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NOTES OF THE WEEK.

AT the anniversary services of the Central Presbyterian Church, Hamilton, on the 30th ult., the collections amounted to \$800.

THE Rev. Dr. Proudfoot has been nominated for the Moderatorship of next General Assembly by the Presbytery of Pictou, N.S., and the Rev. Dr. Reid by the Presbytery of Chatham, Ont.

THE Presbyterian congregation at Angus held a social and concert on the evening of the 11th ult. Mr. James Tennant occupied the chair, and an attractive programme of music, etc., was successfully carried out.

A LITERARY and musical entertainment was given by the Young People's Association in connection with the Presbyterian congregation of Brampton. A pleasant programme of reading and music was successfully carried out.

ON Monday, the 24th ult., a large representation of the Presbyterian congregation of Mount Pleasant, accompanied by the pastor, Rev. Mr. McLaren, visited Mr. John McClure, who has for many years led the singing for the congregation, and presented him with chairs for himself and Mrs. McClure, accompanied by an address to which Mr. McClure made a suitable reply.

THE annual report of the Prescott Presbyterian Church exhibits the total contributions of the congregation, during the year, for all purposes, as amounting to \$3,468.20. This includes the Sabbath school contributions, the amount collected by the Ladies' Aid Society, the contributions to the building fund, and the ordinary revenue. The amount devoted to the schemes of the Church was \$45.40.

A SOCIAL was recently held at the house of Rev. John Campbell, Harriston, when a well filled purse was presented by Knox church congregation to Mrs. Henderson, and a most beautifully illuminated address was presented to Mr. Henderson, acknowledging their high appreciation of his invaluable services to the congregation as Clerk of Session, precentor of psalmody, and superintendent of the Sabbath school. A collection in aid of the building fund was taken up at the conclusion of the social, which amounted to \$20.

THE Lindsay Presbytery held an adjourned meeting at Cannington, on Thursday, 3rd April, when a call addressed by Woodville to the Rev. A. Ross, of

Pictou, fully signed by members and adherents was sustained. Rev. Joseph Elliot was inducted to the pastoral charge of Cannington, Mr. D. McGregor presiding; Mr. Smyth preached; Mr. J. T. Paul addressed the minister, and Mr. D. D. McLennan the congregation. A resolution was passed in regard to the hymn book. Rev. Mr. Lochhead, and Mr. M. Gillespie, elder, were elected Commissioners to the General Assembly.

IT gives us great pleasure to inform our readers that the Rev. Dr. Crosby, Chancellor of New York University, and pastor of Fourth Avenue Presbyterian church, New York, has consented to preach the anniversary sermons in connection with the Central Presbyterian church on Sabbath, the 11th of May. Dr. Crosby has also agreed to deliver a lecture on the 9th May, on the work he has done against intemperance. Miss Susannah Evans last Sabbath stated that Dr. Crosby had done more for the temperance cause than any other man, and we therefore anticipate a large gathering in the above church to hear the views of such an undoubted champion of the cause of temperance.

THE annual missionary meeting of Knox Church, Woodstock, was held on Monday, 31st ult., and was largely attended. The Rev. Mr. Murray, of London, gave a most eloquent speech on Foreign Missions. The sum total raised during the year for the missionary and other schemes of the Church is, we understand, \$762, and has been appropriated as follows: Home Missions, \$150; Foreign Missions, \$100; Knox College ordinary expenses, \$80; Knox College debt on current revenue, \$72.50; Knox College Building Fund, \$167.33; Aged and Infirm Ministers', Widows' and Orphans' Fund, \$30; French Evangelization, \$24; contributed by the Sabbath school and Bible class for the missions in Formosa and India and in Province of Quebec, \$108; Assembly Fund, Synod and Presbytery, \$30.25; total, \$762.08. For all purposes the congregation have raised nearly \$4,000 in the course of the year.

IT is impossible to be too diligent in warning Protestants of the undiminished pretensions and renewed encroachments of the Papal Hierarchy both in the mother countries and in this Dominion. On this subject the Belfast "Witness" says: "Some of our simple-minded, easy-going, 'goody, goody' Protestants think that Romanism should get the same fair play that is given to the Protestant religion. But these silly people forget that Romanism is far more than a religion. They forget the dogma and the renewed claims put forth in behalf of the temporal power. Oh but, say these people, all that is past and gone, never to return. What, then, is the meaning of the Pope of Rome ennobling our member of Parliament for Clonmel—making plain Mr. Moore, Count Moore, of Moorefort? But what does that signify is asked again? Well, it will not be the fault of Roman Catholics if it does not signify something. Did not Mr. Peter Paul M'Swiney—a former Lord Mayor of Dublin—withdraw from the dinner table of the Lord Mayor at the Mansion House on a recent occasion, because his *Papal rank of knighthood* would not be recognized, because he should have to take his seat among the untitled guests. Such a straw as this should let our poor simple-minded Protestants see that Romanism is something other, something more, than a religion—that it is, and claims to be, a kingdom

of this world. And as such should be disowned and resisted by all lovers of liberty and life, of peace and truth, of charity and equality."

THE number of the "Catholic Presbyterian" for March contains: "Calvin and the Psalmody of the Reformed Churches," by Prof. Mitchell, D.D., St. Andrews; "The Episcopal Church of Ireland," by Prof. Killen, D.D., Belfast; "The Peril of a Degraded Pulpit," by Rev. H. D. Ganse, St. Lou's; "The Genesis of Presbyterianism," by J. A. Wylie, LL.D., author of "The History of Protestantism;" "Our Attitude towards the Church of England," by Rev. Donald Fraser, D.D., London; "Christ's Homage to the Laws of Evidence," by Prof. Calderwood, LL.D., Edinburgh; "Enthusiastic People," by a Quiet Man; Work of the Council; Religion and Science; Open Council and Correspondence; Notes and Queries; Memorial Tributes. The Editor, in a note, expresses his regret that "the whole of the Churches of the Presbyterian Council are not yet represented" in the pages of the magazine. The Canadian Church is one of the defaulters. He says that "ships from Canada freighted with articles seem to sail very slowly." This publication is of living and important interest to Presbyterians all over the world, as each successive number more and more plainly shows. It ought to have a staff of contributors in Canada, as well as a very large number of readers. It can be procured from Messrs. James Bain & Son, booksellers, King street, Toronto.

THE Pictou "Times" of the 20th ult. contains the following notice of the late Mrs. Marshall from the pen of Rev. Professor Gregg, who knew her long and intimately. He says: "It was on my coming to Belleville in 1846 that I first became acquainted with her, and found that every one regarded her as the life and soul of the little band of Presbyterians, who first called me to be their pastor. Three years previously the Rev. Mr. Ketchan, the minister of the Presbyterian Church in Belleville, had returned to Scotland; and after the Disruption in 1844, she was mainly instrumental in keeping together and inspiring the members and adherents of the Free Church. She continued, after my settlement, to co-operate in every good work, and it was impossible for me not to admire the wise, firm, conscientious and cordial way in which this Christian lady laboured in the Master's service. Her noble, erect, dignified personal appearance and benignant countenance, were in happy unison with her moral and religious deportment. Her husband died about thirty years ago, and her younger daughter not many years afterwards. She then removed to Pictou, to reside with her elder daughter, Mrs. Barker. At about the age of seventy she was afflicted, as her father had been, with total blindness; but with characteristic energy she set about learning to read the raised characters printed for the blind, and was soon able to read the Scriptures, in which she found her chief delight. Nor did she cease to take an interest in public affairs, especially in the movements and enterprises of the Church of Christ. So far as I can learn she was upwards of ninety years of age, but although her eye was dimmed, her natural vigour was to a large extent unabated. She has gone to her grave like a shock of corn fully ripe. She has gone also to rejoin the loved ones, who have preceded her in the immediate presence of Him whom she loved so faithfully and loved so well."

PASTOR AND PEOPLE.

CARD-PLAYING

The following is substantially the answer given by a pastor to a young member of his church who had asked him, "Why is it wrong to play cards?"

Opposition to card-playing is, with me, first of all a matter of spiritual instinct. Ever since I knew the Saviour as mine, I have felt that that amusement which more than almost any thing else is the joy and the passion of the worldly and the vicious, the dishonest and the depraved, must of necessity be inconsistent with high spirituality and unfavourable to growth in grace. I have felt that that which Satan uses so largely to ensnare and destroy men must necessarily be bewitching and destructive, and that that which is the bosom-friend and inseparable companion of the grog-shop, the dance-house, the theatre, and the brothel must, of course, have had like parentage and bring forth like progeny.

Card-playing, promiscuous dancing, and theatre-going constitute the trinity which the thoroughly worldly and the wicked worship. Can that professing Christian whose heart worships at the same shrine be filled largely with the Spirit of Christ? Can any man serve two masters? Can the love of the world and the love of the Father dwell in the same heart? If the things named are not "of the world," what is?

I would not assert that none who indulge in card-playing can be Christians. It may not be inconsistent with the existence of grace in the heart; but I feel very sure that it is inconsistent with a high state of spirituality, and that it is in many ways unfavourable to the growth of piety. Some of these will readily occur to you. It is usually engaged in as an evening entertainment, and as such is sure to absorb the time which ought to be given to the duties of the closet. It is both exciting and fascinating, and so tends to unfit the mind for the profitable reading of God's word and for secret prayer. It is likely to beget feelings that are anything but devotional, and so to disqualify the heart for communion with God.

In addition to these personal considerations, it seems to me to be of pernicious tendency as an example to others, especially to the young; many of whom undeniably are being constantly ensnared and destroyed by it. And, to say the least of it, it is a needless, a trifling, and therefore a profane appeal to God's providential decision. For these, and for other reasons, every Christian ought to say of it, as Paul said of eating meat, when his example might lead others into sin, "I will not do it, while the world stands."

I know that what I have written would not have much weight with those who love this amusement. There are none so blind as those who do not wish to see. The heart has much more to do with the formation of our opinions on such subjects than either our reason or our conscience. Many say, "I see nothing wrong in it." Very likely. It is written of another transaction that "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat." Yes, she did; and she thereby "brought death into our world, and all our woe." She saw no harm in it; but the harm was there notwithstanding.

The true antidote to the love of cards, and all other dangerous or doubtful recreations is the love of Christ. Fill the heart with this and it will expel the other, just as certainly as light drives out darkness, or heat banishes cold. All the sophistries and illusions of a world-loving, pleasure-seeking reasoning are easily dissolved and dissipated by the divine, transcendent logic of John and Paul: "We love him because he first loved us;" "The love of Christ constraineth us."

JESUS LIFTED UP.

Looking in another direction, we find the Church confronted by critical skepticism and scientific doubt, which aim to break down the bulwarks of her faith, and raze her walls of salvation to the ground. But while we survey this frowning evil, let us not be unduly alarmed, or make too hasty concessions but be vigilant and wise in meeting it on broad and sound grounds. Holding to the Bible as our sole rule of faith and practice, we must maintain the supremacy of the Bible by placing it in its right position; and that is, that it is a perfectly completed book. The Bible

of to-day is the Bible of all the centuries of the Christian era, and will be of all the centuries to come. As it came from Him, it can neither be added to nor taken from without incurring the anathema of its Author. But the science which opposes this Bible is but the science of to-day. It was not the science of the last century; it will not be of the century to come. These sciences, of whatever name, are variable and uncertain. Not one is on a fixed and immovable basis. Not one that may not be altered, or set aside by some new discovery, or by some new generalization. It will be time enough to say whether these sciences and the Bible do agree when the perfected circle of science shall be placed on the perfected circle of the Holy Scriptures. Then only can we rightly measure each, and when that time comes it will be found that the circumference of science and the circumference of revelation have one and the same periphery, because they have one and the same divine centre, the same one living and true God.

In the apostles' day there were "oppositions of science, falsely so-called." In every age since then the same assaults have been renewed, but the Bible has calmly held on its way. It waits patiently for confirmation as the ages roll on, and each advance of true science does bring it more into accord with revelation. What the clergy have to do is not to attempt to put on Saul's armour and go forth to fight what they would call a Philistine science with something that they have not proved and cannot wield, but to take the smooth stones out of Scripture, and in the name of the uplifted One so hurl them that even giant defiers of the Israel of God shall fall before the simple truth, slung by the humblest shepherd of the flock. This preaching is now, as in Paul's day, to the Jew a stumbling block, and to the Greek foolishness, but it is still what it was then, and what it will ever be—Christ the power of God and the wisdom of God. When the apostles preached this uplifted Christ, they did it not in the words which man's wisdom teacheth, lest the Cross of Christ should be of none effect, but with that plainness of men fully imbued with the truth which they heralded, and telling it out in the fulness and directness which all will feel who realize that they are bought with a price, even the precious blood of the uplifted Jesus.

SOLOMON THE PREACHER.

Solomon was a great experimenter on human life. He tried all ways of it. He tried what wealth, what wisdom, what mirth and music, building of houses, planting of vineyards, making of orchards and gardens, could do to make a man happy and keep him so. And he conducted each experiment of this kind upon the largest scale, and carried it to its furthest issue. His position gave him full command of all the means and instruments of human enjoyment, and he exercised that command without limitation or restraint. Whatsoever his eyes desired he kept it not from them; he withheld not his heart from any kind of joy. We are not to imagine that he did all this at the prompting of any higher motive, or for any religious end. He did it as multitudes in lesser spheres and to a more limited extent are doing it—to gratify the devices and desires of his own heart. But he was all the while, though unconsciously fulfilling a high and benevolent purpose of the Supreme, and when afterwards he was brought to the love and service of God, he was directed to put on record, for the guidance and warning of all after generations, a history of earlier experience. It is in this light, regarding them as written for this purpose, that the opening chapters of the Book of Ecclesiastes are to be read by us.—*Dr. Hanna.*

ATTENTION.

No book suffers so much from inattentive, listless readers and hearers as the Bible. The familiar words fall upon the ear, often failing to arrest even a passing attention. How many people in an average congregation hear the Scriptures read in the service on the Lord's day, and could not possibly tell, if asked immediately afterward, what had been read, whether Psalm, Gospel, or Epistle!

The listless attitude of mind, in which many of us indulge in church, is largely responsible for this. An honest Scotchman, when pressed for the reason of his enjoyment of the service, said, "It's so comfortable like, I just puts up my legs and thinks of nothing." May not too many of us have to confess that we too

"think of nothing?" Ministers might perhaps do something to win attention to the reading of God's word in the Sabbath services by reading continuously certain portions and commenting wisely upon them, the people following with Bible in hand.

The habit of taking heed how one hears, may, I am sure, be cultivated in children. Visiting some years since in a singularly attractive Christian home, we were invited into the library to join in the Sabbath afternoon Bible-reading, which was customary in the family. There we found the father, mother, and three children, the youngest ten years old. The passage read was the account of Paul's shipwreck. I listened to the familiar story, but was somewhat alarmed when the father proceeded to ask questions as to the details of the narrative, questions which I could not possibly answer because of my careless listening. The young people were eager, interested, and showed that they had learned to give diligent heed to the reading. After a half hour of questions and answers and instructive talk together, hymns and the creed were repeated, and earnest prayer offered. I at least learned one lesson I shall not soon forget. On our return home, the Sabbath afternoon Bible-reading was introduced in our family. Our little people enjoy it, and we find it especially helpful, as it secures attentive listening to the Scripture read.

Let us become first attentive hearers and readers of God's Word that we may be also earnest doers.

THE SIN OF WORRY.

There are men in the world who wear a girdle of fret, as trying as any friar's to annoy themselves. They fancy that in such experience is to be found the highest fulfilment of religious duty and the truest expression of this world's probation. Some one has said that they procure their tickets, and then carry their luggage with them wherever they go, while there is provided a proper and capacious receptacle for all encumbrances. Or, what domestic infelicity this spirit of worry occasions! Mary and Martha are always in confusion—never able to comprehend one another. What business impatience and misunderstandings are inspired by this same contradiction, as it exists in common forms!

The assurance needs to be taken home by every one of us that worry is the deadly foe of the gospel and of common sense. In both the general and the special providences of God, which are revealed to us on every page of the Bible, there are distinct utterances against this tendency, by which we are all plagued. But in addition to these promises, there are positive precepts, which make it most evident that anxiety has in it the very nature of sin, and is the mother of misery. However nervous, depressed, and despairing may be the tone of any one, the Lord leaves him no excuse, for there is God's promise to overbalance all these natural difficulties. In the measure in which the Christian enjoys his privileges, rises above the things that are seen, hides himself in the refuge provided for him, will he be able to voice the confession of Paul and say, "None of these things"—however combined and confederate they may be—"none of these things move me."

THE WORK OF THE HOLY SPIRIT.

Eternal life is said to consist in the knowledge of God, and of Jesus Christ whom He has sent. To impart this knowledge is the work of the Spirit. He enables us to see the glory of God, as it shines in the face of Jesus Christ. It is this discovery which produces holiness. By beholding His glory we are transformed into His image, from glory to glory. When Christ was thus revealed to Paul he was instantly converted from a persecutor into a worshipper of the Lord Jesus. And this is the history of every conversion from that day to this. It matters not to the blind that the heavens are flooded with glory, or that the earth is clad with beauty; and it matters not to the spiritually blind that God has clothed Himself in flesh and dwelt among us. But when the Spirit opens our eyes, then the beatific vision breaks in upon the soul with all its transforming power; then we become new creatures in Christ Jesus.—*Dr. Charles Hodge.*

Peter McKenzie's advice is good: "If you have a greedy disposition, and the devil comes to you when you are in the act of giving, and tells you, 'You can't afford it,' say to him, 'If you don't keep quiet I'll double it,' and he'll soon give it up."

OUR CONTRIBUTORS.

ROMAN CATHOLIC EDUCATION IN ONTARIO.

