestick was of pure gold, cast in ornamental forms, and stood five feet high and three and a half feet wide at the summit of its branches. It may be taken as a type of the Church (Rev. i. 20) in the following particulars: (1.) Its purpose was to give light (Matt. v. 15). (2.) Its material was precious and costly, indicating how dear is the Church to God, and how lovely it should be in the sight of men. (3.) Its seven lamps in a line point to the diversity, the equality, and the unity of the Church. (4.) Like the Church, it often needed to be filled, replenished and trimmed afresh. (5.) Like the Church, it was not the light in itself, but the bearer of the light, which represented Christ, who is the light of the world—John ix. 5. A bowl, though not a part of the candlestick, was seen in the vision as surmounting it, and supplying its seven lamps with oil, an emblem of the invisible stores of grace with which God supplies His Church. So God's people can see what others cannot, the fountain from whence flow our blessings. The seven lamps were separate from the candlestick or lamp-stand, being simply oil-vessels in which the wick floated. Seven pipes led from the reservoir to each lamp, making forty-nine in all. The candlestick of the prophet's vision was supported on each side by an olive tree, from whose branches a golden pipe appeared to connect directly with the oil reservoir surmounting the candlestick, supplying it with oil which flowed from the tree. The supply of divine power does not come through human ministrations, but directly from on high.

II. THE INTERPRETATION—Vers. 4-6; 11-14.

The prophet is not ashamed to confess his ignorance. A self-sufficient man would have altogether missed the instruction. The vision was meant as a message to Zerubbabel, the governor of Judah. Great difficulties had confronted him in the work to which he had been called. His enemies were many, and powerful, his friends feeble and alas! indifferent, his own resources weak and utterly insufficient for so great an undertaking. He evidently appears to have been cast down. But now comes the reassuring message. The work was to be accomplished not by might, nor by power, but by My Spirit. The divine purpose did not depend for its success upon human instrumentalities. God is independent of these. He can accomplish more through the weakest than man can through the strongest. The one source of power and wisdom is the Holy Spirit, who was symbolized by the oil of the golden candlestick. Herein lies the secret of success. The real power is not in our talent or strength or skill, however valuable and useful these may be; but in the grace and sufficiency of the Spirit, Zerubbabel had thought that all the work of re-building Jerusalem depended upon himself and his fellow-workers. He looked only at the human side, at the metal of the candlestick. God showed him the true source of strength. When His Spirit entered the hearts of the people their old enthusiasm would be rekindled, indifference would vanish, and a grand revival of life would prove God's presence and fulfil His purpose. Let not the weak be discouraged. The ground and assurance of success is not in ourselves but in God. The prophet seeks another explanation which in his earnestness he asks for twice (vers. 11, 12)—the two olive trees or branches which through the two golden pipes empty the golden oil of them. The supply of oil seemed to come directly from the trees without any human aid or preparation; so the grace of Christ comes directly without human mediation to the soul. The olive trees represent the two anointed ones, Joshua the high priest, and Zerubbabel the prince, who typified the priesthood and the royalty which are combined in Christ, the great "Anointed One." Through Jesus as our High Priest and our King all grace in unending supplies comes to men. The two great truths of Christianity are both set forth here,

the work of the Spirit, and the work of Jesus. Through the mediation of Christ the Spirit is given, and the Spirit in turn applies to our heart and consciences the grace of Christ, the grace of the atonement which has been made by our High Priest, and the grace of sanctification by which Jesus reigns in us and over us.

III. THE PROMISE—Vers. 7-10.

Having shown the true source of strength and power, the angel adds to the vision a promise of the sufficiency of the grace revealed and the assurance of success. The difficulties which confronted Zerubbabel were like a great mountain, and whoever undertakes a great work for God must expect to meet with obstacles neither few nor small. But the mountain shall become a plain, all obstacles shall be swept away. The work shall go on, the temple shall be built. At length the copestone shall crown the summit of the completed building, while the people shout grace, grace, unto it, at once an acknowledgment of the grace which was wrought in the past, and an entreaty for the same grace and blessing to abide upon it, and to keep it in the years to come. An encouraging assurance is given to Zerubbabel not only of the completion of the work, but of his own share in it. Twelve years before he had laid the foundation, his own hands shall finish it, even though seven years longer were needed for its fulfilment. Herein could men see a pledge of the Divine faithfulness, and those who despised the day of small things would be rebuked.

