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NOTES OF THE WEEK.

THE Rev. Jas. Cameron of Chatsworth, has declined the call extended to him by the congregation at Woodville.

REV. G. M. MILLIGAN has been unanimously elected Vice-President of the Toronto Ministerial Association in place of Dr. Robb, resigned.

BISMARCK thinks he is going to crush out Socialism in Germany by means of legal enactments. But is it not likely that despotic measures will nurture rather than suppress revolutionary sentiments?

GEORGE MULLER, of Bristol, Eng., is now preaching in Switzerland, and intends visiting Spain, Italy, and Germany, before his return. It is said he proposes visiting America next year.

THE Republican Legislature of Connecticut has just ordered that no liquors, no wines, not even lager beer, shall be sold in the State House, and the resolution was passed with a great deal of enthusiasm.

THE "Friend of India" says: "But for English missionaries, the natives of India would have a very poor opinion of Englishmen. The missionary alone, of all Englishmen, is the representative of a disinterested desire to elevate and improve the people."

At the last meeting of the Hamilton Presbytery, the Rev. John Laing, M.A., was nominated for the moderatorship of next General Assembly. Our remarks as to the competency of Dr. Reid for this position will refer with equal force to Mr. Laing, who, if the choice of the Assembly, will discharge the duties of the chair with ability and tact.

THE Nineteenth Century has at last reached Russia. The students have spoken recently. They ask for higher education and more liberty of thought. And the Czar answers—by imprisoning two hundred of them. Poor fellow! will not somebody tell him what will come of opposing the march of Destiny?

THE Indian policy of the United States has almost always been a disgrace to the country. But it seems as if of late it was becoming worse and worse every day. The recent treatment of the Cheyennes has been most barbarous and inhuman, nay, those are altogether too mild terms. It has been nothing short of fiendish. Is there no Christian sentiment in the American republic that can make itself heard and felt?

THE Convener of the H. M. Committee has received

ed the sum of £300 from the Free Church of Scotland in aid of the Home Mission fund (western district.) By the same letter, he is informed that the Free Church has also generously given £150 to the eastern section, £100 to French Evangelization, and £150 to Manitoba College. Such kind remembrance of our Church, must be to our members peculiarly gratifying, all the more so, when there is such financial distress in Scotland.

FRANCE has passed through another crisis; but crises seem to be indigenous to French soil, and the present one has done the people no harm. Marshal MacMahon has resigned the Presidency: the cause, a difference of opinion between him and the Chambers in regard to high military commands. He retires from public life, and is succeeded by M. Jules Grevy, who was elected by a large majority in both branches of the legislature. With all his faults MacMahon has made a good administrator, and has done much to bring his country to its present prosperous condition. We hope that M. Grevy will do as good service as he has done.

COTE DES NEIGES is one of the suburbs of Montreal well known to those who take the famous drive around the mountain. There is a "Union" church here built for the use of the Episcopalians and Presbyterians but now used regularly only by the latter. The Rev. J. Wellwood is the settled pastor, for whom the congregation built a few years ago a substantial stone manse on one of the finest sites at the back of the mountain. Mr. Wellwood, soon after his settlement, opened a preaching station at St. Laurent, four miles distant from Cote des Neiges, where there is now a large attendance every Sabbath afternoon. In each of the places there is a Sabbath school, superintended by the pastor, the number on the roll at Cote des Neiges being sixty, and at St. Laurent thirty. The annual soiree of the schools was held in the church on the 7th inst. After tea the report for the past year was submitted, which was most encouraging. The evening was agreeably spent in singing, readings, and recitations, the distribution of prizes etc. Great credit is due to Mr. Wellwood and the teachers for the efficient condition of both schools.

THE Board of French Evangelization beg to acknowledge with thanks the receipt of the following sums: Mrs. W. B. Clark, Quebec, \$100; A Lady, Montreal, \$10; James Allan, Perth, \$4; a friend from Russel, \$30; an old elder, Eden Mills, \$5; Mr. and Mrs. Arch. McNabb, Rockwood, \$11; Mr. and Mrs. J. Rodgers, Guelph, \$4; Mrs. W. R. Lough, Constance, \$24; A Worker, Toronto, \$1; A Friend, Ormstown, \$5; Thank Offering, Ormstown \$5; Mrs. R. Cunningham, Ormstown, \$1; Family Missionary Box, London, \$4.25; A Friend, Arkell, \$5; W. Quebec, \$20; J. Wightman, Bell Rock, \$1.80; Young Farmer, Lakeside, \$1; Rev. T. Fenwick, Metis, \$3.73; Mrs. Redpath, Terrace Bank, Montreal, \$20; Roger Marshall, Cote des Neiges, \$20; Rev. J. Irvine, Mille Isles, \$5; Mrs. Thom, Toronto, \$20; James Thompson, Perth, \$10; James Leask, Leaskdale, \$4; Miss E. A. Thompson, Clarke, \$2; W. Fraser, West Gwillinbury, \$4; S. Fraser, West Gwillinbury, \$4; per Mrs. Gowan, Barrie, \$20; Alex. Campbell, Annapolis, \$4; J. Edmond, Marnoch, \$10; J. and S. Brebner, Sarnia, \$2; W. Miller, Laggan, \$1; C. E. Henry, Maitland, \$5; R. Main, Richibucto, \$5; W. and A. J. McFall,

Nobleton, \$2; R. McLennan, Queen Hill, \$2; A Friend, Point St. Charles, \$5; J. Neilson, Galt, \$2; A Friend, Picton, \$1; J. O. Dalkeith, \$1.40; D. Ward, Watson's Corners, \$5; Mrs. Versailles, Quebec, \$2; Donald McMillan, Black Land, \$2; James McMillan, Black Land, \$1; James Campbell, Goose River, \$1; per Charles Anstiss, Smith's Falls, \$5; Donald Ross, Leith, \$10; K. Urquhart, Chatham, \$5; H. F. Cumming, Chatham, \$5; "Vernonville," fifty cents; Mrs. Cooney, fifty cents. Additional contributions are earnestly solicited. These should be addressed to the Treasurer, Rev. R. H. Warden, 260 St. James Street, Montreal.

THE ordinance of the Lord's Supper was administered in the Canning street French Presbyterian Church, Montreal, on Sabbath last. A spectator thus writes:—"It was my privilege yesterday morning to commemorate the Saviour's death with the French Presbyterian congregation of Canning street Church, Montreal, and a precious privilege it was. This church is, I believe, the largest French Protestant church on the American continent; its sitting accommodation being about 600, or including the class rooms, separated from the church proper by folding doors, upwards of 750. The pastor, Rev. Mr. Ouriere, conducted the entire service, which in several respects was a model one. The devout, reverent attitude of the congregation was most marked. All were in their places before the appointed hour. The singing of the French hymns led by a small organ, was most hearty, all the people seemingly taking part. The sermon was an earnest Gospel exposition, the 'old old story' told in simple, eloquent strains. During its delivery I observed a few of the congregation taking notes, while all appeared to drink in every sentence uttered, as if feeding upon the word of eternal life. At the close of the regular service the pastor descended from the pulpit and took his place at the table beside the elements, surrounded by the elders on either side. After a short invocation he read the warrant, gave a brief but affecting address to the communicants, offered up a simple prayer, and then distributed the elements. While the communicants partook, he quoted a few appropriate texts of Scripture, and closed the solemn service with another address and prayer. I have often witnessed the sacrament of the Supper dispensed in this and in other lands, but I never witnessed a more touching spectacle than that of last Sabbath, and never was so forcibly impressed with the unostentatious simplicity of the Presbyterian form of worship than in the French Presbyterian communion service. The tear of gratitude would not keep back when I thought how greatly God had honoured our Church in connection with this French Evangelization scheme. I could not but wish that all our Presbyterian people were privileged like myself to be present on the occasion, and could not but feel that there was 'joy in the presence of the angels of God' as they looked down upon that congregation of men and women, nearly all of whom, including their pastor, were two or three years ago enslaved by Rome, but now by God's great mercy sitting at the communion table in a Presbyterian church, commemorating the wondrous love of a crucified Redeemer." The above communication from our correspondent will, we trust, deepen the interest of all our people in our French mission and draw out their liberality in an increased measure towards the French Evangelization Fund.

PASTOR AND PEOPLE.

EXPLORATION AS VERIFYING REVELATION.

The Bible is not a revelation of abstract truth; it is mainly a record of God's dealings with, and instructions to, His people. In it we have a history, sometimes of families, sometimes of tribes and nations; and we observe that in instructing and guiding them God did not, as a rule, remove them from their ordinary homes and spheres of duty. When he did remove them, it was because of some pressing necessity, and because, humanly speaking, their moral training and influence on the world for good required it. Usually He dealt with men as they lived; and He was pleased to adapt His government and His instructions, whether providential or supernatural, to the circumstances in which they were placed for the time being.

Another marked characteristic of the Bible is the minuteness of its ethnological and geographical details, and the clearness of its historic statements. The division of the original human family into nations and tribes; the countries they colonized, their subsequent migrations; the cities they built, and the empires they founded, are given in the Book of Genesis with a circumstantiality which, considering the remote age of the document, is altogether unparalleled. That book, in fact, especially the tenth chapter, forms the basis of the science of ethnology; and the most recent and exhaustive researches in the languages, the monuments, and the records of antiquity tend to establish its accuracy.

Then, again, we have in the concluding chapters of Genesis, and in the beginning of Exodus, some very graphic sketches of nomad life in Canaan and settled life in Egypt; we have in the remaining books of the Pentateuch topographical notes on the peninsula of Sinai, Edom, Moab, Ammon, and the old kingdoms of Sihon and Og east of the Jordan. The Book of Joshua is the Domesday Book of Palestine, not only describing, with the fulness of a government survey, the various tribal boundaries throughout the land, but containing long lists of the towns and villages allotted to each tribe, in the order, as recent research has shown, of their geographical position. In the records of King and Chronicles, and the parallel fragments of history in the writings of the several prophets, we are brought into contact with other ancient nations and peoples—the Phenicians, the Arameans (Syrians) of Damascus, the Assyrians, the Babylonians, the Chaldeans, the Medes, the Persians; and we have some vivid pictures of the power and conquests of their monarchs, and of the splendour of their courts. The Book of Daniel is a life sketch of the dazzling but transient glories of Babylon; while Esther is an invaluable monograph in the Persian court of Susa. In the Gospels, the Acts of the Apostles, and some of St. Paul's Epistles, we observe the same geographical precision and strong local colouring. One can follow to this day, as the writer has done, the footsteps of Jesus over the mountains of Judah, along the banks of the Jordan, by the silent shores of the Sea of Galilee, marking, as he proceeds, those characteristics of each district, and of each class among the people, which suggested His beautiful parables and gave point to His illustrations and discourses. One can also follow the track of the great Apostle of the Gentiles from country to country, and from city to city, by land and by sea, and observe at every stage of his journey the clear topographical details and the thoughtful and profound delineations of national character which leave on the Acts of the Apostles and the Epistles the indelible stamp of authenticity and genuineness.

Hence, in considering the evidences of the Divine authority of the Bible, we ought never to forget that its fundamental doctrines are all, more or less, connected with and woven into the facts of history, and, in many instances, in such a way as that the proof of the reality of the facts recorded involves the truth of the doctrine. Nearly every great doctrine has been either developed in or illustrated by some historic event, upon which we can as fully and as safely exercise the powers of our mind in eliciting and festering truth, as we can upon the facts of science. The Bible, as a revelation of dogma, has in this way been subjected to the scrutiny of historical criticism. It has been subjected to it in every age since the completion of the canon, but more especially within the

past half century, and though assailed with every weapon which ingenuity could invent or an exhaustive scholarship rake up, it has uniformly come forth, in a judgment of impartial men, triumphant.

