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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

THE Presbytery of Whitby unanimously nominated Dr. Reid as Moderator of next Assembly.

DR. J. M. GIBSON, of Chicago, has published a series of twenty Sunday afternoon lectures, under the title, "The Ages Before Moses."

THE spring elections in the United States show a decided gain for the Republican party. The present Congress, which is Democratic in both branches, has, by its unwise and headlong action, helped the Republicans materially.

WE wonder if the following example will be extensively followed. A certain Methodist church in Boston did not want to part with its pastor. Well, it was made a "mission church." And now it may retain its minister indefinitely.

THE American Missionary Association wants \$35,000 in addition to the \$15,000 promised it by Mr. Arthington of Leeds, England, to establish a mission in Central Africa. Its proposal is to send out a force of ten men to that region. We hope that it will be successful in securing the necessary funds.

THE New York East Conference, of the Methodist Episcopal Church took no decided action on the proposal to do away with the limitation of the pastoral term. Still, a very strong feeling was displayed in favour of a change. Another significant matter in the record of the Conference was the recommendations concerning the management of the "Christian Advocate," the Methodist official paper. Shorter articles were demanded, and it was suggested that there should be less self-laudation. Editors of religious papers generally would do well to mark, learn, and inwardly digest.

THE ecclesiastical world is still moving. Professor Charteris, of Edinburgh University, suggests that the theological halls of the Free and United Presbyterian Churches, and all others which have a properly equipped teaching staff, should be recognized by the University, their professors having seats in the senatus, and attendance on their classes held valid as preparation for academical degrees. And the suggestion of this Established Church dignitary is likely to be acted on. Mr. Taylor Innes has given notice that at the next meeting of the Edinburgh University Council he will move for a committee to consider the whole matter.

GREAT religious enthusiasm prevails in the Rhondda Valley, Wales. The simple addresses of Miss Shepherd, on the cross and the atonement, have wonderful influence upon "the roughs." Between 400 and 500 have united with the various churches.

WE are glad to learn that the ministerial subscription towards meeting the deficit in the Home Mission Fund is meeting with increasing success. Over \$80 is reported as already subscribed in the Presbytery of Quebec, somewhere about \$300 in that of Montreal; while in the Presbytery of Toronto, the subscription amounts to close on \$400, with ten or twelve ministers still to be heard from. We have no reports as yet from the other Presbyteries of the Church, but have no reason to believe that, in proportion to their strength, they will be behind those named.

THE annual tea-meeting of St. Andrew's Church, Clifton, was held in the town hall on Friday evening the 18th inst. After doing justice to the good things provided by the ladies, interesting addresses were given by Rev. Canon Hewston and Rev. W. Kittlewell, Clifton, and Rev. Mr. Thomson, Drummondville. Vocal and instrumental music was furnished by Mrs. Gueri, Miss Ransom, Miss Schofield and the choir. The duties of the chair were admirably discharged by Rev. James Gordon, pastor of the congregation. A most enjoyable evening was spent.

"OUR readers," says the Ottawa "Free Press," "will regret to hear that Mr. John Moore, of the firm of Moore Bros., who did business in this city for several years, and brother of the Rev. Wm. Moore of Bank Street Church, was among those killed at the battle of Isandula, when the little army there was annihilated by an overwhelming force of Zulus. Shortly after selling out of business here, being in rather poor health, he was induced by a friend from his native town of St. Mary's to go out to Natal, and was residing there when the Colony was threatened with invasion by the Zulus. He, at the first call to arms, volunteered, and was attached to the third battalion of the Native Contingent, which was hurried off to the assistance of Lord Chelmsford. The fearful fight of Isandula immediately followed, when the whole camp was cut off. It was hoped by his friends here, as no definite news of the location of the third corps could be obtained, that it was in some other place and had escaped, but the last mail brought the sad news that it was part of the little band that gloriously perished, and that Mr. Moore was with the lost. He will be long remembered as a kind friend and a genial companion by a large circle of acquaintances, by whom his loss will be deeply felt."

"ECHO" writes to call the attention of our readers to what appears from his account to be a fraudulent publication which we were unwittingly the means of advertising. He says: "The American Diamond Dictionary" was represented to contain '80,000 words,' 'nearly 200 engravings,' '700 double column pages,' to be 'superbly bound in cloth and gilt,' and to be 'sent free upon receipt of sixty-three cents to pay actual postage and packing charges.' This is in every point a gross misrepresentation of the book. There are only 648 pages of English words and 19 pages of 'Foreign words and phrases,' in all 667 pages. On no page can there be found 50 words. But allow this to

be the average of each page, and we have only 32,400, or 48,000 less than advertised. There are not 120 'engravings,' if you would call the little daubs scattered over the pages engravings. I could only find 106 of these 'engravings.' Instead of being 'superbly bound in cloth and gilt,' the only gilt about it is a few marks on the back including the name of the book. Side covers and edges have never seen gilt. This great offer is simply a great fraud, a Yankee dodge to get money. The book is worth about ten cents for a school boy. No 'scholar' would be bothered with it. It is the meanest attempt at a dictionary I have ever seen. To buy it is very little better than to throw money away."

THERE is a growing disposition on the part of our congregations to give the weekly voluntary offering system a trial; and when this is fairly done we are persuaded the results will be found most satisfactory. Here is a sample of how the "Envelope plan" of regular every-Sabbath contributions work in a country congregation of three hundred and sixty-five persons. The account for one year stands as follows:

No. of persons.	Weekly Gift.	Annual amount.
1	\$10 00	\$520 00
1	3 00	156 00
2	4 00	208 00
5	1 00	260 00
2	68	70 72
19	50	494 00
5	40	104 00
2	30	31 20
42	25	546 00
12	20	124 80
10	10	78 00
1	12	6 24
80	10	462 80
1	07	3 64
2	06	6 24
7	05	174 20
9	04	18 72
13	03	20 28
28	02	29 12
54	01	28 08
365		\$3,342 24

THE Rev. E. P. Hammond is now conducting evangelistic services in Guelph. From reports in the local papers we gather that the attendance at the meetings and the interest felt in the progress of the work have both been steadily increasing from the beginning. There seems to have been no unwholesome excitement. Mr. Hammond's first addresses were received with apparent indifference by the greater number. But as, day after day and night after night, the clear presentations of Gospel truth, in earnest and simple words, from his lips and from those of others (for he is well sustained by the presence and assistance of several of the local ministers) fell upon the ears of the ever-increasing audiences—as one convert after another, from Chatham and other places, some of whom had but a few weeks previously been living in open wickedness, stood up and told the story of the wonderful change they had experienced—as here and there the tear of repentance was seen coursing down the haggard cheek of some citizen of ill-repute—the attention of multitudes was arrested, and many yielded to the strivings of the Holy Spirit and sought peace and pardon where alone they can be found. At the close of one meeting "over one hundred stood up signifying their desire to have Christians pray for them." There is ground to hope that much permanent good may result from these services.

## PASTOR AND PEOPLE.

### THE OPPORTUNITIES OF OLD AGE.

There is a dignity in age which should command respect. The inspired Book says, "The hoary head is a crown of glory," and yet old age is often spoken of slightly, and treated disrespectfully. This is greatly to be deplored, both because the younger folk lose so much of the benefit which they might receive from the varied experiences of those who have preceded them in the painful and dangerous journey of life, and because the elder ones are deprived of the sweet companionship of those who could, if they would, do so much to brighten their waning years.

There is no more harmonious, helpful friendship, than when the old and young walk together in loving confidence. True, the younger must be patient with the infirmities and conservatism of age, as it, in turn, needs to be tolerant with the impetuosity and enthusiasm of youth.

We cannot help thinking that in many instances, elderly people are themselves to blame for much of the indifference which is shown to them, and to which they are naturally so sensitive; inasmuch as they often withdraw into themselves, and do not accord to those who are coming on after them, and who are undergoing experiences like their own, that generous sympathy and consideration which would draw them closer together. Who should be so sympathizing in times of sorrow as those who have known trouble and suffered grief? Who so fitted to understand the peculiarities of childhood, to have patience with the waywardness and stormy sports of youth, to listen kindly and wisely to the confidences of shy lovers, or to advise with, and assist in mapping out the future of the young couple just starting in their new life, as those who having gone before them, step by step, know by experience the conditions and needs of each and every period?

Removed as it were from the more active duties of life, they have time and opportunities to cultivate friendships with the younger ones, which may be even warm and abiding, and, having gained their loving respect, to drop words of counsel which shall be of infinite service to them in the future. We often hear elderly persons say with a weary sigh, "I seem to be of no use to any one. Nobody appears to care about me." This, we are sure, need not be. Love begets love, and there is no reason why grandpa and grandma may not be the centre of a faithful, loving circle, consulted in every difficulty, entrusted with all the little secrets, and shares in all the pleasures of the family group. But they must make the advances, and be always the same true, disinterested friends. Though young blood be hot, and impatient words may sometimes be spoken, yet in time they will be regretted, forgiveness sought, and peace restored.

We have known the most beautiful friendships of this sort. We recall especially, the love of one dear boy—who has now passed away in all his youth and promise—for his grandmother. It was a warm and enduring attachment. When discouraged, or sick, no place was so attractive as "grandmother's room," or so comfortable as "grandmother's bed." Many a confidential talk they had together, and she had opportunity to give him many a word of caution as well as of cheer. And now that his chair is vacant, one of her pleasantest recollections is the memory of his devoted affection for her.

### PAYING SUBSCRIPTIONS TO CHURCHES.

In the lax morality of the times there is occasionally a want of conscientiousness even in church members, especially in the matter of "paying subscriptions." A man hears a rousing sermon, which makes him "feel good," and in the ardour of the moment puts down a generous subscription. So far all is right. But is there not sometimes hidden away in his inner consciousness a secret feeling, which he does not dare to confess even to himself, that if for any cause he regrets his impulsive act, he can "take it back," pleading that he is "dissatisfied," or has changed his mind? This is a species of dishonesty which is condemned alike by the Bible and by the law of the land. No man is under compulsion to give or to subscribe. But when he does subscribe, he is under a solemn pledge which he cannot violate. "Better that thou shouldst not vow, than that thou shouldst vow and not pay." It is time that the consciences of men were

pricked up on this subject. A subscription to a church is just as binding as a note in the bank, and a man who has once given it has no moral nor legal right to violate his obligation.

We are glad to see that the courts have come to the help of the churches in this matter, and that the law is a schoolmaster to bring delinquent members to a sense of common honesty.

Away in the centre of New York, nestled among the hills, is the town of Knoxboro, so named from the late General John Jay Knox, one of its first settlers. Here was planted, some fifty years ago, a Presbyterian church, which, like a vine in the cleft of the rock, struck its roots into the earth, and put forth its branches, and yielded its goodly fruit. After the lapse of a generation, it set about erecting a new church, and among those who subscribed to the undertaking was a Methodist brother, who put himself down as a contributor to the Building Fund. But after a time, according to the Methodist doctrine of falling from grace, he fell away, and refused to "pay what he had vowed;" whereupon the Presbyterians undertook to illustrate their doctrine of the perseverance of the saints, by "putting him through." Their attorney was a young lawyer of New York, Mr. John H. Knox, a grandson of General Knox, one of the venerable founders of the church as well as of the town. To the claim of the church the delinquent subscriber offered certain technical objections, founded on an alleged lack of organization, proper appointment of treasurer, and defective wording in the subscription paper—objections which were at first sustained in the lower courts, but on being taken to the Court of Appeals, the judgment was reversed, and a verdict found for the church, for the whole amount, with interest and costs.

The case is an important one, as showing that our highest courts are disposed to uphold the rights of churches against refractory subscribers, who make large promises, and then refuse to keep them, hiding under some petty technicality to escape their just obligations.—*N. Y. Observer.*

### "I AM THE DOOR."

"I am the Door." O wanderer, come in!  
Art thou not weary of a world of sin?  
Stay not outside, where all is dark and cold;  
Come to the warmth, the brightness of the fold.

"I am the Door" to life, to peace, to light:  
Without, the storm, the starless, cheerless night;  
Within, a scene of blessedness untold,  
The "many mansions" of the heavenly fold.

"I am the Door," the true, the only way:  
All other paths will lead thee far astray:  
The wayward ones, who will not be controlled,  
Shall never find the entrance to the fold.

"I am the Door." O child of sorrow, come!  
Pause not upon the threshold of thy home;  
Soon shall thy sad and tear-dimmed eyes behold  
The wondrous radiance of that blissful fold.

"I am the Door." Pass through, and thou shalt see  
The glories of the place prepared for thee;  
The walls of jasper and the streets of gold,  
The sapphire pavements of the upper fold.

"I am the Door." O weary one, come in!  
A glad and eager welcome thou shalt win;  
Thy name among the ransomed is enrolled,  
The Shepherd gives thee entrance to the fold.

—B. M. S.

How time flies! Dr. Chalmers' fame and influence are so fresh and green that he seems to have belonged to a generation but just passed away, yet we read that at the March meeting of the Free Church Presbytery of Edinburgh, Sir Henry Moncrieff moved: "Whereas the late Dr. Chalmers was born on the 17th of March in the year 1780, and whereas it will be due to his memory that the next Free Church General Assembly should adopt adequate measures for having the centenary of his birth attended to with that manifestation of thankfulness to God which the raising up of such an advocate of Christian truth is fitted to call forth, it is humbly overtured by the Free Presbytery of Edinburgh to the ensuing General Assembly that they take this subject into consideration, and follow such action regarding it as in their wisdom may seem meet." The resolution was adopted.

A RELIGION that never suffices to govern a man will never suffice to save him. That which does not distinguish him from a sinful world, will never distinguish him from a perishing world.—*John Howe.*

## OUR CONTRIBUTORS.

### CANADIAN PRESBYTERIAN HISTORY. No. VIII.

BY W. S. McCOLLUM, OF ST. CATHARINES.

#### "THE PRESBYTERY" AND "THE SYNOD OF THE CANADIAN."

On the fourth day of March, 1817, William Bell was ordained by the Associate Presbytery of Edinburgh "to the work of the Gospel ministry, and as pastor of the Scotch settlers on the Rideau river, Upper Canada." On the 5th of April following, with his family, he sailed from Leith in company with Rev. William Taylor, then late minister of Stonehouse, who was also coming out as a missionary of the Associate Synod of Scotland. After a stormy and otherwise unpleasant passage, they arrived at Quebec at evening on the first day of June, and at eight o'clock the next morning, for the first time, set foot on Canadian soil. Mr. Taylor left Quebec Tuesday evening, June 3rd, but Mr. Bell remained until the last of the week, preaching for Rev. Mr. Spratt, at St. John's chapel, Wednesday evening, being the evening of the King's birthday.

On Saturday, June 20th, Mr. Bell reached Brockville, in company with Rev. Robert Easton, of Montreal, who had overtaken him on the road. That night he lodged at the residence of his former London friend, Rev. William Smart, where he was introduced to Rev. Robert McDowall, a minister of the Reformed Dutch Church, located at Earnesttown, on the Bay of Quinte. The next day "Mr. Smart's new church at Brockville was dedicated to the service of God." Of the dedicatory service Mr. Bell wrote in his journal, as follows:

"At eleven o'clock Mr. Smart began the public service with a short account of the object of our meeting, and spoke of the gratitude due to God that so many difficulties had been overcome, and that a convenient church was now built. A hymn was sung by the congregation, and Mr. Smart prayed; after which Mr. Easton, of Montreal, preached a suitable sermon. During the interval we dined at the house of R. Easton, Esq. In the afternoon, I preached from Luke xv. 7. The singing was very fine, but I was sorry to see that instrumental music was introduced. In the morning, too, there was a Masonic procession, which I did not like. The congregation was numerous and respectable."

Before separating Messrs. Bell, Smart and Easton, thus providentially thrown together, drew up and signed a petition to the Associate Synod of Scotland "praying that they might be erected into a Presbytery in connection with the Synod." This was left with Mr. Smart to procure the signature of Mr. Taylor, "who obtained a settlement at Osnaburgh as minister of the united congregations of Osnaburgh and Williamsburgh." Mr. McDowall does not appear to have taken part in the services of the Sabbath, and the time had not come for him to unite in the formation of a Presbytery. His connection was with another branch of the Presbyterian family, and he was then arranging for the organization of a *classis* of his church in Upper Canada.

On the 10th of July, at his home in Perth, Mr. Bell received from Mr. Smart the petition with Mr. Taylor's signature attached, and on the 21st of the same month forwarded it, with explanatory letters, to Dr. Hall, of Edinburgh, for presentation to the Synod. At a meeting of Synod the following April (1818) the prayer of the petition was granted, but in the meantime, other action had been taken in Canada. On the 15th of October, 1817, Mr. Bell was at the residence of Mr. Smart, preparatory to assisting him at his communion at Brockville the next day. The following is from Mr. Bell's journal:

"Saturday, 25th October. The day was spent in pleasant intercourse with Mr. Smart and his family. Many a plan we had under consideration for the advancement of religion in Canada. But that which chiefly engaged our attention was a proposal for uniting all Presbyterian congregations under the name of the "Presbyterian Church of Canada." Mr. Smart was desired to write to all the ministers, and have their opinion."

On the same subject Mr. Smart's statement is preserved, as follows:

"Before an answer was received [from the petition] a new suggestion was presented. It was to see if the different bodies of Presbyterian ministers could not be united and form a Canadian Presbytery. Such an institution it was believed would be more fitting to the country than any distant connection."