Ver. 10 is very obscure. For they shall rejoice, etc. Who? Those seven (compare chap. iii. 9); the eyes of Jehovah are they, ranging through the whole earth. God who sees everything, sees Zerubbabel in this work. And because God's eyes are upon him, the perfect accomplishment is guaranteed; let not therefore the timid be dependent.

God rewards with success those who work for Him, although He may not always permit them to see that success here.

The greatest results flow from the smallest beginnings.

God observes and cares for His workers, and when He smiles upon us what need we care for the frowns of men.

Each one of us is called to be a light-bearer for God. As the candlestick represents the Church, so the lamps represent individual Christians—Prov. iv. 18; Matt. v. 16; Phil. ii. 15; Ephes. v. 8.

That our lamp may shine we must have oil. All life and light come from the Spirit—John iii. 5, 6; Rom. viii. 5, 9, 14; 1 Cor. xii. 3. This oil is abundant. We have but to ask for it. It is given through Jesus Christ—John vii. 39; Ps. lxxviii. 18; 2 Cor. ix. 8; Phil. iv. 18, 19; Luke ii. 13; Jas. i. 5.

REV. DR. STEPHEN H. TYNG, JR., in a recent sermon at the close of eighteen years of his ministry, said that of the over 300 settled Protestant pastors in this city when he began, only thirty-eight are now in his service.

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.

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

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

QUEBEC.—At Richmond, on Wednesday, July 16th, at 10 a.m.

LANARK AND RENFREW.—In Knox Church, Perth, on Tuesday, 15th July, at 2.30 p.m.

WHITBY.—At Whitby, in St. Andrew's Church, on the 15th July, at 11 a.m.

CHATHAM.—In Adelaide street Church, Chatham, on 8th July, at 11 a.m.

BROCKVILLE.—At Kemptville, on Tuesday, July 8th, at 7 p.m.

OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday, July 15th, at 1.30 p.m.

LONDON.—In Presbyterian Church, St. Thomas, on third Monday in July, at 7.30 p.m.

OUR YOUNG FOLKS.

DIABOLICAL PLAN DEFEATED.

"WILLIE, my lad, I'll hae to gang to the shore for mair oil for the lamps. I had no idea my stock had got so low. There's no enough in the cans to last the nicht. I maun awa' at once. Ye'll no mind staying alone till I'm back?"

"No, father, I'll no mind. Ye'll hae good time to be back afore it's dark."

"Quite; so good-bye, laddie."

Kenneth Mayne was the keeper of a lighthouse on the north-east coast of Scotland. As most people are aware, it is usual to have two men at least to all lighthouses, and such was the custom of the Inverkaldy lighthouse at the date of this story; but Kenneth

Mayne's comrade had fallen ill only a day or two before the events about to be narrated happened, and a substitute had been sent in his place. Willie Mayne was a slight, delicate-looking boy, with a pale face and blue eyes. He had been frail and delicate ever since his mother's death, which happened when he was only two years old. He was also a little lame, the result of an accident. Altogether he was the very reverse of the person you would willingly have chosen to leave in charge of a lighthouse at night—a fact no one was more alive to than the boy's own father.

Kenneth Mayne rowed himself to the mainland in his boat, fastened it to the little wooden jetty which had been built for the use of the lighthouse-keepers, and set off for Rowanfells, the nearest village. Having purchased a small can of oil, sufficient to serve him until he should be able to get a larger supply conveyed to the lighthouse, he started on his way homeward again. The road he was pursuing led along the shore, the sea on one hand and a line of steep and lofty cliffs on the other.

Mayne was proceeding at a rapid pace, carrying his can on his shoulder, and had reached a break in the cliffs made by the narrow ravine, when he was suddenly attacked by three men, who leaped out upon him from their concealment in the cleft of the rocks. Stunned by a blow on the head from a heavy bludgeon, he fell to the ground; his assailants were upon him in a moment, and in a few minutes had him gagged and bound hand and foot. The conspirators carried their victim between them a little way up the ravine, and left him, still unconscious, behind a rock, lying with his back against the wall of the cliff.