Then, again, the Bible contains a series of prophecies, clear, detailed, in many cases most startling in their nature, and in some cases altogether improbable—many would say incredible. The future history and final doom of nations, countries, and cities are portrayed with singular clearness. No amount of political sagacity could have foreseen what is predicted; no depth of philosophical speculation could have divined it; no breadth of research could have discovered—and yet time has converted all those strange and varied and astounding prophecies of Jewish seers into facts which historians have recorded and travellers have witnessed.

In Scripture, *faith* is enjoined as the great requisite the first duty of man. "Without faith it is impossible to please God." But it is not a credulous or blind faith. Faith is the fruit of knowledge, not the offspring of ignorant credulity. The doctrines of Scripture, which, in one sense, constitute the objects of our faith, are developed through the medium of facts which are exhibited openly before the eyes of men, coming within the range of observation and reason, and thus challenging investigation according to the principles of pure science. Faith and reason go hand in hand, because reason judges of the evidence on which faith rests. Every attempt made to undermine the basis of faith in the progressive development of all the forms and phases of human error, it is within the province and power of reason to meet and counteract.

Now, scepticism is progressive. In each succeeding age it assumes a new form; but it so happens that the evidence of the facts on which faith rests is also progressive, and keeps pace, as it were, with the advance of scepticism. It would almost seem as if it had been so ordered in the councils of the Eternal, that the new discoveries made in the fields of Biblical research should be exactly suited to meet and counteract the new errors and objections of each successive age.—*Dickinson's Theological Quarterly*

HOW TO BUILD.

In *character*, if a man builds high, he should build strong. Aspiration is a good word and a noble impulse; but it is also the sheerest weakness and the meanest pretence if not fortified by an unselfish purpose. Many people hold up their heads as if they were among the loftiest in principle, and utter their sentiments as if they were among the wisest of their fellows—are proud and lifted up by their personal attainments, or by the place in society to which their wealth or their fame has promoted them, who would not withstand the force of a more than ordinary temptation—who gleam in the sunshine, like the gilded ball upon some lofty spire, and stand erect so long as their sky is without a cloud, but whom the first blast of the tempest would overthrow. If character topples over and lies shattered, it is because it is made up of falsehood all the way, and because it is built on a foundation of lies; it has no real, enduring strength in itself; and it is based upon no steadfast, enduring principle.

In *education*, likewise, if a man builds high, he should build strong. Scientists who repudiate God, and try to prove from creation that there is no Creator, must fall, with their baseless theories, into oblivion. Lofty attainment is but a weak, tottering pinnacle, without the fear of God as a foundation on which to rest; and many reach it only to show how weak and worthless they are. That familiar word, "*Excelsior*," is often lugged by our boys and girls into their compositions with an amazing ignorance of its real meaning. It incites them to that emulation in which only one can win, and one or many must lose, and becomes only a selfish contest for superiority; and, as the result, self-sufficiency and vain glory, and all the elements of weakness enter into it. Whereas, it should be understood to mean, Rise constantly higher in truth and goodness and in the exercise of all noble qualities of mind and heart, for the sake of being more like God, and of reaching the perfection of your own nature.

So in *religion*, if one builds high he should build strong. "Let him that thinketh he standeth, take heed lest he fall," is an injunction that involves this idea. All false pretension here is singularly out of

place. Religion is truth in its highest and purest form. It is also dependence; the confession of our weakness, and the looking of the soul to God for strength. It is also a new life wrought out of the Spirit of Christ in every one in whom that Spirit abides—the only life that is not in danger of being a failure and a wreck, and of involving other lives in its fall. If this life may be likened unto a steeple, it must be a steeple built of solid blocks of stone, and whose foundation is so deeply laid, and so remote from all disturbing forces, that even an earthquake could not move it. But it is rather like a tree, whose straight and stalwart trunk points heavenward, and is constantly growing in that direction, because its roots are drawing constant nourishment from the sources of its life. With every storm the roots strike deeper, spread wider, and imbibe new elements of strength. Pride is weakness here, because it is self-confidence; humility is resistless power, because it takes hold of Christ, and thus appropriates the security that Omnipotence alone can give. And now, after having said thus much, or thus little, we counsel our readers, young and old, to add to these illustrations, for themselves, such as will prove still more clearly that "they who build high should build strong."—*Lutheran Ob.*

RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

We find in the "Herald and Presbyter" the following statistical table said to be compiled from the latest reports, exhibiting the numerical strength of the several religious bodies in the United States:

Adventists.....	10,000
Anti-Mission Baptists.....	40,000
Baptists.....	2,024,224
Church of God (Winebrethren).....	30,000
Congregationalists.....	365,658
Disciples (Campbellites).....	300,000
Episcopal, Protestant.....	268,534
Episcopal Reformed.....	15,000
Freewill Baptists.....	74,851
Friends.....	100,000
Lutherans.....	640,415
Mennonites.....	20,000
Methodist Episcopal*.....	1,573,287
Methodist Episcopal, South.....	722,346
Methodist Episcopal, African.....	214,806
Methodist Episcopal Zion, African.....	200,000
Methodist Episcopal, Colored.....	80,000
Methodist Evangelical Association.....	105,013
Methodists Free.....	19,232
Methodists Independent.....	12,000
Methodists, Primitive.....	3,332
Methodists, Protestant.....	113,405
Methodist Episcopal Union (Col.).....	2,500
Methodists, Wesleyan.....	25,000
Moravians.....	9,212
Presbyterian, Cumberland.....	100,250
Presbyterian, North.....	557,074
Presbyterian, Reformed.....	10,250
Presbyterian South.....	112,550
Presbyterian, United.....	77,014
Reformed, Dutch.....	78,831
Reformed, German.....	154,955
Roman Catholic†.....	5,000,000
Seventh-Day Baptists.....	7,336
Six Principle Baptists.....	2,000
Tunkers.....	50,000
United Brethren.....	143,841

*Including 200,281 members on probation.
†Entire Roman Catholic population.

From this it would appear that the Methodists of all names have the largest number, 3,080,971, the Baptists of all names next, 2,138,224. Next the Presbyterians of all names, 1,090,574. Then follow in order, the Congregationalists, 365,658; the Episcopalians 268,534. From the tone of the Anglicans or Anglo-Catholics, as they love to call themselves, one might be led to suppose, that they represented at least three-fourths of the Christian people of the country, instead of being 288,224 against near six and a half millions of evangelical Protestants, or in the proportion of about 1 to 22. It will be observed also that the actual church membership of the Methodists and Baptists outnumbers largely the entire Roman Catholic population of the country. This remarkable contrast between the statistical facts and the popular impression as to the comparative strength of the religious bodies shows the results of blowing one's own horn. Prelacy, whether Roman or Anglican, seems to have a special gift at performing on the horn.

LIFE being short, and the quiet hours of it few, we ought to waste none of them in reading valueless books; and valuable books should in a civilized country be within the reach of every one.—*Ruskin*.

OUR CONTRIBUTORS.

DEGREES IN DIVINITY. NO. I.

A committee was appointed by last Assembly with instructions to mature a scheme as to the granting of Degrees in Divinity. The report of this Committee will doubtless be laid before the Assembly at its meeting in June next. Meantime a scheme has been propounded by the "Halifax Presbyterian Witness" in an editorial in a recent issue, which deserves more than a passing notice, for though the editorial referred to treats the whole subject in a jocular, bantering spirit, yet the scheme submitted is one worthy of consideration, and will, doubtless, find favour in the eyes of very many of those who are interested in the cause of theological education. It is as follows: "Let the General Assembly ask the Dominion Parliament for a charter to establish a great Presbyterian University which shall embrace all the colleges except Queen's (and embrace Queen's too, if she will only come in.) Keep this University under strict control of the Assembly. Let its seat be wherever the Assembly sits. Let its examiners be appointed by the Assembly, and its degrees be virtually and in effect conferred by the Assembly, and under most stringent regulations."

No sooner has the editor of the "Witness" propounded this grand scheme than he proceeds to set it aside because of two objections. What are these? First, it is altogether without precedent. Here, however, the "Witness" is evidently at fault. The establishment of a University by the Church or for the purposes of the Church without precedent! What is Queen's College, Kingston? or Trinity College, Toronto? or Victoria College, Cobourg? or Laval College, Quebec? were not all these Universities established by Churches or for the purposes of the Church? So too with many, if not most, of the Universities of the United States; and so too, originally with all the Universities of the Old World. Originally a University was an ecclesiastical institution, and thus Divinity is the highest of all the faculties. The objection, therefore, as to the lack of precedent falls to the ground the moment it is investigated.

Again, no one will question the right or competency of any body of learned men possessing colleges, whose standard of teaching is such as to warrant the *impri-matur* of a degree, to apply for power to confer such degree. Now the body which possesses the colleges in Toronto, Montreal, Halifax, and in a certain sense those of Kingston and Quebec, is the Church. If then, these colleges are individually or collectively to possess the power of granting degrees, application for such power must be made either by the Assembly itself, or with its sanction, by the governing bodies which it has appointed. In those of the colleges which are in full relation to the Assembly, the Professors, Boards of Management, etc., are appointed by it, so that if affiliated for University purposes they must be affiliated by the Assembly.

It may, perhaps, be objected by some that the name *University* is one that should embrace all the faculties and not simply that of Divinity. This is not the original meaning of the word. Brande in his *Cyclopædia* says that "the Latin term *Universitas* signified the whole body of students or of students and teachers assembled in a place of education, with corporate right and by-laws of their own." Apart from this however, we find that existing Universities are most of them Universities of one faculty, that namely of Arts, the schools of Law and Medicine holding but a *quasi* relation to them. Besides this, the secularizing of such institutions as the University of Toronto, the University of McGill College, Montreal, and the University of Halifax, cuts off the faculty of Theology and makes it imperative—if Theology is not to lose its place as a faculty and the highest of all—that some provision shall be made for its acknowledgment. If the University of Toronto is at liberty to call itself a University, notwithstanding its rejection of Theology, and the fact that it has no teaching faculties of Law and Medicine, surely the rejected faculty of Divinity has some redress, and may without seeking to build up competing colleges for teaching Arts call itself a University for the purposes of its own department of education.

In a subsequent paper notice will be taken of the second objection urged by the "Halifax Witness" and the advice the editor tenders the Church in the matter of Degrees in Divinity. *

NOTES FROM NEW YORK.

I do not believe the adage, "It never rains but it pours." Once in a while however, the rain does come a little heavier than usual. To make another application, this latter was the way it happened with us the other day in reference to the missionary question. We were favoured with two addresses of nearly an hour each. One was on Home Missions, by Dr. Sheldon Jackson, the agent of the Home Mission Board of the U.S. He is doing a splendid work in the organization of work in those Western States and Territories and Alaska. The other was on Foreign Missions by Dr. Clarke of Boston, the Secretary of the American Board of Foreign Missions.

Taking all things into consideration, we have had considerable opportunity in the city to cultivate the missionary spirit. Dr. Tucker, the pastor of Madison Square Presbyterian Church, has been giving a series of Sabbath afternoon lectures on missions. They have been very instructive and popular. In the Theological Seminary we had Dr. Jessup the veteran missionary to Syria, to address us on the work in that part of the world. About three weeks ago Dr. Bushnell of Africa addressed us on the mission work in the Dark Continent. He told us of the influence Christianity had on the sable sons of Africa, even the wildest tamed, whole tribes civilized, and communities settling into the ways of the cultured West. Such advances are principally along the coast. But he also spoke of the openings towards the interior brought about by the discoveries of Livingstone, Cameron and Stanley, and the vast number of people to whom the Gospel may be sent. Dr. Bushnell and his colleagues with other missions are working from the western coast towards the interior. The missions on the eastern coast—the companions of Livingstone—are working westward toward the interior. The missionaries have promised each other that, by the grace of God, they will push the work till they clasp hands in the centre of Africa and declare the Dark Continent reclaimed and illuminated from sea to sea by the light of the gospel of Christ.