In later parlance, the idea would be expressed "Canada for the Canadians," or a Canadian Presbytery for Canadian Presbyterians. Mr. Smart faith-

fully performed the duty assigned him, and at length requested Rev. Dr. Sparks, of Quebec, to name the place and day for the consideration of the subject. The doctor, though approving the object, declined to act, and Mr. Smart took upon himself to name Montreal, and, with Mr. Easton's consent, St. Peter's street church, as the place of such meeting, and to fix the time. Soon after, however, the urgency of "Mr. Joseph Johnson, a licentiate of the Synod of Ulster," who had recently arrived in the country, for ordination at Cornwall, and a "dreadful ferment on the question about the Kirk of Scotland" at that place, caused a change of programme. On a day late in the year 1817 or early in January, 1818, Mr. Smart, Mr. Taylor and Mr. Easton met at Cornwall and organized

#### "THE PRESBYTERY OF THE CANADAS."

Mr. Bell advised against this action as in unnecessary haste, in view of the limited acquaintance with Mr. Johnston, and the Scripture injunction to "lay hands suddenly on no man;" and declined to attend. Mr. Easton was chosen Moderator and Mr. Smart Clerk. Mr. Johnston was ordained, and Mr. Alexander Fletcher, "a young man of fine talents," who had spent "two years at Divinity Hall, but had not been licensed to preach," was present. A yearly collection for a Synod fund was provided for, and "an address to the Government of both Upper and Lower Canada, expressive of our views and designs" was adopted. It was also determined that "all the brethren in both Upper and Lower Canada—ministers whose character and academical education entitle them to respect"—be respectfully invited "to attend our next meeting," which "is to be held at Montreal on the second Thursday in July." "The great object," wrote Mr. Smart, January 24th, 1818, "will be to consult on the plan and best means of forming a union on a good foundation."

#### THE SECOND REGULAR MEETING.\*

On Wednesday, July 8th, 1818, Messrs. Smart, Bell, Taylor and Johnston, found themselves floating down Lake St. Peter's and the St. Lawrence, in a "Durham boat." Stopping at Chataugua over night, where "a very good sermon" was preached to a congregation of villagers and raftsmen, they reached Montreal about noon on Thursday, and the sessions of Presbytery were formally opened in the evening. Besides the four just named and Mr. Easton, it is not known that any other ministers were enrolled as members, although, in some memoranda left by Mr. Smart, the names of Rev. Mr. Spratt, of St. John's chapel, Quebec, of a Rev. Mr. Graham, and of Elders Purvis and McIntosh are given, and it is on record that Mr. Spratt preached for Mr. Easton the next Sabbath evening, and that Mr. Graham was the preacher at Chataugua. In a letter written to Rev. Mr. Struthers, of Glasgow, Scotland, twelve years after, Mr. Smart gave that gentlemen some items about the formation of this Presbytery, one item being that Calvinistic ministers, whether Presbyterian or Congregational, were invited to unite in the movement. It is probable, therefore, that Messrs. Spratt and Graham represented the Congregational branch of the Calvinistic family, and did not become organic members of the Presbytery. Their names did not afterwards appear in connection with it, and no further trace has been found of Mr. Graham. Of the five ministers acting at this meeting, three were sent to this country by the Associate Church in Scotland (Mr. Easton in 1802); one, Mr. Smart, was a Scotchman by birth but educated at Gosport, England, and the other, as before stated, was from Ireland. The ministers of the Church of Scotland did not attend, and the hope of uniting all Presbyterians in one Canadian Church was, for the present at least, disappointed. Yet the members determined to persevere, believing that an organization on such a basis of union was "the only one adapted to the present state and future condition of Canada."

#### TWO ORDINATIONS.

The greater part of the second day was spent in discussing the propriety of ordaining Mr. Andrew Glen, who Mr. Easton desired to supply his pulpit, during a proposed absence on a visit to Scotland. Upon the vote being taken, the names of Mr. Smart and Mr. Easton, with Elder Purvis, were recorded in

the affirmative, and the names of Mr. Bell and Mr. Johnstone, with Elder McIntosh, in the negative. Mr. Taylor, being Moderator, gave his casting vote in favour of proceeding, and Mr. Bell and Mr. Johnstone dissented.

Monday, July 13, Presbytery visited Lachine, where, "after hearing all his trials," they ordained Mr. Hugh Kirkland, "a young man who arrived that year from Ireland," as pastor of the church at that place. Mr. Bell preached from Matt. xiii. 52; "Mr. Johnston ordained, and Mr. Taylor addressed the minister and people." The following day, Presbytery met again in Montreal, and "Mr. Glen was ordained at large by part of the Presbytery, but, some irregularities being connected with the transaction, Mr. Johnston and Mr. Bell declined to assist." It is not certain that Mr. Glen officiated for Mr. Easton, as proposed, but he appears to have assumed pastoral charge at *River du Chien*, where he had been preaching.

#### AN ADDRESS TO GOVERNMENT.

Before final adjournment, an address was prepared to the Governor-General, "respectfully informing him of the organization, and assuring him that the objects and aims of the Presbytery were not political, but moral and religious, seeking only the dissemination of the truth as contained in the sacred Scriptures, the promotion of education, and the peace and prosperity of the country in which the Providence of God had cast their lot to labour in the gospel of His Son." A courteous answer was returned to the address in due time, but it was noticed that Mr. Smart, the organ of communication, was addressed not as the *Reverend*, but as *Esquire*.

#### ARRIVAL OF MR. HENDERSON.

While some of the members of Presbytery still lingered in Montreal, Rev. Archibald Henderson, then late of the Associate Church at Carlisle, arrived, on his way to his new field of labour at St. Andrew's, bringing with him "authority and instructions from the Associate Synod of Scotland to form a Presbytery according to the application forwarded to them," one year before. What the result would have been if he had arrived sooner cannot be told. As it was, the signers to the petition felt considerable embarrassment, but, after consultation, by correspondence and otherwise, it was deemed still advisable to adhere to the independent union position they had assumed before the answer was received. Mr. Henderson was cordially invited personally to unite with the new Presbytery, and the invitation was repeated in a letter dated Montreal February 9th, 1819, a copy of which unsigned, in the handwriting of Mr. Smart, is still preserved. The following sentences are quoted:

"It is with much pleasure that I have to inform you that I am instructed by the members of the Presbytery of the Canadas which met in Brockville on the second Tuesday of January last, to invite you to a seat at their next meeting which will be held in this city (Montreal) on the second Thursday of July next.

"The importance, indeed the necessity, of some bond of union, or association, on a liberal foundation, must have appeared to you before this period. It is a circumstance highly favourable to the formation of such a union, and which forwards our views, that the unhappy causes of division which have torn asunder the Church of Christ in the mother country have no existence in these provinces.

"May I and my brethren in the ministry of the Gospel indulge the pleasing hope of seeing you at our next meeting at the time referred to?"

Mr. Henderson, though always working cordially and harmoniously with those who were the leading members of the Presbytery, declined to sever his connection with the Associate Church in Scotland, and remained independent of Church courts in Canada for many years.

#### A COMMISSION TO SCOTLAND.

In the spring of 1819, Mr. Easton took his contemplated trip to Scotland. To some extent, he went out as an agent of the Presbytery, commissioned to solicit contributions for its aid. He however, assumed a broader field of operations, and collected funds under a scheme according to which the Presbytery should receive one half and the other half should be divided among other Presbyterian ministers in Canada. "The result of Mr. Easton's exertions," says Dr. McKerron, "was that a considerable sum of money was collected chiefly among the Secession congregations, to assist in accomplishing the benevolent object which he and his brethren had in view." A difficulty in reference to settlement, after his return, caused an estrangement between him and his former brethren, and he was never afterwards actively associated with

them in Church work. Besides, while in Scotland, he made such representations as caused the Presbytery of the Canadas to be entered on the roll of the Associate Synod—an entirely unauthorized act which was promptly repudiated in Canada, the members of Presbytery still having "no wish to be connected with any religious body in Britain."

#### DIVISION OF THE PRESBYTERY.

The next meeting of the Presbytery of the Canadas of which information has been obtained was held at "Martin's Mills," or Martintown, October 28th 1819,\* when Alexander Fletcher was ordained as pastor. He is understood to have been a Scotchman, educated at Glasgow, who "came to Glengarry as a teacher, at the termination of the war with the United States." At this meeting, a considerable accession having been made to the number of ministers, "it was deemed advisable to divide themselves into two or more Presbyteries,—that all the members might have it in their power to attend the meetings, which had hitherto been impossible on account of the great distance they had to travel." "It was, accordingly resolved that those in the Lower Province should be left to form a Presbytery by themselves, and those in the Upper Province should form three Presbyteries," all to be "under the inspection of a General Synod, to meet on the first Wednesday in February, 1820, at Cornwall." One of the Upper Canada Presbyteries was also to meet at Cornwall, one at Brockville or Perth, and one at York or Niagara.

#### THROUGH STORMS AND SUFFERING.

In consequence of the severity of the weather, the depth of the snow, and a misunderstanding in reference to the notices issued, but few ministers responded to the call for the organization of Synod on the day appointed. One of these was Rev. Robert McDowall, who, with the assent of his Classis and Synod, had now abandoned the project of organizing a Classis for Canada, and, with others who had been expecting to join him in such Classis, had arranged to unite with his Presbyterian brethren in Synod and Presbyteries. Messrs. Bell, Smart and McDowall journeyed together in a sleigh from Brockville to Cornwall, in the midst of a blinding storm, with the cold so intense that "after sunset we could not travel more than two or three miles without stopping to warm." Of Wednesday, February 2nd, Mr. Bell wrote in his journal: "The horrors we this day endured exceed my powers of description. The storm was violent and directly in our face. . . . We set out at ten in the morning and reached Cornwall at nine in the evening. The snow was deep and drifted to the top of the fences, so that the horses were to the belly and often deeper. We saw no travellers but ourselves, so that we had the road to break, and could seldom find the old track. We slept at Chesley's inn and found it miserably cold." Thursday morning, February 3rd, the three ministers from a distance breakfasted with Mr. Johnstone, at his residence, and "then

#### ORGANIZED THE SYNOD†

and proceeded to business." Mr. McDowall, having been longer in service in Upper Canada than any other Presbyterian minister then living (from 1798), was appropriately chosen Moderator, and Mr. Smart, probably the next in the order of seniority (1811), was appointed Clerk. Before the close of the meeting, the Moderator and Clerk were instructed to draw up, in the name of the Synod, an address to Sir Peregrine Maitland, the Lieutenant-Governor of Upper Canada, pledging "loyalty and attachment to the king and constitution of Great Britain," appealing to history as "bearing an unbroken testimony of the attachment of Presbyterians to the king, the laws and the country," and reminding His Excellency "that the reigning family, of the House of Hanover, were greatly indebted to the Presbyterians for their throne and crown."

#### AGITATION AND DISCUSSION.

The formation of Presbytery at Montreal, without the sanction of Government, Synod or General Assembly, excited considerable attention, and was still the subject of much discussion in the newspapers and elsewhere. The press took opposite views. By some,

\* The letter of invitation to Mr. Henderson indicates a meeting in January and another in July, 1819, and there was probably another in April, but no account of their proceedings has been found.

† The name of the Synod is not certainly known, but it has been alluded to in letters written by some of the pioneers, as "The Synod of the Canadas," and so it was probably christened.

\* This was undoubtedly the second regular meeting, but in a letter written by Mr. Bell to Dr. Peddie, two previous meetings, "held during the winter," are distinctly mentioned and objected to, at which he was not present. At the second of these two meetings, Mr. Fletcher appears to have been "taken on trial for license to preach, without any certificate of character."

the legal right of such unauthorized organization was questioned, and the act was construed as disloyal, the outbreak of *dissent*, or as covering political views and designs, threatening alike the peace of society and the supremacy of "The Church" and the State. The address of the Presbytery to the Governor-General anticipated wisely the charges to be preferred, and this address of Synod to the Lieutenant-Governor of Upper Canada comes down to us as a historic part of the controversy, which continued many years, with changing phases according to changing circumstances. The members of Synod, especially Mr. Smart, entered warmly into the controversy, through the press, maintaining that "the Presbyterian Church was of all churches the most consistently loyal to the King and British Constitution, and the most to be depended on in time of need, as the names and deeds of the heroes of the late war declared." The opposition did no harm, but, by bringing these pioneer preachers, and their work, into public notice, contributed not a little to the success and progress of their mission.

#### "THE CHRISTIAN HERALD."

Soon after the formation of the Synod in 1820, a monthly magazine called the "Christian Herald," was started as its official organ, with Messrs. McDowall and Smart as the editors, and Hugh Thomson, of Kingston, as publisher. It was a failure pecuniarily, only reaching its third number, and leaving an indebtedness to the publisher for which he held the editors personally responsible, and the settlement of which was an unpleasant element in an ecclesiastical trial sixteen years later, as will hereafter appear in a historical sketch of the "United Synod." Those "three numbers" have been diligently searched for, but, thus far, in vain.

#### THE NEW PRESBYTERIES.

The dates of organization of the one Presbytery in Lower Canada, and of the three Presbyteries in Upper Canada, as provided at the meeting in Martintown in 1818, and the names of the ministers comprising them are not known. A year's diligent search and inquiry has not brought to light a single book of records, or any continuous authentic history in reference to them. It is known that the Lower Canada Presbytery had a brief feeble existence, which was brought to a premature close by the removal of ministers, and by the estrangement between Mr. Easton and his brethren, which has before been referred to. In July, 1823, the Presbytery of Cornwall had but two meetings, and the Presbytery of York but one. The Presbytery of Brockville, with a more thorough organization, had "had a meeting once every three months; and to them applications for supply of sermon, etc., from the *upper part of the province* had generally been made." Geographical boundaries of Presbyteries had not been very well defined, and were often disregarded. This was not so much, however, as has been supposed,\* because of any lack of courtesy between the Presbyteries, or their ministers, as from the peculiar state of the wilderness country, the great distances to be travelled to attend meetings, often through long stretches of unbroken forest, and especially the greater aptitude of some men than others for systematic organization. The Presbytery of Brockville seems to have had a few men who were willing to do the required work, at least in Upper Canada, and the other Presbyteries had been willing to let them do it, to such an extent, indeed, that, if it were said that three of the Presbyteries at this date were practically abandoned, leaving the work altogether to the Presbytery of Brockville, the statement would probably be practically true. And yet all four of the Presbyteries had "a name to live," each with its individual membership roll, which appears to have included some who had given in their adherence by letter when unable to be personally present. No distinct evidence has been found that either of the Presbyteries except that of Brockville ever licensed or ordained ministers, though it seems probable that David Evans at St. Therese, and John Merlin, at Hemmingford, were ordained by the Lower Canada Presbytery. The Presbytery of Brockville licensed Thos. Green, June 29th, 1820, and sent him to the church at

\* Mr. Henderson has been quoted as representing these Presbyteries as "acting in a very strange and irregular manner towards each other, as if they had been independent bodies." Mr. Henderson's information, as he says, was derived from a letter received from Mr. Bell in 1825, the allusions of which, however, seem not to have been to the action of Presbyteries toward each other, but to irregular action within the Presbytery of Brockville, by the brethren of "bad reports," which led to the organic dissolution of Presbyteries and Synod, as elsewhere explained.

Niagara in the summer of 1822, and "solemnly deposed him of his authority to preach the gospel," January 13th, 1823, he having seceded to the Church of England. They ordained Robert Bond as pastor at Prescott, February 2nd, 1821; James Harris at York, July 10th, 1823; and James Boyle at Osnabruck, September 30th, 1823; and the names of others appear, from time to time, who it is probable were licensed or ordained by that body.

#### MINISTERS AND CHURCHES IN 1823.

Rev. Wm. Bell, in his valuable "Letters from Perth," written in 1823, gives the number of Presbyterian congregations in the Lower Province *with which he was acquainted* as eight, with five ministers, three of whom, not named—evidently Dr. Harkness at Quebec, Mr. Somerville at Montreal, and Mr. Henderson at St. Andrews—had "not yet connected themselves with the Synod, and had taken no part in these proceedings. He seems to have counted Mr. Easton at Montreal, and Mr. Glen at Terre-Bonne, as still members of Synod from Lower Canada, though the former had probably ceased active membership, and the latter had recently removed to Richmond in the Upper Province. It would, probably, also be right to add the names of Mr. Evans and Mr. Merlin, with their congregations, as among those with which Mr. Bell was *not* acquainted, and as probably on the roll of the Lower Canada Presbytery. "In the Upper Province," says Mr. Bell, "there are eighteen ministers, and thirty congregations" of the Presbyterian order, with four ministers not yet connected with Synod. Three of these four were, doubtless, Mr. McLauren at Lochiel, Mr. McKenzie at Williamstown, and Mr. Barclay at Kingston. It is not clear as to who was the fourth. We may, therefore, make up a roll of ministers and congregations identified with the Synod or with one of the Presbyteries at that date, as follows, with the chance of only one mistake in names of ministers: "*McMartin's Mills*," or *Martintown*, Alexander Fletcher; *Cornwall*, *Osnabruck* and *Williamsburgh*, Joseph Johnstone; *Prescott*, Robert Boyd; *Brockville*, William Smart; *Perth*, William Bell; *Lanark*, John Gemmill; *Beckwith*, George Buchanan; *Richmond*, Andrew Glen; *Ernesttown*, *Fredericksburgh* and *Adolphustown*, Robert McDowall; *Markham*, William Jenkins; *York*, James Harris; *Niagara*, another Mr. Johnstone (lately arrived from Ireland); *Stamford*, Abner Wright; *St. Catharines*, Daniel W. Eastman; *Talbot Settlement*, C. D. Schermerhorn. To the number of congregations thus connected Mr. Bell might have added at least six on the Niagara Peninsula, all under Mr. Eastman's care, three of them—Gainsborough, Clinton and Louth—having been formally organized as early as 1809. If a roll were to be made for Lower Canada, it would include as vacant the congregations at *Lachine*, *River du Chien* and *Terre-bonne*, with Mr. Easton at *St. Peter's street*, *Montreal*, and probably Mr. Evans at *St. Therese*, and Mr. Merlin at *Hemmingford*. But Lower Canada could not be properly said to have at that date any living Presbytery, or any responsible relation to any church court.

#### DURATION OF THE SYNOD.

In one of Mr. Bell's "letters," he wrote: "The Synod, up to June, 1823, has had only three meetings." Organized at Cornwall February 3rd, 1820, it met at Perth, June 28th of the same year, and again at Brockville, February 1st, 1821, and no trace has been found of a meeting after June 1823. Almost from the beginning, the work of the Synod, as well as that of all the Presbyteries in Upper Canada, was laid upon the Presbytery of Brockville, and that body was the Synod *de facto*, as, in May 1820, it assumed to be *de jure*, as will soon hereafter appear. If but one Presbytery continued to hold meetings and to exercise Presbyterial authority, the need of a supervising Synod, composed usually wholly of the members of the Presbytery, was not apparent. Besides, the members of the Presbyteries of York and Cornwall were *de facto* members of the one acting Presbytery of Brockville. There was in fact but one body acting as Presbytery and Synod for all Upper Canada.