The March number of the "Educational Monthly" contains an able and suggestive article on this subject by Mr. Thomas O'Hagan, head-master of the separate school Belleville. That article deserves attention from all friends of education whether Protestant or Roman Catholic. In it the claim is put forth for a system of separate schools, in the sense of "the same legislation, the same government, the same care that is bestowed on public schools," not only "representation in the matter of examination of teachers" but "provision for the proper and uniform supervision of our separate schools . . . the right to establish Catholic model schools for the training of Catholic teachers and representation in the Educational Department"—logically also would follow a Catholic university, as is now demanded for Ireland. The demand is neither more or less than that in every respect the separate schools and public schools shall be put on an equality, and that this shall be done from public funds, nine tenths of which, if not a much larger proportion, must be taken from Protestant pockets. In other words Protestants are to pay for teaching the principles of the Papacy in institutions avowedly opposed to and independent of Protestant control. Hear Mr. O'Hagan. "I cannot see but one system of schools in this Province, and this comprises both separate and public schools. Each school has a share in the advancement of educational progress in our midst—each is public in every sense of the word."

Mr. O'Hagan then tells us wherein they differ, viz. "the light in which Protestants and Catholics view the purposes and ultimate object of a true education. This gulf must necessarily exist, nor can any accommodating legislation or specious compromise bridge the chasm. In vain will school boards and school authorities moot amalgamation. The Catholic Church in educational matters, as in matters of faith, is the same yesterday, to-day and forever. The Catholic Church just says to the state, 'I know how to educate, you do not.'" We heartily thank Mr. O'Hagan for his plain talk. Can our politicians, who say Roman Catholicism is changing, take it in? And yet the state is to pay for this education, which it cannot give—in other words is to find for the Roman Catholic Church, from public sources, whatever funds may be demanded by the Church for educating Roman Catholic children as the Church pleases.

Mr. O'Hagan makes a strong point in another direction, however, in which we cordially agree with him. While admitting that our public schools are "efficiently fulfilling the purposes for which they were designed" and comparing them to a man of admirable form, beauty and proportion, he adds with sarcasm, the more biting if not intended,

"Should we go a step further and enquire about the beauty of the soul, I ask, would its moral being correspond to its flashy intellectual grace on the surface? Let the virtue of a Canadian people one hundred years hence answer. It is not my intention to arraign the public schools of Ontario before a tribunal to make confession of their sins, or to answer for the faith that is in them. This is not my business. The public schools belong to the state, and if they have any school sins to answer for, or chastening virtues to be admired, Catholics are partakers of neither the one or the other. This can, at least, be happily said of our public schools, that incidental moral instruction has not as yet been forbidden in their class rooms, nor is religious instruction regarded in any light as a crime. Not so in the American Republic. In the "eat and drink and be merry" of the Commonwealth, proud intellect reigns supreme. The soul is nowhere. What is the consequence of this? The boasted state school, in all its intellectual glory, is but the cradle of infidelity, the noxious nursery of a godless race. The Government which legislates God out of the school, and guards its portals like a fallen angel with fiery sword in hand against the introduction of religion within its precincts, is but sharpening the claws of the people to commit crimes which will necessitate a still more fiery sword to guard and keep within the iron portals of a prison wall. The greatest statesmen America ever produced were educated under religious influences. Now, scarcely a shadow of religion lingers around her schools. Shall the future statesmen be but shadows of the past? So much for religion in education."

Again we thank Mr. O'Hagan. The above is well put and should make Protestants pause and think. The conclusion of the article is also good, answering as it does the boastful spirit and love of display shown by our public school system as contrasted with the unostentatious diligence of those convent schools to which "many Protestants prefer to send their daughters on account of the virtuous and careful training

which they receive at the hands of their teachers, the sisters, and which often shapes their whole future life. Even from an enemy it is lawful to learn. L.

HOME MISSIONS.—SAULT STE. MARIE AND VICINITY.

MR. EDITOR,—With your permission I give a few items concerning the mission station and mission work at Sault Ste. Marie and vicinity. As is known to many of your readers this station was taken up many years ago by the Knox College Missionary Society. Here the late Rev. Mr. Rennelson, Rev. Mr. McKerracher, now of Prince Arthur's Landing and the Rev. Mr. McKechnie laboured during their student life. Their memories are fragrant still. For the last four or five years this station has been under the watchful and fostering care of the Home Mission Committee; and during that period has been supplied almost uninterruptedly by ordained missionaries.

The growth of the station has been, and still is, discouragingly slow; and down to the present it is but 'the day of small things.' Our town suffers much from a fluctuating population. The fact, too, that here we have four different denominations, each with a pastor, goes a great way to have each of them weak and struggling. Moreover, being so contiguous to American territory, where it is said there are more inducements for settlers and tradesmen, tends to drain our population, and to turn aside intending Canadian settlers.

There are, however, some indications of advancement in the history of the mission. In the summer of 1876 the small band of worshippers resolved to build a place of worship. The contract was let forthwith; and a fine and commodious edifice was completed, and formally dedicated for the public worship of God in July last. It is a neat frame building, Gothic, capable of seating 200 comfortably. A few who subscribed towards the Building Fund are not now in the place; others promised help which thus far has not been forthcoming, and some for reasons better known to themselves have withdrawn their subscriptions. And thus a heavy debt rests upon the new building. Since last May the sum of \$300 have been paid on this debt, and there still remains \$870 to be paid at the rate of \$388 per annum. During the present year Messrs. Brown and Wilson have borne this burden almost alone.

Services are held in town every Sabbath at 11 a. m. and 7 p. m.; and the country is regularly supplied almost every Sabbath afternoon. In the country our people are for the most part confined to Korah township; but lately settlements are taking place around Point Aux Pins, in Prince and Pennifather townships and other districts. The people are very much scattered and consequently much travel and pastoral visiting are necessary. In addition to the Sault and its necessity, there is ample scope for, and much need of missionary work in districts lying far beyond the Sault. In the district lying along the north shore, from the Great Manitoulin to Prince Arthur's Landing (about 600 miles), I am the lone representative—clerical I mean—of our beloved Church. Through this district I have extended my labours to thirty miles above and sixty miles below Sault Ste. Marie. A few weeks ago I set off on a missionary tour thirty miles up Lake Superior coast. After crossing Goulai's Bay and driving up the Goulai River for some distance I found Mr. Wm. McDonald—a worthy Presbyterian of Dr. McKay's congregation, Puslinch—who has a large lumbering interest here.

Mr. McDonald kindly sent word to all the settlers in the district, being three all told; the mill hands were all gathered and divine service held. Next day I went into the woods to the camp, and through Mr. McDonald's kindness had the privilege of preaching the everlasting Gospel to the men in the camps immediately after dinner. Returning the same evening I preached again at the mills and dispensed the ordinance of baptism. I preached to about forty souls in all who had never heard the Gospel in these regions. The kindness of Mr. McDonald and that of Mr. and Mrs. Wheeler will not be forgotten.

Fifteen days ago I set out to visit some of those destitute of Gospel ordinances to the east. St. Joseph Island, the Bruce mines, and the townships of Lefroy and Plummier were visited. St. Joseph Island is twenty miles long by about eleven miles wide. It lies between the Bruce mines and Sault Ste. Marie, but at one point quite near the former. It is said to have a

population of nearly two thousand. Owing to a great snow storm I was prevented from penetrating into the interior, and had to content myself with coasting around on snow shoes (for I had to abandon my sleigh and leave my steed to plunge through the deep snows of Bear and Mud lakes as best he could). However I was enabled to preach at Richards' Landing, at Fort Massey (called after that of Halifax) and at Hilton or Marksville. I have it from those who ought to know, that our people are in the majority on the Island.

At the Bruce mines I preached twice. Here our people are in the minority. But even here I visited six or seven families in a few hours. But beyond doubt the most interesting section visited by me is that between Otter-Tail and Desert Lakes (about ten miles from 'The Bruer') It is nearly all Presbyterian. Three hours after my arrival and without previous notice a houseful was gathered and divine service held.

They assured me that from a certain centre and within a radius of five miles fifty Presbyterian families could be gathered. I threw out the hint that they should build a church. They said they would begin at once if I would visit them occasionally or send them a missionary. I hope by the time this will appear before the public Knox College Missionary Society or the Home Mission Committee may have a missionary set apart for this needy and extensive field. Leaving this locality I proceeded nine miles onward to "Stobbie's mine" arriving in time to preach to the miners at 7 p. m. The next morning I turned homewards. I shall not soon forget the pleasures of this missionary tour. It had its difficulties too. On one occasion after weary tramping over Mud Lake my guide (son of Major Thompson of Halifax) and myself sat down with gratitude to a dish of potatoes and porcupine. With hunger for sauce it was not at all bristly fare.

J. R. MCLEOD.

Sault Ste. Marie, Algoma, March 14th, 1879.

UNION OF COLLEGES.

MR. EDITOR,—In the "Record" for this month, we have an interesting illustration of the benefits of the union of the various branches of the Presbyterian Church into one Church. This is shown in the first article. There we see the union carried out in reality.

In many places where there were two small struggling congregations of Presbyterians belonging to different sections of the Church before the union they are united into one strong congregation. The ministers in many of these places, resigned their charges, to make way for union. This was noble self-denial on their part. They have not in any case suffered by being disinterested, as far as known to me. The Head of the Church has called them mostly, to wider spheres of usefulness.

Those congregations have been all strengthened. Then the ministers set free have been called to other spheres of usefulness; and the working power of the Church by this means considerably increased. The Church has been benefited by this fruit of our happy union.

But why should not this principle of union, be carried farther; and find another beautiful illustration in the case of our colleges. We have more college than are necessary for doing the Church's work; and more than the Church can support. These are matters about which we need not hesitate to speak or write, they are spoken of freely in private, and must sooner or later come to the surface; and the sooner the better.

The colleges are mostly in debt, and great efforts are necessary to raise the funds required for their buildings and their support. Then why not carry out the union principle, and have two, if not three of these institutions united. Great benefits would result from such a union.

The college power would be strengthened, just as in the case of the congregations so happily united. The number of professors would be increased, while some of the present professors would be, perhaps set free for pastoral work. Then any one of the colleges, with some addition to the staff of teachers could easily teach three times the number of students attending any of the colleges at present. The expenses would be greatly lessened, and the work as well, if not better executed. The great pressure for raising funds would not be necessary, and the college committees and the whole Church relieved from much anxiety on behalf of the college funds. The Church would then be at liberty to turn her energies and the funds saved by this

happy union to the extension of mission work at home and abroad. In this way God would be glorified by the extension of His kingdom among the heathen, and the Church would be strengthened by every sinner won to the Saviour.

J. W. S.

NORMAL CLASS TEACHERS AND HOW TO GET THEM.—NO. 2.

The people of the churches are ready for an organized movement in religious instruction conducted on educational principles and methods.

Normal classes for Sabbath School teachers and senior scholars promise help in this direction. In a previous paper we examined the ordinary means of instruction and education by which our teachers are to be built up and equipped for their important and delicate work; and it must be apparent that the means of grace and of religious education as presently endorsed by the Church, are not fully adapted to secure the end contemplated in furnishing a staff of reasonably qualified teachers for our Sabbath School work. Are matters to continue as they are in this respect? Are they all that is possible for the best results? Or are they all that is desirable? It requires no special foresight to believe, that in view of the growing importance being attached to the religious instruction of the youth of the Church, and the exposure of our Sabbath School work to dangers from without and weakness within, ten years of matters as they are will leave us barren in moral strength and feeble in enterprise. Official work however high in quality and abounding in quantity will not prevent great loss. Our unofficial workers must be raised in tone, in attainment, in experience and in training. Our teachers by the tacit consent of the Church, are placed at the sources of the stream of our future life, to cast in the healing salt, or the corrupting poison; to direct the streamlet in the path of the river of life, or to the dead sea of Sodom and Gomorrah. Mere reading the Bible and expounding it in sermon and lecture form does not meet all the necessities of a religious education.

Telling and training are different in process, distinctive in effort, and differently organized as means of help. We need an era of training co-ordinate with an era of telling, and the people that give the best and wisest attention to this, will in the future Church be the most powerful, intellectually, morally and spiritually.

God uses the best fitted instrumentality for doing His work in the earth. This desirable result can be attained only by a thorough adaptation of means to this end, and these means wisely handled by a persistent purpose, and tender sympathy with fellow-workers.

The quality of the teaching practically settles the attainments of the learner; the attainments of the children mould the character of the home; and the life of the home forecasts the efficiency of the Church; and unless the children of this world are to be forever wiser than the children of light, the Church will at once take up this question of training her unofficial workers.

Every congregation with its training class will be an organized centre of influence, and these will prove the deepest and strongest entrenchment of the citadel in the day of trial and conflict.

Our first necessity in such a work is:

1. A body of teachers.
2. A course of study.

Let us deal with the teachers first. We need spend no time in inquiries as to who these normal class teachers are to be, or where they are to come from, but at once state our conviction.

That the pastor of the congregation with his Session are the responsible parties for the instruction of the children, in the oversight of the homes and the school, will not be questioned; therefore, whatever is needful for these parents and teachers for the wise and faithful discharge of this urgent duty comes within the scope of a minister's necessary work, as truly entering into his vows of ordination as that of preaching the word.

The training and equipment of teachers and parents to this work of instruction is the minister's true position, and his vital relation to what is called the Sabbath School enterprise.

The elevation, guidance and encouragement of those already in the work, and the qualifying of others who are to be called to the work, is the highest sphere of the pastor's educational efforts. "The same commit thou to faithful men, who shall be able to teach others also."

We do not regard what we have in view as accomplished by taking a senior class on Sabbath, or through the week, for the teaching of a specific Bible lesson, but by organizing a class of workers, selected from the congregation and the school, for a course of study and training adapted to awaken and foster fitness for school work.

If then, this work be a responsibility of the Session through the minister, then it clearly comes to be a special care of the Presbytery, in which by conference, legislation and careful oversight, they help each pastor in this work by united counsel, and unanimity of action. That the Synod should deal with so vital an element in church work, and by prayer and conference arrive at practical legislation, is obvious; and in accordance with the genius of our church polity—all constitutional action comes from the Assembly—and the spirit and manner of dealing with this department of work here, will foreshadow its official treatment downward.

If this subject comes up under pressure, and time is given it, very much for outlet to a few earnest elders or some tolerated "Sabbath School Man," matters will not merely remain as they are; but undesirable hands will deal with our work, and unhealthy influences will breathe on it.

It will be thought that no satisfactory help is obtained by rolling the work of teacher-training on the Sessions, and they rolling it on the already over-wrought pastor; his present and recognized duties are all he can overtake.

From many letters of inquiry respecting normal class work we are satisfied as to the soundness of the following conclusions:

1. That many pastors admit the necessity of the work and feel the importance of it, who earnestly desire to help their present staff of teachers and wish to make provision for the future supply, but are utterly perplexed as to how to go to work, as to the kind of subjects, or course of lessons to be taken up, as to the manner of treating them, or where help is to be found.

2. Others admit the desirability of what is proposed, but realizing their own unpreparedness to grapple with the proposed work, sometimes assume a dignified position which when put into words, means that the phrase "Normal Class," expresses strongly very poor and unimportant work. So matters stand. The necessity is owned; the desirability is admitted; but the pastor cannot think of undertaking it. His work as set forth by the Church and expected by the people, IS ENOUGH.

Instead of falling back on the ultimate of helplessness and despair we would ask three questions:

1. Is not the training of Sabbath School teachers a new necessity in the Church, one she never contemplated in her organization of means of instruction and education? If it is she can deal with it and adapt herself to it.

2. Has not the necessity arisen from her increased LIGHT on the importance of the early period of convictions and formation of character; also from her increased LIFE in the willingness of multiplied workers? If this is the case, ought not the Church gratefully to acknowledge the open door to do higher and better work for Christ?

3. Is it not largely the result of an altered state of society in the matter of popular and public education, in the increased attention given to the education of the child, the wisdom of the methods adopted, and the completeness of the machinery set in motion, all to fit for earthly citizenship?

Shall the church be less wise, less able to see afar off, less willing to adopt her means, and organize her forces for the work of training a generation that shall be high in character and loyal to Christ.

These altered conditions have called forth great variety of agencies in the shape of societies, associations, etc., these also have shared in the work of breaking up fallow ground, but when that is done their mission is fulfilled, but if the Church will not deal with the necessities thus created, societyism may lead the people in unfruitful ways. From these and other important considerations, we regard this matter of trained workers and the way to do it as claiming careful consideration.

The pastor of a congregation is placed in new circumstances from what he was twenty years ago, and the preparation that on the whole suited his work then is unsuited now. If this work has become a necessity for him and his office, then his own preparation and training ought to be adapted to his prospective work,

that is to say: Our higher institutions in their work of training the public and official workers, ought to recognize the new circumstances and instruct and equip for it.

Our colleges should have a department of DIDACTICS alongside of, or associated with, HOMILETICS. If this were the case, and vigorously carried out, our pastors would not be so helpless as to the means and methods of training others.

Is it true what an English Minister of Education said to an Edinburgh Professor sent up to ask the establishment of a chair of Didactics in the University and with the endowment provided, "there is no science of education?"

It is well known that our present programme of subjects entering into a literary or theological course has grown to its present high standard by the emerging of new circumstances, and progressive effort to meet them. At the Reformation Greek was not taught in Oxford, England; and Erasmus records that when it was proposed to teach Greek to the students, they organized themselves against its introduction, and called themselves "Trojans."

The subjects of Homiletics and Pastoral Theology have assumed great importance because of the work and wants of the preacher and pastor. Lectureships are set up, books are published, ordinations and inductions are signalized by counsel on these departments of work, just because necessity has pressed it on the Church.