But, Dr. Clark told us something of the missionary conference recently held in London. There were representatives of many denominations and many nationalities, veteran missionaries from the advance line, and young recruits just on their way to help close up the ranks. And as one and another told of the advance here, the openings made there, and wonderful success everywhere, all were impressed with the fact that the time was past for the Church to pray that the world might be opened for missions; but, the way being open, the duty of Christians now was to enter and take possession for Christ. Even China, long thought to be past redemption, has thrown her doors wide open and is calling loudly for missionaries. Dr. Clark remarked that were the materials at hand five hundred men might be sent to China immediately and then the demand would not be supplied. Dr. Porter, just returned from China, brought along with him the head of one of a large number of heathen gods which the natives had swept from the temple, smashed to pieces, and buried. The natives renovated the temple and deeded it with the property around it to the mission, and the missionaries dedicated it to the worship of the Lord. And one of the dignitaries of the former heathen temple is now a doorkeeper in the house of God.

The missionaries are rejoicing in the British protectorate for Turkey and appeals are strongly made for that country. And then comes the cry from the land of the Afghan, to follow the British flag into the heart of Afghanistan and unfurl the banner of the cross.

But what is the reason that the supply falls so much short of the demand? And not only that, but why is the demand so often met by that ominous word "*retrench*." That word which chills the missionary's heart, and denies the gospel to many a poor heathen? Would that the churches of this continent might be aroused in the missionary cause! Here are a few words which, though written thirty years ago, seem very appropriate to the present time. "Again the world, in a nobler sense, is at our feet; asking us, if not in anguish of soul, at least with marks of visible concern; what must it do to be saved." Providence is urging us to answer the question. Christ is saying, "Go and proclaim the cross to every creature;" and we ourselves professing to believe that we hold in our hands the means of success—professing to exult that the gospel is the power of God unto salvation—can

yet hardly bring ourselves to tell more than *one in a thousand*, that there is any salvation; and professing to believe that Christ has an absolute claim on all we have, can hardly bring ourselves to surrender sufficiently to tell that one in a thousand. Oh, if our Lord had forbade self-denial—if he were now to repeal the law self-consecration, and to enact a law of self-indulgence—would not the great majority of His people be found in a state of perfect obedience? If living to themselves would convert the world, how long since would the world have been saved." N.

New York, Feb. 5, 1879.

OUR MINISTERS' WIDOWS' AND ORPHANS' FUND.

BY ATHANASIOS.

There are two of the regulations for the maintenance and management of our Ministers' Widows' and Orphan's Fund, which seem to me liable to objections. These are the third regulation and the eighth.

According to the third regulation, "the Fund is to be maintained by an annual contribution from each minister and congregation." Would it not be better to dispense with congregational contributions? If congregations support their ministers as they ought they do very well. Let ministers, out of what their congregations give them, make provision for the maintenance of their wives and children. The Widows' and Orphans' Fund of the late Presbyterian Church of the Lower Provinces has been efficiently maintained without congregational collections. Each minister in connection with it has been paying a yearly rate of twenty dollars. In this way our winter fund, which will start with an invested capital of \$211,000, I have no doubt, could be supported. It is not wise to have too many schemes. Then I am not sure that we have any right to ask our people to give an annual contribution for the support of Widows' and Orphans' Fund. Let each minister upon the Fund pay twenty dollars a year to it, and there will be no need of collections.

The eighth regulation is as follows: "On behalf of Professors, Foreign Missionaries, Missionaries under the French Evangelization Committee, Ministers on the Aged and Infirm Ministers' Fund, and the agents of the Church, the sum of eight dollars shall, in addition to the personal rate, be paid to this Fund by the Boards or Committees with which they are respectively connected, ministers who have retired from active duty with permission of the Church and for whom no aid is sought from the Fund for Aged and Infirm Ministers, shall pay the sum of eight dollars annually in addition to the rates previously paid by them."

I object to the first part of this regulation for several reasons. (1.) It increases indirectly the salaries of our professors and Church agents. If the salaries of our professors and agents are too small let them be directly increased. (2.) It is easier for our professors and Church agents to pay sixteen or twenty dollars a year into the Widows' and Orphans' Fund than it is for our country ministers to pay eight or twelve dollars a year. (3.) The Church has no right to divert money from the purpose for which it was given. If money is given to support our professors as teachers in our colleges, what right has the Church to take a portion of that money and give it to the Widows' and Orphans' Fund. (4.) Our Aged and Infirm Ministers' Fund is not in a position to pay money into the Widows' and Orphans' Fund. All the money in it is too little for its own purposes.

I object to the latter part of this regulation, because, whilst it asks only a personal rate of eight or twelve dollars of professors and Church agents, men having a salary of at least \$2,000 a year, it asks a personal rate of sixteen or twenty dollars of retired ministers whose whole income will not be over \$500 a year. If an aged minister can support himself and his wife on a retiring allowance of \$500 a year, and also pay into the Widows' Fund twenty dollars a year, surely our professors and Church agents can support themselves and their families and pay a similar sum to the Widows' Fund.

I should like to see this regulation amended so as to run somewhat as follows: Professors, Foreign Missionaries, Church agents, and Missionaries under the French Evangelization Committee, shall pay into the Fund in addition to the personal rate, the sum of eight dollars annually. Ministers on the Aged and Infirm Ministers' Fund and ministers who have retired

from active duty with permission of the Church, and for whom no aid is sought from the Aged and Infirm Ministers' Fund, shall not be required to pay anything in addition to their personal rates.

QUEEN'S COLLEGE

MR. EDITOR,—"An elder who desires to be brief says, "I confess it seems a little strange, to hear it whispered over the Church that certain ministers have been offered, or have declined, as the case may be certain professorships in Queen's College, without the slightest reference to, or recognition of, the General Assembly." I think that we should have the names of these self-denying ministers. That much honour they are surely entitled to. But the apostle Paul classed "whisperers" with the worst characters, and the Book of Proverbs warns us against them. Evidently they are as bad as ever, and we should be cautious in giving currency to their whispers. For the whisperer is cautious. He whispers only where he thinks he will not be contradicted. But even an elder "who makes no pretensions to legal lore," ought to know that no professorships could have been offered, for the very good reason that there have been none to offer. The necessity of a third professorship in Divinity has been again and again impressed on the Church by the General Assembly, but—as a trustee—I can assure "an elder" that it has not been offered and is not likely to be offered to any one until the necessary endowment has been secured. The Board's appointments in the past have been heartily approved by the Church. May we not assume that they will act with equal wisdom in the future? At all events I fail to see the necessity for any alarm.

A TRUSTEE

VALLEYFIELD—INDUCTION.

This town is situated on the south side of the St. Lawrence, at the western entrance of the Beauharnois canal, and has one of the best water privileges of the Dominion if not of the Continent. Of late years it has made rapid strides owing to the extensive manufacturing establishments located in its midst, and bids fair to become one of the largest manufacturing towns in the country. Here is situated the well-known Valleyfield paper mills, the property of Alex. Buntin Esq., of Montreal. It is run day and night and gives employment to upwards of 150 hands.

The material used in the manufacture of paper at this extensive establishment is largely obtained from the Continent of Europe, thousands of bales of rags, grass, straw etc., being annually imported for this purpose. The paper trade, like most other branches of business, has suffered from the long continued period of depression, as also from American competition, the agents of American mills selling stationery in Canada at prices not only under those of Canadian make but even much below the rates obtained by these same agents in their own country. Besides the paper mill, Valleyfield has a large woolen factory, a sash and door and furniture factory, a grist mill and an extensive cotton mill. The latter was built by a joint stock company of Montreal capitalists and has been in running order only about a year. It gives employment to nearly 500 hands. The machinery is of the latest and most approved make, imported from Lancashire, England. Five different grades of cotton are here manufactured and as the goods are finding favour in the market the enterprise is likely to prove a financial success, the more so that the manager of the mill is a gentleman thoroughly versed in the business. The population of Valleyfield is a little over 3,000 of whom about four-fifths are French Canadians. The English speaking are however the most influential, occupying the prominent posts in the various public works etc. There is a large Roman Catholic Church in the town, with convent and priests' school. There are also two Protestant schools and two Protestant places of worship, the chief of which is that connected with the Presbyterian Church in Canada. For upwards of twenty years the Presbyterians have had a congregation here, Valleyfield and St. Louis de Gonzague forming one pastoral charge. Immediately after the union of 1875 these two stations were disjoined and each erected into a separate charge. The last minister in Valleyfield was the Rev. J. S. Lochead who about a year ago was translated to Londesborough and Hullett in the Presbytery of Huron.

Very recently the congregation extended a unanimous call to the Rev. G. Coull formerly minister at

New Glasgow, Nova Scotia. Mr. Coull having accepted the call, the Presbytery of Montreal met in Valleyfield on Thursday last the 6th inst, for his induction. A large congregation were present at the service, the church being quite full. Among the members of Presbytery present were the Rev. Messrs. Morrison of Ormstown, Muir of Huntington, Peterson of Hemmingford, Brault of St. Louis de Gonzague, Black and Warden of Montreal. Mr. Morrison presided, Mr. Warden preached, and Mr. Black addressed minister and people.

The members of Presbytery were most hospitably entertained by the kind friends and dined together on the invitation of Mr. and Mrs. Irish at their house.

There are few more spirited congregations in the Province of Quebec than that of Valleyfield. Two years ago they had a supplement of \$300, from the Home Mission committee. The whole of this they have voluntarily surrendered of their own accord. They promise Mr. Coull \$800 per annum and they will more than fulfil their promise. Through the liberality of Alex. Buntin Esq., of Montreal a house for the minister is provided free of rent. Their church building is too small and otherwise not such as the congregation desire. They must soon make use of the site given them some years since and on it erect a church more in accordance with their wants, a church which will be a credit to themselves and an ornament to the town—a church that will accommodate the six or eight hundred hearers, which will ere long, it is hoped and believed, be attracted by the ministrations of their esteemed new pastor, the Rev. Mr. Coull.

May the union so auspiciously formed on Thursday last be abundantly fruitful, and may the Presbyterian church of Valleyfield become an increasing power for good, especially over the masses of French Canadians by which they are surrounded.

MISSIONARY NEWS. FORMOSA.

[The Secretary of the Woman's Foreign Missionary Society (Western Section) has handed us the following letter for publication.]