Willie Mayne expected his father to be at home at six o'clock. When that hour arrived without him, he became a little anxious. Another hour passed, and still Willie could see no signs of his father, as he stood on the small wooden landing built out from the little rock islet on which the lighthouse was situated, and directed his gaze to the shore. He was growing every minute more anxious and distressed in mind. What had become of his father? Was it an accident or mishap of any kind that prevented him being back, at the expected hour?

It was now growing dark, and with the approach of night Willie's fears and anxieties increased greatly. The lamps would have to be lit, and who was to do it? could he possibly manage it? The boy knew his own weakness of body and nerve only too well, and he feared terribly in his heart that he was not equal to the task of kindling the lamps.

He waited on the landing, gazing towards the shore in the direction in which his father must approach, until it was nearly dark. Then he entered the house again, and mounted the narrow winding stairs to the room where the cans of oil for the lamps were kept. Willie felt that at all hazards he must make the effort to fill his father's place to-night. If the lamps remained unlit, no one could tell what the consequences might be. Ships were constantly passing up and down

that part of the coast, the captains of which looked to the Inverkaldy lighthouse both as a warning and a guiding beacon.

Willie knelt down upon the floor. "Oh, God," he prayed, "give me strength and skill for what I have to do, that the ships may not miss the lights and be driven on the rocks, and the people lost. Keep my dear father from danger, and bring him safe home again, for Christ's sake. Amen."

On examination, Willie found that there was still some oil remaining in one of the cans, enough to last some hours. He took the can and began climbing the staircase again, until he reached the small chamber at the top of the lighthouse which contained the lamps. Willie could not nearly reach the lamps standing on the ground. He put the can with oil down on the floor, and descended to one of the lower rooms, returning with a chair and a wooden stool. But, standing on the stool and the chair, the little fellow could not yet reach his object.

Again descending the long and steep stairs, which in itself was a hard and painful task to the boy on account of his lameness, he returned with a couple of thick books, and placing these on the top of the stool, he climbed upon the whole pile, and now found that he could reach the lamps.

Willie had seen his father kindle the lights oftener than once, though, from the difficulty he had in climbing up to the top of the lighthouse, he was not often with his father at such times. Still he understood enough about the matter to pour the oil into the lamps, and to trim and light the wicks.

He had just poured a portion of the oil into the first lamp, lifting the large can with some difficulty, when the support beneath his feet suddenly gave way and he fell heavily to the ground, striking his face against the sharp edge of the can.

For a few minutes Willie was quite stunned by his fall, and lay white and motionless on the floor, a thin stream of blood welling up from his forehead. The chair had been standing rather unevenly on the floor, which Willie had not noticed. In leaning forward a little, as he had to do to reach the lamps, he had disturbed his balance, and hence the accident.

But Willie's swoon was not a deep one, and presently his consciousness returned. He rose, set the chair, the stool, and the books in their former position, this time taking care to arrange the pile quite evenly, and again raised himself upon them. The blood was still flowing freely from his forehead, but Willie heeded it not. His whole mind and energies were engrossed in his task; his one object was to get it quickly and successfully accomplished. Through the windows he saw the night had turned out a very dark one, not a single star illuminating the black sky; and Willie knew that on such a night the danger to the ships, if there were no lights to guide them while passing that treacherous part of the coast, would be greatly increased.

One by one Willie replenished the lamps with oil, turned up the wicks, and lit them from the light with which he had provided himself. The broad light flashed its streaming radiance

far out over the dark waters—a guiding star to whatever might be abroad upon the seas that night.

Willie's task was done, but as he again descended to the lower rooms of the lighthouse his feet shook beneath him. The strain of strength and nerve to one so small and frail of body had been very severe, and, now that his task was over, Willie felt as if every bit of strength had gone out of him. But there was the feeling in his heart, too, that he had done all he could, that God had answered his prayers, and given him just as much strength and skill as was necessary for the work which had fallen on him to do.

He sat down in the little sitting-room of the lighthouse to await his father's return, hoping, with an intensity of feeling that may be imagined, that nothing had happened him which would prevent his reaching home before the oil in the lamps was exhausted.