Begin work in our colleges that is required in our congregations, and then we are vitally connected with them. How to get normal class teachers for our growing body of Sabbath School labourers—does this enter into the new departure proposed by "Clericus?"

JOHN MCEWEN.

MODERATORSHIP NOMINATIONS.

MR. EDITOR,—Where does your correspondent "Honour" find his warrant for this statement? "It was supposed last year that Dr. Cochrane's appointment for this year was a foregone conclusion, in reference to which all would be unanimous, and from which graceful retreat was impossible." There is nothing to that effect in last year's minutes, nor in the reported debate in connection with the moderatorship at Hamilton, nor was there a word spoken publicly on that occasion in the direction indicated. And, so far as precedent goes, in other bodies at least, rejected candidates are not usually proposed a second time. As you have been asked to publish a list of the Presbyteries that have nominated Dr. Cochrane, perhaps you will kindly extend the same courtesy to the other individuals named in connection with the office—Dr. Gregg and Dr. Reid. In asking you to do this, however, the writer wishes it to be distinctly understood that he agrees with many others in the Church that that Presbyterian nominations are to be deprecated as very often the offspring of ambitious efforts to manipulate public opinion, and of unmanly strife for place. Several influential Presbyteries have apparently taken this view by abstaining from making nominations. But if nominations are in order, why not choose the best men available? Why should not Principal Caven, for instance, have this distinction conferred upon him? There is another name, too, that needs only to be mentioned to be received with favour. In Inglis' beautiful picture of "The First Meeting of the Presbyterian Union Committee" the places of honour were awarded to five distinguished clergymen. Of these, two have already occupied the moderator's chair, two have earned a still greater distinction in being elected to the "General Assembly and Church of the First-born," but the fifth is still available for the position of *Primus inter pares*. And if a representative is wanted for the western portion of the Church, or for a particular historical section of it, where could a better man be found than Dr. Ure, of Goderich, a man whom any Church might well delight to honour? Dr. Cochrane is on every other score an unexceptionable candidate, but he is too young for this position, and can well afford to wait. There are at least a dozen men in his own section of the Church whose claims come in before his. So far the good conservative practice of the parent Churches has been followed in selecting elderly men. Why, the very foremost men, say of the Free Church, Cunningham, Candlish and Buchanan, grew grey in the service before it was considered right by their brethren to elevate them to the moderatorship. If the practice of choosing young

men is to obtain, it will lead to all manner of intrigues and jealousies. There are but few old men in the Church, and fewer still of them who can be thought of to fill the chair, and therefore the selection is easy from among them. Besides, it is not usual for conveners of important committees to be elevated to the distinction in question. They first reach the position of ex-convener, at least in Scotland, before being thought of for moderator. Then, it is apparent that in Canada, to pass the moderator's chair is equivalent to being laid on the shelf of the Church. But who would wish to see the energetic convener of the Home Mission Board relegated to the rank of those who are not again to be heard of in our ecclesiastical activities? The oldest member proposed, *ceteris paribus*, will have the support of, yours truly,
A NON-SEEKER OF HONOUR.

THE PRESBYTERY OF LONDON.—This Presbytery met in the Clarence Street Presbyterian Church, London, on the 17th ulto., Rev. George Sutherland, of Fingal, presiding. The minutes of previous meetings were read by the Clerk, Rev. Mr. Cuthbertson, of Wyoming, and confirmed. After the roll-call of ministers, and elders entitled to seats, Rev. John Rennie, of Ailsa Craig, was elected Moderator for the ensuing six months. Rev. J. A. Murray, London, presented the report of the Committee on the Order of Business, which, on motion of Rev. Mr. Murray, seconded by Rev. Dr. Proudfoot, was carried, after a slight alteration. A petition from a portion of the congregation of the Presbyterian Church at Petrolia was read, asking the Presbytery to form a second Church. Rev. G. Cuthbertson moved, and it was assented to, that Rev. J. A. Murray and Mr. Adam Murray, elder, be appointed a Committee on the Synod Bills and Overtures. A petition was presented from the congregation of East Adelaide, asking for the services of a minister during the summer. Referred to Home Mission Committee. The resignation of Rev. J. Abraham, of Watford, presented. After hearing explanations from deputations, Rev. Dr. Proudfoot moved, seconded by Rev. G. Munro, that the resignation of Rev. Mr. Abraham be not accepted, and that a deputation, consisting of Rev. Messrs. Cuthbertson, Thompson and Duncan, and elders Thos. Gordon and Duncan McDougall, be appointed a committee to confer with the Warwick congregation, and endeavour to impress upon them the necessity of clearing off the debt on the church as soon as possible, and then to raise the minister's stipend. An amendment was moved by Rev. J. A. Murray, seconded by Rev. G. Cuthbertson, that the resignation of Rev. Mr. Abraham be accepted *simpliciter* by this Presbytery. After considerable discussion the amendment was carried by a large majority. Rev. Messrs. Duncan and Scobie, and Mr. Thos. Gordon were, on motion, appointed a committee to visit Watford and arrange the financial matters and report. Arrangements were also made to preach the pulpits vacant. The Presbytery proceeded to the election of delegates to the General Assembly with the following result, Revs. G. Munro and J. M. Goodwillie officiating as scrutineers: Revs. J. Milloy, D. Camelon, Neil McKinnon and John Wells were appointed delegates in the order in which they stood on the roll. The scrutineers reported that Revs. Dr. Proudfoot, J. A. Murray, G. Cuthbertson, and J. M. Goodwillie had been elected; also the following elders: Messrs. Adam Murray, Thomas Gordon, Colin McDougall, Alex. McBain, Henry Diprose, Alex. Cameron, Hugh Lynn, and Robt. McClay. There are four other members to elect to the General Assembly, two ministers and two elders. A request was made by Mr. Munro, now studying in Edinburgh, that the Presbytery take him on trial for license as a minister, which, on motion was agreed to. On motion of Rev. J. A. Murray, seconded by Rev. Dr. Proudfoot, Mr. McLintock was excused from attendance at Ottawa with a view of being received as a minister of the Church.

On Tuesday forenoon, after routine, the discussion on the Petrolia case was continued. It was moved by Mr. McDougall, and seconded by Rev. Mr. Fraser, that the prayer of the petition be not granted, and that a deputation consisting of Revs. Dr. Proudfoot, Scobie, Gordon and Mr. C. McDougall visit Petrolia, and, without committing itself to an expression of opinion between the two parties, endeavour to effect a reconciliation. Mr. Aikens appeared on behalf of Napier, and asked that the Presbytery would see fit to allow

them a student, when he felt the scattered congregation would be again united. On motion it was agreed to grant the prayer of the congregation. The various ministers present reported on missionary meetings and announced the result in each congregation. Rev. Mr. Whimster was instructed to correspond with those ministers who have failed to hold meetings, and urge them to report at the next meeting of the Presbytery. Rev. Mr. Cuthbertson, on behalf of Rev. J. Rennie, read a report on the state of religion. The statement showed a marked improvement over the previous year. Among the various drawbacks to the cause, intemperance was shown to be the most serious and damaging. Moved by Rev. Mr. Whimster, seconded by Rev. Mr. Henderson, that the report be received with thanks to those who have compiled it. On Tuesday afternoon, the Committee appointed to examine the proposed hymn book, submitted their opinions to the Presbytery. They regarded the collection as being altogether too meagre; the metres of a character calculated to exclude the old congregational tunes; and the views expressed not doctrinally correct. It was finally resolved to accept the report and reappoint the committee to further examine the hymns, and report during the meeting of the Synod. The Home Missions report was then submitted by Rev. G. Cuthbertson. The report was then received and adopted. A discussion subsequently arose out of the report, anent the case of Rev. Mr. Henderson, at Hyde Park. Mr. Henderson stated that he had been sent to Hyde Park at a salary of \$600, and some time afterwards was appointed to take charge of Komoka congregation with an increase of \$175. This enjoined upon him the purchase of a horse and buggy, and consequently an increased expenditure, and he very naturally expected that the usual supplement would be granted him. It was resolved after a lengthy discussion to endeavour to procure from the Home Mission Committee the supplement for at least one year to compensate for the outlay. Rev. Dr. Proudfoot laid before the Presbytery an overture to the General Assembly proposing the following changes:—(1) General Assembly to meet triennially instead of annually; (2) the number of Synods reduced to two, viz., the Synod of Ontario and Quebec, and the Synod of the Maritime Provinces; (3) the management of Home Mission work, the oversight of colleges, the reception of ministers from other churches, and the authorizing of Presbyteries to take students on trial for license, all to be committed to the Synods; (4) the Presbytery of Manitoba to continue as it is; (5) a Foreign Mission Board for the whole Church; (6) a committee to take oversight of missionary work in Manitoba and the North-west; (7) Statistics of the whole Church to be published triennially by a committee; (8) committees to manage Widows' and Orphans' Fund, and Aged and Infirm Ministers' Fund. Rev. J. A. Murray urged the Presbytery to recommend each congregation to form Women's Mission Associations. It was agreed to receive Mr. Murray's recommendation. Rev. Mr. Goodwillie, pursuant to notice, moved that the Presbytery hold six regular meetings instead of four, as at present. The line of business was laid down, and it was recommended that the report be printed and circulated among the members. A letter from Mr. J. D. West was read, praying that his suspension be removed. After a number of sympathetic addresses, it was resolved, on the motion of Rev. Mr. Murray, seconded by Rev. Dr. Proudfoot, to remove the suspension. The Presbytery then adjourned.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVI.

QUEEN ESTHER.

April 30. } 1879.

{ Esth. iv. 10-17.

GOLDEN TEXT.—“Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.”—Ps. xxxvii. 5.

HOME STUDIES.

- M. Esth. i. 1-22. Vashti divorced.
- T. Esth. ii. 1-23. Esther made queen.
- W. Esth. iii. 1-15. Haman's plot.
- Th. Esth. iv. 1-17. Esther's resolve.
- F. Esth. 5, 6. The king's favor.
- S. Esth. 7, 8. The plot defeated.
- S. Esth. 9, 10. The days of Purim.

HELPS TO STUDY.

A beautiful and romantic story is that of Queen Esther.†

† The writer is unknown, but he must have been an eye-witness and familiar with Persian customs. The events he narrates took place in the fifty-eight years' interval between the 6th and 7th chapters of Ezra, about forty years after the dedication of the second temple.

To understand our lesson we must take a brief glance at the events which preceded it. The story begins in the third year (483 B.C.) of Ahasuerus or Xerxes. At a great feast, which he gave just before he set forth on his disastrous expedition into Greece, and which was kept up with great splendour and prodigality for 180 days, when “his heart was merry with wine,” he sent for the queen, Vashti, that he might show her beauty to the princes and nobles. This was so thoroughly contrary to all ideas of propriety in a land where women are kept exclusively guarded in the harem, that the queen refused to come, and was consequently deposed and disgraced.

Four years afterwards, upon the return of the king from Greece, Esther (“Star of Venus,” a Persian name) was chosen from a number of fair maidens to be queen. She was a Jewess, whose Hebrew name was Hadassa, “myrtle,” and who, being an orphan, had been brought up by her cousin Mordecai. Soon afterwards Mordecai discovered a conspiracy against the king and was the means of saving his life.

Another character now appears on the scene. Haman, a courtier and flatterer, became the royal favourite and rose to the highest power. All did him reverence except Mordecai, who, being a Jew, would not do homage to this Amalekite (see Ex. xvii. 14; 1 Sam. xv.) This embittered Haman's life, notwithstanding all his honours. He determined to have revenge, not on Mordecai alone, but on his hated race. He represented to the king the dangerous and disloyal character of this people and framed a royal edict for their destruction. Haman was, however, as superstitious as he was wicked, and cast lots to find a lucky day for this act of extermination, which was at last appointed for the 13th day of the 12th month. A whole year was thus, as many estimate, to intervene. Posts conveyed everywhere tidings of this terrible decree, and all Persians as well as Jews, were filled with consternation. Mordecai, overwhelmed with grief and clothed in sackcloth and ashes, took his position by the king's gate. He was known by the officials to be a relative of the Queen. They told her of him and his mourning. She, in apparent ignorance of the cause of his trouble, sent him other garments, which he refused to accept. She then sent Hatach, the chief eunuch, to enquire what he meant. Mordecai sent her word of all that had happened and of the evil decree, and besought her no longer to conceal her Jewish birth, but to go in to the King and make intercession for her people. Our lesson begins with the Queen's answer.

I. THE EXCUSE.—Vers. 10-12.

The Queen reminds Mordecai of the Persian law. The King was surrounded with mystery, as one lifted up above humanity. None could enter into his presence who was not called, on pain of death, unless the King held out to him the golden sceptre, in token of his favour. Executioners stood at the entrance of the court to put to death all intruders, unless the King interposed to save them. The Queen herself appears to have felt that she was out of favour. She had not been called to come in to him for thirty days, and he may have become indifferent to her.

How different is our king? We know His grace—2 Cor. vii. 9. We are continually called into His presence, and have always “access with confidence,” and “boldness to enter in.”—Eph. ii. 18; iii. 12; Heb. x. 19.

II. THE REMONSTRANCE.—Vers. 13-14.

Mordecai, in reply to the Queen's excuse, makes a second and more urgent appeal. He appeals, first, to her own love of life. She herself was in danger. Could she hope to escape. There were many rivals who would be glad to betray her. No place is secure from God's wrath. Whosoever will save his life shall lose it. He urges, secondly, God's faithfulness. The Jews were His covenant people. From some other quarter He would provide for their enlargement, that is, release from danger and deliverance. The people of God's special care, in whom there centred so many promises, could not be destroyed.

Faith must still trust, where all seems hopeless. The failure of one great agent will not thwart God's plan. Even if we are unfaithful, God's work will go on, but we lose the reward. Mordecai appeals, thirdly, to the law of opportunity—Who knoweth whether thou art come to the kingdom for such a time as this? *Every life well-lived is working out a divine plan*, although we cannot know what that plan is, until it in God's providence unfolds itself—Gen. xlv. 7; Ps. lxxv. 6, 7; Isai. xlv. 4, 5; Acts vii. 25. Upon the smallest events the greatest results may depend. Every neglect of opportunity is as really sinful as the commission of evil.

III. THE RESOLVE.—Vers. 15-17.

The appeal had its effect. Esther made up her mind to go in to the King. Observe the *spirit* of her resolve. Her dependence is altogether upon God. She realizes the value of sympathy and of united prayer to which our Lord has attached a special blessing—Matt. xviii. 19, 20. The Jews always had prayer with this fasting, so that the mention of the latter implies the first. Our Lord has enjoined prayer and fasting—Matt. xvii. 21. Fasting was in harmony with the chastened and humbled spirit in which they sought God's assistance. The more important our work the more need is there of divine help. There is earnestness in her purpose—so will I go; and recognition of God's will, not desperation, when she adds, and if I perish, I perish.—2 Sam. x. 12; Gen. xliii. 14.

With wonderful courage, love of her brethren, and self-sacrifice, Esther resolved to risk her own life to save others. Rom. xvi. 3, 4; and then, with great tact and foresight, she proceeded to carry out her resolve. She will not state her case in open court, lest hostile influences might be aroused. She first wins the King's favour. She then arranges for a banquet, at which she secures Haman's presence. When suddenly challenged he is speechless. He has no time to frame excuses. She identifies herself with her people, and puts her own life, as that which was precious to the King, in the forefront—vers. 16. The King's anger is aroused. Haman suffers on the gallows he erected for Mordecai and the Jews are delivered. God's name does not occur in the book of Esther, but His presence shines throughout it, while it illustrates His providence.

BOOKS AND MAGAZINES.

One Hundred Choice Selections in Poetry and Prose. No. 16.

Philadelphia: P. Garrett & Co.

This purports to be a semi-annual publication, and at the rate of one hundred pieces in each issue surely furnishes enough material to keep the most industrious "spouter" going. The selection is not always such as we would admire, but many of the pieces are quite unobjectionable.

Rhymes of Science: Wise and Otherwise.

New York: Industrial Publication Co.

In the preface this book is stated to be "merely a collection of such 'rhymes' has happened to be most accessible to the compiler, who has moreover been guided by no rule in making his selection." In our hurried examination of the book we did not happen to stumble upon any of the "wise" rhymes—they seem to be all "otherwise." Some of them are neither wise nor witty but they are quite harmless.

The International Review.

New York: A. S. Barnes & Co.

The opening article in the "International" for April is on "The relations between the United States and China." It is of a character specially in keeping with the name of the magazine, and supplies a large quantity of information on diplomatic affairs, while at the same time the subject is treated in a lively and entertaining manner. But the general reader will find the paper on the "Basque Legends" more attractive. It treats agreeably of the fairy lore of those people, narrating many of their tales in a pleasant manner, and interspersing sufficient suggestions of a profounder character to give the article a substantial literary value, and to constitute it a valuable contribution to the science of folk-lore. The other articles in the present number are: "The Present condition of the United States Navy;" "The cipher Despatches;" "Prince Bismarck and the Franco-Prussian War;" "Sir Henry Rawlinson's Afghan Crisis" "Taxation of City Bonds;" Contemporary Literature; Recent English and German Books.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

The April number of the Canadian Monthly contains: "Lawrence Sterne," by Walter Townsend; "The Fallen Leaves," by Wilkie Collins; "Niagara," by Nicholas Flood Davin; "Addison" by Professor Lyall; Sonnets, by John Reade; "Halifax," by John Whitman, B. A.; "The Charms of Country life," by Douglas Brymner; "The monks of Thelema," by Walter Besant and James Rice; "To Cora," by R. Marvin Seaton; "One more Word about Keats," by Edgar Fawcett; Sonnet, by Mary B. Smith; "A Pressing Problem," by *Fidelis*; Sonnet, by *Gowan Lea*; "The Duration of the Legislative Assembly," by A. H. Dymond; "If," by W. P. Dole; "Under One Roof," by James Payn; "It is Well," by H. L. Spencer; Round the table; Current Literature. In the opening article Mr. Townsend gives a good sketch of the times in which Sterne lived, as well as of the man. The literary excellence of such articles as this and the article on "Addison" by Professor Lyall, will add to the name and fame of the "Monthly." The "Pressing Problem" which *Fidelis* tries to solve is that of the sufficient, and at the same time, judicious relief of the poor in these hard times.