MY DEAR MRS. HARVIE, It is now eight months since I had the pleasure of being present at one of the meetings of your society. I fear that long ere this reaches you you will have come to the conclusion that I have forgotten the promise I made that day of writing to you; if so, the receipt of this will dispel any such thoughts. I often thought I would write, but really had not energy enough to accomplish more than necessity laid upon me. Recovering from a severe illness, and coming into the intense heat of a tropical June, and with the prospect of three other months equally hot, I had to be exceedingly careful. I am, however, thankful to say that we are just entering upon cool, pleasant weather, and that I have every prospect of regaining my usual health. I have remembered you, and imagined you at the meeting every month since I was present with you. I received the second annual report of your society three weeks ago, for which accept my thanks. It is exceedingly pleasing to hear that the interest in missionary work is increasing, and I trust that at your next annual meeting you may far more than realize your expectations. My dear friends, I need not write you anything about our journey, you will, I think, know all about that before this time, also about my illness in Japan. I was very ill, and feared for some time that I should never reach Formosa, but our Heavenly Father in His goodness and mercy brought us all safely through. Oh how glad and thankful we felt when we came in sight of our new home. After a journey of three months I think most people would feel the same, even if they were well all the time and able to enjoy everything along the way. But to travel when one is sick, and part of the time more helpless than a child, makes one I'm sure feel doubly glad to get to the end of a long journey. We found our house very much out of repair, so that we could not get settled for a long time; indeed we are just beginning to feel settled and at home now. Life is so entirely different out here from the West that I often used to say to Mr. Junor that I felt like a stranger in our own house, but we are becoming accustomed to it, and I am happy to say we like it, and feel we can be as happy here as in any other place. When we arrived Mr. McKay was not at home, but after a few days he came, and I assure you we were glad to see him. Our first impressions of him were good, and further acquaintance only deepens them. We admire him very much. He is a

great and noble missionary, and has done a wonderful work here. I do hope the time is not far distant when he shall himself plead with the Church of Formosa. I think it may safely be said that the Church does not know the like of what he has done and suffered here in our mission for the Master's sake. From my short acquaintance with the mission, and limited knowledge of the work, you will expect neither very full information nor exact details from me. I shall endeavour, however, to do what little I can in helping you to estimate the nature of this field, and the opportunities it presents for woman's work. Our field is North Formosa, with its million and a half of people perishing for lack of knowledge, and I feel sure that the Christian women of Canada will be glad to know if there is need for their help, and in what way it may be given. I shall not presume to answer the question but only help you to its solution, by giving all the information I can about the family life and social condition of Chinese women. Work among the women of Formosa, by foreigners, so far as I am able to judge at present, does not present the same opportunities as in India. It is impossible, except in rare cases, for us to do any work from house to house as is done in India. The climate, modes of life, travel, and Chinese social life, are among the principal obstacles in our way. So far as I have been able to gather information, there is only one season in the year when we might venture out to do evangelistic work, viz.: during the last three months of the year, when the weather is cool and dry. The rain for several months in the beginning of the year, and the intense heat of the summer, and other circumstances which I will mention, present to me great difficulties in the way of any such work here. There is no doubt that the climate of Formosa is a very trying one. It is not so much the intensity as the nature of the heat, which, taken in connection with the fearfully filthy condition of Chinese towns and houses, make such work, during these seasons, quite impossible. Indeed, at any time, I am afraid any extensive work of this kind by foreign women is out of the question. We have discussed this matter very freely in our little mission circle. You will be ready to ask me if there is no way in which we can be useful, to which I answer; Yes. Although we are thus shut out from going in person among the people, yet through Bible women, I believe a great and good work may be done. There are two Bible women, at present, employed in our mission. The only persons available for such work are widows. These may be employed at little expense, to give their whole time to a work, which, it seems to me, can be done in no other way. The preparation and support of these women for this work lies with you. The support of each woman will amount to about three dollars a month. They must be instructed in the truths of the Gospel, they must be taught to read the Word of God in their own language, for they are seldom taught to read. Great care must be exercised both in choosing and instructing them. I hope very soon to make a beginning in this direction. Mr. Mackay and the helpers are selecting women throughout the church, who will come to Tamsui and meet me for a certain time each day for instruction. The instruction, at first, will simply consist in reading a portion of the word of God. You will wonder how I am able to teach them without being able to speak the language, as yet, myself. The simple explanation is, that while they are to speak the language they cannot read it. I propose each day to take a few verses of the Bible, learn them myself with Mr. Junor and his teacher, and then teach these women to read them. You will not think that I can accomplish much in this way, but it is all that I can do at present. While teaching them I will be learning the language myself, and, as my knowledge of the language increases, I trust I shall be able to do more in the way of instructing them and directing their work. The work they will be able to do you must not judge of by their ignorance of the language, for their work is to go among their still more ignorant sisters and tell them of Jesus, and induce them to come and hear the Gospel. I have been studying the language now for some weeks and it quite interesting; when Mrs. Mackay is not in the country with Mr. Mackay she kindly comes over and reads with me. It is, perhaps, necessary for me to explain to you that the language here referred to is the Romanized Colloquial, which is the spoken language with the English letters. For example our word "good" is written "ho" in the Colloquial, and is pronounced according to the spelling,

This written language has been wholly constructed by missionaries. Although I have spoken of the ignorance of Chinese women, it does not prevent them attaining a full knowledge of the Gospel and is no barrier to their usefulness. They are usually great talkers. My dear friends, although I do not look upon myself as a missionary, I find it impossible to refrain from doing all I can to help these poor Chinese women to obtain a knowledge of the Gospel, for it is to that, that we or the women of Canada owe the difference in our lives. I hope it will not be long before I have help in this work. I might say a word or two about schools. There are at present schools for boys but not for girls, in fact, the poor little girls receive no instruction, but until eight or ten years of age are allowed to run about the streets on their little stumpy feet. After that age and until they are married, they are kept closely confined. The question of schools for girls in connection with our mission is one for the future, as Mr. Mackay thinks the time for them has not yet come. I am proposing, if spared and able, to take a trip into the country with Mr. Junor and Mr. McKay to see some of the chapels and people. If I am able to accomplish this I will send you an account of it. The time for the great gathering of converts is drawing near. I think you will have seen some mention of it in either Mr. Junor's or Mr. Mackay's letters. It is proposed sometime in November to have a kind of picnic or public gathering of the Church at some central place. The Chinese have a great many gatherings in connection with their idolatrous feasts, and such a gathering for the Church will, no doubt, stimulate and encourage them, by bringing them together and showing them their strength. Mr. Mackay and Mr. Junor are having great trouble in securing a piece of ground for the new hospital. You can scarcely imagine the trouble and annoyance they have in dealing with the Chinese. The people of the town have been stirred up by enemies and interested parties and they threaten to turn out armed to prevent the purchase of the most suitable piece of ground in Tamsui. They have had public meetings in their temples and so terrified the man who owns the ground, and is anxious to sell, that he is now afraid to do so. Mr. Mackay and Mr. Junor are, however, determined to purchase if possible. Since we came we have had a great deal of sickness in our mission circle. This has been one of the most sickly summers for many years. The Chinese have been dying by the hundreds. Some of the helpers and all the students, Mr. Mackay's cook and coolies, and our house-boy, as well as Mr. Mackay and Mr. Junor have all been down with malarial fever. Mr. Mackay's attack was one of the worst he has ever had. His sufferings were very great, and for some time we were in a state of great anxiety about him, but I am thankful to say that he is now better, though not entirely free from fever. He needs a change very much. Mr. Junor has had several attacks of fever, and seems to be, I am very sorry to say, very susceptible to it. While I write he is in bed with another attack, the fifth or sixth that he has had. Within the last three weeks we have had visits from two of the missionaries of the English Presbyterian Church in the South, Mr. Barclay and Mr. Campbell. The latter is still here. He and Mr. McKay are out visiting some of the chapels, as he wishes to see them before going home to England on his furlough. My dear friends, you will have heard before this reaches you of the death of our darling boy. He died on the 13th September, very suddenly. He died of fever, the exact nature of which we do not know. He had fever slightly the second day before his death, but the next day seemed as well as usual. Only about the middle of the night of the 12th did we observe any symptoms of fever, and then very slight. In the morning of the 13th it had increased a good deal, but we were not alarmed, because he was perspiring so freely and showed no serious symptoms. At ten o'clock his papa again felt his pulse, and found it was 178 beats in a minute. We were alarmed, and I went out to send for Dr. Ringer but met him at the door. I told him about Frank. He did not go in immediately, but waited to enquire for Mr. Junor and Mr. McKay, who were both in bed with fever. Then he went to Frank, and he had not been with him more than two or three minutes before he was seized with a convulsion from which he never recovered, but died at a quarter to two. Oh, it was so sudden. We had no conception that death was so near our dear one. He told us several days before

that if he took the fever he would ask God to help him to bear it patiently; and he did bear it patiently; he complained of nothing. For some time before he was taken sick he talked a great deal about Jesus and the love of Jesus, so much so, that Mr. McKay, as well as ourselves, was impressed. Indeed, we are filled with comfort in the remembrance of the many evidences he gave of an intelligent knowledge, as well as sincere love for Jesus as his Saviour; but while our hearts are thus full of precious memories, there is, oh such a blank. I never knew what it was to feel lonely until now. He was my constant companion with me everywhere. I cannot go anywhere or do anything without being reminded of and missing him. I miss him more than words can express, but I am satisfied it was my Heavenly Father who took him, and I know that He doeth all things well, in love and wisdom. Our grief for our precious boy is very great, but our joy is greater that he is safe in the arms of Jesus. He will be waiting and watching for us. And now dear friends, I must close, else my letter will be too heavy. With love and kindest wishes for each and all of you, believe me, very sincerely, your sister in Christ Jesus our Lord and Master,

ELIZA JUNOR.

Tamsui, Formosa, China, Oct. 7th, 1878.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The February meeting was held on Wednesday, Feb. 12, the President, Mr. Tait, in the chair.

Mr. Carruthers presented a report of his work at Coboconk during the Christmas vacation, and Mr. Findlay, on behalf of the people of Wyebriidge and Minesing, near Penetanguishene, asked for a missionary. Petitions were received from Uphill in the Coboconk field, and from Commanda Creek, (Nipissing,) asking that Messrs. Carruthers and E. A. McDonald be sent again to those places as missionaries.

The General Committee recommended that the following fields be occupied: Coboconk, North Hastings, Nipissing, Muskoka, Katrine and Emsdale (Muskoka), Baysville (Muskoka), and Waubaushene. This report was adopted. Letters being read during the discussion from the Rev. D. Wishart of Madoc, and Allan Findlay of Bracebridge and from Mr. T. W. Buck of Waubaushene, a discussion followed on the choice of additional fields, and the matter was finally referred to the General Committee. Mr. Dobson, the Treasurer, gave a short financial statement showing the standing of the Society to be satisfactory.

This being the end of the business part of the meeting, the missionary hymn, "From Greenland's icy mountains," was sung and Mr. D. M. Beattie offered prayer; after which the Rev. G. M. Milligan, who was present by invitation, gave a spirited and practical address on the necessity of a thorough conviction of the truth for the efficient discharge of the preacher's duty. Principal Caven made a few remarks on the value of this Society for fostering a missionary spirit, and Professor McLaren spoke of the encouragement to be derived from the remarkable progress of Foreign Missions in India and China, giving the latest news from the missionaries of our own Church in those countries.

After a vote of thanks to Mr. Milligan and the Professors, the meeting adjourned with the doxology and benediction.