#### "TROUBLE IN THE CAMP."

In 1812 "bad reports" began to be circulated about two or three of the brethren. They do not appear to have been practical temperate men, and one was said, besides other infirmities, to have been morally incapable of paying over moneys which had come into his hands for Presbytery or Synod. At a meeting of Presbytery at Prescott, June 24th, 1822, these "bad

reports" were considered, and measures were taken to "labour" with the brethren named. While this was still in progress, these men rallied their forces at Prescott, May 8th, 1823, and by a majority vote of *Presbytery* proceeded to remove Mr. Bell, in his absence, from the position of treasurer to the *Synod*, and to appoint one of themselves in his place. Of course discipline, under such circumstances was impossible, whatever the offence. Sometime during the summer of 1824, it was reported that one of these ministers "remained in Brockville several days drunk, to the great annoyance of Brother Smart." Mr. Smart, accordingly summoned a meeting of Presbytery to consider the matter, but the action taken has not been preserved. In reference to this meeting Mr. Bell wrote to Mr. Henderson: "Would you believe that Mr. — was a member of this conclave? I, also, was invited, but did not go. I reminded them, however, in a letter to Mr. — that he that was without sin ought to cast the first stone at him." The accused probably controlled the court, and the result was, doubtless, like that in the case of the Dutchman who was acquitted of the charge of theft, though the evidence against him was abundant and undisputed, *because ten of the jury had part of the stolen hog.*

#### A NEW PRESBYTERY.

In a letter to Mr. Henderson, dated February 26th, 1825, Mr. Bell told him about the troubles and added:

"You know already that Mr. Smart joined me in an intimation to Messrs. — and — that I would hold no further communication with them unless the stains thrown upon their characters could be removed. Notwithstanding this, he did sit with them in meetings of Presbytery when he found it convenient. This induced me to withdraw myself from that quarter altogether and from a Presbytery of the ministers in this district. Mr. G., however, proved such a firebrand that we could not go on with him, and a second proved to be another —. Indeed, since I came to this country, I have often been led to exclaim, "How frail is man!" If I had not known that ministers were men, I would, assuredly, have learned it here."

This new Presbytery, called THE PRESBYTERY OF PERTH, was formed at Beckwith, December 24th, 1823. It met at Perth, March 9th, 1824, at Beckwith June 8th, and again at Perth, September 13th or 24th of the same year. At this meeting, which was, probably, the last held, Mr. Bell read letters he had received from Mr. Glen, and the answer he had returned. Mr. G. had asked that his name might be erased from the roll, and it was done accordingly.

#### ABOUT UNION WITH "THE KIRK."

Mr. Bell, though of the Secession, was brought up in the Church of Scotland, and his desire for a union with the ministers of that Church in Canada, where it could be accomplished with due regard to the rights and liberty of all concerned, was expressed at an early day. He was disappointed that they did not come into the union at Montreal, and sincerely regretted the divisions which so greatly entangled the pioneer ministers in the work of establishing Presbyterianism in these two colonies. While the troubles referred to were causing great anxiety, and before the organization of the Presbytery of Perth, Mr. B. wrote as follows:

"What new arrangements had been made respecting the Presbytery I know not; but it is evident that something must be done before it can be of much service to the cause of religion. Mr. Morris, our worthy representative in the Provincial Parliament, thinks that, in order to remove all difficulties on the subject, we had better connect ourselves with the Church of Scotland. He even had an interview last summer with Dr. Mears, Chairman of the Committee on Canadian affairs at Edinburgh, in order to ascertain whether there would be any serious obstacle in the way. The Doctor said he thought we all belonged to the Church of Scotland; and, under this impression, he had sent out to — last year, circulars to be addressed to every one of us, requesting us to make a report of the state of our respective congregations, etc., etc. Mr. Morris told him he was quite sure that nothing of this kind had been received by either Mr. Smart or me, or he would have heard of it. He further explained the nature and designs of the faction in this country who arrogate to themselves the name of the Church of Scotland; and concluded by expressing a hope that the General Assembly would enter into no arrangement which should not embrace the whole of the Presbyterians in the two provinces. He thinks that what he stated made some impression on the Committee, and placed the subject in a new point of view. And no wonder, for all their previous information had been derived from those who profess to belong to the *real, real kirk*, and who wish to exclude all others if they can."

So early did the Presbyterian ministers in this wilderness country come to misunderstand and misrepresent each other! So early were the dissensions and divisions in Scotland brought across the Atlantic! Something more than a year after, referring to the sentences here quoted, Mr. Bell wrote:

"The observations in my last respecting a union with the Established Church of Scotland need not alarm you. However desirable such a union might be, and I will not conceal it from you that I should rejoice to see all Christian churches united in one body, yet I have no expectation that the Established Church of Scotland and we are to be speedily united. Such is the bigotry and domineering disposition of many of her ministers in this country that my hopes of a union are very faint, and I have no wish for a union except on terms strictly honourable to all parties."

The time for union was not yet, but this first beginning of agitation on the subject was not without its influence, when Providence opened the way by opening the eyes of ministers on both sides that they might be able to see each other as brethren beloved in the Lord.

#### THROUGH DEATH TO LIFE.

The difficulties and embarrassments caused by the conduct of the members against whom the "bad reports" had been circulated, went on increasing from day to day, threatening almost the existence of the churches in the lower part of Upper Canada. Effectual discipline was impracticable for any offence, and fears were entertained that if charges were pressed for withholding moneys, the accused "would plague them with civil law." And, at length, "the conclusion seems to have been reached that the best way out of the trouble was by dissolving the corporate existence" of the Presbyteries and Synod, and so letting the offending brethren drop. This action was, accordingly taken, probably without formality, and the year 1825 saw the end of those pioneer church courts. In due time, however, from their graves, arose purified as by fire, the more systematic "United Presbytery of Upper Canada," followed in 1831, by the "United Synod of Upper Canada." These organizations will be the subject of a future article.

#### OUR THEOLOGICAL COLLEGES—THEIR RESPONSIBILITY TO SABBATH SCHOOL WORK.

We have, at the request of the Editor of the "Record," presented in the January number of that journal an outline of Normal class work, as a necessity for our Sabbath School teachers, and how to organize such classes.

This has been followed up in these columns by a statement of the necessity of such means of training, and "How Normal Class Teachers can be obtained" for the whole Church.

This statement of the subject has led us to the important conclusion, viz., that the possession of reasonably qualified teachers in Sabbath school work, is to be found in this department of work being vitally and organically connected with the training of candidates for the ministry in our colleges, thereby making the whole subject of the religious education of the people more of a specialty in ministerial training than it has been—embracing in the pastor's sphere of work, the training of a body of the people who will be able to instruct others. Let no one imagine that we are advocating that the pastor should reproduce, and dole out, the matter and manner of his own training to the people. This for him and his future work may have been the best possible course, but for the people it would be failure, if not a calamity from which they would protect themselves by refusing to be present, and in this direction some may find the cause of failure in attempting Normal Class work.

Much of the collegiate course of training is for educational reasons, in form and language, abstract, technical, and entirely out of the range and line of the people. And just as the balls and ropes of the gymnasium are in themselves of little value, yet as means of developing strength, imparting tone and expertness they are invaluable to those that are exercised thereby; indeed we are quite sure that the department of the science of teaching—if commenced in a simple but sensible way—would give the student in his after work great power in direct contact with the minds of the people, and by this direct working on the minds of the people he would be greatly helped out of the abstract and technical forms of his own training into the more historical forms of thought and life in which popular mind delights to dwell. In this way thought would awaken thought; love would elicit love; and personal character would mould and elevate character. If there is wisdom in the struggle vitally to connect the sphere of human training, from the kindergarten to the university, in secular life, will it be unwise to connect and elevate the religious life and

instruction of the home, the school and the theological college?

Forty years ago the Church in the older countries was appalled, and shuddered before the lapsed masses and their degradation. How are we to bring them under the saving and elevating power of the Gospel, was the burning question of the hour; and while the urgency and importance of this work has not wholly passed away, yet another phase of the problem is calling for attention.

How are we to reach the well-informed and cultivated masses, whose interest in the Church, her cause and her Lord, is so formal and uncertain? With the large majority of this class who have come to maturity in an important sense—our opportunities if not wholly lost are greatly weakened—and the wisest evangelistic effort will not wholly retrieve our loss. This class lack definite views of truth and duty, and connected with this sad fact, definite convictions of life and obligation. There is great need for laying foundations in our training of the young, in storing their minds with not merely the form of sound words, but with *thoughts* in appropriate words, definite and adapted to the stage of progress, having regard to the fitness of things. If ever there was a time when careful discrimination of statement and exact habits of thought on religious truth was needful, it is now. We must labour to get the children of the Church early grounded in an intelligent and interested apprehension of the main parts of Christian experience—clear, exact, orderly ideas of the truth of salvation. To accomplish this we must aim at raising the spirit, methods and attainments in parents and teachers. And to reach this there must be patient and persevering work by our permanent pastorate; and to make this more easily attainable, with the work of the preaching, our institutions of training ought to give it a place in their curriculum.

It is not generally known that this matter has already been submitted to the authorities of all the theological and ladies' colleges of the Dominion by the Sabbath School Association of Canada in a memorial on the subject. Replies of a hopeful and sympathizing nature from several of these institutions have been received. The subject is one calling for consideration from church courts. If our Senates are embarrassed by suggestion of this departure from use and went, they ought not to be left to agitate, but the voice of the Church should be so expressed as to assure them of a public want, and show cause for believing that the remedy is found in normal work in our colleges. It is competent for Sessions, Presbyteries and Synods to overture the General Assembly, either because of an existing public opinion on the subject or to call the attention of the Church to the desirableness of the proposal. The association that has, in the courage of its convictions, drawn up a memorial on this question, is thoroughly catholic in its constitution and aims, takes special interest in fostering and guiding a healthy but progressive public sentiment on this department of work, has opportunities of knowing the most forward aspirations toward better work for the Master.

Those who have not taken special notice and interest in the progress of opinion in the Sabbath school enterprise need to be informed and assured that, during the last five years, and at the annual gatherings, there has been a growing demand for solid thought and thorough work, to such an extent that the previously prepared programme is not unfrequently subordinated to the public demand for illustrations of means and methods in teacher training. County Associations make special provision for this expressed want. The direct road in which public sentiment is heading, is that every congregation or community should have its distinctive department of training the present and future Sabbath school teachers. And as the qualifications for such work are not specifically recognized as entering into ministerial training, therefore it is resolved—

That our collegiate institutions make provision to meet this new demand of Christian effort.

We are not without many indications that this subject is one worthy of our thoughtful consideration. We shall not take space to detail the efforts of Cambridge in England, and America, vitally to connect courses of reading, lecturing, teaching, examinations and assigned positions from attainment and merit with these seats of learning. Nor will we wait to notice at length that the cities of London and Boston are being organized by their universities for prescribed

popular work, summer courses of science. The Concord summer school of Philosophy and literature pervaded by the atmosphere of Emerson and Alcott; Chautauqua and its deep Christian spirit, and unabated enthusiasm, under the organizing genius of John Vincent; these are all outbursts of an underlying public want and sentiment not peculiar to cities, but first manifested there because the means of meeting it are at hand. The Christian worker knows of it in the villages and rural clusters of settlements.

Under the heading "The Welfare of the Youth of our Church," a committee of the Free General Assembly of last May gave in a carefully compiled report which called forth much hopeful discussion, led by such men as Rev. Alexander Whyte of St. George's, Edinburgh, Professor Salmond of Aberdeen, and McPhail of Glasgow. We will not enter into the details of the report or of its recommendations further than to state,—

1. That it proposed to indicate lines of study for Bible classes throughout the Church; to prepare examination papers on three or more subjects.

2. Give prizes or certificates of attainment; and the result to be announced to the General Assembly yearly, the names of those successful to be placed in the Church records, and by these means awaken interest, give point to effort, and direct attention to strictly church work.

Such a movement could easily be directed and utilized in both subjects and methods adapted to the work of instruction in the school.

To some this will seem a small matter, compared with some of the deliberations (of that Assembly) that fill the public eye, yet it presents the highest representative body of the church wrestling with a vital element in her future growth and prosperity.

Take another illustration: It is matter of historical fact that before Dr. Duff went to India, the prevailing form of missionary work was evangelistic, that is earnestly proclaiming the Gospel wherever a few listeners could be gathered, and then seems to have been regarded by the Baptist and Episcopalian missionaries as the only form of obedience to the Divine commission "Go preach the Gospel to every creature." Dr. Duff arrived in India in 1830. For reasons we need not enumerate, the Moderator of the General Assembly in his charge counselled the young man not to begin his work in the city but in more rural parts, but Duff had not only brought with him a new faith to this great land, but a profound conviction of the fitness of things—a rational mode by which that faith was to be propagated; and the first thing he did was to rent a room in the busiest street in Calcutta, he founded a new era in modern missions by making the school the sphere of effort. He began with five pupils secured to him by the influence of that Hindoo Deist Rammohun Roy, and Duff obeyed the commission, "Go teach all nations."

His plans and methods were regarded by his ministerial brethren as the precursors of signal failure. The evangelistic men taunted Duff with the words, "The young madman will make infidels of the lads," but by that training institution he destroyed the stage of Tom Paine darkness and profanity, and its atheistic leaders were brought to own the truth and professed faith in Christ.

Thus arose the famous missionary institution for educating labourers for that land.

There is not a church, or missionary society in the world who would for one year think of doing their work without special attention to not merely training her converts, but training for specific work, official and unofficial.

Are we as wise at home in reference to our large body of Sabbath school labourers?

Duff is reported to have said in his last days, "From all eternity Christ intended the heathen to be taught, and are not their teachers to be included in this purpose?"

Fifty years work in India, with redoubled argument in every school set up, seems to cry to Christendom, Awake, equip, train your workmen "that need not be ashamed." The guerilla soldier often does a dashing and daring thing, and may temporarily harass the foe, but the main strength in warfare, offensive or defensive, is the trained, disciplined army.

JOHN MCEWEN.

LUNATIC asylums are likely to receive an accession to the number of their inmates from the victims of the walking mania.

## BOOKS AND MAGAZINES.

### Baths and Bathing.

New York: D. Appleton & Co.

This book belongs to the excellent series of "Health Primers" now being issued by the Messrs. Appleton, in square 16mo volumes. It is not very bulky, but it contains much; all the light furnished by modern science and medical experience being brought to bear on the subject.

### Canada School Journal.

Toronto: Adam Miller & Co.

The April number of the "School Journal" contains editorials on "The New School Act;" "School Legislation;" "Professional course in Normal Schools;" besides a large number of valuable contributions, and the usual departments, well filled with matter of direct and practical importance to educationists.

### The North American Review.

New York: D. Appleton & Co.

The number of the "North American" for May contains: "Our Election Laws," by Secretary G. W. Carey; "Campaign Notes in Turkey," by Lieut. F. V. Greene; "German Socialism in America;" "Absent Friends," by Rev. O. B. Frothingham; "A Plea for Sport," by Lloyd S. Bryce; "Notes on Recent Progress in Applied Science," by President Morton; "Law and Design in Nature," by Prof. Newcomb, President Porter, Rev. Joseph Cook, Rev. Dr. Clarke and President McCosh.

### The Fortnightly Review.

Toronto: Belfords, Clarke & Co.

The following are the titles of the articles in the current number of the "Fortnightly"—Canadian reprint for March: "The Plain Story of the Zulu War," by the Editor; "First impressions of the New Republic," by Frederick Harrison; "Chapters on Socialism," by John Stuart Mill; "An American View of American Competition," by E. Atkinson; Thomas Paine," by M. D. Conway; "A Fair Day's Wages for a Fair Day's Work," by L. H. Courtney, M. P.; "The Liberal Party and the Farmers," by W. E. Bear; "Black and White in the Southern States," by Sir G. Campbell, M. P.; "The urgency of Bankruptcy Legislation;" Home and Foreign Affairs.

### Natural Resources of the United States.

By J. Harris Patton. New York: D. Appleton & Co.

This book is intended chiefly for use in schools. It belongs to a series of primers which the Messrs. Appleton are publishing in a very convenient form. The account which it gives of the natural resources of the United States is concise, and at the same time well nigh exhaustive. Coal and metal, a fertile soil, a copious rainfall, enough heat to produce crops, navigable rivers, an extensive coast-line, and fine harbours—that is the whole list. It is short but it is comprehensive. The country that has these resources certainly ought to call attention to them, in order to secure their proper development by the inhabitants, as well as to attract foreigners. We recommend this book to general readers; but regarded as a class-book, it only serves to bring vividly before us the necessity of having a similar book prepared for use in our schools giving an equally concise and comprehensive account of the natural resources of Canada.

### Canadian Methodist Magazine.

Toronto: Samuel Ross.

The April number of the "Methodist Magazine" contains several articles which are readable, interesting, and of considerable literary merit. The opening paper, on "The Thousand Islands," has reference principally to piscatory amusements; and is profusely and aptly illustrated. It will awaken in the breasts of its readers, bright anticipations of the enjoyments of the coming summer. Happy are those who can indulge in such anticipations without subsequent disappointment. The article entitled "Peeps at the Old Dominion" is also copiously illustrated. It is well written and furnishes some choice bits of information connected with the early history of the British Colony of New England. The hymn "Ecce Homo" by Mrs. Macgillis is good. The writer of it is a Calvinist, whether she is aware of it or not; but this is the case with many of our Methodist friends when they write poetry and when they pray—it is only in their preaching that their Arminian notions come to the front. We have not found time to examine the other articles in

the present number; but they are many and various, and their titles are promising.

### Physiological Therapeutics: A New Theory.

By Thomas W. Poole, M. D. Lindsay, Ont.