The Canada Educational Monthly.

Toronto: Printed for the Proprietors by C. Blackett Robinson.

The March number of the Educational Monthly contains: "The Bible in our schools," by Rev. John Laing, M. A.; "Oxford 'Greats,'" by *Brother Ignotus*; "Spelling Reform," by Commissioners of the State of Wisconsin; "On some Important Principles of Comparative Grammar, as exemplified in the Aboriginal American Languages," by Rev. Professor John Campbell, M. A.; "Catholic Education in Ontario," by Thomas O'Hagan; "The Lungs as they Concern Education," by T. W. Mills, M.A., M.D.; "Defects in our Training system" by J. B. Somerset; "The Department and the School Bill," by the Editor; Two Sonnets on Science, by F. R.; Contributors' Department; Arts Department; Teachers' Association; Contemporary opinion on Educational Topics; Contemporary Literature; Editorial Notes. In the pages of

this magazine will be found much learning, and much advanced thought on educational matters, with numerous practical suggestions which teachers and others will find useful. Professor Campbell's article on Comparative Grammar is the result of very extended research among languages, ancient and modern, barbarous and civilized. In the able paper on "The Bible in our schools," which we noticed editorially last week, the "Educational Monthly" takes the proper attitude towards Christianity and the Bible—a feature to be found in but few periodicals of its class in the present day.

KINGSTON WOMANS FOREIGN MISSIONARY SOCIETY.

The annual public meeting of the Kingston Woman's Foreign Missionary Society was held in Chalmers' Church, Kingston, on Wednesday evening, March 26th, and was numerously attended. The Rev. F. McCuaig occupied the chair, and in opening the meeting expressed the regret felt at the absence of the Rev. T. G. Smith, then absent at the meeting of the Home Mission Board in Toronto. Several members of the Kingston Presbytery, then in session, occupied the platform. After the opening hymn and prayer by the Rev. H. Gracey of Gananoque, the Rev. Mr. Wishart read the annual report, which represents the Society as in a prosperous condition, the membership having increased during the year to one hundred, and \$250 having been remitted to Rev. Dr. Reid towards the support of Miss Forrester, leaving a balance on hand of \$222, whereof \$170 has been remitted to Dr. Reid since the treasurer's statement was made up. Reports were also read from the Auxiliaries at Portsmouth, Trenton, Mill Point, Stirling, Roslin, Harrow-smith, and from the Olive Branch Mission Band.

In moving the adoption of the report, Mr. Wishart explained that he had proposed the formation of an auxiliary in his own congregation, but that this was impracticable at present from the great needs of their Home Mission work. He spoke at some length on the great spiritual destitution of the Presbytery's Home Mission field, especially in his own vicinity, and said that he would like to see this work taken up by Women's Societies in connection with the Foreign Mission work, believing that the increase of spiritual privileges at home would tend greatly to extend the interest in missions generally and the Foreign Mission work. The more widely the Church laid its foundations, the higher it would be able to aspire in its Christian work.

The Rev. Mr. Burton, of Belleville followed, and explained that his congregation had a Woman's Missionary Society, though, owing to old associations, it was connected with Toronto, instead of being an auxiliary to Kingston. He referred pleasantly to the interest in the Society shown by the large attendance, and remarked that he did not consider Home and Foreign Mission work as in any degree antagonistic. Our Home Mission field—especially the great field in the North-west—did demand a large share of earnest work and interest, but if hearts and sympathies were well directed, there was no danger of a conflict between these two branches of the Church's work. The field was the world, and it was often difficult to distinguish between Home and Foreign work. India was hardly a foreign field. Its people were our fellow-subjects, and though he felt that there had been much in Britain's connection with India in the past which we could not think of without a blush of shame, still, God was doubtless over-ruling this for good in giving India to Britain to rule. Her population, too, was of our own flesh and blood, and in taking the gospel thither, we were taking it to the old home of the Anglo-Saxon race. He referred to the opium trade with China, and said that, had the gospel been taken instead, the Chinese question of to-day would have been more easily settled, and we should meet in the West the Christian instead of the "Heathen Chinese." The world was so bound together now that no part could be independent of another. While it is right for each to attend to the nearest duty, our sympathies should be world-wide, and the Foreign Mission work is a part of the Church's work. He quoted the remarks of the distinguished Brahmin, Keshub Chunder Sen, and Lord Metcalfe to the effect that God had given Britain the Bible wherewith to govern India.

It was sometimes asked—Do missions pay? But even in a utilitarian age, our hearts respond to something higher than mere utility, and human sympathy

is stronger than all logic. Could Christians forego the generous privilege of taking gospel light to the heathen lands? It was no small thing to carry the light of life to those sitting in darkness, and though the success might be small individually, it was great collectively. Though the mission work was almost entirely the work of the present century, India was being regenerated, and we might look forward with confidence to the result of steady work and silent influence. The silent forces are often the most powerful, and the under currents of life are often the strongest. Seeds of life are now being sown in many a Zenana, and words of love that are being spoken by the banks of the Ganges will yet show abundant fruits. Our Missionary Associations should therefore thank God and take courage to persevere in His own work.

After the singing of a hymn, the Rev. Principal Grant addressed the meeting, remarking good-humouredly that Mr. Wishart and Mr. Burton would now feel bound to put their shoulder to the work of promoting the interests of the Society. Mr. Wishart could secure eight auxiliaries in Madoc alone, which consisted of at least as many charges. Mr. Burton might step off at Napanee on his way home, to organize an auxiliary there, and he could convey to the Belleville Association the greetings of the Kingston Society, and report that the latter was glad to hear of their being engaged in the same good work. He felt strongly that Home Missions were always forwarded by Foreign Missions, on the principle that the more our hearts were drawn out in love for the heathen abroad, the more we should be likely to do for the heathen at home. It was hardly fair, however, to speak of a part of our own Empire as foreign, peopled as it was, by a kindred race of our own flesh and blood. He would undertake to say that the amount given through this association at Kingston had not lessened the amount otherwise given, either to the Foreign Mission, or the other Schemes of our Church. He would undertake to say, also, though he had not examined the statistics, that in each place in which an auxiliary was formed to this Society, the amount given to other objects had not diminished but increased. He said this because he found this to be the case over and over again. But why did he speak of giving? Because it was the outward test of feeling—of prayer and deep interest and sympathy—the representative of mighty moral and spiritual forces, not measurable in any degree by dollars and cents. He hoped there would soon be an auxiliary to this Society in every congregation in the Presbytery. He did not see the same necessity for similar organizations for the Home Mission work, though the women of the Church did much for this work also, being generally the collectors. But there was not a special work for women in this as in the Foreign field. Access to the women of India could be had only through female missionaries. They only, could penetrate into the Zenanas and fight the battle of female education there. The Church has to adapt itself to the differing needs of times and countries, and it must not forget the prominence given to the work of women throughout Scripture. He referred eloquently to the grand figure of Deborah and the meek, gentle one of Ruth—to the many allusions to prophetesses as well as prophets—to the woman of whom Christ said, "She hath done more than they all," and to the other woman to whose deed of love He gave the highest possible commendation, "she hath done what she could—" to the women who stood by the cross when all others had forsaken Him, and to the women prominent in the early Church. He alluded to a noble band of Roman Catholic sisters from the Province of Quebec, whom he had found under the shadow of the Rocky Mountains, their very names unknown, ministering to the little orphan Indians out of the faith and love that filled their hearts; and remarked that the Roman Catholic Church had been wiser than the Protestant one in using and organizing efforts of the Christian women. But it was the same spirit of faith and love which should animate our female organizations for missions, which deserved the utmost encouragement at our hands for what they were and what they might do. He hoped that the Kingston Society might send forth a female missionary from its own ranks, and then he was sure they would be able to maintain her from Kingston alone. He appealed to those present to aid the Society tonight, this being the only occasion on which they could do so. After the collection and another hymn, the Rev. F. McCuaig pronounced the benediction.

Scientific and Useful.

BOILED PIKE AND EGG SAUCE.—Clean the fish, trim off the fins, but leave on the head and tail, and truss in the form of the letter S. Place it in a fish kettle in water enough to cover with one gill vinegar, two table-spoonfuls salt, one sprig each of parsley and thyme, one bay leaf and six cloves, and cook fifteen minutes, skimming well. It will generally be done as soon as the water begins to boil, but it can be tried by pulling off a bit of the tail. If it comes away easily it is done. When cooked remove the kettle from the fire, but leave the fish in the water until ready to serve, when remove the skin, place on a folded napkin, and garnish with sprigs of parsley or a cut lemon. For the egg sauce stir a table-spoonful of butter and flour over the fire until they bubble; then add slowly a half-pint of boiling water, and stir until smooth; season with one teaspoonful salt, one quarter salt-spoon each of pepper and grated nutmeg, and add a hard boiled egg, cut into small dice.

TO UTILIZE OLD FRUIT CANS.—"The Scientific American" publishes a plan which looks as though it might reduce the chances that the earth's surface will shortly be covered with old tin cans in a battered and useless condition. The can is pierced with one or more pin holes, and then sunk in the earth near the roots of the strawberry or tomato or other plants. The pin holes are to be of such size that when the can is filled with water the fluid can only escape into the ground very slowly. Thus a quart can, properly arranged, will extend its irrigation to the plant through a period of several days; the can is then refilled. Practical trials of this method of irrigation leave no doubt of its success. Plants thus watered flourish and yield the most bounteous returns through the longest droughts. In all warm localities, where water is scarce, the planting of old fruit cans, as here indicated, will be found profitable as a regular gardening operation.

ARCTIC DISCOVERIES.—Capt. A. B. Tuttle, an Arctic navigator, has been giving his views to the St. Louis "Republican." He was with the Japan expedition last year, and encountered the ice-belt in latitude 81. By climbing to the highest points on the icy barrier he could see directly into an open polar sea lying beyond, and by tracing along the belt eastwardly he found a passage through it into the sea with a depth of ninety fathoms. The water was warm, and a stream was steadily setting out with a velocity of from four to six miles an hour. He pulled through this passage in a whaleboat, and found it to be about eighteen miles wide. In the north part of this open sea he found almost fresh leaves of plaitains, bananas and other tropical plants floating on the water. In October he found a large female whale going north through the open passage before mentioned, and also saw migratory birds going north. In July these birds went south again with their young, and about the same time he observed whales going south with their young. Capt. Tuttle believes that the open polar sea can be explored, and he is going to Washington to lay his observations and plans before the Government.

IS THE MOON INHABITED?—A great change is taking place in our views in regard to the moon, and it may be that we are on the eve of discoveries which will make this century an epoch in astronomical history. Some American observers saw not long since a crater on the lunar surface in active operation under conditions as reliable as human vision at such a distance can be expected to reach. A French astronomer has made observations on a grander scale, and confidently asserts that the moon is inhabited! M. Camille Flammarion, the present originator of this long-cherished idea, is a scientist of honour and renown, well known for his reputation as an observer and enthusiastic writer. He has written several articles to prove his position, and has determined to devote his life to this branch of astronomical research. No instruments on the globe are powerful enough to afford a glimpse of our lunarian neighbours. M. Flammarion is not in the least discouraged at this apparently insuperable obstacle in the way of a solution of his problem. He is going to have one made that will exhibit the men in the moon to terrestrial eyes, without a possibility of mistake. He is urgently soliciting contributions to a fund for an immense refracting telescope, whose estimated cost is a million francs, or two hundred thousand dollars. This instrument, the astronomer believes, will be effectual in revealing the inhabitants in the moon really existing, according to his sanguine faith. Some of the largest refractors in the world, if used when the air is pure, bear a power of three thousand on the moon; that is, the moon appears as if it were at a distance of eighty miles instead of two hundred and forty thousand.

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TORONTO, FRIDAY, APRIL 11, 1879.

CONGREGATIONAL STATISTICS.

THIS is the season of the year when the annual statistics of the congregations of the Church should be made out. We understand that a blank form has been sent to every Session, whose duty it is to see that the form is correctly filled up and forwarded to the clerk of the Presbytery within whose bounds it is. The statistical and financial returns are printed yearly in the appendix to the minutes of Assembly and contain the historical record of the Church. Hitherto they have not by any means been as correct or complete as is desirable and we venture to suggest the following points in regard to them:—

First. They should be *accurately* filled up. A comparison between the congregational returns of last year and the published receipts of the Treasurers of the several schemes shows how greatly attention is needed to this point. The discrepancies are in many instances very marked.

Second. Every congregation should report. Each year heretofore large numbers of congregations have failed to do so. Since the union some congregations have *never* sent returns. There is no possible satisfactory excuse for this neglect especially in settled charges, and Presbyteries should see to it that the Sessions of such congregations are dealt with in regard to this matter. One is apt to suspect something wrong when a congregation fails to report.

Third. Every mission station should report. It is true that these are supposed to report to the Home Mission Committee and it is of great importance that the former as well as the latter be filled up.

Fourth. The schedules should be filled up and forwarded to clerks of Presbyteries *at the date specified upon them*, and Presbytery clerks should attend to the forwarding of their returns promptly to the Convener of the Assembly's Committee on Statistics so that there may be ample time for the committee preparing their report to the Assembly.

We remind all congregations, and mission stations that have not yet reported that returns should be *at once* forwarded. We trust that the committee's report to the ensuing Assembly will be more complete and accurate than that of any preceding year.

A NOBLE EXAMPLE.

IN a recent issue we discussed the state of the Church funds and dwelt upon the fact that many congregations failed to contribute anything to some of the schemes while others contributed the merest pittance. We expressed our very decided conviction that the ministers and sessions of these congregations were to blame for such a state of matters. Their want of hearty loyalty to the Church and their indifference to her missionary enterprises is undoubtedly one, if not the main cause of the deficits we hear of from time to time. In marked contrast with such ministers is another and a much larger class—men whose loyalty is unquestioned and to whose earnest and untiring efforts on behalf of the several schemes, the success of the Church is, under God, largely owing. It is with more than ordinary pleasure and satisfaction that we direct attention to a recent illustration of the spirit shown by some of these. When the Assembly's Home Mission Committee met in Toronto ten days ago, it was found impossible to meet the salaries of supplemented ministers and missionaries for the past half year without involving the committee almost hopelessly in debt. It was felt necessary to reduce the grants by at least fifty per cent. Knowing how sorely this would press upon the supplemented ministers and missionaries whose incomes are now so scant that they could ill afford to lose one half the grant they depended on receiving, the committee resolved to reduce the grants by only twenty-five per cent and to appeal to the ministers of the Church in self-supporting charges to make good the other twenty-five per cent. A subscription list was opened at the meeting and the twenty-one or twenty-two ministerial members of the committee present subscribed upwards of \$500 and pledged themselves to canvass all the ministers in their respective Presbyteries. The work is now being vigorously pushed and, as will be seen in another column, the ministers of one Presbytery—that of Montreal—have already contributed \$300. That the effort will be successful there is no reason to doubt.

We direct attention to this matter not merely by way of commending the spirit exemplified by these ministers of the Church but especially for the purpose of stimulating the liberality of the laymen in all our congregations. If the 400 ministers in the western section of the Church resolve to raise the \$4,000 to relieve the Home Mission Fund of part of its indebtedness and prevent the reduction of the grants to missionaries etc. by twenty-five per cent, how much will the thousands of laymen contribute to wipe out the entire indebtedness, and that without interfering with their ordinary contributions to any department of the Church's work? We venture to make two suggestions in this connexion. *First:* The ministers purpose contributing \$4,000. Will not the *elders* contribute at least a similar amount before the end of April? The Church year closes then. There is no time for organizing. Let an elder in every congregation at once call on his brother elders for a special contribution and forward the amount before the 30th inst. to the Rev.

Dr. Reid, Toronto. *Second:* Will not the *membership* of the Church show their appreciation of the generous spirit of the ministers in this matter and forward special contributions before the month closes so as to enable all the four great schemes of the Church to end the year free from debt. We are aware that some have a preference for one scheme more than other. Let each contribute to whatever fund he pleases. Not only the Home Mission Fund but the colleges and the French Evangelization funds are in debt. It is of the utmost importance that these debts should be wiped off, and we fondly hope that the praiseworthy example set by the ministers will result in large contributions being sent without delay by individual members of the Church to the several schemes. Let no one wait until he is personally solicited. Rev. Dr. Reid, Toronto, is Treasurer for the Home and Foreign Mission Funds and Knox and Queen's Colleges, and Rev. R. H. Warden, Montreal, for French Evangelization and Montreal college. We trust that these gentlemen will before the end of April receive many donations from the membership of the Church for the schemes they represent, so that when the Assembly meets, the various Boards and Committees will be able to report that all the schemes are free from debt.

ALUMNI ASSOCIATION.

NOT the least pleasing feature of the closing exercises of Knox College was the social of the Alumni and students held in the dining hall on the evening of Wednesday. The large room was crowded to the door by as enthusiastic a company as well could be gathered together. Professor MacLaren proved himself, as chairman, the right man in the right place. The professors seemed to be brimful of happiness at the sight of the large number of ministers and students before them. After the collation, to which all present did ample justice, a series of brief, humorous and entertaining addresses was given by professors, ministers and students. These were not only earnest but mirth-provoking; and it was felt to be most fitting as a termination to a day of such gratifying results that innocent laughter should make even the walls ring again.