PRESBYTERY OF HURON. This Presbytery met at Clinton on the 14th of January. Mr. Ferguson was appointed Moderator for the ensuing six months. A call was sustained from the congregations of Thames Road and Kirkton in favour of Rev. Colin Fletcher, M. A. The call was unanimous—stipend promised \$900 payable half yearly in advance, with a manse. Mr. Fletcher has accepted the call since the meeting of Presbytery. Reports were given, setting forth that mission stations were organized at Gorrie and Fordyce. A deputation consisting of Messrs. Pritchard, Convener, Leask and Leitch, and Kernighan, elder, was appointed to visit Ashfield anent arrears. The deputation appointed to visit the congregation of Knox Church Brussels reported favourably respecting the removal of arrears in said congregation. The following minute was adopted anent Mr. McKrae's resignation of Grand Bend. "The Presbytery, while accepting Mr. McKrae's resignation, express their deep regret that the infirm state of his health rendered so brief a pastorate necessary, and their earn-

est prayer that their esteemed brother may soon be restored to health and enabled to resume the active duties of the ministry. The Presbytery also desire to express their deep sympathy with the congregation of Grand Bend, in the unexpected separation of the pastoral tie between them and their first pastor, and trust that under the gracious guidance of the Good Shepherd, they may soon again have a minister settled over them." The committee to arrange for the holding of a Conference on the state of religion was reappointed. The clerk addressed the Presbytery on behalf of the Foreign Mission. Messrs. McQuarrie and Cameron on behalf of the colleges, and Mr. Ferguson on behalf of the Home Mission. A resolution was passed, urging upon all the Kirk Sessions to see that the claims of said schemes be brought before the congregations of the bounds, in such manner as to them appears most likely to call forth special liberality. The extract of Assembly anent the formation of a new Presbytery was taken up, and it was unanimously agreed to recommend to the Assembly to grant the prayer of the petitioners. Thereafter there was taken up a "statement and protest" from the Session of Wroxeter, against the action of the Presbytery in separating Wroxeter congregation from that of Fordwich. The Presbytery while noting the irregularity in receiving such document three months after the action complained against took place, appointed a committee consisting of Messrs. McLean, Ferguson and Matheson, to bring in a deliverance on said document, and answer the reasons adduced. The Presbytery roll for the year was made up. Commissioners to the Assembly were elected by ballot, and are as follows: Dr. Ure, Messrs. McQuarrie, Ferguson, McLean, Wilkins, Pritchard, Cameron, ministers, and Matheson, Strachan, McNeill, Shaw, Dickson, Kernighan and Maxwell, elders. A committee on the "State of Religion" was appointed, consisting of Messrs. Thomson, Convener, Danby, Patterson, and Shaw, elders; Sessions were instructed to send answers to the queries on the state of religion to the convener not later than the middle of February; and the committee was instructed to prepare a report based on said answers, and submit it at next regular meeting of Presbytery. A deputation consisting of Messrs. Pritchard, McQuarrie, Dr. Ure, and Matheson and Kernighan, elders; was appointed to visit the congregation of Exeter. The clerk was instructed to write to the congregation of Walton anent arrears dues to Mr. Ferguson their late minister. Mr. Musgrave was appointed to visit the congregation of Cranbrook respecting increase of stipend. The next regular meeting of Presbytery is to be held in Clinton on the third Tuesday of March at 11 a. m.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF HAMILTON.—This Presbytery met at Drummondville on the afternoon of Monday, 4th Feb., for the settlement of Rev. R. Thomson, M. A. The Rev. Jas. Gordon, Clifton, presided as moderator. Rev. W. McIntyre, Beamsville, preached an able and appropriate sermon from 2 Tim. ii. 19, after which the moderator put to Mr. Thompson the usual questions, and inducted him minister of the united congregations of Chippawa and Drummondville, and declared him a member of the Presbytery of Hamilton. Rev. Mr. McEwan, Welland, addressed some weighty and judicious counsels to the minister on the proper fulfilment of his important duties, while Rev. Mr. Murray, Grimsby, spoke a word of exhortation to the congregation as to their relative duties. A numerous congregation was present for both sections of the charge, and besides the members of the Presbytery of Hamilton, Rev. Mr. Swan of Wesleyan Methodist Church, Drummondville; Rev. Mr. Acheson, Stamford; and Rev. Mr. Bacon of the American Presbyterian Church, Niagara Falls, were present and associated with the Presbytery. A social meeting of a most agreeable kind was held in the evening in the Town Hall, Drummondville, presided over by Rev. Mr. Gordon, when telling speeches were delivered by the Rev. Messrs. Burson, St. Catharines; Swan, Bacon, McIntyre, Macdonald of Thorold, and Thomson. On motion of Mr. Law, Deputy-Rec. of Drummondville, the cordial thanks of the meeting were awarded to the Rev. Mr. Gordon, for his valued services to the congregation during the vacancy, and to the ladies and friends whose united exertions had produced so successful an entertainment. The best feeling everywhere prevailed, and the new minister began his labours with every token of encouragement among an intelligent, united and hearty people.

BOOKS AND MAGAZINES.

Lessons in Elocution.

By A. A. Gilfillan, M.A. Chicago: Adams, Blackman & Lyon Publishing Co.

This book of 272 pages, octavo, purports to be a "drill" book for the practice of the principles of vocal physiology, and for acquiring the art of elocution and oratory, comprising all the essential elements of vocal delivery and gesture; for schools, colleges, the pulpit, and private learners." The directions given are very explicit, and all danger of their being misunderstood is entirely removed by the aid of illustrative diagrams. Of course the greater part of the book is occupied by selections for practice. Among these we notice several old, standard pieces, but most are quite fresh and pretty well chosen.

The Sabbath School Teacher's Quarterly

Chicago: David C. Cook

The number of this publication for the first quarter of 1879 is before us. Besides the lesson notes, which are given with considerable fullness, it contains a large number of short, pithy papers on subjects more or less connected with Sabbath school work, supplying superintendents and teachers with many useful hints, and having a tendency to cheer and encourage them in their arduous labours. This year a new feature has been introduced into the "Quarterly," viz. "Choice Lesson Songs," written expressly on the lessons of the quarter. The words and music are given, and the hymns seem well suited to the lessons. They will form a valuable addition to the means ordinarily employed to fasten the lesson firmly in the minds of the scholars.

The Atlantic Monthly

Boston: Houghton, Osgood & Co.

The March number of the "Atlantic Monthly," which we have just received in excellent time, contains "A Roman Holiday Twenty Years Ago," by W. W. Story; "The Ballad of Christopher Aske," by Rose Terry Cooke; "Ghost Stories," by H. B. K.; "The Great Revolution in Pitcairn," by Mark Twain; "The Natural History of Politics," by N. S. Shaler; "Faint Heart," by Lucy Lee Pleasant; "Rosamond and the Conductor," by Katharine Carrington; "Our Land Policy," by George W. Julian; "Bayard Taylor," by John J. Whittier; "The Lady of the Aroostook," by W. D. Howells; "The Chamber over the Gate," by W. H. Longfellow; "Presidential Electioneering in the Senate," "The Landmarks," by J. C. Whittier; "Americanisms," by R. G. White; The Contributors' Club. Recent Literature. The New York Cathedral; Correspondence.

The Westminster Teacher.

Philadelphia: Presbyterian Board of Publication.

In the February number of the "Westminster Teacher," before coming to the practical work of the lessons for the month, we find a most useful article on "Definiteness in Teaching," by the Rev. S. J. Nicolls, D.D.; a thoughtful paper entitled "The Jewish Restoration a Typical Revival," by the Rev. S. F. Scovel; an essay in sacred biography, the subject of which is "Nehemiah," by the Rev. Herrick Johnson, D.D.; and a series of fifty so-called "Suggestive Inquiries," reported by Mr. D. M. Stuger of Jersey City to his Presbytery, in behalf of its Sabbath school Committee. In connection with each lesson, the various departments, viz. Critical and Expository Notes, Teaching of the Lesson, Test Questions for the Teacher, Black-board Illustration, Catechism, and Notes for Teachers of the Little Folks, are all judiciously conducted and full of valuable matter.

The International Review.

New York: A. S. Barnes & Co.

After existing for five years as a bi-monthly, the "International" now flourishes as a monthly publication. This is quite in accordance with the general tendency which has been noticeable for some time in the heavier class of periodical literature. Even the old quarterlies are fast changing into bi-monthlies, and that seems to be but a way-station, for some of them have already taken the final step and now make their appearance once a month. Nay, we are not sure that even this is the final step, for have we not a "Fortnightly Review?" This change is probably but an illustration of the fact that men now live faster than they formerly did. But is it possible that the readers and thinkers of the present day do as much reading and thinking in one month as their fathers or perhaps

their elder brothers did in three? Is the reading as careful as it used to be, or is the thinking as deep? We fear not. Publishers are not to blame for this. They, like other business men, must suit their productions to the demand. The publishers of the more substantial class of periodicals deserve credit for their enterprise and promptness in taking timely measures to avert the danger which threatened this class of literature of being crowded out by the mere frequent but less profitable visits of the monthly magazines. The "International" is certainly not so heavy as some of the old quarterlies, but its monthly bill of fare, as to quantity, does not fall far short of their three months' provision, and it presents a combination of the practical and the æsthetic seldom to be formed in them. The February number contains "English and American Painting at Paris, 1878," by Philip Gilbert Hamerton; "Gas Stock," by Professor John Trowbridge; "The Birth of the Commune, 1831-1839," by J. H. Diss Debar; "Recollections of Mazzini's views of Russia and the East," by Karl Blind; "An American Wedge," by Edwin C. Taylor; "Robert Brown ing," by George Barnett Smith; "Expression of Emotions on the Human Countenance," by Prof. H. Cauderwood; "The Literary Movement in England, France and Germany."

Presbyterian Year Book

Toronto: C. Blackett Robinson

The "Year Book" for 1879 has been out for some time. It has been carefully edited, as usual, by the Rev. James Cameron, of Chatsworth, and it is got up in the best style that can be afforded for a book of its size at twenty-five cents. To members and adherents of the Presbyterian Church throughout the Dominion and in Newfoundland this compendium of ecclesiastical information is almost indispensable. Those who take the greatest interest in their Church, its work, and its welfare, will find use most frequently for such a book of reference as this. The information given regarding the Presbyterian Church in Canada is very full, comprising name and post-office address of the convener of each Board and of the chairman of each Committee of the General Assembly, together with the names and addresses of the agents of the Church; rolls of Synods and Presbyteries, giving under each Presbytery the name of every minister belonging to it, the date of his ordination, the name of the congregation or congregations forming his charge, and his post-office address; an alphabetical list of the ministers, indicating the Presbytery to which each one belongs; a list of foreign missionaries, male and female; and a list of probationers and ministers without charge. The accuracy of all this information can only be affected by changes occurring in the present year, as the lists have been corrected up to within a few weeks of the end of 1878. Next are given, for the convenience of readers who may not have the *Minutes* at hand, the more important acts and proceedings of the General Assembly of 1878, viz. the deliverance on Home Mission reports, the report on the Widows and Orphans' fund; the Act on distribution of probationers; and the memorial on temperance. The next department is headed "The Work of the Church," and contains a comprehensive account of the condition and progress of the various enterprises undertaken by the Church for the support and spread of the gospel at home and abroad. The part of the book devoted particularly to our own Church forty-one pages out of 111 closes with obituary notices of the ministers who died in 1878, viz. Revs. George Cheyne, M.A.; J. M. Roger, M.A.; James Ross, David Taylor, and Andrew Dryburgh. Condensed statistics are given of the other Presbyterian Churches in the Dominion for their are still some isolated fragments to be found, notwithstanding the Union. Next to our own, the Presbyterian Churches in the United States occupy most space (twenty-two pages). But there is a department which we have not yet mentioned, although it comes before those noticed above. The "Year Book" is something more than a mere book of reference. Under the head of "Papers on Presbyterian Topics" we have twenty pages of eminently readable and interesting matter, comprising articles on: "Systematic Giving," by Rev. J. Layton, Nova Scotia; "Footprints of the Presbyterian Pioneers," by H. S. McCollum, St. Catharines; "The Sabbath," by Rev. W. T. McMullen, Woodstock; "The Endowment of our Colleges," by *Academius*; "The Presbyterian Blue Books for 1878," by the Editor. The book will be sent from the office of this paper, post-paid, to any address in Canada, on receipt of twenty-five cents.

MODERN EPHRAIMITES.

The children of Ephraim being armed, and carrying bows, turned back in the day of battle. —Psalm lxxviii. 9.

True courage commends itself to all. There is a sham courage, which wastes itself in words, shows itself on parade, and carrying arms in times of peace. The children of Ephraim were great soldiers in their way; they were fine on drill; being armed, and carrying bows the instruments of warfare in their day their parade was imposing.

Probably they were great talkers, about what they would do, how they would fight. But the time came when all their courage was needed, the day of battle. It was not found when it was wanted. They "turned back in the day of battle."