In the introduction to the work before us the author enunciates six "general principles" in which he advances a new theory in reference to vaso-motor nerve action, and in the succeeding chapters endeavours to make good these "principles" from the writings of authorities on physiology, deducing his own conclusions from the facts quoted. He rejects the generally accepted theory that there are two sets of nerves, the one for the production of dilatation, the other for the production of contraction; asserting, instead, that the nerves distributed to the coats of the vessels are the agents which produce dilatation, and that contraction is produced by an inherent power in the middle coat, independent of any nerve influence. The author then interprets the physiological and therapeutical action of the most important medicines in accordance with his theory. The author (from the host of authorities referred to) has spared no pains to make himself thoroughly acquainted with the subject on which he writes, and while there will be many to dissent from his conclusions, all who read his book must give the writer credit for candour in statement and earnestness of purpose. The book is written in an easy, readable style, and will well repay the careful reading of the medical profession.

### The Crowning Triumph.

Philadelphia: F. A. North & Co.

This a collection of sacred songs and gospel hymns, with music, intended for use in worship either in the congregation or in the Sabbath school. It is much more suitable for the latter than for the former. The selection is however, on the whole, pretty good. But there is one fault that seems to be getting very common in our modern collections of hymns, and the compilation which we are now noticing is not altogether free from it—that is the altering of old hymns, so as to make it appear as if improvements had been made in them, when really it is quite the other way. For example, in the well-known hymn "One is kind above all others," it is very far from being an improvement, instead of the original line, "Earthly friends may pain and grieve thee; one day kind, the next day leave thee," to substitute "Earthly friends may fail and leave us; this day day kind, the next bereave us." We also think that the line, "Is it sin that pains and grieves thee, unbelief or trials seize thee," in the same hymn, had much better been left alone than have its force diminished without making any addition to its elegance by changing it into "Is it sin that pains and grieves thee? Doubts and trials do they tease thee?" The book is well printed and got up in a style which, considering its low price, is certainly a "triumph."

### The Presbyterian Hymnal.

Edinburgh: Andrew Elliot. Toronto: James Bain & Son.

This is one of the most recently compiled and perhaps the best of all the collections of hymns in use among the Presbyterian Churches. It is the work of a committee of the Synod of the United Presbyterian Church in Scotland; and gives abundant evidence of the great care and attention which they bestowed upon it. The hymns are admirably arranged under their subjects as follows: (1) God—His being, attributes and works; (2) The Redeemer—His Divine glory, His advent, life, sufferings, death, resurrection, etc.; (3) The Holy Spirit; (4) Holy Scripture; (5) Gospel invitations and promises; (6) The Christian Life; (7) Death and Resurrection; (8) Heaven; (9) The Church—its glory and privileges, its unity, its ordinances, etc.; (10) Missions; (11) Times and Seasons—morning and evening, seed-time and harvest, new year; (12) Hymns for special occasions; (13) Hymns for the young; (14) Ancient hymns; (15) Dismissal hymns; (16) Doxologies; (17) Scripture Sentences. We understand that some of our congregations in Canada are adopting this hymn book, although there is a prospect of our having a collection of our own very shortly; and this does not surprise us very much, for it will be found very difficult to improve upon the collection now before us. In a mechanical and artistic point of view, the copy which has been sent us is the product of exquisite taste and skill. Messrs. James Bain and Son are prepared to furnish the book in various styles and at different prices, so that intending purchasers will not have any difficulty in suiting themselves.

### A CONTRIBUTION TO OUR HOME MISSION FUND.

MR. EDITOR,—Allow me at this crisis to suggest a short and easy method of permanent relief to this grand central institution.

I believe in a Sustentation Fund, but not in a Supplemental Fund. I have been in the predicament several times of requiring aid, but would never apply for it, and therefore can speak on the subject. When I divided my congregation into two halves, I asked for aid from the Home Mission Fund for the half hived off, and refused to ask anything for myself. When I halved my congregation a second time, I told the people of St. Peter's that I would run all the risk of the experiment; and the result has been most satisfactory. We give into the fund more than the average over the whole Church. "It is more blessed to give than to receive." What I have done any other minister similarly situated may do. I believe if he threw himself on the sympathy of his people, they would be equal to the emergency. It grieves me to see so many ministers of my own Presbytery receiving aid from it, when some of their members are making themselves rich. Rise brethren. Be men. Suck not the life's blood out of the Church's heart. Christian members, dare not to accumulate when your minister is a burden on the whole Church. Almost the only objects for which this Fund should be drawn on are the nursing of mission stations and prospecting new fields, that we may possess this large and wide Dominion for the Lord.

MADOC.

### ACKNOWLEDGMENTS.

MR. EDITOR,—Will you allow me through your columns to acknowledge, with thanks, contributions from the following sources towards the liquidation of the floating debt on our church here. I have delayed doing so longer than I should otherwise, waiting for contributions promised but not yet forwarded: Ayr, (Stanley street), collection, \$21.62, Sabbath school, \$5; Chatham, (St. Andrew's), collection, \$6.75, subscriptions, \$48.39; Glenmorris, collection, \$9.80; Granton, \$14; Metropolitan, Sabbath school, \$4; Paris, (River street) Sabbath school, \$6; Toronto, (St. Andrew's), portion of collection at missionary meeting, \$25; Sundry subscriptions, \$8.

A. FINDLAY.

Bracebridge, April 15th, 1879.

### LADIES' FRENCH EVANGELIZATION SOCIETY.

A special meeting of the Ladies' French Evangelization Society of the Presbyterian Church in Canada was held in St. Paul's Church, Montreal, on the 15th inst., for the purpose of considering the propriety of dispensing with the services of one or more of the Bible women owing to the want of sufficient funds to sustain the work. Deeply impressed with a sense of the vast importance of the labours of the Bible women, and conscious of the injurious effects certain to result if their number be reduced, the Society resolved to delay action, and to adjourn the meeting till Tuesday, the 6th May, in the hope that the friends of the work will, prior to that date, provide the funds necessary to enable them to carry it on without reducing the number of their labourers.

With this end in view they urgently appeal to all the friends of French Evangelization for contributions to meet the present indebtedness. The Bible women spend their time, under the supervision of the Society, in visiting the homes of the recent converts from Romanism, in instructing the young by means of classes, etc., obtaining situations and work for the unemployed, and generally in ministering to the bodily and spiritual wants of the French Canadian Protestants. There is abundant reason to believe that their labours have been greatly owned of God and blessed in the past.

The salary of each of the Bible women is \$30 per month. Are there not many who will esteem it a privilege to provide the means necessary to support one of these for a month? Are there not very many who will gladly assist in so doing? The income of the Society has thus far this year been obtained almost entirely in Montreal. Believing that they have a strong claim on the sympathy and liberality of the Christian people of the Dominion, the Society earnestly appeal for help to all who have at heart the best interests of our French-speaking fellow citizens.

All contributions should be forwarded before the 6th May, addressed to the Treasurer, Miss M. H. Gordon, care of Joseph Mackay, Esq., 1059 Sherbrooke street, Montreal, by whom they will be duly acknowledged.

Montreal, 16th April, 1879.

**THE ONTARIO MUTUAL LIFE ASSURANCE COMPANY.**

The ninth annual meeting of this Company was held at their office in the Town of Waterloo, on Wednesday, the 9th day of April, 1879.

Besides resident members of the company, there were present, H. C. Baird, Esq., Parkhill; W. H. Bone, Esq., Thorold; Geo. Landerkin, M. D., Hanover; A. B. Flint, Esq., Toronto; Peter McRae, Esq., Ayr; J. S. Perine, Esq., Doon; Levi Williams, Esq., of Prince Edward County; R. S. Tye, Esq.; Haysville; J. B. Synder, Esq., St. Jacobs; I. D. Bowman, Esq., Berlin; James Fair, Esq., Clinton; and Thos. Bryan, Esq., of London.

The President, I. E. BOWMAN, Esq., occupied the chair, and called the meeting to order by reading the notice calling it, also the notice respecting the election of three additional Directors.

The PRESIDENT then read the minutes of the last annual meeting, which were confirmed.

The PRESIDENT then read the report of the Directors as follows:—

To the Members of the Ontario Mutual Life Assurance Company.

GENTLEMEN,—Your Directors desire to lay before you the following as their report on the financial condition of your Company at the close of the year ending on the 20th day of January, 1879:—

During the past year 390 policies were issued for assurance, amounting to \$416,150, which is not quite equal to the new business of the previous year, but the deficiency is more than compensated by the small number of lapses as compared with previous years, the lapses amounting to less than 15 per cent; so that the net increase in the number of policies and amount of Assurance are fully equal to the average increase of the past eight years.

The amount of cash premiums received during the past year is \$53,163.63, being a small increase over the previous year.

Our net assets amount to \$118,727.07 being an increase of \$29,890.35, and our gross assets are \$142,619.31, showing an increase of \$32,409.85.

Our investments in mortgages and Municipal Debentures amount to \$108,786.68 which is an increase of \$25,812.61 since our last report.

Our death claims have again been exceedingly light during the past year, amounting to only \$5,500.00 which is less than one half of the expectation.

After setting apart a full reserve as required by the recognized Life Assurance Tables, and after meeting all our current liabilities, we have a surplus of \$29,149.91, to the credit of policy holders which will be equitably distributed in due course.

We have recently deposited the sum of \$56,224.98 with the Receiver-General and obtained a license from the Finance Minister for the Dominion.

You will be called upon to elect two Directors in the place of C. M. Taylor and Robert Melvin, both of whom are eligible for re-election, and you will also be called upon to elect three additional Directors, in compliance with the notice given by our Manager, and under the authority of Section V. of our Dominion charter.

The detailed statement prepared and duly certified to by your auditors, and the Actuarial Statement of our Manager are herewith submitted.

On behalf of the Board,  
ISAAC E. BOWMAN,  
President.

April 9, 1879.  
The President then read the auditors' financial statement and report as follows:—

Financial statement of the Ontario Mutual Life Assurance Company for the year ending the 20th of January, 1879.  
Balance as per audit of 1878.....\$88,836 72

RECEIVED IN 1878.	
For premiums.....	\$53,163 63
For interest.....	6,114 03
	59,277 66
	\$148,114 38
DISBURSEMENTS IN 1878.	
To policy holders—	
For claims by death.....	\$5,500 00
Purchased policies.....	1,312 64
Cash dividends.....	5,038 15
Returned premiums.....	36 60
	\$12,487 39
Commissions to agents.....	5,175 99
Medical examinations.....	1,686 50
Salaries to President and Directors, Auditors, Manager and Assistants, General Agents and Solicitor's fees.....	7,479 21
Printing, stationery, advertising, postage, rent, travelling expenses, etc.....	2,014 76
Re-assurance.....	257 42
Government licence.....	50 00
Dominion Act of Incorporation.....	236 04
	29,387 31
Balance, net assets.....	\$118,727 07

SCHEDULE OF ASSETS.	
Debentures, (face value, \$55,966 92) cost.....	\$54,023 65
Mortgages (first liens).....	54,762 43
	\$108,786 08
Loans on policies.....	\$5,107 67
Agents' and other balances.....	3,314 02
Merchants' Bank, cash on call.....	1,272 16
Cash on hand.....	247 14
	\$9,940 99
	\$118,727 07
Notes secured by policies in force.....	\$ 4,245 71
Half-yearly and quarterly premiums on existing policies, due in three, six and nine months.....	10,672 00
Premiums due and in course of collection and transmission.....	2,561 02
Interest accrued and due.....	6,404 51
	\$23,892 24
Total assets.....	\$142,619 31

LIABILITIES.	
Reserve or re-assurance fund, based on 4 per cent. interest.....	\$111,152 60
Less on policies re-assured.....	431 97
	\$110,720 63
One claim adjusted (waiting Surrogate papers).....	1,000 00
Cost of collecting notes and premiums, (say 10 per cent.).....	1,748 77
	\$113,469 40
Surplus.....	\$ 29,149 91

**AUDITOR'S REPORT.**

To the President and Directors of the Ontario Mutual Life Assurance Company:

GENTLEMEN,—We beg to lay before you our eighth annual audit of the Company's financial affairs, being for the year ending 20th January, 1879.

We have established the amount of the Company's revenue from all sources by a careful examination of the receipts, and we have passed all vouchers for disbursements properly authorized by your Board.

The investments of the Company, consisting chiefly of Mortgages and Town and County Debentures, have been verified, the Securities, except such as are held by the Dominion Government to cover the deposit required, have been produced by your Manager.

The Company's business for the year has been, to a certain extent, affected by the depressed condition of the country, but the transactions, although not of very much greater volume than in previous years, have been advantageous to the Policy-Holders, who have every reason to feel gratified that during a period of such business difficulty the exhibit made by the Company should be so satisfactory.

We are, Gentlemen,  
Yours truly,  
GEORGE J. JAFFRAY } Auditors.  
HENRY F. J. JACKSON, }  
Waterloo, March 22, 1879.

**ACTUARIAL REPORT.**

To the President and Directors of the Ontario Mutual Life Insurance Company:

GENTLEMEN,—The amount of assurance in force on the 20th January, 1879, was \$1,885,311.50, under 1,709 policies.

The amount of reserve required to re-assure these policies, according to the "Actuaries" rate of mortality and interest at four per cent., is

\$111,152.60; from this the reserves on re-assured policies of \$431.97 is to be deducted, leaving the fund this Company requires to hold to be..... \$110,720 63

To this add one claim adjusted..... \$1,000 00  
And ten per cent. for collecting notes and premiums..... 1,748 77

Making a total liability of.... \$113,469 40  
This sum deducted from the Company's assets, which amount to \$142,619.31, leaves the handsome surplus of..... \$29,149 91

The portion of this surplus which will be available for distribution will reduce the premiums on fourth year policies about twenty per cent., and on older policies the reduction will be proportionately greater, amounting to over sixty per cent. of the premiums on policies in their tenth year. Such a result cannot fail to be appreciated by the policy-holders.

I attach a schedule of examples of reduction.

Your obedient servant,  
WM. HENDRY,  
Manager.

Waterloo, April, 7, 1879.

EXAMPLES.			
Year.	Policy.	Premium.	Reduced by
4th.	No. 2,928	\$112 56	\$23 52 to \$89 03
6th.	No. 1,898	44 72	21 29 to 23 43
9th.	No. 720	97 88	55 68 to 42 22
10th.	No. 668	27 51	16 55 to 10 95

After a lengthy review of these reports and the affairs of the Company, the President moved the adoption of the several reports, which was seconded by George Landerkin, M.D., and unanimously carried.

The election of directors being the next business, A. B. Flint, Esq., of Toronto, and Levi Williams, Esq., of North Marysburgh, were appointed scrutineers; the several ballots were passed, and the scrutineers reported as follows:—

We, the undersigned scrutineers, being appointed by the annual meeting to count ballots for election of directors for the Ontario Mutual Life Assurance Company, hereby certify that the following gentlemen were duly elected to serve as directors: that is to say, Messrs. Melvin and Taylor were re-elected for a term of three years; also,

F. C. Bruce, of Hamilton, for one year;  
R. S. Paterson, of Belleville, for two years; and  
Hon. S. C. Wood, of Toronto, for three years.

A. B. FLINT,  
LEVI WILLIAMS.  
Wednesday, April 9th, 1879.

R. S. Tye, Esq., moved, seconded by John Shuh, Esq., that Messrs. Jackson and Jaffray be re-appointed auditors. Carried.

On motion of R. S. Tye, Esq., seconded by W. H. Bone, Esq., three hundred dollars was placed to the credit of the President for the past year's services.

J. B. Hughes, Esq., spoke in complimentary terms of the Company's position, and of the efficiency of the officers and their devotion to the interest of the Company, and moved that a vote of thanks is due and tendered to the officers and agents, which was seconded by R. S. Tye, Esq., and unanimously carried.

Immediately after the close of the annual meeting, the Board met and re-elected J. E. Bowman, Esq., of St. Jacobs, President, and C. M. Taylor, Esq., of Waterloo, Vice-President.

The General Agents of The Ontario Mutual Life Assurance Company are:—  
H. J. BRINE, 168 Terauley street, Toronto.

STEPHEN BURROWS, Belleville.  
J. G. BEAM, Elora.  
J. H. SAUL, London.  
DAVID PILBEAM, London.  
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TORONTO, FRIDAY, APRIL 25, 1879.

## CLOSE OF THE ECCLESIASTICAL YEAR.

ONLY a few more days remain before the termination of the present Church year, when the books of the Treasurers of the several schemes close, and the work of preparing the Annual Reports and Financial Statements for the Assembly begins.

Before the end of next week, all contributions should be forwarded. It sometimes happens that the Treasurer of a congregation, engrossed with his own business, omits to send money lying in his hands for the schemes till after the close of the year, and when the Assembly accounts are published, surprise is expressed at such moneys not being acknowledged.

It might be well for Ministers, by enquiring of their Treasurers, to ascertain if all contributions have been sent, and, if not, see that they are forwarded before the 30th inst.

Owing to the limited time for the making up of accounts, and the printing of these for presentation to the Assembly, it is impossible for the Treasurers to allow many days of grace for delinquents. It is therefore necessary that all moneys should be in their hands before the end of next week, if they are to appear in the published accounts for the year.

## HOME MISSION DEBT.

WE trust that the appeal made by the Assembly's Home Mission Committee to the ministers of the Church on behalf of the Home Mission deficit is being responded to in all the Presbyteries of the Church. Circulars have been issued by the sub-committee, and the success of the appeal largely depends on the efforts put forth by the Conveners of the several Presbyteries' Home Mission Committees. These gentlemen pledged themselves to canvass the ministers in their respective Presbyteries; and we doubt not that they have fulfilled their pledge. We remind all ministers who have not yet responded that contributions should be at once forwarded so as to be embraced in the

accounts for the year which closes this month.