The *Alma Mater* feeling showed itself to perfection. They talk of the *perfervidum ingenium Scotorum*, or the boiling-over enthusiasm of Scotchmen when they have one of their classic meetings for singing national songs or reciting ancient ballads. But this is nothing to the feeling of exuberance which is manifested by a lot of professionals when they get together to talk over college days. This is a healthy enthusiasm and none but the initiated can fully appreciate it. It is especially refreshing to see a number of staid theologians assembled around the social board. They have come from their charges, and have laid aside all care, and now, as of yore, they enter for a brief moment into the life of college days. They shake hands with the young men who are the students of the hour, and are so much like what they were themselves when they were attending lectures. They think of companions who have

been called away from earth to the nobler service above. They remember those who are now holding up the banner of the cross in far distant lands. It does one good to see their care-worn faces rippling with smiles, or to listen to voices that have been long accustomed to speak to men on the most momentous questions, relaxing for a moment to indulge in humour or to greet the wit of an old companion with appreciative laughter.

The proposal to form an association of Alumni is not a new one. It has already been carried out in the Montreal College, and has done much good in associating together the students, who have gone forth to work in the vineyard. It will do the same good in Knox. It is the right thing for every college to have such a society. Without it the Alumni are accustomed to think only of their own year or their own set of fellow-graduates. With it, all who have gone forth from the college look upon themselves as brethren. Whether of long standing or just fresh from ordination, they regard themselves as one family. The oldest graduate and the youngest grasp each others hands as friends. But more than this, they form an association whose chief business is to foster and develop the college to which they owe so much. These societies will in the course of time accomplish a great deal in the way of increasing libraries, collecting rare objects of interest, raising the standards of education and possibly endowing theological chairs. What a valuable result it would be, if the Alumni of Montreal and of Knox would resolve upon placing their colleges upon the solid basis on which we find the similar institutions of the mother lands.

After the social meeting the Alumni and many of the students adjourned to Convocation Hall, when the Rev. R. Wallace was called to the chair, and Rev. W. Burns was requested to act as secretary. A Knox College *Alma Mater* Association was then formed, with the following officers:—President, Rev. Dr. Ure; Vice-President, Rev. Professor McLaren; Treasurer, Rev. R. Wallace; Secretary, Rev. John Breckenridge; Committee, Rev. Messrs. Laing, Gilray, Cameron (of Chatsworth), and McColl and Hunter.

CLOSING EXERCISES OF KNOX COLLEGE.

WEDNESDAY of last week was a memorable day in the history of Knox College. The closing exercises have every year attracted a large gathering of the friends of the students and of the College; but this year they drew together an unprecedented audience. About noon the chapel was crowded with an intelligent and influential number of ladies and gentlemen, the students *en masse* holding their fort in the gallery. After devotional exercises and a few remarks from the Principal, appropriate to the occasion, the names of those who had graduated with honours, as well as of such as had obtained bursaries, were read, and received with loud applause from their fellow-students. The eyes of many a proud mother and sister, and perhaps of some who were fitting themselves for Bachelors of Divinity, fairly

sparkled with delight as the name of this and the other favourite was read aloud.

At the close of these preliminaries the Rev. Principal entered upon the special task of the day, the closing lecture of the Session. The subject chosen by the learned professor, was "Progress in Theology." It was evident at the outset that the theme had raised considerable expectation in the minds of the auditors. If any one had been accidentally present who was not well acquainted with the sound erudition of the lecturer, he might have looked for something like the sensational treatment of such a theme. But Dr. Caven was just the man for the subject, and the subject was just the thing for Dr. Caven. There was a mutual adaptation between the thinker and the theme. It was evident at a glance that the speaker would side with neither of the authors with whose words he commenced the lecture—neither with Bacon nor Macaulay, who were the opposite poles of one another in regard to the divine revelation—the one contending that there might be no end to the important discoveries which the human mind might make in the science of religion; and the other asserting that there could be no progress in Bible truth, and that the Christian of to-day is much the same as the Christian of the second or third century.

Principal Caven occupied the larger portion of the lecture with the special point that there could be no progress in Theology in the sense of adding to formulated doctrines. These were as fixed stars in the firmament of truth. They represented to us the results reached after the conflicts of opinion had arisen upon certain subjects which had engaged the minds of men. Prior to the Council of Nice there had been much floating thought concerning the divinity of Christ and His equality with the Father and the Holy Spirit. But when the doctrine of the Trinity was once formulated it was found to be so Scriptural that ever afterwards it kept its place in creeds. It was impossible for the finite mind of man to comprehend such a sublime subject. Beyond the scientific statement of Scriptural truth upon it man could not advance one step. He had to accept in faith what was clearly taught in the Word of God. This point the Principal illustrated by elucidating various of the cardinal doctrines. He contended that theology was not analogous to the sciences, for example, of chemistry and geology, these presenting themselves as ever making new discoveries and revealing unknown laws, and the philosophers of both in our day entirely contradicting the theories of other times.

The part of the lecture which dealt with the matter of progress in relation to theology was exceedingly instructive. There was much freshness in the views propounded. There was a clear discrimination between dead and live orthodoxy. The rich variety of thought presented by the Principal shows that he is an able thinker, and while conservative as a theologian, is not a whit behind the age in which he lives. His innumerable references to the opinions of others, indicate a mind well-stored with valuable reading. The style

of composition was such as, if imitated at all successfully by the students, will enable them to become clear and powerful expounders of the Word of God.

It was evident that Principal Caven made a deep impression upon his audience. There was an air of thoughtfulness produced upon the countenances of those present by the stimulating words of the lecturer. The students cheered, and well they might, for they had reached the close of a session that had been marked by continued study and keen competition. And they had listened once more to the words of one of their able staff of professors.

BOARD OF FRENCH EVANGELIZATION.

In consequence, chiefly of the withdrawal of the grant received in former years from the Church of Scotland, and of diminished contributions from Britain generally, the receipts of the Board of French Evangelization have fallen short of the amount received at the same period last year by about \$4,000. This has seriously embarrassed the Board, and seems likely to lead to the contraction of the work to a disastrous extent, unless largely increased contributions are received within the next few weeks. The ecclesiastical year ends with 30th of April. In the hope that this appeal will meet with a liberal response, the Board have recently given appointments to a large number of students and other missionaries. Those appointments are meantime of a temporary nature, and some of them will require to be cancelled, unless funds are forthcoming prior to the end of April, to warrant the Board making them permanent for the whole summer. They, therefore, very earnestly appeal to all the congregations, and mission stations, and Sabbath schools that have not yet contributed for the current year, to do so prior to the 30th inst., when the Treasurer's books close. They urge this not simply on the plea that the General Assembly has enjoined all the congregations and mission stations of the Church to contribute to the French Evangelization Fund, but chiefly because of the urgent needs of the Scheme, and the vast importance of holding the ground already won. Besides congregational and Sabbath school contributions, the Board appeal to all the friends of the work for *personal* contributions. The average salary of our unordained missionaries is about \$35 per month, including board and travelling expenses. Are there not many of the Lord's people who will esteem it a privilege to support a missionary for a month in some spiritually destitute field? Are there not many others who will be willing to sacrifice some luxury or comfort so as to aid in rendering unnecessary any contraction of this important work? "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." To all the disciples of the self-sacrificing Redeemer, the Board earnestly appeal. Contributions to be forwarded to the Treasurer, addressed: Rev. R. H. Warden, 260 St. James's Street, Montreal, before the 30th of April.

D. H. MACVICAR, LL.D., *Chairman.*

R. H. WARDEN, *Secretary.*

Montreal, March, 1879.

THE Rev. Geo. McKay has declined the call to Farnham Centre as also that to Leeds, Quebec.

REV. DR. WARDROPE of Guelph has been supplying the pulpit of Crescent street Church, Montreal, for the last two Sabbaths. He gave an address at the closing exercises of the college there and also at the banquet of the Alumni Association.

THE Rev. J. B. Muir, M.A., of Huntingdon, Que. having received three months leave of absence sailed by the "Dominion" from Portland on Saturday last for Britain. His pulpit is supplied during his absence by W. J. Munro, B.A., of Montreal College.

MR. JAMES CROIL, editor of the "Record," sailed last week for Scotland by the "Sardinian" from Halifax. Mr. Croil is to attend the meeting of the General Assembly of the Church of Scotland as a representative of the Canadian church. He hopes to return about the middle of June.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. K. F. ROE.

CHAPTER XXIV.—THE TERROR OF A GREAT FEAR.

Long before Harcourt reached his law-office, he was satisfied that he had blundered foolishly, and done Miss Martell great injustice. Her right to refuse his unwelcome love was most perfect, and her manner of doing so as he understood her, had been most delicate, even in his estimation. At the same time she had never given him the slightest ground for his implied aspersion that in her pure, Christian life she shone down upon him with the cold distance of a "star."

He recalled her words and bearing in Mrs. Byram's conservatory, and the degree in which his unreasonable passion had blinded him grew more apparent.

"Why should I expect her to love me?" he asked himself in bitterness. "It is a hundred-fold more than I deserve, or had a right to hope, that she should put out her hand to save me."

He was on the point of returning twenty times, and asking her pardon for his folly, but that bane of our life—that hindrance to more good and happiness than perhaps any other one cause—pride, deterred, and Monday evening passed, an unhappy one to the object of his thoughts as well as himself.

On Tuesday pride was vanquished, and as soon as his business permitted he repaired to the Martell mansion, eager to ask forgiveness. To his deep disappointment, he learned that Mr. Martell and his daughter had driven up town, crossed on the ferry-boat, and were paying some visits on the other side of the river.

He now purposed to call again as soon as they returned, but was unexpectedly detained until quite late in the evening. He approached the familiar place that now ensnared, to him, the jewel of the world, in both a humble and an heroic mood. He would not presume again, but in silence live worthily of his love for one so lovely. He would be more than content—yes, grateful—if she would deign to help him climb toward her moral height.

As he stood on the piazza, after ringing the door-bell, he was in greater trepidation than when he made his first plea in court, and was so intent in trying to frame his thoughts into appropriate language, that he did not note for the moment that no one answered. Again he rang, but there was no response. There were lights in the house, and he knocked upon the door quite loudly. A housemaid soon after appeared, with a scared and anxious face.

"Is Miss Martell home?" he asked, a sudden boding of evil chilling his heart.

"Indeed an' she is not. Would to God she was."

"What do you mean?"

"Faix, an' I'm sure I'm glad ye's come, Misther Harcourt. The coachman is down at the shore, and he'll tell ye all."

Harcourt dashed through the snow and shrubbery, over rocks and down steep banks that gave him one or two severe falls, that he might, the nearest way, reach Mr. Martell's boat-house. Here he found the coachman peering out upon the dark waters, and occasionally uttering a hoarse, feeble shout, which could scarcely be heard above the surf that beat with increasing heaviness upon the icy beach.

The man seemed nearly exhausted with cold and anxiety, and was overjoyed at seeing Harcourt; but he told the young man a story which filled him with deepest alarm. It was to this effect:

"Mr. and Miss Martell had been delayed in leaving a friend's house on the opposite side of the river until it was too late to reach the boat on which it was their intention to cross. They were prevailed upon by their hospitable host to send their sleigh up to a later boat, while they remained for an early supper, and then should cross in a boat rowed by an experienced oarsman, who was a tenant on the gentleman's place."

"It was quite a bit after dark when I got back, but Mr. Martell and the young lady hadn't come over yet. I first thought they were going to stay all night, and that I should go after them in the mornin'; but the woman as sews says how she was sittin' at one of the upper windows, and how she sees, just afore night, a light push out from t'other side and come straight across for a long while, and then turn and go down stream. I'm afeared they've got caught in the ice."

"But what became of the light?" asked Harcourt, half-desperate with fear and anxiety.

"Well, the woman as sews says it went down and down as long as she could see."

A faint scream from the house now arrested their attention, and hastening up the bank they heard the servants crying from the upper windows of the mansion, "There it comes! there it comes again!"

Harcourt rushed to the second story of the house. A door leading into an apartment facing the river was open, and without a thought he entered and threw open the blinds. Away to the south, where the river enters the Highlands, he saw a faint light, evidently that of the lantern carried in the boat. Familiar with the river, the whole thing flashed upon him. In the last of the ebb tide their boat had become entangled in the ice, but had been carried down to no very great distance. Now that the tide had turned, it was coming back, with the mass of ice in which it had become wedged.

And could that faint glimmer indicate the presence of the one who never before had been so dear? Could Miss Martell, the child of luxury, so beautiful and yet so frail and delicate, be out in the darkness and cold of this winter night, perishing perhaps, with the lights of this her elegant home fall in view?

Then, for the first time, he recognized that the room he was in must be Miss Martell's sleeping apartment. Though the light was low and soft, it revealed an exquisite casket, in keeping with the jewel it had once, but might no more en-

shrine. On every side were the evidences of a refined but Christian taste, and also a certain dainty beauty that seemed a part of the maiden herself, she having given to the room something of her own individuality.

It would be hard to describe Harcourt's sensation as a hasty glance revealed the character of the place. He felt somewhat as a devout Greek might, had he stumbled into the sacred grotto of his most revered goddess.

But this thought was uppermost in his mind. "Here is where she should be; yonder—terrible thought—is where she is. What can I do?"

Again he dashed back to the shore, calling the coachman to follow him. When the man reached the water's edge, he found that Harcourt had broken open the boat-house, and was endeavouring to get out the boat.

"Ye'll gain nothing there, wid that big boat," said the coachman. "The master has been away so long that it's all out o' order. The water can get in it as soon as yerself. The young lady's little scollop—the one as is called Naughty Tillus—is sent away for the winter."

"Stop your croaking," cried Harcourt excitedly, and help me out with this boat. "If I can't save her, I can at least drown with her."

"Not a lift will I give ye. It will do the master and young lady no good, and I'll not have your drowning on my conscience."

Harcourt soon found that he could not manage the large boat alone, and the matches he struck to guide him, revealed that the man spoke truly, and that the craft was in no condition for the service he proposed.

"Oh," he cried, "is there no way to save her?" He sprang upon the boat-house, and there, away to the south, was the dim light coming steadily up the stream. The moon had not yet risen, the sky was overcast with wildly flying clouds; the wind was rising, and would drive and grind the ice more fiercely. It was just the night for a tragedy, and he felt that if he saw that light disappear as a sign that the boat had been crushed and its occupants swallowed up by the wintry tide, the saddest tragedy of the world would have taken place.

He groaned and clenched his hands in his impotent anguish.

"Oh," he cried, "What can I do to save her?" He clasped his throbbing temples, and tried to think. It soon occurred to him that Mrs. Marchmont's boat might be in better condition. Hemstead was strong and brave, and would assuredly join him in the effort to rescue them. Without a word he rushed up the bank, sprang into his cutter, gave his spirited horse a cut from the whip, which caused him at once to spring into a mad gallop, and so vanquished from the eyes of the bewildered and terrified servants, who were left alone to their increasing fears.

"Save her, save her," muttered the coachman, as stiff and numb with the cold he followed Harcourt more slowly to the house. "It's kind o' queer how he forgets about the old man."

CHAPTER XXV.—A TRUE KNIGHT.

As the dusk deepened into night upon this memorable evening, Hemstead stood at the parlour window, and looked out so long and intently that Lottie joined him at last, and asked:

"What can you see without, and in the darkness, so much more attractive than anything within?"

"Do you see that faint light out there upon the river?"

"Yes."

"Well, I've been watching it for some time, and it troubles me. I noticed this afternoon that there was ice coming down with the tide. Is it possible that some one, in crossing with a small boat, has been caught in the ice and carried downward?"

"Why should you think that? Nothing is more common than lights upon the river at night."

"Yes, but not of late. Since the last severe cold I have noticed that the river was almost deserted, and the papers state that it is freezing north of us. But it is the peculiarity in the movement of the light that perplexes me. When I saw it first, it appeared as if coming across the river. Suddenly, when quite over toward this side, it seemed to stop a moment, then turn directly down the stream."

"Uncle," cried Lottie, "you know all about the river. How do you account for what Mr. Hemstead has seen?" and she explained.

"Lights are very deceptive at night, especially upon the water," said Mr. Dimmerly sententially. "It's probably a hardy water-rat of a boatman dropping down with the tide to a point opposite to where he wishes to land."

"Yes, that is it, Mr. Hemstead, so dismiss your fears. Your brow is as clouded as that murky sky there."

"That comparison is quite oriental in its extravagance," he said, his anxious face relaxing into a sudden smile. "But then you are a bit tropical yourself."

"Well, you can't complain if I remind you of the tropics this dreary winter night; so I'll bear out your fanciful conceit. Your face a moment since was like a burst of sunshine."

"Your figure now is incorrect as well as extravagant, for whatever light my face has it is but the reflection of your kindness."

"I hope you do not mean to suggest that you have any tendency toward 'moonin'?"

"Moonin' is the indulgence of sickly sentiment, is it not—a diluted moonlight kind of feeling?"

"Very well defined. Does experience give you such accuracy?" said Lottie, laughingly.

"I can honestly say No; and most assuredly not in your case."

"I'm glad to hear it," said Lottie blushing at his earnestness. "I should be sorry to think that cold, diluted moonlight was the type of any of my friends' regard."

"You may rest assured," he replied impulsively, "there is nothing 'cold or diluted' in my regard for you."

"There is the supper-bell," interrupted Lottie hastily.

"What are you looking at?" asked De Forrest, uneasily noting the fact of their standing together within the shadowy

curtains. He had just descended from the toilet which, with him, was a necessity before each meal.