Some people's religion is like a paper umbrella, good enough 'o look at, when it is not wanted, but of no manner of use in a thunder shower.

A painted fire is good enough when the thermometer is at 90, but it is of no practical value in cold weather.

Smith was an Ephraimite. He was a great temperance man, at the temperance meeting. He signed the pledge, and cheered the speakers. He denounced all drinking usages. But the day of trial came. He went from home; was asked to drink in company; all his temperance courage fled. His principles were good enough for show, but no good for use.

Jones was an Ephraimite. He thought he was converted, professed Christ, joined a church, was a most zealous Christian, till the day of trial came. There was a chance for making a large sum of money by a little fraud and slightly warping the truth. It was Jones first trial, and his religion collapsed before it like a soap bubble.

Johnson too was an Ephraimite. He was a bold professor, and talked religion by the hour. With him it was "We ought to do this," and "we ought to do that." He was very severe on what he termed weak-kneed Christians. He was not ashamed of his religion, not he, he said; he wore the heavenly panoply and was proud of his armour. He spoke at the fellowship meeting about the sword of the spirit, the helmet of salvation, and the shield of faith. You would have thought he was a hero — one of David's first three mighty men — but he did not know the day of battle was so near. The next day he was invited into worldly company, a little above him in position; he forgot his religion and denied his Lord. His wife invited a worldly companion to be their guest; they were ashamed to read the Bible, and have family prayer before her. The next day a party of worldlings were invited, out of respect for the guest. At the party, no respect was had for Christ. He was unceremoniously dropped out. Johnson did not fall in the fight of faith. He never even grappled with the enemy, but like the children of Ephraim turned back in the day of battle.

Jamieson and his wife were of the same tribe. Both were said to be very religious. They were great talkers. "Battling for the Lord," was their favourite song. But, like the descendants of Ephraim, they would not fight. They were weak as children in the hour of temptation. When requested to teach the young, visit the sick, assist the poor, or give to the cause of Christ, or do anything involving a fight with self, they turned back; they did not believe in that sort of religion. If they owed anything to God, of which they seemed to have some doubt, they hoped he would take it out in prayer and profession, as that suited them better. They were fine on parade, but no good in the day of battle. They belonged to the Mollusca class, soft and flabby.

If there is anything needed, more than another, in the present day, it is Christians with back bone, that can stand up before the enemy, and work and fight, as well as speak and sing, for Christ.

Turning back in the day of battle is cowardly, and traitorous. All such will be found at the head of the list of those who partake of the second death — Rev. xxi. 8.

We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing. — *Froude*.

When alone, we have our thoughts to watch; in the family, our temper; in society, our tongues. We should endeavour to illustrate our devotions in the morning by our conduct through the day. — *Hannah More*.

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BUTTER COOKIES.—One cupful of sugar, one cupful of butter, two eggs, one and a quarter teaspoonfuls of cream tartar one teaspoonful of saleratus, and caraway seed or lemon extract. This makes forty to fifty cookies which will keep for months.

ENGLISH POTATO BALLS.—Boil some potatoes very dry; mash them as smoothly as possible; season well with salt and pepper; warm them, with an ounce of butter to every pound of potatoes, and a few spoonfuls of good cream; let them cool a little, roll them into balls; sprinkle over them some crushed vermicelli or macaroni, and fry them a light brown.

BAKED APPLE PUDDING.—Five moderate-sized apples, two tablespoonfuls of finely-chopped suet, three eggs, three tablespoonfuls of flour, one pint of milk, a little grated nutmeg. Mix the flour to a smooth batter with the milk, add the eggs, which should be well whisked, and put the batter into a well-buttered pie-dish. Wipe the apples, but do not pare them; cut them in halves, and take out the cores; lay them in the batter, rind uppermost; shake the suet on the top, over which also grate a little nutmeg; bake in a moderate oven for one hour, and cover, when served, with sifted loaf sugar.

DRAINAGE.—It is not half well enough understood that in the country, where air ought to be pure and water untainted, typhoid fevers, diphtheria, and a whole catalogue of malignant and dangerous disorders, are caused by the drainage of barnyards and filthy out-buildings into the well, which is often placed so low as to take even the surface drainage, to say nothing of the liquid filth which soaks through the soil and poisons the currents that supply wells with water. In addition to this, the wash-water of the kitchen is often thrown out near the back door, instead of being carried away by a wide and free drain. And then very few persons understand how dangerous to health are the decaying vegetables and all sorts of impurities that accumulate in cellars, under houses, unless they are kept dry and clean, and carefully watched.—*The Housekeeper.*

COLD FEET AND SLEEPLESSNESS.—The association betwixt cold feet and sleeplessness is much closer than is commonly imagined. Persons with cold feet rarely sleep well, especially women. Yet the number of persons so troubled is very considerable. We now know that if the blood supply to the brain be kept up sleep is impossible. An old theologian, when weary and sleepy with much writing, found that he could keep his brain active by immersing his feet in cold water; the cold drove the blood from the feet to the head. Now, what this old gentleman accomplished by design, is secured for many persons much against their will. Cold feet are the bane of many women. Light boots keep up a bloodless condition of the feet in the day, and in many women there is no subsequent dilatation of the blood-vessels when the boots are taken off. These women come in from a walk, and put their feet to the fire to warm—the most effective plan of cultivating chilblains. At night, they put their feet to the fire and have a hot bottle in bed. But it is all of no use; their feet still remain cold. How to get their feet warm is the great question of life with them—in cold weather. The effective plan is not very attractive at first sight to many minds. It consists first in driving the blood-vessels into firm contraction, after which secondary dilatation follows. See the snow-baller's hands. The first contact of the snow makes the hand terribly cold, for the small arteries are driven thereby into firm contraction, and the nerve-endings of the finger-tips feel the low temperature very keenly. But, as the snowballer perseveres his hands commence to glow; the blood-vessels have become secondarily dilated, and the rush of warm arterial blood is felt agreeably by the peripheral nerve-endings. This is the plan to adopt with cold feet. They should be dipped in cold water for a brief period; often just to immerse them, and no more, is sufficient; and then they should be rubbed with a pair of hair flesh-gloves, or a rough Turkish towel, till they glow, immediately before getting into bed. After this, a hot-water bottle will be successful enough in maintaining the temperature of the feet, though, without this preliminary, it is impossible to do so. Disagreeable as the plan at first sight may appear, it is efficient; and those who have once fairly tried it, continue it, and find that they have put an end to their bad nights and cold feet. Pills, potions, lozenges, "night-caps," all narcotics, fail to enable the sufferer to woo sleep successfully; get rid of the cold feet, and then sleep will come of itself.—*British Medical Journal.*

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TORONTO, FRIDAY, FEBRUARY 21, 1879.

PEDAL EXERCISE.

THERE are two extremes in regard to pedestrianism. The one is seen in the exhibition-room where a Weston undertakes a walk of a thousand miles or more. This kind of phenomenal walking seems to be on the increase. For there is hardly a month which brings not tidings of some wondrous display in pedestrianism. Now, it is a man going solemnly and earnestly to his task, pegging monotonously around the circle and becoming, as the miles run up, the centre of a great and absorbing attraction. Again, it is a woman undertaking her twenty-seven hundred quarter miles in as many quarter hours, and adding to the interest of her physical exertion that of keeping up singing and laughter and talking all the time. Connected with such exhibitions there are two manifest evils. First, there is that of overstraining the body. Weston presented time and again a most painful spectacle. Others have broken down in the attempt to perform marvellous walking. The mere exhibition, even when successful, cannot do good. For it must result in injury to those who follow such examples and attempt to do on their feet what is clearly beyond their power. All such over exertion is to be condemned. The severe running demanded by the game of lacrosse has not seldom terminated in fatal injury. Throwing the hammer and tossing the caber, putting large stones, lifting heavy weights, leaping and wrestling—may be carried too far and thus lead to serious injuries to the spine and muscles. We are satisfied that no good can come from over exertion of the physical powers in these competitions; but, on the contrary, that much evil may in this way be done to the splendid mechanism of the human frame. Nor is this all. These exhibitions give rise to betting and drinking and all the evils of horse-racing. It is surely a miserable spectacle to see men trying to make money upon the chances of a fellow-being breaking down in bodily strength and health.

There is, however, an opposite evil to this of over-exertion in pedestrianism; and that is, little or no exertion in this direction. It seems to be indigenous to the American soil—a supreme dislike of the feet as the means of locomotion. Rather than walk fifty yards, a horse and buggy are brought into requisition; and if we have to go a few blocks in the city, we will hang on in pensive waiting for the distant car, go through the worry of stopping and boarding it, and searching all our pockets for the fare. Of course much may be said by way of accounting for this—that our roads are not like those of the old country, that the extremes of heat and cold are not favourable to pedestrian exercise, or that we are a feebler folk than the ruddy-faced, strong-limbed sons and daughters of old England. There may be some truth in this, but it should not be allowed to constitute us a non-walking race for all that. For it may be that the want of exercising a faculty may lead to its permanent loss. What a calamity if we should become a legless nation, as fishes that are immersed in cavernous darkness are said to lose their eyes, as hands that are never employed in manual tasks become feeble and flaccid!

A good example in this respect has been put before our young people, and especially our daughters, by the Princess Louise. During the recent stay of the vice-regal party at the Falls, it was refreshing to hear of Her Highness walking four and five miles at a stretch, and at a season when pedal exercise is rendered difficult, and when it is so delightful to jump on the merry sleigh and dash along with lightning speed. We hope our young ladies will follow the royal example, and we will hear less of nervous feebleness, of dyspepsia, and all the etceteras of female disorders. The Princess deserves the gratitude of the nation for the "tall walking" she accomplished at the Falls.

LUNATIC ASYLUMS.

WE have received the "report of the Inspector of asylums, prisons, and public charities for the Province of Ontario, for the year ending 30th September, 1878." The Inspector, Mr. J. W. Langmuir, enjoys no sinecure. His duties are of a nature requiring the exercise of the greatest care and attention, while at the same time they are very extensive, and every year becoming more so. He has the general supervision and control, and the statutory inspection of 101 different establishments, some of which he visits several times in the course of the year. Besides this, he prepares plans of all new structures connected with these establishments, lets all contracts for supplies required by the ten institutions directly controlled by the Government, enquires into the cases of all lunatics committed to the county gaols, takes charge of the estates of lunatics, and frames by-laws and regulations for the discipline, management, and general economy of the institutions directly controlled by the Government. Last year he received 7,341 letters, and despatched 7,689. The report now before us is itself a most laborious piece of work. It occupies over four hundred pages, whereas the first report, published eleven years ago,

was printed on forty-eight pages. All this work, and much more that we cannot here specify, is done by the Inspector, assisted by a secretary, a chief clerk, an ordinary clerk, and a messenger; and the total annual cost to the Province, including salaries, travelling expenses, office contingencies, and all other charges, is only \$7,350.

The report is so voluminous that we cannot deal with it as a whole. We must take it in installments. And we begin with the Lunatic Asylums. Of these there are five, situated respectively at Toronto, London, Kingston, Hamilton, and Orillia. The Orillia asylum is specially reserved for the class known as Idiots. The entire number of persons of unsound mind under public accommodation at the close of the past official year—that is on 30th September, 1878—was 2,214, located as follows: Toronto, 677; London, 707; Kingston, 418; Hamilton, 201; Orillia, 146; Kingston penitentiary, 21; common gaols, 44. This is 162 in excess of the previous year. The largest increase seems to have taken place in the London asylum, but this is owing to the opening, in the early part of the year, of two new groups of cottages for the chronic insane, which were speedily filled by transferring patients of that class from other institutions. In making some remarks on the report for 1877, about this time last year, we expressed the hope that we should hear no more of insane persons being confined for any length of time in the common gaols; but to our disappointment, we find from the present report that, so far from such a desirable object having been accomplished, the number of those so situated has increased. The report says that this is to be accounted for by the want of sufficient accommodation for idiots at the Orillia asylum, and by the fact that many aged persons are sent to gaol as lunatics who are only afflicted with harmless senile dementia which does not necessitate their being sent to any asylum. Well, as to the first mentioned class, the accommodation at Orillia ought to be increased without delay; and as to the latter class, why are they kept in gaol? If they do not require to be confined in an asylum for the insane, or in an asylum for idiots, why should they be kept in confinement in a common prison? They ought to be sent back to their friends, or if they are friendless and indigent, as is very likely to be the case, their township or county councils ought to be compelled to have them cared for in some other way than by incarceration.