We are glad to know that the suggestion we made a fortnight ago as to the elders of the Church following the example of the ministers in this matter, is being adopted by some of them. We learn that the Presbytery of Montreal has appointed a committee to raise the twenty-five per cent. struck off the grants of the ministers and missionaries in that Presbytery. That Committee called a meeting of the elders for Monday evening last, and though we have not heard the result of the meeting, we are quite confident that the elders of that Presbytery will see to it that the full amount is made good. We earnestly hope that in other Presbyteries similar action is being taken. It only requires some one in each Presbytery to take the initiative, and the thing can be accomplished. In addition to making good the twenty-five per cent. struck from the grants of the past six months, and the amount asked from the ministers there still require to be raised about \$9,000 to free the fund from debt. Notwithstanding the cry of "hard times" there are surely men in our Church both able and willing to grapple with this debt and wipe it out before the Assembly meets. We regret to observe in some quarters an inclination to wait and see what action the Assembly may take in the matter. It seems like trifling with the question to act thus. Let every minister frankly state the case to his people and ask for contributions. Let every Session appoint one or more of its number to canvass for special subscriptions. Let every member interested in the prosperity of our Church and its future progress forward, either through his minister or direct to Dr. Reid, Toronto, whatever amount he feels able to give, without waiting for any one personally to solicit his contribution, and long before the Assembly meets the entire indebtedness will be removed.

Instead of waiting till the Assembly takes action it were far better to have the whole work accomplished before it meets so that the only action necessary would be a resolution of gratitude for the removal of a debt that seemed likely to paralyse the Church in its efforts to maintain gospel ordinances in our newer and more destitute settlements. We will very gladly throw our columns open for the acknowledgments of moneys contributed or of efforts put forth towards the removal of this debt. We again urge the importance of action being at once taken. To begin the ensuing ecclesiastical year with a heavy debt means disaster to our Home Mission work. To put forth a special effort after the meeting of Assembly simply means injury to next year's contributions for other schemes, and to none more than to the Home Mission Scheme, for a considerable portion of moneys obtained by a special effort then, will, beyond question, be deducted from the year's contributions towards the Home Mission Fund.

We may have something to say before the Assembly meets as to the future conduct of Home Mission work so as to prevent if possible such deficits in future. Meanwhile we

earnestly urge on all who have the welfare of the Church at heart to do what in them lies to wipe off this present incumbrance without delay, so that the Home Mission Committee may be able to report the fund free from debt when the Assembly meets at Ottawa in June.

## SYNODICAL POWERS.

THE Synod of Hamilton and London has at its recent meetings, well illustrated the peculiar province and powers of the Synod as a Court of the Presbyterian Church. It is held by many that there is no longer any necessity for such in view of the general experience of the transfer of business from the Presbytery to the General Assembly. The Synod was without doubt of great advantage in other times when places were far removed from one another. It had weight with the Presbyteries composing it, as the business going up by appeal would in most cases be finally disposed of. It exercised Archbishopial jurisdiction over the territory occupied by its Presbyteries. It would mould the public opinion of the district which it covered. But with the press, telegraph, and railway, which so thoroughly unify society, there is not the same need for the Synod. The Assembly, being the Court of final appeal, necessarily influences the whole country, in the same way as the Synod, in former times, would affect its own district. With the means at our disposal for spreading everything of public interest before the entire country, any matter is sufficiently well ventilated to be taken, without appeal to intermediate Courts, to the General Assembly.

But the Synod has done good service by its discussion of various matters of vital importance and sending forth to the world its authoritative decisions upon them. It is thus seen, that the Synod has only to assert itself, and it will be heard and felt. For example, our readers cannot but admire the manner in which this Court dealt with the subject of Sabbath observance. The report of its committee was able and exhaustive. To have postponed judgment upon such a question until the General Assembly could have received and adopted this report and any similar reports, would have amounted to dereliction of duty. Long before the Assembly can meet, a thousand different kinds of Sabbath desecration may have been prevented by the Synod's intervention. Every Presbytery, as well, should remember that it has precisely the same authority, and that it is responsible to make its voice heard upon such matters of public interest.

Again, the Synod of Hamilton and London dealt with the important subject of Temperance, and we were glad to find an authoritative declaration upon it by such an influential body of ministers and elders. When the Church thus adopts this cause as its own, a great step shall have been taken towards genuine reform. This subject has been far too much left in the hands of irresponsible persons and societies, and hence much has been said and done, which the Church cannot approve. The Synod's instruction to Sessions to use every proper

means for the instruction of the people on this great question, and for the restraint of drunkenness, will certainly receive the deepest attention and will no doubt lead to wise and prayerful measures to meet this gigantic evil.

Let us trust that the action of this Synod will have a commanding effect upon the people at large, in regard to these leading public questions, and let us hope that the example of this Synod, will be followed by all the Synods of the Church.

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DR. TALMAGE.

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THE proceedings taken against this Brooklyn celebrity have dragged their way slowly along since our Editorial upon the subject. The prosecution terminated its labours in the beginning of last week, and the counsel for the accused was well on with the defence at its close. From all appearances we think that the judgment of the Presbytery may be reached this week or early in the ensuing one.

And the judgment, we may say without violating the rule of reticence which it is necessary to observe during the majority of trials, will be one of acquittal. It gratifies us to find that the case has turned out exactly according to our article already referred to. We maintained that, while there was sufficient to expose Dr. Talmage to serious criticism, the evidence that could be produced would not warrant Presbyterian action. It is notorious that the prosecution has utterly failed to prove the charges contained in the various specifications of the libel. Indeed, there is danger of the prosecution itself being prosecuted for the very crimes which it has so industriously laid at Dr. Talmage's door. Mr. Crosby, the principal mover against the accused, has had the tables turned upon him in rather a serious manner, by being charged with rashness and bad feeling in the use of his tongue. Dr. Van Dyke, who commenced the prosecution with the utmost keenness, has made himself conspicuous by his absence from several sessions of the Presbytery. A motion to the effect that the various specifications be dismissed as frivolous would have carried, had not the defence, for obvious reasons, insisted upon completing the case. The conclusion is foregone that Dr. Talmage will be sustained and acquitted.

The trial has so far placed Dr. Talmage in a more favourable light as the retiring editor of the "Christian at Work." It has shown at all events that the Doctor, as well as sinning, has been sinned against. There can be only one feeling in regard to the surreptitious manner in which Dr. Talmage introduced his valedictory and the advertisement concerning the "Advance" of which he had become Editor, and his conduct in the negotiations with the new proprietor of the "Christian at Work," and this is a feeling of sorrow and shame. But neither was Dr. Talmage well used, and it just shows what ministers may expect who involve themselves in financial speculations, and are not satisfied with the honours and rewards of the pastorate alone. If the great preacher has learned not to burn his fingers with the

commerce of literature, it will be a lesson for which he will have reason to thank God every morning and night. Our readers will observe we emphasize the word commerce, for far be it from us to say one word against a minister or any other man using his pen profitably for himself as well as for others. The great bulk of wholesome literature is written by clergymen, and they are only carrying on a work that is intimately connected with that of their profession, when they address an audience larger than can be reached by the human voice through the magical touch of the pen.

As to the grave charges of lying and deceit, these have broken down. The only one about which we had a feeling of doubt was that concerning the telegrams and bogus subscriptions to the Tabernacle. This was fallen from by reason of the positive refusal of the parties who could testify to appear before the Presbytery. One of them, nephew to the accused, has published an open letter in which he characterises Mr. Crosby in not very flattering terms. There is much sympathy expressed for Dr. Talmage and his trustees because of the financial pressure that was brought upon them through the destruction by fire of the former Tabernacle, the inadequate insurance upon the buildings, and the necessity of rebuilding in a time of commercial distress; still, Dr. Talmage's conduct is not to be commended. As to the matter of deceiving the public by the statement that the pews of the Tabernacle were free, when they were assessed to all intents and purposes, this proves to be rather flimsy. The pews were virtually free. A poor man might occupy the best of them at a nominal figure, while the rich man might have to content himself with an undesirable one, though subscribing largely. That is the only extent to which a church can be free, as every one knows the expenses must be honourably met. Dr. Talmage appears in a favourable light in reference to this specification. It was evidently his one absorbing ambition to have a church whose doors would in reality be open to the rich and poor alike. This was honourable to himself; but it raises the question as to what is, after all, the meaning of a *free church*, and whether it is not better to call a spade a spade, and support the church by the people paying for what they get in the same way as they do for clothing and house accommodation.

With all that can be said for the acquittal of Dr. Talmage, much may be affirmed against many of his methods and practices. There can be no doubt that he owes this prosecution to his own extravagance. He is so accustomed to speak in the language of hyperbole, that he is insensibly surrounding himself all the time with a cobweb of untruthfulness. He is altogether too sensational. That kind of preaching is not needed for success, as witness the sober common-sense and heartfelt earnestness of Drs. Hall, Taylor and Ormiston who are just as prominent as the Brooklyn Star. In our opinion Dr. Talmage and his people owe a debt of gratitude to Mr. Crosby, though the gentleman will have but a sorrowful return for

his toils in prosecuting one so influential and so eminent. If the trial sober the irrepressible Brooklyn preacher, and lead him and his to avoid the least appearance of evil, it will have accomplished a valuable end.

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NEATNESS.

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OUR church buildings should all be made as bright and cheerful as possible. Nowhere do taste and artistic beauty seem more in place than in the house of God. The surroundings of the Gospel should be pleasant and attractive. We do not advocate gaudiness. A church edifice may be made so grand as to be nothing more than a magnificent burial vault to a people. Self-denial and piety may be lost to sight in them. But we do advocate neatness and taste both in the interior and exterior arrangements of our churches. Anything like slovenliness we can hardly forgive.

Yet, how often is neatness overlooked. Approach one church, and the first thing that meets your eye is a gate hanging on one hinge, or a fence sadly dilapidated, or a step broken down, or the roof all moss-grown and leaky. Enter another, and a lot of unsightly tin pails hanging under the stove-pipe greets you. Or the lamps have either a broken or uncleaned chimney, through which the light vainly attempts to reach your hymn-book. Or the frosting is scratched off the glass panes. The stove is red with rust, looking as if blacking was dear and elbow-grease scarce. Or there is a great pile of wood hurled carelessly down by the front door. And so on, *ad libitum*. Now we contend that at a very little cost all these slovenly things might be set to rights. And they ought to be. The fence should be mended. The step fixed. The gate re-hung. The stove blacked. And so forth. And if some matting were laid down in the aisles, the late comer with No. 12 boots on would not so easily disturb the solemnities of the service.

An occasional sermon on "neatness," as it respects the person, the home, the house of God, would not be out-of-place. Culture should be made a handmaid to the Gospel. The pious heart loses nothing by the cultivation of its æsthetic tastes.

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HOME MISSION DEBT.

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MR. EDITOR,—The Presbytery of Montreal, at its meeting on the 1st inst., resolved, on the recommendation of its Home Mission Committee, to endeavour to raise the twenty-five per cent. struck off the grants of its missionaries and supplemented ministers. We called a meeting of the city elders to consider the matter. The meeting was held to-night, and was attended by twenty elders. The subject was discussed, and it was resolved to raise not only the twenty-five per cent. taken from the grants of our own Presbytery's missionaries but an additional sum towards the liquidation of the debt of the Assembly's Home Mission Fund. The elders present pledged themselves to canvass the members of their respective congregations for special subscriptions, and the meeting adjourned to convene again next Monday evening, to report progress.

From the spirit manifested there is no doubt that Montreal will do its share to wipe off the Home Mission debt. The ministers of the Presbytery have subscribed close upon \$300, nearly all of which has already been paid.

R. H. WARDEN.

Montreal, April 21st, 1879.

## CHOICE LITERATURE.

## FROM JEST TO EARNEST.

BY REV. H. P. ROE.

## CHAPTER XXVII.—THE MEETING AND GREETING.

Mr. Martell's garments were frozen upon him, and he was so stiff and numb with cold, that with difficulty he made his way up the bank with the support of De Forrest and the gallant coachman, who had suddenly blossomed out into quite a hero. Harcourt and Hemstead formed with their hands what is termed a "chair," and bore the apparently lifeless form of Miss Martell swiftly toward Mrs. Marchmont's residence. The poor oarsman was glad to be on solid ground once more that he was able to hobble along at a good pace by himself.

The wind again played mad pranks with Lottie's hair as she at last stood impatiently on the piazza, and then dashed off through the snow to meet them.

"Oh, thank God, you are safely back. He has heard my prayer. But Miss Martell—she, is not—she is not—"

"Don't suggest such a thing," groaned Harcourt. "Of course she has only fainted."

Hemstead could not even speak to Lottie. With white face and set teeth he sought to keep up to the end. The effort he was now putting forth was less that of muscle than the sheer force of will. As with Miss Martell, he, too, was reacting from the tremendous strain that the last hour had brought. He trembled with almost mortal weakness as he slowly mounted the piazza steps. He staggered under his share of their burden as he crossed the hall. Lottie, puzzled by his silence, now saw his deathly pallor with alarm, and instinctively stood at his side.

"You had better take Miss Martell directly to her room," said Mrs. Marchmont.

"In here, quick," gasped Hemstead; he tottered to the nearest sofa, and, a second later, lay unconscious at Miss Martell's feet.

At this moment Alice again became conscious. Hemstead's condition did more to revive her than all restoratives; for, woman-like, she thought of him more than herself. She sat up and exclaimed faintly:

"Oh, can't something be done for him? Quick. It looks as if he had given his life for us;" and she looked around, not far enough to see the expression of Harcourt's face as he welcomed her back to consciousness, but only to see Addie clinging to his arm, repeatedly asking to be assured that he was not hurt.

"Thank heaven you are safe," he bent down and whispered.

"Don't think of me. Look at Mr. Hemstead."

Again he misunderstood her, and with bitterness thought, "After my anguish on her account, she gives me not even a thought, and her first words are 'Don't think of me';" and he felt that fate had been very cruel in sending Hemstead to her rescue instead of himself.

Mrs. Marchmont now appeared upon the confused scene, and proved that she was equal to the occasion. It was a sad pity that she had not imparted to her daughter a little of her own capability. She bade De Forrest, and the still stout and hearty ex-sailor, carry Hemstead at once to his room, while she and one of the maids assisted Miss Martell to hers. No opportunity whatever was given for any romantic and affecting scenes.

Lottie had sood for a second in dismay, after seeing her "true knight" sink on the floor, and then, like a sensible girl, instead of going off into hysterics, went like a flash to her aunt's wine-closet for brandy. But before she could find it, Mrs. Marchmont had caused both the rescued and the rescuer to be conveyed to the privacy of their own rooms, where they could at once receive the prosaic treatment that their condition required.

The room which a moment before had presented a scene which she would never forget, was empty, Harcourt having gone for a physician.

She met Mr. Dimmerly on the stairs who took the brandy from her, saying:

"That's sensible. We'll rub him down with it, inside and out, and he'll be all right in the morning. Now you see how blood tells. Making a parson of him can't change the fact of his coming from an old family. He has been as brave to-night as the Dimmerlys were a thousand years ago."

But Lottie was not a bit interested in the millennial Dimmerlys, and putting her arms around her uncle's neck in a way that surprised that ancient fossil, she coaxed:

"Won't you promise me, uncle, that as soon as he is safe you will come out and let me know?"

"Safe? He is safe now. Who ever heard of even a half-blooded Dimmerly dying from a mere faint? Old age is the only disease that runs in our family, my dear. But I will let you know as soon as he is comfortably asleep." "I am going to make my proper parson nephew almost drunk, for once in his life; and you needn't expect to see him much before ten o'clock to-morrow."

Lottie, finding her services were not needed in Miss Martell's room, went down to the kitchen, where she found the half-frozen oarsman—now rigged out in the dress-coat and white vest of the coloured waiter—and the brave coachman who had put his old sea-craft to such good use. They were being loyally cared for by the cook and laundress. The poor fellow who out in the boat had thought that the hearts of even his neighbours were as cold and as hard as the ice that was destroying them, had now forgotten his misanthropy, and was making a supper that, considering the hour, would threaten to an ordinary mortal more peril than that from which he had escaped. She drew from him—especially the coachman—the narrative of their thrilling experience, and every moment Hemstead grew more heroic in her eyes.

"Bless you, miss," said the bluff ex-sailor, his tongue a little loosened by the whiskey he had taken as an antidote for the cold and wet, "there's stuff enough in him to make a hundred such as t'other young gentleman as wouldn't go.

Sudden spells, like that he had t'other night, is all he'll ever be 'stinguished for, I'm a-thinking. But I ax you pardon, miss."

"I can forgive you anything to-night my brave fellow," said Lottie, blushing; "though you have given Mr. Hemstead so much credit, he will give you more to-morrow. Take this and get something to remember this evening by;" and she slipped a twenty-dollar bank note into his hand.

"Now bless your sweet eyes," exclaimed the man ducking and bobbing with bewildering rapidity; "it's your kindness that'll make me remember the evening to my dying day."

"How could you speak so of Mr. De Forrest, when the young leddy is engaged to him?" said the cook reproachfully, after Lottie had gone.

"No matter," said the ex-sailor stoutly, "I've had it on my conscience to give her a warnin'. I hadn't the heart to see such a trim little craft run in shallow water, and hoist no signal. If she was my darter, she'd have to mitten that lubber if he was wuth a million."

As Lottie passed through the hall with silent tread, she saw that De Forrest was in the parlour, and to escape him continued on up to her room, musing as she went:

"What a strange blending of weakness and strength Mr. Hemstead is. Well, I like that. I would like a man to be as strong as Samson generally, but often so weak that he would have to lean on me."

Whom did Lottie mean by that indefinite word "man"? It did not occur to her that there was a very definite image in her mind of one who was pale and exhausted, and whom it would now be a dear privilege to nurse back into strength and vigor.

She met her uncle and the physician in the upper hall, and the latter said:

"Mr. and Miss Martell are doing as well as could be expected, when we consider the fearful ordeal they have passed through. As far as I can foresee, a few days' rest and quiet will restore them."

"And Mr.—Mr. Hemstead?" faltered Lottie, the colour mounting into her face that anxiety had made unwontedly pale.

"The brave fellow who rescued them? Now he is the right kind of a dominie—not all white choker and starch. No fear about him, Miss Marsden. He's made of good stuff, well put together. A night's rest and a warm breakfast, and he will be himself again;" and the old doctor bustled away.

"What delightful prose," thought Lottie, and she tripped lightly to her room and kissed the sullen and offended Bel good night; and, very grateful and at peace with all the world, soon fell asleep.