"Mr. Hemstead has seen a light upon the river, and bodes from it some vague danger to some vague, indefinite people. Come, Mr. Hemstead, come away, or before we know it you will be off on the Quixotic attempt to rescue what uncle calls a 'hardy water-rat,' that all the water of the river could not drown."

"Oh, I see," sneered De Forrest; "Mr. Hemstead wishes to get cheaply, standing here within and in good company, the credit of being willing to attempt a perilous rescue."

"You are jumping to conclusions very rapidly, Julian, and not very charitable ones either," said Lottie reproachfully.

"Come, Mr. De Forrest," said Hemstead quietly, "we will test this question of cheapness. I will go with you to investigate that light."

"Nonsense," replied the exquisite. "As Miss Marsden suggested, Don Quixote may be your model knight, but he is not mine."

"Now I didn't suggest any such thing," said Lottie, decidedly vexed.

"Come, young people tea is waiting," called Mrs. Marchmont.

"Well, I did," said De Forrest to Lottie, aside; "and what's more, I believe it's true," and he placed her reluctant hand upon his arm, and drew her to the supper room.

But Hemstead lingered a moment to watch the light, with increasing uneasiness. In his silent abstraction at the table it was evident to Lottie that his mind was dwelling upon the problem of the mysterious glimmer far out upon the river. Before the meal was over, he abruptly excused himself, but soon returned as if relieved, and said:

"It's no more to be seen."

"I told you how it was," said Mr. Dimmerly. "The man floated down as far as he wished, and now has pulled ashore."

The explanation fully satisfied the rest, and sounded plausible to Hemstead; and the evening promised to pass quietly and uneventfully away. Mrs. Marchmont's parlour was a picture of elegance. Bel, and Addie with her mother and uncle, made a game of whist at one table; while Hemstead in subdued tones read the latest magazine at another. De Forrest was half-dozing in his chair, for the article was rather beyond him; and while Lottie's fair face was very thoughtful, it might be questioned whether the thought was suggested by the reader or by what he read. But the article was finished, and for the relief of change, Hemstead paced the room a few moments, then half-aimlessly went to the window and looked out toward the river. His abrupt exclamation startled them all.

"There is that light again!"

A moment later he stood, bare-headed, out upon the piazza, straining his eyes out into the darkness.

"I feel impressed that there is something wrong—that some one is in danger," he said to Lottie, who had followed him.

"You will take cold standing here without your hat," she said.

"So will you. Where is your hat that you should talk prudence to me?"

But the others were more thoughtful of themselves, and were well wrapped and protected as they now also came out upon the piazza.

"Well, it is a little queer," said Mr. Dimmerly.

"I suppose some one ought to go and see what it means, said Bel, hesitatingly. "But then there are those better able to go than any one from here."

"Hush!" said Hemstead.

Far and faint there seemed to come a cry for help across the darkness.

"That is enough," he cried; "some one is in distress and danger. Come, Mr. De Forrest. The case has lost all its Quixotic elements, and you may now emulate the Chevalier Bayard himself."

"Oh, please don't go gentlemen," cried Lottie. See, the night is very dark, the wind is rising; the water must be very rough. You may just throw away your own lives in the vain attempt to save utter strangers."

"Miss Marsden is correct," said De Forrest, as if greatly relieved. "The attempt is perfectly fool-hardy, and I am not a fool. If some one is in a boat that is fast in the ice, he has only a few more miles to drift, before coming opposite a large town, where there are many better able to help than we are."

"Hush!" cried Hemstead, "do you hear that?"

Faint and far away, as a response to De Forrest's words, came again more clearly the cry for help.

"That is enough," again said Hemstead excitedly; and he started for his hat.

Lottie laid her hand upon his arm, and said with seeming earnestness:

"Surely, Mr. Hemstead, you will not be guilty of the folly of going alone upon such a desperate attempt as this?"

"I surely will; and you surprise me greatly that you seek to detain me," he said, almost sternly.

"But you alone can do nothing."

"As I am a man I will try. Where can I get the key of the boat-house?"

"If the young gentleman will go, I will go with him," said a voice from the darkness beyond the piazza, and which they recognized as that of Mrs. Marchmont's coachman: "I've been to sea in my day, and am not afraid of a little water, salt or fresh."

"Good for you my fine fellow I'll be with you at once," cried Hemstead.

"I've got the key of the boat-house, a lantern, and an axe to cut the ice, so you have only to put on your coat and hat."

"There," said Hemstead to Lottie, "a way is provided already. How could you wish to keep me back?" and without waiting for an answer he hastily seized his hat and coat from the hall rack.

But before he could spring down the piazza steps she

again stopped him a moment, as she said, in a low, husky tone:

"I did not wish to detain, but to test you. I wish you to go. I am proud of you, though my heart trembles at your peril. But you shall not go till you are protected and equipped. See, your hands are bare; they will become numb, and so, useless. Where are your gloves? The wind will carry your hat away. Here, you shall be my knight upon this occasion, and if you will, may wear my colours;" and she snatched the ribbon from her hair, and tied his hat firmly down.

In a low, thrilling tone, meant only for her, he said, "Now you are the Lottie of my ideal; now you are yourself again, and your words have given me tenfold my former courage and strength. Good-by," and ere she was aware, he had seized her hand and pressed a kiss upon it, in true, old, knightly style.

"God bring you back safely," she said, with a quick sob. Heaven heard the prayer, he did not—for he was off with a bound; and the darkness swallowed him up as he followed the stout-hearted ex-sailor.

Lottie stood where he had left her, unconscious that the wintry wind was blowing her unconfined hair wildly about. "Miss Lottie," said De Forrest approaching her humbly. She raised her hand deprecatingly.

"Really, Miss Lottie," he persisted, "I would have gone if you had wished me to."

"Hark!" she said, in a low tone. "Can you hear them?"

Lynx-eyed Bel, standing unnoticed in the shadow, had witnessed and comprehended the scene more fully than the others, and speedily brought Lottie to her senses by whispering in her ear:

"Come, don't make a goose of yourself. If Mr. Hemstead is your 'knight,' he has not gone to fight a dragon, but to row a boat, and rescue a fisherman in all probability. Your hair is down and blowing about your eyes, and you look like a guy generally."

Even Lottie, in her high-wrought state, was not proof against such bald prose as this; and she turned and hastened to her room.

Bel followed, proposing now, at last, to open Lottie's eyes to her folly. Her first words of wisdom were, as Lottie, with wet eyes, stood binding up her hair:

"What a fool you are beginning to make of yourself over this Western student."

"Hush!" said Lottie, imperiously.

"There it is again. You haven't been yourself since he came. If your mother knew what was going on—"

"Bel," said Lottie, in a tone that quite startled that nervous young lady, "do you value my friendship at all?"

"Certainly; and that is why I wish to prevent you from drifting into trouble; and it's not right for you to get him into—"

Lottie's warning gesture was so emphatic that Bel paused.

"Has it ever occurred to you," Lottie continued, in a tone that Bel never heard her use before, "that I am not a child and that you are not my natural guardian? Not another word, please, about Mr. Hemstead, or we are strangers;" and she quietly finished her toilet and left the room.

She had hardly reached the lower hall before there was a furious ring at the door. Before it could be opened Mr. Harcourt burst in, and called:

"Where is Mr. Hemstead?"

At the first sound of his voice Addie rushed out and clung to his arm, crying hysterically:

"What is the matter?"

He drew back, with an impatience akin to disgust, and repeated his question:

"Where is Mr. Hemstead? Why don't some one speak?"

"Mr. Harcourt," said Mrs. Marchmont, in offended dignity, "I think you might, at least, have answered Addie's question and told us what the trouble is."

"Trouble enough, God knows. Mr. and Miss Martell have been caught in the ice, out in an open boat for hours. Do you see that light there? Good heavens! there is another light shooting out toward it—"

"Yes," cried Lottie, in a sudden ecstasy of delight, "there goes my brave, true knight to the rescue, and he will save them, too; see how he gains upon them. That is Mr. Hemstead's voice. I know it well. He is shouting encouragement to them. Hear the feeble answering cry."

"That's a woman's voice," Harcourt cried, after listening a moment as if his life depended on what he heard.

"Thank God, she has not perished with cold;" and he dashed away toward the river bank.

Addie and her mother looked at each other. They too, as the coachman, had been struck with Mr. Harcourt's choice of pronouns.

But the prudent lady did not forget herself or her duty a moment. She made them all come in from the bleak piazza, and had the light turned down in the parlour, so that they could see through the window just as well—a more comfortable point of observation.

But De Forrest quite ostentatiously muffled himself up to his eyes that he might go down and "help."

Approaching timidly, he said to Lottie as she stood at the window:

"Can you take another knight into your service this evening?"

"O yes, Julian," she replied good naturedly, "a regiment in so good a cause as this. Hasten to the shore. You may be of some possible help;" and with a gesture of dismissal, she turned again to her watch.

De Forrest slowly departed, feeling that it was a very different farewell from that bestowed on Hemstead, of which he caught an aggravating glimpse.

While the others were eagerly talking and surmising, and the servants bustling about, preparing for those who would soon be brought in, chilled and wet with spray, Lottie stood at her post motionless, oblivious of all around, and as intent upon Hemstead's light as if she were to be rescued instead of Miss Martell.

(To be continued.)

THE TIDE OF YEARS.

How slowly pass the years! the maiden said;
The tedious years, with lagging tread,
The distant days are full of hopes so sweet;
Why come they with such tardy feet?

How swiftly come the years! the mother said;
With rapid steps they softly tread;
And filled so full with toilings and with cares,
The fleeting years pass unawares.

The years are flying! cries the ancient dame;
We scarcely call them by a name
Before is filled life's chalice to the brim,
And for earth's scenes our eyes grow dim.

Yet calmly looking o'er the changing tide,
Whose ebb and flow has been so wide;
Upon each brilliant crested wave I find
A different hue to cheer the mind.

For mirths and pleasures, trials, griefs and fears,
Lie mingled in the tide of years;
And in the shining gold of purest joy
Is found the strength of pain's alloy.

While thus I'm gazing, hoping, fearing, still,
I'll sing, though suffering bitter ill;
And on the ceaseless, restless tide of years
Approach the land where are no tears.

—The Occident.

CHILDREN'S LAUGHTER.

How it ripples across the fields and echoes along the hill side, as musical as distant church bells pealing over the grassy meadows, where brown village darlings are gathering buttercups. There are no sounds so sweet to a mother's ear, except, perhaps, the first hiccup of an infant's prayer. Children's laughter! How dull the home is wherein its music has once joyously echoed, but now is heard no more. How still is the house when the little ones are asleep and their pattering feet are silent. How easily the fun of a child bubbles forth. Take even those poor, prematurely aged little ones bred in the gutter, cramped in unhealthy homes, and ill-used, it may be by drunken parents, and you will find the child-nature is not all crushed out of them. They are children still, albeit they look so haggard and wan. Try to excite their mirthfulness, and ere long a laugh rings out, as wild and free as if there were no such thing as sorrow in the world. Let the little ones laugh, then; too soon, alas! they will find cause to weep. Do not try to silence them, but let their gleefulness ring out a gladsome peal, reminding us of the days when we too, could laugh without a sigh.

THE ONLY WAY.

The only way to cure catarrh is by the use of a cleansing and healing lotion, applied to the inflamed and diseased membrane. Snuffs and fumigators, while affording a temporary relief, irritate the affected parts and excite a more extended inflammation. Besides, no outward applications alone can cure catarrh. The disease originates in a vitiated state of the blood, and a thorough alterative course of treatment is necessary to remove it from the system. Dr. Sage's Catarrh Remedy has long been known as an efficient standard remedy for this disease, but, to insure a radical and permanent cure it should be used in conjunction with Dr. Pierce's Golden Medical Discovery, the best vegetable alterative yet discovered. The Discovery cleanses the vitiated blood, while the Catarrh Remedy allays the inflammation and heals the diseased tissues.

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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.

THE English Parliament believes that the whiskey and beer sellers' privileges are superior to the wishes of the people at large. By a vote of 252 to 164, they have defeated a motion giving the local inhabitants the right to say whether liquor should be sold or not in their districts.

"A SMOKER" suggests in the "Central Presbyterian" that 20,000 of the 30,000 members of the Southern Presbyterian Church who use at least twenty dollars worth of tobacco annually, resolve to spend only half as much, and dedicate the other half, which would amount to \$200,000, to the benevolent work of their Church. Will they?

A MISSIONARY to the Zulus who has returned to England since the late disaster to the British army, says that the only work which Zulu men will condescend to do is to milk the cows, it being death to a woman to do it. They leave their women to attend to all the rest of the work, such as digging, planting and sowing, and preparing food.

BRITISH AND FOREIGN ITEMS.

HENRY VARLEY has sailed from Melbourne, Australia, for England.

THE University of Copenhagen will celebrate its four hundredth anniversary next month.

DR. ONFEDEN, ex-Bishop of Montreal, accepts the Vicarage of Hackington, England, at a salary of \$2,750.

THERE are now 350 churches in Burmah, and most of the work—nearly all, indeed—is done by native teachers.

IN Boston it is estimated there are eight miles frontage of grog-shops; in New York city thirty miles.

Illinois churches, during the last year received eighteen thousand new members from the Sunday Schools.

THE work of tunneling the Detroit river for railroad purposes is to be commenced early this month.

THE English language will be the medium of instruction at the Syrian Protestant College at Beirut after next September.

BOSTON CHRISTIANS have begun special work for the Chinamen in the city, of whom there are about a hundred and twenty.

TRINITY College, London, is to be opened to women as well as young men, and the first public examination will be held at midsummer.

DR. JOHN HALL, of New York, has been lecturing to the students of the Theological Seminary of Yale College, on "The pastor and his work."

THERE are four theological seminaries in Chicago and the neighbourhood. Congregational, Presbyterian, Baptist and Methodist.

ARTHUR MCKELL was to lecture in Maze Pond chapel, London, on the 14th of March, on "America and the stranger, and how we struck each other."

It has been determined to rebuild the Dunse Parish church which was burned a few weeks ago. The walls were left standing and will be used in the new building.

A tablet to the memory of the late Rev. George Gillfillan has been placed in the School Wynd church, Dundee, of which he was pastor.

MR. RASSAM has discovered a cylinder of Sennacherib dated B. C. 700. It will probably help to decide the exact year of Sennacherib's expedition against Hezekiah.

THE International Sunday School lessons for 1880 comprise lessons in Matthew for the first six months, and in Genesis for the remainder of the year.

DR. HOLMES wittily and wisely said that science is a good piece of furniture for a man to have in an upper chamber, provided he has common sense on the ground floor.

THE Catholic University at Kensington, Eng., which opened three years ago with a great flourish of trumpets, has already collapsed, and the building is for sale.

THE London "Christian" states the deplorable fact that 1,885 of the 5,241 shares of a recently registered brewing company at Carlisle, are held by clergymen.

CRAWFORD COUNTY, Indiana, is to have no more licenses for liquor saloons. Public opinion was brought to bear on the commissioners, and, of course, they must obey its dictates.

THEY have a Sunday law in Newport, R.I.; but it has not been enforced for a long time, and some places of business have been kept open until nine o'clock. Now, they must keep closed.

A BILL has been introduced into the Illinois legislature providing that any person who "treats" another in a liquor saloon shall be fined not less than five dollars and not over fifteen dollars, for every offence.

AT a recent Sunday evening meeting in the Methodist church in Rome, Bishop Bowman preached, and among his hearers was a Canon of St. Peter's, who is a friend of Rev. Dr. Vernon, the pastor.

Another Second Advent Conference was held at Mildmay Park, London, March 4th, 5th and 6th, at which papers were read by Drs. Horatius Bonar, Adolph Saphir, Rev. A. Fausset and other believers in the doctrine.

A PROMINENT feature in Henry Varley's New Tabernacle in Melbourne, Australia, will be a large coffee house, where eatables will be furnished at a little over cost price. The whole edifice will cost about \$100,000.

UP to February 1st, the total sales in the United States of Moody and Sankey's Gospel Hymns, Nos. 1, 2, and 3, were 6,392,460 copies, of which 4,713,873 were of No. 1. Nearly 7,000,000 of No. 1 have been sold in England.

IT is said that Dr. Edward Eggleston, of Brooklyn, has dramatized Bunyan's Pilgrim's Progress, and that his dramatized version will be produced shortly in the parlours of his church—the Church of the Christian Endeavour.

THE Liverpool Sabbath Morning Free Breakfast Mission last year gave to 17,589 persons a free meal at a cost of 2 1/2¢ each. Religious meetings, a Bible class for adults, and others for children, and a Sunday evening service, were also held.

IT is announced that the attempt of St. Mark's Church (Protestant Episcopal), Detroit, to go over to the Reformed body, which they have voted to do, will be resisted by the authorities of the diocese so far as taking church property is concerned.

THE United States' postal service only pays its way in eight states of the Union, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and Michigan. The surplus of revenue in these states is over \$2,500,000.

EUROPEAN naturalists are investigating the possibility of restocking the Alps with the ibex or wild goat that disappeared about 200 years ago. A few still remain in the Tyrol, and Victor Emmanuel had a flock of about 500 in the Piedmont Mountains, but they will not bear removal.

THE PRESBYTERIAN COLLEGE, MONTREAL.

CLOSING EXERCISES OF THE SESSION 1878-9.

The public closing exercises of the Presbyterian College of Montreal, which came off last Wednesday evening in the Cross-street church, were of a very interesting character, and were largely attended by the friends of the institution. The choir was occupied by the Rev. Dr. Jenkins, Moderator of the General Assembly, who after the devotional exercises made some appropriate remarks, touching the signal success and usefulness of the college, after which the prizemen, winners of scholarships, medallists, etc., for the collegiate year just closed, were presented to him in the following order:

I. SCHOLARSHIPS FOR UNIVERSITY STUDENTS

Third year Mr D. Currie, second year, Mr H. Ami, first year, Mr G. Williams. Presented by the Rev D H McLennan, M.A.