We feel that the part of the report which treats of the causes of insanity ought to be as fully as possible brought under the notice of parents, teachers and others who have to do with the training of youth; and that to pass it over even in such a brief notice as this would be a dereliction of duty. Various causes are assigned, to some of which, such as intemperance, a large portion of cases is attributed; but there is one cause of insanity which is perhaps as prolific as all other causes put together, a cause which has its root in the folly, ignorance and immorality of the victims, a cause which can only be removed by the proper training of youth and the implanting in their minds of the pure and noble

principles of Christianity. This monstrous evil, this terrible crime against God and man, against the individual's own soul and body, is the canker at the root of modern manhood. It does not always lead to insanity; it would take a good many lunatic asylums to contain its victims, but while in most cases it falls short of producing actual lunacy, it is to its ravages that very much of the untold misery of human life is to be attributed. Here are the words of Mr. Langmuir:

"It will be observed that the physical causes tending to the development of insanity preponderate in a very marked degree over the moral and mental, and again that debasing and vicious habits predominate largely in the assigned causes of insanity. It is to this lamentable feature of the subject that the attention of physicians and social science reformers must be earnestly directed in order to stem the flood of profligacy and vice that is overturning the reason of so many, and filling our asylums with mental and physical wrecks. It may be, and no doubt is quite true that, in many instances when physical causes are charged with being the exciting factors of insanity, predisposing cause and hereditary taint may have existed, but it is equally true that these conditions might have remained latent and undeveloped, had they not been excited into existence by vicious habits. It is to this great field of preventable insanity that attention must be turned, for while asylums and asylum treatment may do a great deal in restoring dethroned reason or in mitigating its terrible effects, whether the assigned causes be of mental or moral character, it is to be feared that little or nothing can be done with these wretched victims of vicious or depraved habits."

Dr. Carr, the medical superintendent of the Toronto asylum, speaks in still plainer language. So much importance does he attach to this matter that he has had the part of his last year's report which refers to it published in tract form and distributed among the ministers throughout the country. In this year's report he repeats his warring with an emphasis added to it by another year's experience in dealing with the deplorable effects of the evil in question. He condemns a portion of the press for its fastidious silence on the matter, and seems to think that any harm which could possibly arise from publicity is not for a moment to be weighed against the good that might now be effected by unsparring exposure and outspoken rebuke.

A FINE EXAMPLE.

OUR churches, of nearly all denominations, spend a week in prayer for the Divine blessing on the labours of the present year. Some of them continued the service for several weeks. How much of *real prayer* has there been?—the prayer that desires and therefore asks?—the prayer that lays hold of the promises of God, and believes that "He is a rewarder of them that diligently seek Him?" Only He who searches the heart can answer. Let us hope there has been much, and that the earnestness will not exhaust itself with seeking for a week or a month, but that the Lord's remembrancer will "give Him no rest till He establish, and till He make Jerusalem a praise in the earth."

The good Nehemiah affords us a fine example of the spirit of a true lover of Zion, and one in down-right earnest in prayer and effort for her prosperity. Most tender and touching are the petitions he presents to the God of Heaven, as he fills his mouth with arguments, and pleads for the opportunity to do something for her restoration (Neh. i.). It was not so much the thought he possessed, as the thought that "possessed him." It shows itself in his countenance. He is sick at heart—with hope long deferred—so that

the king whose cupbearer he is is concerned for him, and demands to know the cause. "This is nothing else but sorrow of heart," he says.

That was God's way of answering his prayer. Many of us have attended weeks of special services without our reaching that *white heat* of intense, restless desire that gained the ear of the Almighty, and secured the coveted reward! And Nehemiah doubtless might have "said his prayers," as many do, long enough before he would have received any answer! "Ye shall seek me, and find me," is the promise, "when ye shall search for me with all your heart." Sleepy formalities, such as we often call prayer, rise no higher than the ceiling of God's house!

REVIVAL

THE term "revival" is one that is frequently used now-a-days in some sections of the Christian Church. It is frequently said that the present is specially an age of "revivals of religion," that "revival"—as they are called—are a characteristic feature of it. It is a question, however, whether the word so employed is correctly employed. What is usually intended when a revival is spoken of is chiefly this, that there is a great deal of movement and excitement in a religious community, that large numbers are turned to God, that multitudes renounce their wickedness, and implore divine forgiveness and grace. That is the customary idea. Now, is that the true view of a revival? We think not.

Look at the etymology of the word. A "revival" is a making alive again. It is the restoration of life when it has been lost, or the quickening of it when it has become dormant. It is not the imparting of life for the first time. It is the bringing back of what has been once enjoyed. And so it is not quite proper to say that a revival of religion consists in the conversion of the unconverted. A revival is something that pertains to Christians, and not to non-Christians—to those within the church and not to those without. Still, it is true, that whenever a genuine revival of religion takes place, its effects almost invariably reach beyond Christians, beyond the Church. A revived Christian Church is the one divinely-ordained agency for the saving of men, and the saving of men almost infallibly follows the revival of Christians. But we must distinguish between the tree and its fruit. We must not confound a revival with its consequences. A revival is for Christians, and not for non-Christians.

Now, a revival in this sense is very often needed. There is no law, no ordinance of God, that makes it inevitable that Christians should deteriorate in their spiritual life. There is no good reason why they should lose their fervor, their energy, their activity. It is possible for them to be always advancing and never retrograding. But, as matter of fact, it never occurs that either individuals or communities are always what they should be. Every Christian believer knows of seasons of comparative unfruitfulness and deadness. There are hours when he seems to have gone back altogether, to have lost all that was most

precious and desirable. And what is true of believers personally, is also true of societies of believers. The churches often become formal, and frigid, and worldly. And so there is need of a revival.

Is there not a general need of revival in some directions now? Look at the churches and Christians of our lands. Who will say that they do not need a stronger faith in God than they manifest? Who will say that they do not need a more vivid perception than they now enjoy of Him as a real, living God, a presence ever dwelling with them, a power working in and for them? Who will say that they do not need a deeper sense of their obligations, obligations to their God, obligations to their fellows? Who will say that they do not need more courage, more daring, more enthusiasm, more chivalry in the service of their Lord? Any observant mind—any mind that can see what exists, and compares it with what might and should exist—will readily confess that the standard of spiritual life today is very low. It is no lower, perhaps, than it has almost always been. It is higher than it has generally been. There has been a constant improvement. But we must confess that the Christianity of Christ and the New Testament has never been fully incarnated yet. Our actual religion has always fallen far short of the ideal. We need to be revived, to be quickened, stirred up anew.

But the query comes. How shall a revival be obtained? How shall a Christian believer or a Christian Church be filled with renewed life. It must be by the flowing of the Divine life into the human. It must be by the shining of the Divine light upon our darkness. We fear that in our day there is too much attention directed to secondary matters in the Church. The efficiency of the Church can be maintained only in one way, and that is by maintaining close connection with the source of all good, the great, rich God Himself.

There is a great deal of nonsense written now-a-days, about what is termed "The Higher Christian Life." But there is such a thing. There is a fullness of faith, a largeness of love, a highness of hope beyond ordinary experience. But these are reached by use of ordinary means, and in ordinary ways. And these should be reached by every Christian in every church. And they can be reached if every Christian will look up to God in the faithful fulfilment of his duties, great and small, public and private. "Wilt Thou not revive us again?"

THE PULPIT AND MODERN THOUGHT.

TO define the exact province of the pulpit is no difficult task if we are content to accept the Bible as the law-book on this matter. There can be no misunderstanding as to Paul's repeated injunctions to the youthful Timothy. He is to take heed unto himself and unto the doctrine. There are certain truths he is to command and teach. He is to keep that which is committed to his trust. He is to "avoid profane and vain babblings, and oppositions of science falsely so called." The range of pulpit teaching is wide enough in all reason, but it is manifest there are some things to be avoided. What the ex-

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. E. P. ROE.

CHAPTER XVII.—MIDNIGHT VIGILS.

There were indeed four strangely assorted characters in that sleigh as they were carried beyond the sounds of music and gaiety, which, to Hemstead and Lottie Marsden at least, were little less than mockery. There was the stolid coachman, who, whatever were his thoughts, had been trained to appear oblivious to everything save his duty, and to be but an animate part of the "establishment." He was much like the horses he drove, living his narrow material life in the passing hour, knowing little and caring less about the past or the future.

Hemstead, in contrast, had a mind as ethereal as faith could make it, and a fancy enriched by wide reading. Heretofore he had lived chiefly in the past and future, his studies making him at home in the one, and his hopes leading him forward into the other. But now a silent form near him had a strange power to concentrate his thoughts on the present. The man who had speculated and reasoned about sinners in the abstract, and who had classified and divided them up into well-defined shades and degrees, was now sorely puzzled over two of them, that in a certain sense, were under his charge. What was also odd, his deepest sympathy and desire to help did not appear drawn toward the greatest sinner. Indeed for the tipsy youth he had hardly a sentiment other than contempt. Broad, impartial rules of action and feeling seemed perfectly correct in the seminary. He forgot that he was not carrying them out. It did not occur to him that he was like a physician who stepped by the sickest patient to a better and more promising one. In justice it must be said that he would have put himself to any personal inconvenience, and have made any effort in his power, were the question brought to an issue, in order to work a transformation in De Forrest's character. But for some reason it was so perfectly natural to take an absorbing interest in Lottie's moral state, that he never asked himself why he had not a similar solicitude for Addie or Bel Par-ton.

Rigid and impartial rules are very well till fallible men come to apply them to their most fallible fellow-creatures.

Only God can mercifully apply a perfect law to imperfect humanity, and if He had a "beloved disciple," might not Hemstead have a favourite sinner?

And an oddly related couple were those two young people whom all supposed destined for a union, that in the judgment of friends would be so fitting, but that in truth would be unnatural and productive of wretchedness. Though Hemstead's mind dwelt unwaveringly upon them, he never once looked back during the drive. He would have seen a strange sight if he had—a beautiful woman with a face looking almost spirit-like in the pale moonlight, with her arm for the first time, around a man whom she was beginning in the depths of her soul to almost loathe. No embrace of affection was that, but a mechanical act prompted by a stern and remorseful sense of duty. She shrank from the man whose swaying form she steadied. It was settled that night in her own soul, as if by a decree of fate, that she would never marry Julian De Forrest. And yet it was one of the good traits in her character, that while she drew back in shuddering aversion from any close personal relation to him, she at the same time had generous, regretful pity, and, if she could be kind to him at a distance, would be a very faithful friend.

But why did her eyes turn so often and so wistfully up to the tall great-coated form before her? She did not know. She did not even ask herself.

Are we ever guided by reason, will, deliberate choice? Are there not often strong half-recognized instincts that sway us more profoundly, even as the plant unconsciously turns its leaves and blossoms toward the sun, and sends its roots groping unerringly to the moisture?