But she had a disagreeable dream. Again she saw Hemstead at Miss Martell's feet; but now, instead of being pale and unconscious, his face was flushed and eager, and he was pleading for that which the king cannot buy. She awoke sobbing, called herself a "little fool," and went to sleep again.

But in the morning the dream lingered in her mind in a vague uncomfortable way.

She was early down to breakfast, for she was eager to speak to Hemstead, and tell him how she appreciated his heroism. But either his exhaustion was greater than the physician had believed, or his uncle's sedatives were very powerful, for he did not appear.

There was nothing better for her than to endure De Forrest's explanations why he had not gone, and his assurances that if he had "only known, etc.;" to which she gave an impatient hearing, quite unlike her gentleness of the two preceding days. There were little things in her manner which indicated a falling barometer, and suggested that the day might not pass serenely.

She learned from her aunt and uncle that Mr. and Miss Martell were feeling better than might have been expected, and Hemstead was still sleeping.

"Sleep was all he wanted," said Mr. Dimmerly; "and I made it my business he should get it."

Quite early in the forenoon Mr. Martell and his daughter felt equal to coming down to the parlour, and after dinner it was their intention to return home. A luxurious lounge was wheeled near the blazing wood fire, and on this Miss Martell was tenderly placed by her father, who, in joyful gratitude, could scarcely take his eyes from her pale face. Beyond the natural languor which would follow so terrible a strain, she seemed quite well.

Both father and daughter appreciated Mrs. Marchmont's courtesy greatly; and Miss Martell's effort to be cordial, even to Addie, was quite pathetic, when it is remembered she felt that her supposed rival would harm her more than could the cold river.

Lottie made frequent errands to her room, and lingered in the hall all she could without attracting notice, in the hope of seeing Hemstead a moment alone. The impulsive girl's warm heart was so full of admiration for what he had done that she longed to show him her appreciation without the chilling restraint of observant eyes and critical ears. But he was so blind to his interests as to blunder into the parlour when she was there and every one else also.

Though it cost her great effort, Alice Martell rose instantly, and greeted him so cordially as to bring the deepest crimson into his pale face. Mr. Martell also pressed to his side, speaking words which only a grateful father could.

When, for any cause, Hemstead was the object of general attention, the occasion became the very hour and opportunity for his awkward diffidence to assert itself, and now he stood in the centre of the floor, the most angular and helpless of mortals.

De Forrest looked at him with disdain, and thought, "I would like to show him how a gentleman ought to act under the circumstances."

De Forrest would have been equal to receiving all the praise, and as it was, in view of his readiness to have saved Miss Martell if he had "only known," could have accepted, with grateful complacency, a gratitude that quite overwhelmed the man of deeds.

Hemstead's confusion was so great as even to embarrass

Miss Martell for a moment, and her face, from reminding one of a lily, suddenly suggested an exquisite pink rose.

But before he was aware, she had enconced him in an easy chair at her side, and with a tact peculiarly her own, had rallied his panic-stricken faculties into such order that he could again take command of them.

But as Lottie saw them grasping each other's hands and blushing, her dream recurred to her with the force of an ominous prophecy. Hemstead, in his severe attack of diffidence, had not greeted any one on his entrance, but had fallen helplessly into Miss Martell's hands, and had been led to his chair like a lamb to the slaughter. But Lottie took it as much to heart as if he had purposely neglected to speak to her. And when, a little later, Mr. Dimmerly commenced a formal eulogy, Hemstead with an expression of intense annoyance raised his hand deprecatingly, and pleaded that no one would speak of what he had done again, she feared that all the glowing words she meant to say would be unwelcome after all.

Everything had turned out so differently from what she had anticipated that she was disappointed above measure, and before he could collect his scattered wits she left the room.

"And so it all ends," she thought bitterly, as she chafed up and down the hall. "I sent him out last night as my own 'true knight,' wearing my colours, and he rescues another woman. When I see him again he brushes past me to speak to the one who, owing him so much of course will be grateful. With eyes for her alone he wears my colours in his face, and she raises the same blood-red signal. I was looking forward to the pleasure of giving him a welcome that he might value on his return, and he has not even spoken to me. After our parting last night could anything have turned out more flat and prosaic?"

Just at this moment Harcourt, who was another victim of circumstances, entered, and Lottie, too annoyed to meet any one, fled to her own room.

He had already called early in the morning, to inquire after the invalids; and now, in the hope of seeing Miss Martell, had driven over again.

But Miss Martell did not know this, and his coming now seemed a little late and dilatory considering all they had passed through. Deep in her heart there was disappointment that he had not come to her rescue instead of Hemstead. Was he one to stand safely on the shore while others took risks from which true manhood would not have shrunk? Could he have dreamt that she was in peril, and still have let Hemstead go without him to her aid? These were thoughts that had distressed her during part of a sleepless night and all the morning.

Moreover when he entered, Addie had pounced upon him in her usual style, as if she had in him certain rights of possession.

Addie's manner, together with her thoughts, gave an involuntary tinge of coldness to her greeting which he was quick to recognize, while her cordiality to Hemstead suggested to him, as to Lottie that she might be very grateful.

Mr. Martell was more than slightly distant. He was stiff and formal. As circumstances then appeared to him he thought that Harcourt had acted a very unworthy part. Mr. Martell naturally supposed that both Harcourt and De Forrest were at Mrs. Marchmont's, but that only Hemstead had been willing to venture to their assistance. To De Forrest he gave scarcely a thought, having estimated that superficial youth at his own light weight. But that Harcourt, the son of his old and dear friend, should have so failed in manly duty, was a bitter trial. As he saw him and Addie together, he thought contemptuously:

"They are well mated, after all. How strange that my peerless daughter can have such a regard for him!"

He had become aware of his daughter's preference, though, out of delicate regard for her feelings he had feigned blindness.

Even had Harcourt known how greatly they misjudged him, in his sensitive pride he would have made no explanations; and he was the last one in the world to tell them, as would De Forrest, how he meant to go to their aid, etc.

His manner puzzled Alice. She could not help noting with secret satisfaction, that while polite, he was annoyed at Addie's demonstrativeness; and at times she thought his eyes sought her face almost as if in appeal. But her own and her father's manner had evidently chilled him, and he soon took his leave. His face, in which pride and dejection contended for mastery, haunted her like a reproach.

"If Mr. Harcourt had only arrived a little earlier last evening, Miss Martell," said De Forrest complacently, "you would have three to thank instead of one. I'm sure if I had known that you and your father—"

"How is that?" asked Mr. Martell quickly. "Was not Mr. Harcourt spending the evening here?"

"Oh no. It was from him that we learned of your peril. He came tearing over like mad, a few moments after the coachman and Mr. Hemstead had gone; then he dashed off to the shore where I soon joined him. I thought at one time," continued De Forrest, glad to say anything that would dim Hemstead's laurels, "that he would start out into the river with no better support than a plank; so eager was he to go to your aid. If we could only have found another boat we would have both gone. As it was, it was well I was there to restrain him, for he seemed beside himself."

The rich colour mounted to Miss Martell's face as she gave her father a swift glance of glad intelligence, and he drew a long breath of relief, as if some heavy burden had been lifted.

"Yes," said Mrs. Marchmont quietly, but at the same time fixing an observant eye on the young lady, "I never saw Mr. Harcourt so moved before."

Conscious of Mrs. Marchmont's object, Alice mastered herself at once, and with equal quietness answered:

"It would be strange if it were otherwise. We have been acquainted from childhood."

Nevertheless the experienced matron surmised danger to the match she would gladly bring about between her daughter and Harcourt, and instead of fearing, as was the case with the latter and Lottie, she hoped that Miss Martell would be very grateful to Hemstead.

And so she appeared to be, for she talked to him so charmingly, and for a time absorbed him so completely that Lottie entered unobserved, and remained so a few moments. Then his eyes, that from the moment he gained composure had seemed in quest of something, lighted on her as she sat a little back of him, absorbed in her fancy work, apparently. He wanted to speak to her, and yet what could he say before them all.

The tell-tale colour was again in his face, and his wretched diffidence returned. Neither courtesy nor his heart would permit him to ignore her, and continue his conversation with Miss Martell. And yet it had seemed easier to go in a boat out among the ice, than to think of any proper way to recognize the presence of one, in whose eyes he had a morbid anxiety to appear well.

Lottie saw his dilemma, and while she too commenced blushing absurdly, would not help him, and her head bent lower than ever over her work.

"Serves him right," she thought. "It he had only met me in the hall, I might—well, I wouldn't have been an icicle."

At last Hemstead concluded that he could safely say, "good morning"; and he did so in a very awkward manner over his shoulder.

"Did you speak to me?" asked Lottie, as if suddenly aroused.

"Yes," he replied, under the painful necessity of repeating something that had sounded very flat in the first place, "I said Good-morning."

"Oh, excuse me. As it is so late I bid you good afternoon."

Her manner as well as her words so quenched poor Hemstead, that he did not venture another word; and thus Lottie and her "true knight" had the meeting to which, in remembrance of their parting, both had looked forward with strange thrills of expectation.

But in the light of their flaming cheeks, Miss Martell caught a glimpse of their hearts; and Mrs. Marchmont was again led to fear that more was going on than should be permitted by so good a manager as herself.

The dinner-bell soon brought welcome relief to all, breaking the spell of awkward constraint.

#### CHAPTER XXVIII.—THE TRIAL OF LOVE.

Miss Martell improved visibly, for a most depressing fear had been removed. Though Harcourt might not return her love, he had not proved himself unworthy of it, by unmanly regard for personal ease, if not by actual cowardice. It would also appear that more than general philanthropy must have spurred him on, or he could not have acted as if "beside himself."

The hungry heart will take even the crumbs of regard that fall from the hand which alone can satisfy. The thought that her old friend and playmate had been far from indifferent to her fate, was like a subtle exhilarating wine to Miss Martell.

Her rising spirits, and wish to show appreciation of Mrs. Marchmont's courtesy, made her as brilliant as beautiful at the dinner table, while Lottie, in contrast, was silent and depressed. The new-fledged little saint soon became conscious that for some reason she was very jealous and very envious—emotions for which she seldom had even imagined cause to cherish toward any of her sex.

Nor were Mrs. Marchmont and her daughter disposed to be very friendly and responsive to Miss Martell's genial mood; but the young lady was possessed of that strength of mind and high-bred courtesy which enabled her to ignore the weaknesses and infelicities of those around her, and to shine with her own pure light on all subjects alike.

Hemstead again was charmed with her—a fact that his frankness made plainly evident. Her bright thoughts elicited corresponding ones from him, and Lottie was reluctantly compelled to admit to herself that she had never before known Mrs. Marchmont's viands to be seasoned with Attic salt of such high flavour.

For the first time the proud and flattered belle felt, in the presence of another woman, a humiliating sense of her own inferiority. She clearly recognized that Miss Martell was far in advance of her. How could the student fail in being fascinated. Her mind was the equal of his in force, and as highly cultivated. They were congenial in their views and feelings, and of course she would be very grateful.

Lottie's manner had puzzled Hemstead greatly. He was even more disappointed than she had been over their prosaic meeting. In his honest modesty, broad eulogy from the others was exceedingly distasteful; and yet one of his chief incentives the evening before had been the hope of a welcome back from Lottie, in which her eyes, if not her tongue, would suggest the reward his heart craved. But he had said "good morning," and she a little coldly responded "good afternoon." Moreover, she was strangely silent and depressed. What could it mean, and what was the cause? That it was himself never entered his mind.

Her bearing toward De Forrest, which was anything but genial, finally led him to believe that she was again deeply mortified by her lover's lack of manhood, and she was depressed because of her relation to one who had failed so signally, the evening before, in those qualities that women must admire.

While lingering over the dessert, Mr. Martell's sleigh was announced.

"It was my purpose to send you home," exclaimed Mrs. Marchmont; "indeed, I had ordered my horse to be at the door within half an hour."

"I appreciate your kindness," said Mr. Martell, "but after the heroic efforts of your amphibious coachman last night, I should feel guilty if we broke in upon his rest to-day."

"I'm glad you recognize his merit," said Hemstead quickly; "you owe far more to him than me;" and he launched out into the most hearty eulogy of the ex-sailor.

Then, for the first time, Lottie's old mirthful laugh was heard, as she said:

"Well, in one respect, Mr. Hemstead, you and the coachman are birds of a feather, and rare birds at that. He gives

you all the credit of the rescue, and you insist that you had nothing to do with it, but only went along for company, as it were. But I think we all surmised the truth, when you fainted from exhaustion at Miss Martell's feet. That was a very happy chance, and so it all turned out as well as any knight of old could have desired.

This sudden speech from Lottie bewildered Hemstead more than ever. What could she mean? But Miss Martell understood her better, and gave a keen thrust in return as she smilingly answered:

"With the only exception that Mr. Hemstead fainted at the feet of the wrong lady."

This unexpected retort threw both Hemstead and Lottie into disastrous confusion, which Mrs. Marchmont was not slow to observe, and which was not allayed by Mr. Dimmerly's cackling laugh, as he chuckled, "A well-flown arrow."

"Well," said Hemstead trying to laugh it off, "all I can say in self-defence is, that in either case my faint could not be spelled with an *e*. It was the first and I hope it will be the last time I ever do anything so melodramatic."

"Mr. Hemstead must be an ideal knight, as we learn from his phrase 'in either case,'" said Lottie. "He would have us believe that he is entirely impartial in his homage to our sex. And, now I think of it, he was more polite to old Aunt Lammer than ever he has been to me."

"Now Miss Marsden," said Hemstead, reproachfully, "you are again indulging in Orientalism."

"Certainly," chimed in De Forrest; "that sylph so filled his eye that she became his ideal, as you told us, Miss Lottie."

"I told you?" she answered in sudden annoyance; "your memory is better than mine."

Soon after, Mr. Martell and his daughter took their departure, with many sincere and graceful acknowledgments of the kindness they had received.

Many were the words of force and wisdom that Miss Martell had read and heard, but never had any made so profound an impression upon her as the vain vapourings of De Forrest, as he insisted on claiming all the credit he could for his action the evening before.

"Did he exaggerate?" she asked herself a hundred times, "when he said, 'It was well I was there; for Mr. Harcourt was beside himself, and was ready to venture out upon a plank to my aid?' I fear he did."

Her father surmised something of her thoughts, and said gently, "I fear we have done Mr. Harcourt injustice."

"Yes, father," she answered in a low tone, "I think we have."

"Well," he said, after a moment, "I never had a pleasanter duty than the amends I purpose making. It cut me to the heart to think the son of my old friend had permitted a stranger to come to our rescue."

"I feel sure that Mr. Harcourt would have come also, had it been in his power," she said, with quiet emphasis.

"You always stood up for Tom," said her father, gently. But she made no answer.

Mr. Martell then questioned his coachman somewhat.

"Indeed, sir, we was all patty migh crazy when Mr. Harcourt druv in late last night and said you were safe. He told me to come over this morning and get your orders, and to have the house ready for ye's."

"Now that was considerate. I feel, my daughter, that we owe Mr. Harcourt an apology. Do you feel equal to entertaining him at supper?"

"I will try, father."

"Drive right on up town," said Mr. Martell, a little later, from the steps of his piazza, "and present my compliments to Mr. Harcourt, and ask him if he will favour us with his company at supper."

Alice gave him a shy, grateful glance, and then sought her room.

As she was unwrapping herself before her mirror, she noted that a pane of glass in the window near was badly cracked, and that the lace curtain above was torn partially from its fastening.

As her maid entered she asked how it happened.

The woman in evident confusion answered: "Indeed, miss, I meant to mend the curtain this morning, but I've not had me head straight since last evening."

"But how did it happen?" persisted Alice; "who could have been so rough and careless?"

"Well," said the maid hesitatingly, "it must have been Mr. Harcourt."

"Mr. Harcourt?"

"Well, you see, miss, he came last night to see you, for one of the girls said he asked for you, and when he found you was out on the river he just seemed beside himself. We was a lookin' out up stairs and when we first saw the light a-comin' up after the tide turned, and we screamed to him and the coachman, and Mr. Harcourt came up stairs like a gust o' wind. Your door stood open, and in he rushed in a way that I thought he'd break everything."

"There, that will do; I understand. You need not mend the curtain. You must be tired after your fright, and can rest awhile this afternoon, as I shall."

(To be continued.)

#### CONSUMPTION CURED.

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

## BRITISH AND FOREIGN ITEMS.

THE City of Glasgow bank liquidation has decided to call £2,250 on each £100 share.

A COLOSSAL bronze statue of Livingstone, 8 feet 6 inches high, has lately been unveiled in Glasgow.

DR. HOWARD CROSBY is to deliver the next course of lectures on preaching to the Yale Theological students.

DURING the recent religious interest in Baltimore the Orthodox Friends had daily meetings in their places of worship.

DURING 1878, 471 persons were saved from wrecks or from vessels in distress by the life-boats on the coast of Great Britain.

THE Grand Masonic Lodge of Italy has offered a prize of 2,500 lire for the best "moral treatise for children, to be used in schools in place of Roman Catholic Catechisms."

THIRTY thousand Durham miners are on a strike, which has been accompanied with serious riots. Near Consett, sixteen policemen protecting non-strikers were injured, and a house wrecked.

SOME of the Chinese students in the Williston Seminary at East Hampton, Mass., have organized a Chinese Christian Home Mission to raise money for the missions at home and for churches and schools.

THERE are four schools of theology in or near Chicago—Congregational, Methodist, Presbyterian and Baptist. Their students annually hold a social and religious union with the most ordinal good fellowship. This year the Methodists entertained the others.

By a recent order of Prince Bismarck all public works in Germany are to be executed exclusively by Germans, and with German material, except in the case of articles not produced in that country. Foreign architects are excluded from all competition.

It is reported that Dr. Dollinger, leader of the Old Catholics, is in correspondence with the Archbishop of Munich, who hopes to lead him back to the Church of Rome. Dr. Dollinger has been out of harmony with the Old Catholics since the Synod abolished compulsory celibacy of priests.

AN English writer, reviewing the facts of the war in South Africa, concludes that if the money which has already been spent in conquering the Zulus had been applied to their improvement, it would have civilized tens of thousands of them and made them a source of wealth to the colonies and to England also.