II. CANADIAN SCHOLARSHIP AND PRIZE

Scholarship, Mr C McLan, prize, Mr J. A. Morrison. Presented by the Rev Henry Laout D.D.

III. FRENCH SCHOLARSHIPS.

To English student doing French work, Mr S. J. Taylor, B.A.; 1st scholarship, Mr I. P. Brunau, Mr A. Blouin, and scholarship, Mr J. Munro, 3rd scholarship, Mr J. Allard, 4th scholarship, Mr T. A. Bouchard. Presented by the Rev A. B. Cruchet, in the absence through sickness of the Rev. Professor Outiere.

IV. HONORIFIC AND LITERARY SOCIETY'S PRIZES

1. Public speaking, Mr M. H. Scott, B.A.; English essay, Mr M. H. Scott, B.A., Mr J. Penman, J. English reading, Mr M. H. Scott, B.A., Mr J. Anderson, B.A.; 2. French essay, Mr C. E. Amaron, B.A.; 3. French reading, Mr J. Moran. Presented by Mr C. E. Amaron, B.A., President.

V. PRIZES FOR ECCLESIASTICAL ARCHITECTURE.

First prize, Mr S. J. Taylor, B.A. second prize, Mr M. H. Scott, B.A. Presented by A. C. Hutchinson, Esq., Lecturer.

VI. PRIZES FOR SACRED MUSIC

First Prize (confined to 1st year), Mr J. Mitchell, second prize (though first in standing), Mr M. H. Scott, B.A. Presented by John McLaren, Esq., Lecturer.

VII. PRIZES FOR SACRED RHETORIC.

First prize (confined to 1st and 2nd year), Mr D. M. Blakely, B.A. second prize (though first in standing), Mr M. H. Scott, B.A. Presented by the Rev T. Bennett.

VIII. THEOLOGICAL SCHOLARSHIPS

Awarded to the most successful competitors in all work of the ordinary and honor courses of their respective years. First year (3rd scholarship) Mr A. Anderson second year (1st scholarship) Mr J. F. McLaren, second year (3rd scholarship), Mr J. Anderson, B.A. Presented by the Rev. Professor Wright.

IX. GOLD MEDAL AND MACKAY SCHOLARSHIP.

Awarded in the third year, the Medal for excellence in all the work, past and honour, the Scholarship for past work alone: Gold Medal, Mr J. Munro, B.A. Hugh McKay Scholarship, Mr J. Munro, B.A., Mr M. H. Scott, B.A. Presented by the Rev. Professor Scrimger, M.A.

Valedictory, by Mr. S. J. Taylor, B.A.

PRESENTATION OF DIPLOMAS AND ADDRESS TO GRADUATES.

Viz: Messrs J. Munro, B.A., M. H. Scott, B.A., S. J. Taylor, B.A. J. Matheson, B.A., J. W. Penman, D. L. McCrae, C. E. Amaron, B.A., W. Mullins, and A. Intermetcia.

After presenting the diplomas, the Rev. Principal MacVicar, LL.D., said:

Mr. Moderator,

Allow me to convey to you, and to this assembly, a few facts respecting the work of the past session. The following additions were made to the library by donation: From the Dominion Government, Sessional papers and journals, 13 vols. From Mrs. Thornton, Montreal, 33 vols. From Mr. P. S. Ross, Montreal, 47 vols. From Mr. James Croil, 3 vols. In all 93 vols. What is required is a fund, the interest of which should be annually used for the purchase of books; and I am glad to announce that one gentleman has conveyed to the treasurer one hundred dollars as the beginning of such a fund. The gift is made with the understanding that the interest of it is not to be available until a certain capital has been accumulated through the generosity of other friends. While this fund is being formed, why should not the Presbyterians in the city form a Book Club, and thus secure for the institution works recently issued? The state of our scholarship fund and general finances will be reported to the General Assembly; but I may be allowed to say here that permanent endowments are urgently needed together with an enlargement of the present building. Nor do I think it wise to delay much longer in adding to the number of the professional staff. The growth and the usefulness of the institution in the past, and its present position, warrant me to bring forward these matters that they may receive early attention. We have now 51 alumni, and 65 students on our roll. You will be pleased to know that we have been gradually raising the standard of scholarship so as to send out men qualified to take rank with those trained in any part of the world. We believe that we have attained this end in some measure, and we shall steadily keep it before us in future. While on the other hand, an increasing number have yearly failed to come up to the requirements of the curriculum until this session. No fewer than eleven names have been removed from the roll. But for the removal of these names the number would now stand at seventy-six. It is gratifying to be able to announce that 43 of our students go out to labour in the Mission field during the summer. This fact alone is significant of no small measure of usefulness. The number of graduates sent out this spring is nine, and you have already heard from Prof. Campbell, and others of the diligence and success with which they have prosecuted and completed their studies. And now it gives me very great pleasure to state to this large and influential assembly, that the Alma Mater Society at its first annual meeting this afternoon founded a Scholarship of fifty dollars, to be awarded annually for eminence in Hebrew Scholarship. It will be offered for competition next session. In this connection it is proper to mention that the Rev. W. J. Dey, M.A., Spencerville, one of our graduates, also contributes a Scholarship of \$50, for students who distinguish themselves in their Art's course. I confidently look for many other good results from the efforts of this already energetic society. After this brief statement of business, the Prin-

cipal said: Gentlemen of the graduating class. The Senate deems it appropriate that, instead of regular lecture such as that with which our Session opened, I should deliver to you a few informal putting councils. Some of you have been with us six or seven years preparing for the highest calling to which man can aspire, and you have heard what we have had to say on many subjects in the classroom, and what was said on occasions like this to your predecessors. It is, therefore, unnecessary that I should now detain you and this assembly many moments. I wish only to say a few words touching the method and spirit in which you should continue your studies. Let me remind you, 1st, That so far you have been mainly occupied with elements and fundamental principles. You have attended to foundation work, but the grand superstructure is yet to be erected. I say this not in depreciation of your attainments, but as defining them. In making the remark, I recognize the fact that most of you have enjoyed the advantages of a full University education. You have come to us from different quarters, and from different seats of learning, the respective merits of which we are most ready to acknowledge. One of you received his literary and scientific education in Naples and Rome, one is a graduate of Toronto University, another a graduate of Dalhousie University, Halifax, and others are alumni of McGill University. Some of you have gained medals and other honours at these institutions. In addition to the elementary training thus received, we have to-night put into your hands diplomas which certify that you have, in compliance with the rule of the Church, faithfully devoted yourselves during three sessions to the study of the various departments of Theology. Still, notwithstanding all this mental discipline, allow me to counsel you most solemnly to regard yourselves as new beginners in the many branches of knowledge at which you have had a passing glance. It is no reproach to you or to the institutions in which you have been trained, to say that your Latin, Greek, Hebrew, German and French, may be greatly improved. It is no slur upon professors of Mathematics, of the Natural Sciences, or of the English language and Literature, to say that in all these departments and especially in the clear and powerful use of your own language, you have abundant scope for advancement. And we shall certainly not deem ourselves dishonoured in, in the true spirit of learners, you confess that in the brief time at our command, we have merely initiated you into the higher regions of thought and investigation which belong to Theology and which I trust you are resolutely determined to pursue. It is no shame to any of you to confess yourselves still in the novitiate as theologians and scientists. But here is what is a reproach, a deep stain upon good breeding, and something of which I feel sure none of you will be guilty, to find young men who have spent a few sessions at College and who have taken some literary degree regarding themselves fully equipped for any position in life, released from further mental toil, and even vastly superior in attainments, experience and wisdom to those who long ago gained academic distinctions and have continued to be for thirty or forty years hard students. This is not the road to eminence. It is in learning as in godliness, "He that humbleth himself shall be exalted." It is in the great republic of letters as in the Kingdom of Christ. He that is to be chief among you must be servant of all, must not disdain lowly toil, must stoop to do rudimentary work and go over first principles, elements, the grammar of subjects, again and again, till these are thoroughly mastered. Accordingly I advise you, 2nd, To limit yourselves to certain subjects and to aim at completeness in your knowledge of them.—I know that the lines of knowledge run farther in all directions than you can follow them, but your aspirations and your ideal may be completeness. In order to this have your list of subjects wisely made out and the time to be devoted to each determined, and let this plan of work be as faithfully and rigidly followed as during college life. Examine each subject first in outline and then in detail with all the minuteness and breadth you can command. Suspend your judgment until you have seen all the facts and principles involved, and thus you may arrive at opinions and conclusions correct and enduring. Having thus mastered one subject and made it part of your own nature, having grasped it with such intensity of conviction that you cannot help remembering it, and knowing and teaching what you believe respecting it, then take up another and another and deal with them all in the same manner. The advantages of this method are numerous and obvious. By it you virtually continue at college, or under what is equivalent to college discipline, all your life, and what a blessing to themselves and to their parishes this would be in the case of very many. You may thus avoid disorder, loss of time, and the danger of contracting indolent and disorderly habits of thought; and by determining systematically your own belief you will make real progress in knowledge, and gradually qualify yourselves to guide the opinions of your parishes on a great variety of issues; and you will naturally preach what you learn in this manner with a force of conviction which will give unction and power to your public utterances to be gained in no other way. Besides, such self-imposed discipline will greatly strengthen your intellectual and moral nature to resist the dissipating forces to which we are so largely exposed in the present day. It will turn you away from useless meetings, from parish gossip, and printed gossip about the misdeeds of unoffending members of society, or accidents that happened or might have happened, and it will save you from wasting your time on ephemeral periodicals and volumes made for the market, and may save the shelves of your libraries from being encumbered with trash; for, after all, two or three hundred first-class volumes contain more than most professional men master. But do not understand me as limiting you in this respect, or in the range of your investigations. Instead of becoming intensely professional or in any sense narrow, or moving constantly in one rut, I advise you, 3rd, To adapt your studies to the wants of the age. What are these? They are so numerous that we scarcely know which to mention. For my present purpose let me say that our age is keen and quick in observing facts and pushing discovery, but not remarkable for a spirit of caution or logical accuracy. It has shown a recklessness in specula-

tion, and a wantonness of assertion in connection with natural forces and laws, unapproached in the previous history of science. Now, how are we to restrain and regulate these tendencies? Certainly not by total inactivity or by mere oracular assertions, characterized by as much tenacity as the theories we wish to correct. Must we then make our education thoroughly one-sided and abandon the old fields of history, literature, philology, philosophy, and especially theology, that we may have time to learn all the facts and conjectures of Evolutionists in order to be abreast of the age and try to keep these giants from conounding heaven and earth. By no means. What we need is to be thoroughly trained to discriminate between facts and fancies, between sophisms and logical deductions, between imperfect generalizations and conclusions based upon correct and sufficient inductions. In one word, we need a better Logical education than most of these people seem to have enjoyed. This is one of the great wants of our age. Closely allied with this is another. Our age is prying closely into the science of mind, and the question seems with some to be whether we are not all body without mind. Old systems of Psychology are being rent asunder, and materialism is being made the basis of the new school—materialism in close alliance with Pantheism—is unnecessary to name the numerous champions of this revolution. They have been brought under your notice in Apologetics, and you must not regard their efforts as an unmitigated evil. Some old views in this connection are entirely untenable, and the relation between soul and body, spirit and matter, demands fuller investigation than it has received at the hands of the old metaphysicians; but we must be on the look out lest while baseless fabrics are being deservedly torn down, the truth may be sacrificed along with them. In this large and inviting field of Psychology there is much work for you to be overtaken. And kindred to this, inseparable from this, is another subject which must not be overlooked. There is a strong disposition in our day to discuss questions of right and wrong, and it would be a mistake to deny that ethical progress has been made in certain directions. It must be acknowledged that the principles of toleration are far better understood now than heretofore, better understood by us than by the Reformers of the sixteenth century. International relations are more fully defined, and the spirit of freedom is stronger and more widely diffused in the world than in any previous age. But in spite of all this it is plain that the department of Ethics demands special care and study; because adventures in the natural sciences have touched with rude hand and dangerous confidence the very foundations of morals. Under the influence of a strong materialistic bias a disposition is manifesting itself with certain persons in Canada, but happily not here, to set aside any proper analysis of man's moral intellectual nature, to ignore the specific function of conscience, and to restore in substance the vicious and exploded old system of Utilitarianism. What is to be done in this case? Here again error is to be moulded around which truth is to fashion itself. We can only meet and counteract these follies by a more thorough study of the science of Ethics. Once more. Our age has set itself to the gigantic task of recasting history. The extensive fields of Archaeology, Ethnology and Comparative Philology are being keenly canvassed for this purpose. History is being treated scientifically, and it is high time that it should be so viewed, for in many respects it has been too long in a chaotic state. You must not forget therefore, that this comparatively new science of Historical Criticism is now rising into a position of undisputed influence and importance, and that not a few of the true old stories which have for centuries been taught as true are now being relegated to the category of unreliable myths and fables. But without following this line of thought farther, I have said enough to indicate what I mean by prosecuting your studies with proper regard to the wants of our age, and what may serve to show the progressive spirit which we desire you to cherish and the breadth of culture which we demand as far as possible. Let me counsel you, 4th, Always aim to have supreme regard in your studies to your own profession. Remember that you are theologians and that you have no cause to be ashamed of this fact. I am aware that certain simple people and certain persons of large pretensions seem to think that the hardest thing they can say of a man is to call him a theologian. You must patiently bear this cross, if it be a cross, to be known and distinguished as profoundly read in the things of God. Wear the title of theologians without blushing, and adorn it by superior attainments. And while mere secularists and secular institutions sometimes delight to ignore theology as if an unclean thing, as if it involved degradation to its most distinguished states, see that you are not discouraged or intimidated by this foolish spirit. You do not require to retaliate upon such with any severity, or even hint that it is any disgrace to be a surveyor, an engineer, a geologist, a botanist, a chemist, or even a member of Parliament; but be careful that the world may understand from your efforts and, when necessary, from your lips, that theology is your grand science and that it is scientia scientiarum. More than this. Remember that you are expounders of God's revealed will; and this implies that you have made up your minds definitely as to what God's message to man means. Congregations of intelligence, possessed of strong common sense, will not thank you, and should not thank you, for preaching your conjectures or perplexities, for telling them how much you are puzzled and embarrassed, and how things appear to you uncertain and inexplicable. But if you are to make up your minds conclusively on the great themes of your text book, depend upon it your critical study of it in Hebrew and Greek must be continued with conscientious persistency. You will find that you are never done with study in this direction, for the book of God, like its author, is infinite in its resources, nor will you wish to be relieved of such studies, because they will become a lasting source of delight to you and you will find that you thus become mighty in the Scriptures, and so, mighty in the pulpit and in the parish. Still more. Remember that you are witnesses for the truth. The professor of Apologetics has shown you how much this means. You will find two general lines of investigation necessary in this connection. You will be called to deal with those who have already accepted your text-book as

from God and who have received the salvation which it reveals. Such require only to be established in the truth. Apologetical discussions, to be fitted to their wants, must keep this in view and issue in comfort and joy. But in every community there are those who make it their boast to be able to disbelieve God and to reject his book. This is a growing class in Canada, and likely, for various reasons, to become more and more outspoken. Apologetics for them are not sufficiently supplied by newspaper paragraphs or wordy correspondence. With much study and prayer you must aim at their conviction. Their reason as well as their hearts must be touched, and we must not disguise the fact, that now as in the days of the Apostle Paul, there are some "whose mouths must be stopped." But very much of this work may be done in private, and you must not forget how I have in the class-room cautioned you against unwittingly becoming the advertising medium of corrupt opinions, which, apart from your taking public notice of them can make no head-way in the community. Finally, remember that you are ambassadors of Christ. His mission and yours are closely identified. As the Father sent him into the world, so He sends you as his representatives. He came into our world to seek and to save the lost, and your whole business lies in this direction. You are to look after the lost; and the worse men are the more need have they of your pity, your love, your efforts to save them. "He prayeth best who loveth best all things both great and small." Seek to become distinguished, therefore, every one of you in gathering many souls to Christ. Make this your answer to the question sometimes asked: Are the sons of Canada, men of Canadian birth and education, sufficient to meet the wants of the Church. Other answers might easily be given to the question. We might point to what they are doing in every village, town, city and district in the Dominion, and to what some of them are doing in Britain and the United States. We might affirm confidently that they are fit to be doctors, lawyers, merchants, judges and rulers in the land; and why not ministers? The fact is that they do not require to ask petulantly or imploringly for recognition or promotion—they have received such already; and I feel sure that you are well qualified to take rank with those who, in the past have rendered such eminent service to our Church and our country. As to the future we need feel no special alarm. I have no idea that the fathers who have begotten them will become so unnatural as to disown their own offspring, should they enter this sacred office. There is always abundant room for honest, earnest, able men, and these qualities furnish a sure passport to distinction and honour in the Church and the world. You go out from this college, gentlemen, enjoying our fullest confidence and respect, and we shall follow you with fervent prayers for your continued comfort and success. Redeem the time. Work while it is day, for the night cometh, and cometh speedily, when no man can work. We are taught this lesson to-night with special emphasis, as we lament the death of a graduate of two years ago, the Rev. A. C. Morton, of North Gower. Of his earnestness and success as a student and a minister, and of the high esteem in which he was held in his parish during his brief pastorate, we can speak without hesitation. He has entered upon the full enjoyment of the eternal reward.

The Principal then announced with deep regret the resignation of the Rev. Prof. Ouirier, who is obliged to return to France. He spoke in terms of highest commendation of the value of the services rendered by the Professor during his residence in Canada.