The plan of the wreckers—for such the men were who had waylaid Kenneth Mayne—had thus completely miscarried. They left the village together, waited in ambush for Kenneth Mayne as he made his way home, and assailed him in the manner described.

As soon as it grew dark the conspirators proceeded to a long ragged reef that stretched out from the land far into the sea, almost covered by the water at high tide, but lifting a jagged, saw-like ledge above the surface at low water. Here the men raised a lamp, and suspended it from a tripod of poles, arranging in such a manner that it slowly revolved, turning now a bright side, now a dark, towards the sea, and thus resembling at a distance the lamps of the real lighthouse. But they had hardly lit their false beacon when they saw, to their rage and chagrin, the lighthouse itself flash forth its strong bright blaze. Their hopes for luring some unfortunate ship to its destruction upon the cruel reef, and securing a rich prize from the wreck, were frustrated. They knew of the presence of the lighthouse-keeper's son, but had never for a moment anticipated that the "wee cripple," as they called him, would have strength and spirit enough to manage the lamps.

But, baffled in their designs and enraged as they were, the wreckers were not so blinded by anger as not to perceive that it would answer no purpose of theirs to allow the lighthouse-keeper to remain all night as they left him. It might only increase the chance of their detection in their attempted crime, or, if anything happened to Mayne through a night's exposure, aggravate the case against them if their deed ever came to light. So they judged it safest to return to where they had left Mayne and release him.

Long before Kenneth Mayne reached the lighthouse, of course he saw that the lamps were alight, and when he did reach home and heard Willie's story, his joy and pride in his little lameson, who had that night so bravely done his duty—as bravely as though he had had double his actual strength—could hardly find expression in words.

"Thank God, laddie," he said, "that by God ye hae been upborne this night to do your duty sae bravely and sae well!"

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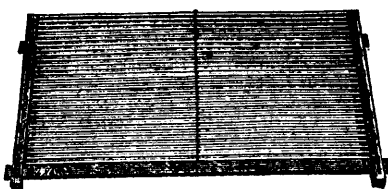
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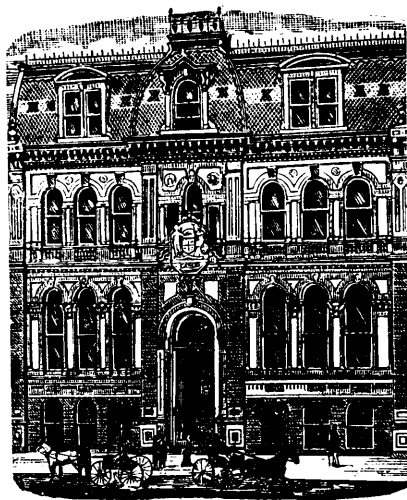
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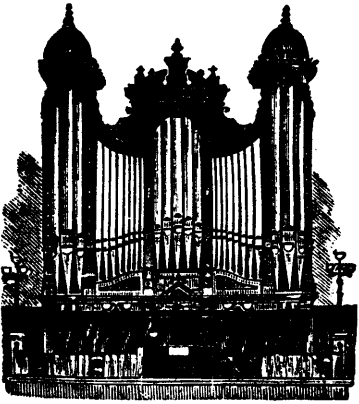
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That the Calendar may be more complete, its publication is delayed till after the General Assembly. Students desiring copies will please send address to Rev. Dr. Reid, Toronto.

As the Chairman of the Board of Examiners, the Rev. J. M. King, M.A., will be absent from the country till the beginning of September, correspondence on matters pertaining to the Board will please be addressed to Rev. Dr. Caven, Toronto.

SPRING, 1879

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GENERAL ASSEMBLY.

TRAVELLING ARRANGEMENTS.

The following railways will give return tickets to delegates to the General Assembly for ONE AND A THIRD FARE, good for going to Ottawa from fifth to fifteenth, and for return to the twenty-eighth June, on presentation of certificates, viz.: Grand Trunk, Great Western, Canada Central, St. Lawrence and Ottawa, Quebec Montreal Ottawa and Occidental, Montreal and Ottawa Division, and the Midland.

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