How profitable brewing ale and beer are in England, notwithstanding the hard times, may be inferred from the fact stated that the well known brewing firm of Bass & Co., recently divided among its eight partners \$2,100,000, the profits of a year's business. That accounts for a good deal of the suffering among the poor in England.

A STRANGE disaster has befallen English troops in Afghanistan. A squadron of the Tenth Hussars, comprising fifty men and the same number of horses, and one officer, in attempting to ford the Cabul river at night, were overpowered by the torrent and swept away. All are supposed to have drowned. Twenty corpses were recovered.

TWO notable Free Churchmen have lately died in Scotland, the Rev. Dr. William Symington, of Great Hamilton Street Church, Glasgow, who was a minister of the Reformed Presbyterian body before its union with the Free Church in 1876, and whose father was an eminent preacher in his time; and Mr. Robert Romanes, Edinburgh, whose work on denominational committees, and in connection with benevolent societies, was highly prized.

THE Regent-Square Presbyterian Church, of London, has had for many years a class of the blind. It began with twenty-four members, and has increased to 140 members. A staff of about forty ladies visits them weekly in their homes; medical advice is provided for them, as well as pecuniary assistance, whenever needed. Every Thursday evening they are entertained by lecture, concert, or readings. Most of the members are poor.

THE British and Foreign Bible Society has issued an appeal for enlarged support, based upon the deficiency of its income. The deficit last year was \$75,000, and the reserve fund has been reduced to \$235,000. This state of things has resulted from the unusual drain upon the resources of the Society, during recent wars. During the Franco-German war, the cost of distribution among the soldiers was \$80,000 and in the Russo-Turkish war it was \$115,000. The need of larger contributions is stated to be imperative.

A PLEASING incident in connection with the Duke of Connaught's marriage was the presentation of a Bible to him by the Earl of Shaftesbury, on behalf of the Bible Society. The Bible was accompanied by an address, of which the following is an extract: "Believing as we do that the only source of all true happiness is revealed in the Word of God, we venture to ask your acceptance of the accompanying Bible, praying that its precepts may be your guide, and its promises your comfort, and that He of whom it testifies may be the light and the joy of your future home."

A SINGLE incident shows how the Reformed Episcopal Church in England is likely to profit by the dissensions of State Church parties. At Sidcup, Kent, an evangelical vicar died; the ministrations of his successor were not agreeable to a large number of the worshippers in the parish, who proceeded to erect another church building. The new building could not be used, however, for State Church worship as intended, without a license from the vicar. Such license was refused. The subscribers immediately adopted a resolution to make arrangements "for opening the church as a Reformed Episcopal church, under the jurisdiction and authority of the Right Rev. Bishop Gregg." The resolution was carried out, and the edifice consecrated February 14. And so Reformed Episcopalianism has been introduced into the Diocese of Canterbury, right under the eye of the primate.

## MINISTERS AND CHURCHES.

THE Rev. A. Glendenning, of Woodstock, has received a very cordial and unanimous call from Grand Bend, in the Presbytery of Huron.

ON Friday, the 18th inst., the Presbyterian congregation of Botany presented their pastor, the Rev. J. Becket, of Thamesville, with a valuable horse.

IT is the intention of the congregation worshipping in the old log church, on the Durham road about three miles from Priceville, to erect a new church this summer, near Bunesson P.O., half way between Priceville and Durham.

THE Ladies' Foreign Missionary Association of St. Paul's Church, Bowmanville, held their annual meeting on Thursday evening, the 3rd inst. Addresses were given by the pastor and others. The secretary, Miss Fairweather, submitted a report of the work done, and read an Essay on "Woman's Work for Woman."

FROM the annual report of the Chatsworth Presbyterian Church it appears that the amount contributed for all purposes by the congregation last year was nearly \$1,200. Of this \$140.38 was for missionary purposes. The congregation supports a bursary fund. The number of families is 120, and the number of communicants 245.

THE anniversary of the Presbyterian Sabbath school, Sarnia, was held on Thursday, the 3rd inst. The school numbers 276 scholars, with an average attendance of 195. After the reading of the reports and singing and other exercises by the children, the pastor, Rev. Mr. Thompson, gave a suitable address. A collection was taken up which yielded over \$20.

ON Monday evening, 14th inst., a pleasant social meeting was held by the Bible class and choir of St. John Presbyterian Church, Hamilton, at the residence of the pastor, Rev. T. Goldsmith. Vocal and instrumental music, readings, etc., made up a programme which seemed to be highly enjoyed. During the evening Miss Nettie Goldsmith was presented by the choir with a handsome card case and an address.

THE annual report of St. Andrew's Church, Sault Ste. Marie (Rev. J. R. McLeod, pastor), for the year ending 31st March, 1879, shows a growing and commendable liberality on the part of the congregation. The total amount contributed exceeds that of any previous year by several hundred dollars. The contributions average, per male member, \$59.40, or for the total membership \$21.08. The session report six baptisms—one adult—and a net increase of seven to the membership.

THE Presbyterian congregation at the Boyne River, Manitoba, held their first social at the house of Mr. James Campbell on Thursday, 27th February. Mr. John Stephenson occupied the chair. Addresses were given by Rev. W. R. Ross, pastor of the congregation, Rev. Messrs. Harrison and Frankland and Mr. Leary. The proceeds amounted to \$36, which goes to complete the church now being built. A similar entertainment, held at the house of Mr. Alex. McCulloch on the 19th of March, yielded \$64 for the same object.

A MISSIONARY meeting was held in the basement of Knox church, Ottawa, on Monday evening, 14th inst., for the purpose of hearing an address from the Rev. Donald Ross on the "Mission Fields of the North-west." Rev. Mr. Farries occupied the chair, and Rev. Mr. Moore gave an introductory address, after which Mr. Ross gave a very full and instructive account of the soil, climate and inhabitants of the "Great Lone Land," its capabilities as a field for emigration, and its needs and claims as a mission field for the Presbyterian Church in Canada. A liberal collection was taken up, and Rev. Mr. Gordon made some timely remarks at the close of the meeting.

MR. JAS. MCKAY, one of the oldest inhabitants of West Gwillimbury, and for fifty years an elder in the Presbyterian congregation at Scotch Settlement, died on Saturday, the 5th inst., at the advanced age of eighty-five years and ten months. Mr. McKay belonged to a body of settlers who have a history which ought to be written. They were among those originally brought by the Earl of Selkirk to the Red River; but meeting with many hardships and discouragements, and being in much danger from savages, both red and white, they fled to this province, making their way chiefly by means of birch bark canoes, and landing ultimately at the south end of Lake Simcoe.

THE Willing Workers' Mission Band in connection with Knox Church, Toronto, gave a musical and literary entertainment last Thursday evening in the school room. There was a large audience. Rev. Dr. Topp occupied the chair. The programme was both interesting and lengthy. The selections which seemed to meet with greatest appreciation were "Judith," a song by Miss MacLaren; "Jessie's Dream," a song by Miss Topp; "Mother can this the glory be?" a duett by Misses Dewar and Dickson; and a reading by Miss Jessie Alexander entitled "How Jane Conquest rang the bell." The entertainment was closed by the singing of the national anthem.

PARRY SOUND is a village of about one thousand people, and the centre of a large new district, into which new settlers are yearly flocking. The Presbyterian congregation has a membership of forty. An election of elders has lately taken place, of whom several will be ordained in a short time. The communion has been dispensed in the village and in the Carling Station since January. Two very successful tea meetings have lately been held, the proceeds of which amount to \$110. Rev. John McKay has laboured in this field since last October. It is highly desirable that a locality so central should have our church interests consolidated. The prospects are encouraging.

ON the evening of Wednesday, the 9th inst., the Rev. A. Currie, M.A., of Sonya, was waited on by a number of the elders, managers, and others of his congregation. The chair was taken by Mr. John Carmichael, who explained the object of the meeting, after which Mr. Charles Rennie in a neat and appropriate address, expressed the esteem and regard of the congregation towards their pastor, and their deep sympathy with himself and young family in their recent bereavement. Mr. Alex. McTaggart then stepped forward, and on behalf of the congregation presented the handsome sum of between seventy and eighty dollars as a tangible token of their goodwill. The Rev. Mr. Currie replied, and in suitable and feeling terms thanked the donors for their generous gift.

ON Thursday evening, 3rd inst., the congregation of St. Andrew's Church, Berlin, held an entertainment in honour of their late pastor, Rev. J. F. Dickie, in view of his departure to his new field of labour in Detroit, and presented him with a costly service of silver plate, accompanied by a warm and appreciative address. Addresses and gifts were also presented by the Sabbath school and Bible class. The silver service comprised twelve pieces, and the tray bore the inscription: "Farewell Testimonial presented to the Rev. J. F. Dickie by the members and adherents of St. Andrew's Church, Berlin, Ontario. Berlin, April 3rd, 1879." Mr. Dickie preached his farewell sermon on Sabbath evening, 30th ult., to an overflowing congregation, taking for his text Gal. iii. 28. "For ye are all one in Christ Jesus."

THE first anniversary of the dedication of Knox Church, Harriston, was observed on the 6th inst. The Rev. Dr. James, of Hamilton, preached in the morning and evening. The church on both occasions was packed to its utmost capacity. The Rev. G. McLennan preached in Gaelic at 12.30, and in English at 3 p.m. On Monday evening the social in connection with the anniversary was held in the large Sabbath school rooms—tea being served from 5 to 7.30 o'clock. After tea, the pastor, Rev. J. Campbell, made a few well-timed remarks on the necessity of prompt payment of church debts, and congratulated the congregation on their liberality—they having raised last year for church purposes about \$3,100—and urged them to continue the good work till the last cent of debt was paid off. The chairman then introduced Dr. James, who gave an interesting lecture—subject: "Janet Hamilton, the blind poetess of Langloan." The large choir composed of members from the different choirs in town rendered many very fine selections in almost professional style. The net proceeds amounted to about \$216.

ON Tuesday, the 15th inst., the Rev. W. R. Cruikshank was inducted to the charge of St. Matthew's Church, Montreal. The attendance of the congregation was large. Rev. J. Scrimger, M.A., presided; Rev. J. McCaul, B.A., preached; Rev. Dr. Jenkins addressed the minister, and Rev. J. Wellwood, B.A., the people. On the following Friday a social gathering of the congregation was held to welcome the new pastor, at which addresses were given by Rev. Messrs. Scrimger, Campbell, Warden, Belcher (Episcopal),

Ward (Methodist), and Cruikshank, as also by Messrs. J. L. Morris and Larmonth. Tea was served by the ladies in the school room, and a most enjoyable evening was spent. Mr. Cruikshank is a Nova Scotian, who received his theological training in Glasgow where he was licensed and ordained. He laboured with much zeal and success for a time as missionary in Newfoundland, and for the last nine months has been assistant minister of St. Paul's, Montreal. He enters upon his work in St. Matthew's Church under the most hopeful circumstances and with bright prospects of success.

PRESBYTERY OF WHITBY.—This Presbytery met in Oshawa, on the 15th inst., Mr. Little, Bowmanville, moderator. Mr. Kennedy gave in his resignation of Dunbarton and Duffin's Creek. An application was made to unite the two congregations in Duffin's Creek and to form the united congregations and St. John's, Pickering, into one pastoral charge. A meeting of Presbytery was appointed for the 29th inst., at Whitby, to take these matters into consideration and dispose of them. Mr. Drummond was appointed to meet with the congregation of Dunbarton previous to the meeting of Presbytery. Mr. Roger, Convener of the Committee on the state of religion, read their report, which was received and cordially adopted. The following are the Commissioners to the General Assembly: Ministers, Messrs. Spence, Carmichael and Drummond; elders, Messrs. Beith, Fairbairn and Bingham. The Rev. Dr. Reid was nominated Moderator of the General Assembly. The treasurer's books were audited and found to be correct and neatly kept. At his own urgent request, Mr. Laing's resignation, as treasurer, was accepted and Mr. J. S. Steele, Oshawa, was appointed in his place. The following minute, in reference to Mr. Chambers, was ordered to be engrossed in the minutes of Presbytery: "As our esteemed brother, the Rev. R. Chambers, has seen it to be his duty to resign his pastorate over St. Andrew's congregation, Whitby, his co-presbyters desire to place on record the expression of their deep-felt sorrow, in having so soon to part with a brother who had become beloved and whose sterling qualities of mind and heart they were but beginning to appreciate. The Presbytery also desires to express the hope that one special reason which induced Mr. Chambers to leave his field of work may be speedily removed, and that fully restored health may fit him for bearing the burdens and heat of the day, wherever the guiding hand of the Master may lead him." Mr. Drummond drew the attention of the Presbytery to the action of the Home Mission Committee, at its last meeting, deducting twenty-five per cent. off all the grants for the past half-year and proposed that some measures be taken, that the congregation affected by this action would not suffer. Mr. Bingham, the representative of Enniskillen, announced to the Presbytery that whilst they had exerted themselves to the utmost to meet their obligations to their pastor, they had resolved on hearing of the action of the Committee to make another effort, and had succeeded in raising the deficiency themselves. Messrs. Hogg, Carmichael, Little and Irish were appointed to examine the hymn book and report at first meeting of Presbytery. Some other business was transacted but not of public importance.—A. A. DRUMMOND, *Pres. Clerk*.

### MONTREAL PRESBYTERY.

[We regret that the minutes of this Presbytery were overlooked by us. They should have appeared a fortnight ago.—Ed. C. P.]

The regular quarterly meeting of the Montreal Presbytery was held in St. Paul's Church, Rev. W. Forlong, Moderator. There was a very large attendance of members, about thirty-three ministers and sixteen elders being present. The following were elected commissioners to the General Assembly: Ministers, by rotation, Revs. Dr. Jenkins, D. Paterson, R. Campbell, D. Ross, J. Irvine; by ballot, Revs. R. H. Warden, Dr. MacVicar, J. Scrimger, D. W. Morrison and P. Wright. Elders—Messrs. Jos. Mackay, D. Aikman, A. C. Hutchison, John Brodie, Alex. Macpherson, J. Murray, J. B. Cushing, W. P. Rodger, Dr. Rodger and Dr. Christie, M.P. The report of the Presbytery's Home Mission Committee was submitted by the Convener, Rev. R. H. Warden. It recommended that Laguerre and Laprairie be both worked this summer by missionaries able to preach in French and English. These recommendations, with others,

were adopted. The ministers of the Presbytery contributed \$300 at the meeting in aid of the Home Mission Fund, and Messrs. Warden, Black, R. Campbell, McCaul, Scrimger, Judge Torrance, A. Macpherson, J. Sterling and J. W. Darling, were appointed a committee to collect 25 per cent. struck off the grants to missionaries by the Central Committee. The following were appointed the Home Mission Committee for the ensuing year: Rev. R. H. Warden (convener), Rev. R. Campbell, J. Scrimger, J. Fleck, J. S. Black, J. Mackie and D. W. Morrison, and Messrs. D. Aikman, J. Ross, W. Darling, jr., A. Macpherson and T. Davidson. The Presbytery agreed to meet in St. Matthew's Church, on Monday, 14th April, at 7.30 p.m., to moderate in a call to Rev. W. R. Cruickshank, and if the call be sustained to meet the following evening for the induction, Rev. J. Scrimger to preside, Rev. J. McCaul to preach, Rev. Dr. Jenkins to address the minister, and Rev. J. Wellwood the people. It was agreed to apply the proceeds of the sale of the Ormstown Church property in aid of erecting a new church in Valleyfield, provided such church be opened free from debt. The Rev. Dr. Wardrope, of Guelph, Dr. Lamont, of Dalhousie Mills, and the Rev. R. Hughes, of Cumberland were invited to sit with the Presbytery as corresponding members. The following committee was appointed to consider a memorial from St. Gabriel Church, Montreal, anent certain books and registers with power to cite the sessions of St. Gabriel and Knox Churches: Dr. Jenkins (Convener), Dr. MacVicar, R. H. Warden, D. Ross, J. Stirling, and A. Macpherson. The Presbytery agreed to meet in Crescent Street Church, on Friday, 16th May, at 7.30 p.m., to induct the Rev. A. B. Mackay, formerly of Brighton, England, the Rev. Principal MacVicar to preside, the Rev. Mr. Coull to preach, the Rev. Dr. Jenkins to address the minister, and the Rev. J. S. Black the people. The Presbytery's report on the state of religion was submitted by the Rev. P. S. Livingston of Russelton, and it was ordered to be transmitted to the Synod after there are embodied therein the reports of the Sessions that have not yet forwarded returns. The following students, graduates of Montreal College, were examined, and it was agreed to ask leave from the General Assembly to license them: J. Munro, B. A., S. J. Taylor, B. A., M. H. Scott, B. A., D. L. McCrae, C. E. Amaron, B. A., W. Mullin, J. W. Penman, J. Matheson, B. A., and A. Internoscia. The following were appointed a standing committee to examine students: Messrs. Watson (convener), D. Ross, J. McCaul, A. B. Cruchet, D. Paterson and D. W. Morrison. The report of the Presbytery's Sabbath School Committee was considered at a conference of teachers on Tuesday evening, an interesting report having been submitted by the Rev. J. S. Black. The new hymn book was considered at length, and certain changes and additions recommended to the General Assembly.

"SCRIBNER'S MONTHLY" prints 95,000 copies of its May issue. Good. Such a publication deserves its success.

Do our legislators know why they are sent to Parliament? Sir Albert Smith and Mr. Tilley seem to think that it matters not how many hours they spend in what they call "personal vindication." It is time that this absurd custom of repelling accusations on the floor of Parliament should cease. It may be a hard thing to do it, but it would be well to try to teach some of our so-called legislators that they are sent to Ottawa in the interests of the country, and not in their own.

A WORD TO DOUBTERS.