A collection was taken up in aid of the College Library, and the Rev. Thomas Wardrope, D.D., of Guelph, Ont., followed with an address, in the course of which he urged upon the audience the importance of this College, and the obligation of all in the Church to support it. He also exhorted them to sustain, by their prayers, their means and their influence, those young brethren who had been called and set apart to preach the Gospel of Jesus Christ. The exercises then closed with the singing of the doxology, and the benediction, pronounced by the reverend chairman.

CHURCH EXTENSION ASSOCIATION.

The annual meeting of this Association, as already announced, was held in the St. James' Square Presbyterian Church, on the evening of the 26th ult. After prayer by the Rev. John Smith, the President, J. L. Blaikie, Esq., briefly addressed the audience, as follows:—

We are met to-night for the purpose of receiving the annual report of the Presbyterian Church Extension Association of Toronto, for the election of office-bearers, and for approving of certain resolutions to be submitted.

This Association is not merely for church extension, but for church extension in connection with the Presbyterian Church. Presbyterianism has made wonderful growth in the city and country of late years, but so has our city, and if it is to continue growing, the need for this Association will also continue. I have been sometimes told, "leave this work of church extension in the suburbs to the Methodists, they are the people for that work." Who will say that there is force or right in such reasoning as that? It is right certainly for the Methodists to look after their own people in the suburbs and assist them to build churches, but it is surely right that Presbyterians should do the same. Within a few months our Methodist friends have organized an association of their own, and very much after the model of this one. I must abstain from speaking to any of the resolutions to be submitted, and will only say, Why are we Presbyterians, and why do we value our distinctive principles? Just because we believe our Presbyterian polity and principles are thoroughly scriptural, are admirably adapted through the organization of our Church for doing effective work for our Lord and Master, and at the same time secure for all members and adherents of the Church their rights and liberties to the fullest possible extent. Uphold then and support this Presbyterian Association.

The Secretary, Mr. C. Blackett Robinson, read the

ANNUAL REPORT.

It is gratifying to be able to report that the membership of the Association shows a steady increase year by year; not so large by any means as it ought to be; but still extremely encouraging growth. In 1876-7 the figures were 173, in 1887-8, 205; and for this year 356. It is not too much to say that these figures could easily be more than quadrupled from our city congregations; and your Committee indulge the hope that the efforts of another year may enable the Association to report to the next annual meeting a membership somewhat commensurate with our increasing wealth and large numbers as a Church.

As reported at the last annual meeting the Association bought a valuable building lot, east of the Don, for \$1,200. This was handed over to the friends at Leslieville, with the understanding that they should at once proceed to the erection of a church. On the 27th March of last year the foundation stone of the new edifice was duly laid; and in the month of July following, the completed building was opened for Divine worship by Rev. Principal Caven. The church is a neat Gothic structure, built of brick and capable of affording accommodation to upwards of 300. The cost, including the ground, was about \$8,000, borne entirely by the people, with the exception above noted. Before long it is confidently expected, this young congregation will develop into a large and vigorous charge.

In Parkdale, that rapidly growing suburb of our city, the Presbyterian residents have already taken steps in the direction of organizing a congregation. Elders have been ordained; a site for a church has been selected; and no doubt at an early date a church will be erected. It is to be regretted that the state of the Association's funds renders it impossible for us to offer assistance to the Parkdale friends just now, when aid, if given at all, would be most useful.

Nothing has yet been done in the way of supplying better accommodation for the Sabbath school for some time carried on in a rented house on Parliament street, although the Association owns a fine lot in the neighbourhood. The premises at present used are altogether inadequate for the purpose, both flats of the building being crowded every Lord's day. The Association would be in a much better position, as far as the lot on the corner of Parliament and Wellesley streets is concerned, if a suitable building for a school house could be erected; because just now we are out for interest, taxes on the lot, and for the rent of the building. The Treasurer's report informs the Association of a debt to the Bank of \$2,650 which will be due next month, and for which debt the President is personally responsible. An effort should be made, in justice to our President, and in the interest of the Association to extinguish or largely reduce this obligation.

All of which is respectfully submitted.

The following resolutions were then put and carried unanimously.

Moved by Rev. Dr. Topp, seconded by Rev. Dr. Reid, that the meeting receive and adopt the report now read, and recommend its publication; and while regretting that the income of the Association has not been as large as could have been desired, express satisfaction with the progress made during the year, especially with the very considerable increase of the membership of the Association; and that the following constitute the office-bearers for the ensuing year:—President, J. L. Blaikie, Esq.; Vice-Presidents, Rev. J. M. King, M. A., Rev. W. Reid, D. D.; Treasurer, Wm. Rennie, Esq.; Secretary, C. Blackett Robinson; Committee, Messrs. John Kerr, A. T. Crombie, Thomas Kirkland, M. A., Archibald Macdonald, R. J. Hunter, J. C. Hamilton, James Brown, S. C. Duncan Clark, James McNabb, Andrew Scott, John Harvie, John Winchester, S. R. Hart, C. McArthur, John Young, Geo. C. Robb, Robt. MacLean, A. McMurphy, M. A., H. B. Gordon, Jas. Russell, G. Gall and James Mitchell.

Moved by the Rev. Prof. McLaren, seconded by the Hon. O. Mowat, that notwithstanding the increased accommodation provided of late for the members and adherents of the Presbyterian Church in the more central portions of the city, the need continues as great as ever of assisting the outlying districts to obtain at as early a date as possible the administration of the means of grace in connection with our beloved Church.

Moved by William Mortimer Clark, Esq. seconded by the Rev. Dr. Caven, that in view of the fact that it has become imperatively necessary to reduce at once the indebtedness at the Bank, an immediate effort be made to raise the sum of \$1,000.

After the parties present had an opportunity afforded them to subscribe towards the reduction of the Association's debt the benediction was pronounced by the Rev. J. M. Cameron, and the meeting adjourned.

KNOX COLLEGE—CLOSE OF SESSION.

The closing exercises of the Session at Knox College took place in the College Hall at noon on Wednesday of last week in the presence of a large gathering of Students, clergymen, ladies and other friends of the institution, Rev. Dr. Caven, Principal of the College, presided, and seated alongside of him on the platform were Rev. Prof. Gregg, Rev. Prof. McLaren, Rev. Dr. Proudfoot, Rev. Dr. Topp, and Rev. Dr. Reid.

The proceedings opened with the singing of the One Hundredth Psalm, after which Rev. Dr. Topp offered up prayer for God's blessing on the institution and those connected with it.

RESULT OF THE EXAMINATIONS.

Rev. Principal CAVEN then announced the result of the recent examinations. The following is a list of those who are first in the several years.

First Year.—Apologetics, R. Y. Thomson; Church History, R. Y. Thomson; Biblical History, R. Y. Thomson; Systematic Theology, R. Y. Thomson; Exegetics, R. Y. Thomson; Biblical Criticism, R. Y. Thomson.

Second Year.—Church History, James Craigie, B. A.; Biblical History, G. D. MacKay, James Ross, A. B.

Baird, B. A., equal; Systematic Theology, W. A. Hunter, B. A., James Ross, equal; Exegetics, A. B. Baird, B. A., J. K. Wright, equal.

Third Year.—Biblical History, John Ross, B. A. Donald Tait, B. A.; Systematic Theology, John Ross, B. A., D. M. Beattie, B. A., Donald Tait, B. A.; Exegetics, John Ross; Homiletics, S. H. Eastman.

THE SCHOLARSHIPS

awarded are as follows—

First Year.—Bayne Scholarship, \$50, for proficiency in Hebrew, entrance examination, awarded to Malcolm McGregor, B. A.—Alexander Scholarship (1st), \$50, General Proficiency, closing examination, awarded to R. Y. Thomson.—Gillies' Scholarship (1st), \$50, Systematic Theology, awarded to Duncan McColl, B. A.—Goldie scholarship, \$50, Exegetics, awarded to A. B. Dobson.—Gillies' Scholarship, (2nd), \$40, Church History, J. A. McDonald.—Esson Scholarship (1st), \$40, Biblical History, D. Stalker, B. A.—Dunbar Scholarship, \$50, Apologetics, J. A. Turnbull.—Douglas Scholarship, \$40, Biblical Criticism, David James.

Second Year.—J. A. Cameron Scholarship, \$60, General Proficiency, closing examination, W. A. Hunter, B. A.—Lohrin Scholarship, \$50, Systematic Theology, James Ross.—Alexander Scholarship, (2nd), Exegetics, A. B. Baird, B. A.—Boner Scholarship, \$40, Church History, James Craigie, B. A.—Esson Scholarship (2nd), \$40, Biblical History, G. D. MacKay.—Heron Scholarship, \$40, Best average examination by student who has not gained another scholarship, J. K. Wright.

Third Year.—Fisher Scholarship (1st), \$60, Systematic Theology, closing examination, D. M. Beattie, B. A.—Fisher Scholarship (2nd), \$60, Exegetics, Donald Tait, B. A.—Central Church, Hamilton, Scholarship, \$60, General efficiency in closing examination, John Ross, B. A.—Esson Scholarship (3rd), \$40, Biblical History, D. Findlay, B. A. and James Smith, B. A.—Cheyne Scholarship, \$40, Best average examination by student who has not gained another scholarship, C. Thom.

Second and Third Years.—Smith Scholarship, \$50 Essay, on "The love of God in relation to His Sovereignty," Donald Bannerman.—Boyd Scholarship, \$40, Homiletics, S. H. Eastman, B. A.

First, Second, and Third Years.—Clark Prize (1st), Lange's Commentary, for New Testament Greek, special examination at close of session, S. H. Eastman, B. A.—Clark Prize (2nd), Lange's Commentary, for Biblical Hebrew, special examination at the close of session, A. B. Baird, B. A.—Gaelic scholarship, \$40, For proficiency in the Gaelic language, examination at the close of session, Wm. McKay.

First and Second Years.—Prince of Wales' prize, \$60 (for two years), Essay on "Proof of the Reality of the New Testament Miracles," Malcolm McGregor, B. A.

Dr. Caven's lecture, which we are reluctantly obliged to hold over until next week, was listened to with unflagging attention; he was frequently applauded during its delivery.

The proceedings were brought to a close with the benediction, which was pronounced by Rev. Dr. Proudfoot.

IT is said that never since the gloomiest days of Pitt's Administration has England suffered as much as she does now from financial and commercial depression.

On the evening of Wednesday, April 2nd, Rev. A. A. Scott of Zion Church, Carleton Place, was presented at the close of the prayer meeting, with an address and a very handsome parlour time-piece by the members of his Bible class. Mr Scott replied in suitable terms.

REV. HENRY WARD BEECHER has about \$13,000 a year, Dr. Talmage has \$12,000, Rev. J. Hall, D.D., Rev. J. C. Smith, Dr. Potter, and Dr. Storrs have \$10,000 each. On the next list we find the Rev. W. Taylor, the Rev. C. C. Hall, the Rev. L. D. Bevan, and Dr. Budington, \$8,000 each, and some others at \$6,000 each.

THE negro emigration from the Southern States has assumed formidable dimensions. Kansas seems to be regarded by the blacks as their Promised Land. The question of setting apart a territory for their use is now discussed, and it may result in something practical. The only sufferers will be the Southern States, which will lose their labouring population.

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MEETINGS OF PRESBYTERY.

OTTAWA.—In Knox Church, Ottawa, May 6th, at 3 p. m. WHITBY.—Meets at Oshawa on third Tuesday in April, at 11 o'clock a. m.

QUEBEC.—In Quebec, on the third Wednesday of April.

TORONTO.—On the second Tuesday of April, at 11 a. m.

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

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

SAUGEEN.—Adjourned meeting, in Guthrie's Church, Harrison, on Tuesday, 8th April, at 3 p. m.

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

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

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

OUR YOUNG FOLKS.

A CUNNING DOG.

DOGS sometimes exhibit traits that are human; and we sometimes wonder whether Pythagoras was very far wrong in his theory that the souls of men at their death, and also before their creation, inhabit the bodies of animals.

Certainly, if so, the soul of a certain little black spaniel named "Nig" must originally have belonged to some greedy boy whose indulgent parents fed him upon knick-knacks until he died; for never was there an animal more particular in his tastes with regard to food. Many times Nig would go supperless to bed because his little master insisted upon his eating plain bread and butter instead of cake; and he was known to fast an entire day on one occasion, because his breakfast consisted of fried potatoes and beef bones rather than hot rolls, of which he was extravagantly fond.

But little boys learn to get their own way, and little dogs are quite as apt.

After a time Nig concluded that the only sure method of obtaining what he wanted was to eat, or hide away, what was first given him, and then beg for more; and therefore he would carry off the crusts which he found upon his plate, bury them at the foot of the garden and then return, and with wagging tail ask for a doughnut or a cookie, which he seldom failed to receive.

By this and other tricks the spaniel generally managed to secure such food as he best liked; and for a long time, the shrewdness which he exhibited and the hearty laughs which he excited made his master forget how bad were the habits which he was forming. But one day Nig made too great a fuss about the supper which was set before him, and as a punishment, a severe order was issued:

The dog was to eat just what was left from the table, and nothing more. What was good enough for the family must do for him.

That night Nig slept in happy unconsciousness of the new rule; but when morning came and breakfast was over its full import became known to him. For his master had eaten codfish and potato, and codfish and potato was all that was left for Master Nig.

A plate with the fishy food was prepared and placed in Nig's corner, and he was invited to partake. At first he approached with evident hunger and delight, sniffing eagerly at the offered plate; but when his nose told him what it contained his countenance and his tail both fell. He looked at his master in a reproachful manner, and turned sadly away. He was called back and ordered to eat. Slowly he returned, but instead of eating, he carefully pushed every particle of the food from the plate to the floor, crowded it close under the rim of the dish, and again retired to a chair, where he seated himself, looking soberly at the plate and then at his master, as though entering a remonstrance against such a breakfast.

But his master was obdurate and spoke sternly:

"Nig you must eat that fish and potato

before you have anything else."

No sooner were the words spoken than the dog leaped from the chair, ran to the door and disappeared.

For two entire days nothing was seen of him, and his master began to fear that the little fellow was lost, when, early upon the morning of the third day, Nig presented himself at the door and began to beg for his breakfast as usual.

Hoping that the dog's hunger had overcome his scruples, the fish and potato was again presented to him. He regarded it for a moment with a sorrowful air, ears and tail drooping low, then turned and quietly walked out of the door without tasting it.

This time he was gone nearly a week, and when at last he returned, his master succumbed. The obnoxious fish and potato were thrown away, and Nig fared sumptuously upon fresh beef and hot rolls.

Since that time the spaniel has eaten only such food as he prefers. Like many children he had fought the battle out and conquered.

AN ARABIAN STORY.

IN the tribe of Neggdeh there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself in rags, to tie his legs and neck together so as to appear like a lame beggar.

Thus equipped, he went to Naber, the owner of the horse, who he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried in a weak voice:

"I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying; help me, and Heaven will reward you."

The Bedouin kindly offered to take him up on his horse and carry him home; but the rogue replied:

"I cannot rise I have no strength left."

Naber touched with pity, dismounted, led his horse to the spot, and with great difficulty set the seeming beggar on its back.

But no sooner did Daher feel himself in the saddle than he set spurs to the horse and galloped off, calling out as he did so,

"It is I, Daher. I have got the horse, and am off with it." Naber called after him to stop and listen. Certain of not being pursued, he turned and halted at a short distance from Naber who was armed with a spear.

"You have taken my horse," said the latter. "Since Heaven has willed it, I wish you joy of it; but I do conjure you never to tell any one how you obtained it."

"And why not?" said Daher.

"Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity, for fear of being duped as I have been."

Struck with shame at these words, Daher

was silent for a moment, then springing from the horse, returned it to the owner embracing him. Naber made him accompany him to his tent, where they spent a few days together, and became fast friends for life.

THE ROSE-BUSHES.

IN front of my father's house, on the bank of a gently flowing river, grew two rose-bushes. They blossomed all the season through. The flowers were very beautiful, but they were all of the same form and the same colour. The pure, pale pink, ever repeating itself from week to week, and from year to year, became wearisome. We longed for a change; not that we disliked the flowers—for nothing could be more lovely, either in the bud or bloom—but we wanted something new.

I learned the art of budding. Having obtained from a neighbour some slips of the finest kind, I succeeded in inoculating them upon our own bushes. The success was great. Five or six varieties might be seen flowering all at one time on a single plant. The process was not much known at that time in the district. Our roses became celebrated, and neighbours came to see and admire them. They were counted a treasure in the family.

When their fame had reached its height a frost occurred, more severe than usual, and both the bushes died. They were natives of a warmer clime, and too tender for our severer seasons. Had the buds been inserted into a hardier stock, our beautiful roses would have survived the winter, and would have been lovely and blooming still. It was a great mistake to risk all our fine flowers on a root that the first severe frost would destroy.

This happened long ago, when I was a boy. I did not then understand the meaning of the parable. I think I know it better now.

LENDING A PAIR OF LEGS.

SOME boys were playing at ball in a pretty, shaded street. Among their number was a lame little fellow, seemingly about twelve years old—a pale sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game; for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as base ball. His companions, good-naturedly enough, tried to persuade him to stand on one side and let another take his place; none of them hinted that he would be in the way; but they all objected for fear he would hurt himself.

"Why, Jimmy," said one at last, "you can't run, you know."

"O, hush!" said another—the tallest boy in the party—"Never mind, I'll run for him, and you count it for him," and he took his place by Jimmy's side prepared to act. "If you were like him," he said, aside to the other boys, "you wouldn't like to be told of it all the time."

How many times loving hearts will find a way to lend their powers and members to the aged, the poor, the sick, and the weak.

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