There is a good old English maxim that teaches us to "believe every man honest until we know him to be a villain." American custom seems to have reversed this law and appears to make every man a villain until he has proved himself an honest man. As with people, so with things. Every article placed in our markets can lay claim to popular favour upon intrinsic merit and value alone. Continued popularity, therefore, is proof positive of intrinsic excellence. Dr. Pierce's Family Remedies are far more popular to-day than ever before. The people have tested them and know them to be genuine remedies for the diseases they are recommended to cure. The Golden Medical Discovery and Purgative Pellets are the best alternative, tonic, and cathartic remedies that can be used in chronic diseases of the stomach and liver. The world-wide popularity of the Favourite Prescription, as a never-failing remedy for Female Diseases, would have alone secured to its discoverer the fame he has so richly won. Dr. Sage's Catarrh Remedy, of which Dr. Pierce is also proprietor, is recommended by those who have tested its virtues as a safe and reliable remedy for catarrh in its worst forms.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVIII.

May 4 } THE SUFFERING SAVIOUR. { Is. lii. 1-12.  
1879 }

GOLDEN TEXT.—"Who his own self bare our sins in his own body on the tree." 1 Pet. ii. 24.

HOME STUDIES.

- M. Isa. l. 4-11. . . . His back given to the smiters.
- T. Isa. lii. 1-15. . . . His visage marred.
- W. Dan. ix. 20-27. . . . Cut off, but not for Himself.
- Th. Isa. liii. 1-12. . . . An offering for sin.
- F. Matt. xxvii. 11-20. . . . Christ rejected.
- S. Matt. xxvii. 27-50. . . . Christ crucified.
- S. Acts viii. 26-40. . . . Jesus the Christ.

HELPS TO STUDY.

The prophecies of Isaiah are made up of two chief collections, the latter including chaps. 40-66. This second collection consists of three sub-divisions, each of which ends with a similar refrain (Lxxviii. 22; lxxix. 2; lxxx. 26), and each contains nine prophetic messages, in all twenty-seven. The second of these sub-divisions, chap. lxxix.-lxxx., sets forth the contrast between the present suffering of the Servant of Jehovah and his future glory to which His humiliation leads. Our lesson is taken from the address of the second part, the centre not only of the entire second collection, but of all prophecy (ch. lii. 13 and 53); the "golden passion," as it has been called, of the Old Testament evangelist, which looks as if it had been written beneath the cross, and is illuminated with the brightness of Olivet. It sets before us the Servant of Jehovah, the Saviour of men, as a *Sufferer*, a *Substitute*, and an *Intercessor*.

I. THE SUFFERER—Vers. 1-3.  
The prophet comes with a report, a message from God, the Glad Tidings of Salvation. But, he asks, who hath believed it? The Word preached, the message of life, will not profit unless it is mixed with faith—Heb. iv. 2. Those to whom the message comes are indifferent and unbelieving. Alas, that the heralds of salvation should still have so often to make the same complaint! Yet it is not a mere empty word, it proclaims a great work effected by the arms of the Lord, which is the symbol of His power—Isa. li. 9; li. 10. By if of old He brought forth the children of Israel out of Egypt. And by it He now saves His people from their enemies. Yet to whom is it revealed? None see or understand. The prophet describes, as though he saw them now taking place, the feeble and insignificant beginnings of Messiah's life, which were, however, under the watchful care and protection of Jehovah, before whom He shall grow up. The proud cedar of David had been felled to the ground, but from the stump there would grow up a tender shoot (not "plant"). Out of the dry ground, the corrupt and degraded nation, there would spring forth a sprout (not "root" but a sprout which springs from a root left in the ground). Here is set before us the degradation of Israel through sin and unbelief, yet in its degradation there is vitality because of the promise of the Living God, who cannot fail. Messiah is born, but in obscurity and lowliness. He hath no beautiful form, no comeliness or majesty. When the Jews saw Him, they could find nothing good in Him, nothing that made Him attractive to them. He failed to meet the expectations and anticipations which they had formed concerning the promised and expected Messiah. They had false ideas of Him, and a merely worldly standard by which they measured what was great and noble. Judged by this, He appeared to them contemptible; and therefore they despised and rejected Him Luke xxiii. 8. He was a Man of sorrows, familiar with every kind of grief, "in all points tempted like as we are." He was like one from whom men hid their face, from whom all men turn away in loathing and disgust. He was not thought honourable and precious; rather He was not esteemed, or, as Luther puts it, estimated at nothing. His love is unrequited, scorned, rejected, betrayed. His cup of sorrow is full.

Striking lessons are taught us by these verses: *How feeble and despicable was Christianity in its beginning. But the grain of mustard-seed has become a great tree.*

*What a sufferer was Jesus.* What great love and compassion for us made Him submit to all this.

*What good unbelief misses.* what false judgments it entertains, what mistakes it makes. In vain are set before an unbelieving world the glories and the love of Jesus. Is there nothing that will change the world's verdict, nothing that can touch the hard hearts of those who reject Christ, or open the blind eyes, so that they may see the beauty and the love which they have despised. Yes, there is a way, it is when they come to see that the Sufferer is—

II. THE SUBSTITUTE—Vers. 4-9.

Observe with what emphasis the prophet brings this in: *Verily, He hath borne our griefs, and our sorrows, our sickness and sufferings. He hath laden them upon Himself.* He removes the burden of our woe by putting His own shoulder under it. All His suffering, shame and humiliation was on our account. And yet we, in our blindness, did esteem Him stricken, smitten, bowed down by the hand of God. We supposed Him to be malefactor, bearing the punishment of His own sins; like Job's friends, we measured the sin of the Sufferer by the sufferings he endured. *Whereas He was wounded for our transgressions.* The prophet employs the strongest expressions he can find to describe a violent and painful death. He was wounded, that is *pierced*—and bruised, that is *crushed*, not merely by our sins and iniquities, but on account of them, for He took them upon Himself that He might make atonement for them in our stead.

His suffering is called chastisement, which implies that it was inflicted by God, who caused Him who, as our representative, had taken upon Himself our sins to endure the chastisement which they deserved. It is by this chastise-

ment that our peace is made and our well-being secured. By His stripes, His scourging, we have been healed—1 Pet. ii. 24.

The prophet gives utterance to the confession of the humble and penitent who now see that it is for them that Messiah suffers. The sinner, in his misery and helplessness, is like a wandering sheep with no one to guide or defend it, astray from God's way and following his own way, the broad way of selfishness, ruin and death.

All this sin hath been laid upon Christ. Again and again this is asserted. Christ is our substitute. He suffers in our stead. This foundation truth of Christian hope and character cannot be too often set forth. Having told us *why* the Saviour suffered, the prophet next describes *how*. He endured His sufferings. He suffered *voluntarily*, as the word afflicted implies in the original. He suffered *meekly*, with quiet, patient, submissive bearing, as a sheep before his shearers is dumb. He suffered *unjustly* at the hands of men, was taken away, snatched in haste, from prison and from judgment, with no fair trial—Acts viii. 33. *Who shall declare His generation?* This is a very difficult passage. One explains it, "Who will care to bestow thought on a career so prematurely cut short." But another applies His generation to the men of His generation, His contemporaries, and reads—"And of His generation who considered? He was snatched away out of the land of the living; for the transgression of my people was He stricken." They, the men of that generation, His murderers, assigned Him a grave with the wicked, they thought to bury Him as a criminal, in disgrace, and yet He was with the rich, the honourable, at His death, an enigma which only history could explain. Joseph of Arimathea gave Him honourable burial—Matt. xxvii. 57-60. Because there was found in Him no wrong or deceit, He was thus honoured. His love and goodness were felt and acknowledged by His disciples. We learn:

*Christ's claim upon our love.* We are saved by His sorrows and His shame.

*Our need of an atonement for our sins.*

*Christ's patience, and His sympathy.*

All is summed up in one word, forgiveness of sin, a pattern of goodness and unselfishness, power and motive for righteousness—"He loved me and gave Himself for me." The suffering Substitute triumphs. He is—

III. THE CONQUEROR—Vers. 10-12.

The results of His sufferings are set forth, why it pleased Jehovah to bruise and afflict Him. The unjust deeds of men were permitted by God—Acts ii. 23; iii. 18. In the sacrifice of the old legal and ritual dispensation He "had no pleasure"—Ps. xl. 6; but the self-sacrifice of Jesus was in full accord with the good pleasure of His will—Eph. i. 7-9.

*When thou makest His soul a trespass-offering—* Lev. v. 15, 19—and He poured out His soul unto death, gave it "a ransom for many"—Matt. xx. 28—what blessed results would follow. He shall see His seed, the long line of spiritual descendants, them to whom "He gave power to become the sons of God." He shall prolong his days, even forever and ever, reign in an everlasting kingdom—Rev. i. 18; Heb. vii. 16, 25. The pleasure of the Lord, the things which please Him, which things Christ always did, things which advance the salvation and happiness of men, shall prosper in His hand. He shall see of the travail of His soul, the fruit that comes of His agony—which shall be so rich and glorious that even He, with all His love and desire for us, shall be satisfied. By His knowledge, the treasures of wisdom and knowledge which are in Him—Col. ii. 3—shall my righteous servant, because He is righteous (the adjective is emphatic)—Rom. v. 18, 19; 1 John ii. 1, 2—justify many—Isaiah xlv. 24, 25; liv. 17. But His righteousness could never have become ours if our sin had not been laid upon Him, if He had not borne our iniquities. Therefore, because He poured out His soul, because He was numbered with transgressors, He shall now be numbered with Conquerors. I will divide Him a portion with the great. On the cross itself He spoiled principalities and powers—Col. ii. 15; by death He overcame death and reigns the Prince of Life—Heb. ii. 41; and He will continue forever the great work of mediation and prevailing intervention; He will make intercession for the transgressors—Heb. vii. 25; ix. 24; x. 34, 37; 1 John ii. 1. What a Saviour! All that God could give, and all that man can want."

*Learn:—How rich and blessed are the rewards of patient, unselfish love.* It pays far more than it costs.

*The certainty of victory for all who make Christ's work their work and Christ's cause their cause.*

*The knowledge of Christ brings salvation and life—*John xvii.

If we turn away from the Sin Bearer, our sin will be upon ourselves to our destruction. "He that believeth not is condemned already"—John iii. 18. It is said—Lev. v. 1—*that he who fails to bring the trespass-offering "shall bear his iniquity."*

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MEETINGS OF PRESBYTERY.

OTTAWA.—In Knox Church, Ottawa, May 6th, at 3 p. 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.

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.

PARIS.—Knox church, Ingersoll, on Tuesday, May 6th, at 12 o'clock, noon.

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

## OUR YOUNG FOLKS.

### JESUS AT THE WELL.

An eastern sky above  
Burning with lurid heat,  
Beneath, far down, the waters of the well,  
Forever cool and sweet.

And Jesus resting there,  
Thirsty beside the brink,  
With nought to draw sweet comfort from the tide,  
No one to give Him drink.

At length a woman comes,  
A sinner vile and weak,  
And gazes at the stranger steadfastly,  
Surprised to hear him speak.

"A Jew?—yes, he's a Jew,  
And yet he speaks to me—  
Sir, I'm a woman of Samaria,  
Unfit to give to Thee."

Again the Master spake,  
His voice was wondrous sweet—  
"Ye drink this water but to thirst again,  
I living waters keep."

"The thirst which I once quench  
Shall never rise again  
To burn anew with parching agony,  
Or give the drinker pain."

"Master, then give to me,  
That I may bide at home,  
No need for me then every morn and eve  
Unto this well to come."

Only a man He seems,  
Speaking to one so low;  
Yet all her sins and all her wanderings  
E'en to her heart He'll show.

The woman knew Him not,  
His glory could not see;  
She said—"I know Messiah soon will come"—  
Christ answered—"I am He."

Back to her home she hastes,  
Glad with His gracious word,  
And from her lips exultant breaks the news—  
"Lo, this is Christ the Lord!"

And many come and hear  
About the living flood  
Which from that blessed side so soon must flow—  
The water and the blood.

That fount is flowing still,  
And still His voice says—"come,  
And in the shelter of my wounded side  
Ye weary rest at home."

*Athal Munc.*

—MINNIE F.

### SHETLAND WOMEN.

NOT far outside the town of Lerwick, on the Shetland Islands, there is a great, black, muddy tract of land called a peat bog. All about is utter desolation. There are no huts even to be seen. The town is concealed by a rounded hill; and when, through some opening between the bare upheavals, one catches a sight of the North Sea, it too, seems deserted by mankind.

The peat or mixture of roots and peculiar black soil, is dug here in large quantities; and all about the place are great piles of it, dried and ready to be burned in the fire-places of the Lerwick people. Peat takes the place of wood; and in every poor man's hut in Shetland will be found burning brightly, and giving out a thin blue smoke.

To prepare peat for market a great deal of labour is performed. First come the diggers—men, women, and children. Entering upon the deep, miry bog, they cut the soil up into cakes about a foot long and a few inches thick; and these they place in high piles to dry. After a few weeks they come again, and carry the cured fuel away to the town.

It is while carrying these loads that the Shetlanders present a peculiar spectacle. The men are often very old, infirm and poorly clothed; and the women are dressed in short-

skirted, home-spun gowns, below which may be seen very red and very broad feet. On their heads they usually have white caps, nicely ironed, with a fluted ruffle around the edge. Passing across the breast and over either shoulder are two strong straps, and these support an immense basket hanging against the back.

Thus equipped, the brave, stout women, their baskets piled with peat, tramp off to Lerwick, two miles away, to sell their loads for a few pennies each. They make many trips a day, always smiling, chatting, and apparently contented. Often a long line may be seen carefully stepping along over the rough roads, stopping now and then to rest.

The homes of these poor peat women are, many of them, simply hovels. When they wish to build a home, they go out into some field, usually far away from other huts, and there they dig a trench about a square piece of ground. Upon this they build walls to a height of about eight feet, and fill the crevices with mud and bog. For a roof, they gather refuse sea-wood, and, with this for a support, lay on layer after layer of straw, mud and stones.

But what homes they seem to us! There is no fire-place, only a hole in the ground, with a hole in the roof for the smoke to escape through! No windows, the door serving for both light and entrance! No beds, only heaps of straw! Sometimes in one small room, often the only one the house contains, will be seen man, wife, children, dog and hens, equal occupants, sharing the same rude comforts. Outside the house, if the owner be moderately well off, may be seen a herd of sheep or ponies, and a patch of garden surrounded by a wall.

But there is something a peat woman of Shetland is continually doing that we have not yet noticed. All have no doubt heard of Shetland hosiery; of the fine warm shawls and hoods, and delicate veils that come from these far northern islands. Now all the while the poor, bare-legged woman is carrying her heavy burden of peat, her hands are never idle. She is knitting away as fast as her nimble fingers will allow. In her pocket is the ball of yarn, and as her needles fly back and forth, she weaves fabrics of such fineness that the royal ladies of England wear them, and no traveller visits the island without loading his trunk with shawls, mittens, stockings, and other feminine fancies.

Not to know how to knit in Shetland is like not knowing how to read at home. A little girl is taught the art before she can read; and, as a result, at every cottage will be found the spinning-wheel and the needles, while the feminine hands are never idle. It is one great means of support; and on Regent Street in London will be seen windows full of goods marked "Shetland Hosiery."

Who first instructed these far northern people in this delicate art is not surely known. On Fair Isle, one of the Shetland group, the art is first said to have been discovered, very many years ago. On that lonely isle even now, every woman, girl and child knits while working at any of her various duties.

The yarn with which the Shetland goods

are made is spun from the wool of the sheep we see roaming about the fields. In almost every cottage may be seen the veritable old-fashioned wheel; and the busy girl at the treadle sends the great wheel flying, and spins out the long skeins, which serve to make baby a pretty hood or grandma a long shawl.—*Edward Robert's, in March "Wide Awake."*

### "CAN'T" AND "TRY."

CAN'T-DO-IT sticks in the mud; but Try soon drags the wagon out of the rut. The fox, said "Try," and he got away from the hounds when they almost snapped at him. The bees said, "Try," and turned flowers into honey. The squirrel said, "Try," and he went to the top of the beech tree. The snow-drop said, "Try," and bloomed in the cold snows of winter. The sun say "Try," and spring soon threw Jack Frost out of the saddle. The young lark said, "Try," and he found that his new wings took him over hedges and ditches and up where his father was singing. The ox said "Try," and ploughed the field from end to end. No hill too steep for Try to climb, no clay too stiff for Try to plough, no field too wet for Try to drain, no hole too big for Try to mend.

THINK of God oftener than you breathe.—*Epictetus.*

GOD hears the heart without the words, but He never hears the words without the heart.

WE can easily manage if we will only take each day the burden appointed for it. But the load will be too heavy for us if we add to its weight the burden of to-morrow before we are called to bear it.

READING when walking or riding is injurious to the eyes, because the motion of the body causing the focus of sight to be continually shifted, the delicate muscles of the eye become strained and fatigued.

NEVER attempt to do anything that is not right. Just so surely as you do, you will get into trouble. If you even suspect anything is wrong, do it not until you are assured that your suspicions are groundless.

WHEN you do attempt anything that is right, go through with it. Form habits of perseverance. Yield not to sloth, and sleep, and fickleness. To resist all these will not be easy; but you will feel that you have done right when you get through.

JAMES BROWN was a poor, lame boy, who lived with his aunt, in a small house by the sea shore. James could not run, and shout, so he used to sit all day and make nets to catch fish; yet no one saw him with a sad look on his face. All the girls and boys loved him, he was so kind and sweet in his ways. If he could think of a nice tale to tell them when work was done for the day, he would call them around him, and make them full of glee. If he saw a man break his net, he would mend it for him with a smile. Then he was so good to his aunt, and she knew why James felt so glad and happy. The reason was, dear children, he was a follower of the meek and lowly Lord Jesus.

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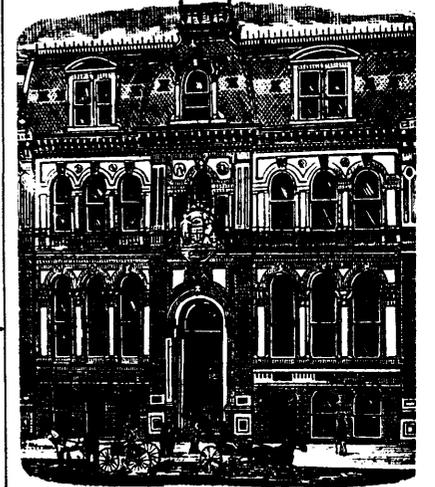
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