So absorbed was she in looking at the square, burly form before her, that the sleigh suddenly stopped at Mrs. Marchmont's door and Hemstead looked around and caught her eye. What was more, he saw her apparently loving embrace of De Forrest. He was not sufficiently versed in the conditions of intoxication, nor did he realize that De Forrest was so far gone as to make the act necessary. But he could see her blush, even in the moonlight.

Without a word he assisted her out, but had some difficulty with De Forrest, who, from the fumes of liquor and the cold air, had grown very drowsy. But Hemstead's grasp was so strong and masterful, that while he roused, he also steadied and supported him up the steps. Lottie said to the coachman:

"Mr De Forrest is not well, so we came home earlier. You may now return for the others."

The man heard with a stolid face that might have been mahogany, but when by himself it relaxed into a grin smile as he chuckled:

"I've seen people have such spells afore, but if you was my darter, miss, I'd make you give that chap the mitten, 'cause such bad spells is wonderful apt to grow on a feller."

Mrs. Marchmont and Mr. Dimmely had retired, and the rather dull servant who was too sleepy to note anything. Lottie promptly dismissed her, and told her she would wait for the others.

Hemstead saw De Forrest to his room. He had become so stupid that he did mechanically what was urged, and the student soon left him sleeping heavily.

But Hemstead's heart was strangely burdened. He had come to the conclusion that under all her coquetry and cousinly freedom with De Forrest, she had hidden a real attachment, and that perhaps an engagement, or at least an understanding, existed between them. He did not think at the time why this relation should depress him. He would probably explain it by his natural regret that such a girl should be misapplied to such a man. But it might well have been doubted whether his heart would have become sud-

denly like lead, had he discovered that his own cousin was engaged, even to Brently, however sincere might have been his regret. But he descended to the parlour with the unselfish purpose and wish to bring her mind again under the spell of truth, if possible, hoping that the events of the evening would suggest the need of a better philosophy than she had learned in the past.

But he would have no little difficulty in maintaining his disinterestedness and general missionary spirit in the interview that awaited him.

For a young man but a few years past his majority, with an impressible nature and warm heart, to watch through the witching hour of midnight with a maiden like Lottie Marsden, and all the time have no other thought than her moral improvement, is perhaps asking too much of human nature. With the very best intentions and with the absolute conviction, as he supposed, that the young lady could only be a subject for his missionary zeal, unconsciously the beautiful picture she made with the firelight flickering upon her face, and the snowy opera cloak thrown around her, stole into his heart that was large and empty, waiting for an occupant.

"I have drawn a chair close up to the fire," she said, "for you must be cold after riding on that high seat with the coachman."

"I am not cold, but I thank you all the same."

"You have been kinder to me than I deserved, Mr. Hemstead."

Truly Lottie's gratitude would be a dangerous thing to any man, as she expressed it then, and the disinterested student was conscious of a strange thrill at heart. But he said with a flush of pleasure:

"I do not know that I have. At any rate friends should not keep a debit and credit account with each other."

"And can you still feel friendly to me after this evening?"

"Do I look savagely hostile?" he asked smilingly.

"I feared you would despise me. I certainly despise myself."

"In the fact that you so evidently blame yourself I am less disposed to blame."

"But you rightly think me most worthy of blame."

"Do you honestly care what I think, Miss Marsden? My opinions have been formed in what must seem a plain and homely world to you, quite devoid of the elegance and fashion to which you have been accustomed."

"I begin to think it is a better world than mine, and tonight I am sick of elegance and fashion. Yes, I honestly do care now what you think. I have been flattered and lied to all my life, and you are the first man who told me the unvarnished truth."

He rose and paced thoughtfully up and down the room; then looked dubiously at her. She was so exquisitely beautiful, and seemed in such a kindly mood, that he was greatly tempted to temporize and say smooth things, lest he should offend and drive her away. But conscience whispered, "Now is your opportunity to speak the 'unvarnished truth,' whatever be the consequences," and conscience with Hemstead was an imperative martinet. She waited in curious and quiet expectancy. This sincere and unconventional man was delightfully odd and interesting to her. She saw the power and fascination of her beauty upon him, and at the same time perceived that in his crystal integrity he would give her his honest thought. She interpreted his hesitancy, and said:

"You fear that I will be offended?"

"Yes."

"I promise you to listen patiently—yes, gratefully, to the severest things you can say."

"I may test your promise severely. I am a plain and awkward man. Will you permit a plain and homely illustration of my thought?"

"I'm in a mood for plain words to-night. They will be in keeping with the former events of the evening, which were plain enough."

"Well then, were it possible that I could be the fortunate possessor of a statue by Phidias, I would not use it as a hat stand. If I possessed a painting by Rubens, I would not turn it into a fire-screen."

He hesitated, as he saw the blood mount to her face; but she said quietly:

"Go on. I think I understand you."

He continued in a tone that was gentle as his words seemed harsh. "Believe me, I am speaking in kindness, and only because you are brave enough to give me leave. As Phidias might embody beauty itself in marble, so God has bestowed it on you. When I was looking upon that marvellous scene—that transfigured world—the morning after my arrival, you appeared and seemed a part of it. Do you remember what I said then? I have reluctantly thought to-night that you could wear your coronet of beauty, not only as a benignant queen, but as a petty tyrant—that you could put it to ignoble uses, and make it a slave to self. It seemed at times that you only sought to lead men to bow in admiration to you, instead of inspiring them to stand erect in true manhood, with their faces heavenward. A woman endowed as you are can always do with a man one of two things: either fascinate him with her own personality, so that his thought is only of her; or else through her beauty and words and manner, that are in keeping, suggest the diviner loveliness of a noble life and character. I am satisfied that one could not be in Miss Martell's society without being better. You might have the same influence, and to a greater degree, because you naturally have more force and quicker sympathies. There is more magnetism in your nature, and you could understand and help, if you chose, a wider range of character than she. I doubt very much whether Miss Martell could make herself much at home among the plain country folk that you quite carried by storm the other evening. God has given you the power and beauty. Will you let me ask, in the spirit of kindness, not criticism, Are you using these gifts for Him, or yourself?"

Lottie's eyes were moist, but her brow was contracted into a thoughtful frown, as she sat lowering at the fire.

act duty of the pulpit is, in these days, is a matter of deep interest to those who hear, as well as to those who preach. That the doctrines of scripture are being somewhat seriously criticised, by men of eminent scholarship and culture, is true. But this is no new thing under the sun. The word of God from the first has been a "tried" word. This age has not originated the charges it makes against the word of God. The gospel was counted "foolishness," and the preaching of the cross was a "stumbling-block" from the beginning. And the statement made in that first age of Christian teaching is not altogether out of place to-day. The world by wisdom knows not God. Apart, however, from the discussion of the great questions involved, it is no uncommon thing to meet with a hint that the preachers are either unable to meet the difficulties of modern doubt, or afraid to give utterance to what they believe. In a word, they are incompetent, or cowardly, or both. Now, without staying a moment to defend the pulpit from these charges, may we not ask a simple question,—a question that is as appropriate as simple: What is the legitimate province of the pulpit? Surely the business of the preacher is to preach. To discuss, to debate, to enter into controversy, is not preaching. It may be a pleasant pastime to knock down men of straw, or even of more substantial material, but this is not preaching. A man is not necessarily a coward who refuses to shoulder arms at the rattle of every drum and fife. The preacher's business is to preach. That is, to tell something, not to call everything in question. The pulpit has a message from God to men. It has declarations to make rather than questions to ask. Its province is to preach the preaching God has given it. The preacher is not an unraveller of controversial knots, but a declarer of the mind and mercy of God to men. And to such as want the pulpit to forget itself and become a platform of debate, and would have the preacher become a wrangler, Nehemiah's answer is surely enough, "I am doing a great work; why should the work stay while I come down and talk with you?" Call this cowardice who will, it seems to us that the pulpit will prove itself valiant and wise by faithfully abiding in that work to which it was called. The surest defence of truth is the declaration of truth. Give it free play, and it will hold its own, and gather glory round its brows, spite of all who mock and deride. The discoveries of modern science could not have wrought a thousandth part of the prevalent unfaith, but for the lamentable ignorance of scripture truth that abounds. The seeds of doubt have been sown in the soil of ignorance. Men who dabble with science and are content to be ignorant of revelation are sure to be at sea. The preacher of to-day need have no fear of the march of science, but he may well be afraid of ignorance. And no grander service can be rendered to the cause of truth than that the pulpit should make it very plain that we are not following "cunningly devised fables," that these gospels and epistles are not "guesses at truth," but truth. The truth as it is in Jesus is its own defence. Let that be preached, and all will be well.

After a few moments' silence, she said in a tone of bitterness:

"As I feel and see things to-night, I should say, for neither God nor myself, but solely and expressly for the sake of the Evil One. What good, what happiness, do all the compliments, all the attention I ever received, secure to me to-night? I thought I was using all for my own benefit. That was my only purpose and aim, but every flattering thing that I can remember is only a burden to think of now. I am the worse for my beauty, as you regard it. I cannot think of any one that I have made better, but many that I have made worse. I seem to have been receiving all my life, and yet to-night I feel as if I had nothing but a burden upon my heart."

Hemstead's words were not reassuring. Indeed, Lottie thought them a trifle harsh, though spoken so kindly.

"You cannot feel otherwise, Miss Marsden. You have been seeking to keep and use for yourself, what God meant you should use for Him. You feel very much as you would did you take a large sum of money, left in your hands as a sacred trust, and go on a pleasure trip with it. He has entrusted to you the richest and rarest gifts, and every day that you have misappropriated them is a burden on your conscience. You will feel the same after a long life of adulation, in which every whim was gratified. Believe me, Miss Marsden, it is a very sad thing to come to the end of one's life with no other possession than a burdened conscience and a heavy, guilty heart. I long to save you from such a fate. That would be a wretchedly poor result of a life-time for one endowed as you are."

"Your words are very severe. Mr. Hemstead," she said in a low tone, burying her face in her hands.

"Faithful are the wounds of a friend," he replied. "I never thought I could permit any one to speak to me as you have, nor would I endure it from you, did I not recognize something like sympathy in the voice with which you speak such cutting words. But I fear they are true after all. A burdened conscience and a guilty heart seem all there is of me to-night."

He was about to reverse the picture, and pourtray in strong and hopeful terms what she might be, and what she could accomplish, when the sleigh-bells announced the return of the rest of the party. She sprang up and said hastily:

"I do not wish to meet them to-night, and so will return at once. A physician of the 'mind diseased' you clearly believe in what is termed the 'heroic treatment.' Your scalpel is sharp, and you cut deeply. But as proof that I have kept my word, and am not offended, I give you my hand."

He took it in both of his, but did not speak. She looked up at him through the tears that still lingered, and was touched to see that his eyes were as moist as hers; giving his hand a cordial pressure, she said as she left him:

"You cannot look at me in harsh criticism, through tears of sympathy. Your face is kinder than your words. I am glad you do not despise me."

Hemstead admitted Harcourt and the young ladies into the shadowy hall, and then bade them good night. He, too, was in no mood for Addie's gossip or Bel's satire. They had also found Harcourt strangely silent and preoccupied.

The evident influence of Miss Martell over Harcourt, and their intimate relations, requires some explanation. He was an orphan, and his father had been a friend of Mr. Martell. During the last illness of the elder Mr. Harcourt, he had asked his friend to take some interest, and when possible, to give his son friendly counsel. To a man like Mr. Martell, such a request was like a sacred obligation; and he had sought to do more than was asked. He wrote the young man almost fatherly letters, and often invited him to his house. Thus it came about that the influence of Mr. Martell and his daughter did more to restrain the wayward tendencies of young Harcourt than all other things combined; and it must be confessed that the little blue-eyed girl had more influence than the wise old father. She seemed to take almost a sisterly interest in him, and occasionally wrote such a sweet little letter, that he would reform his college life for a week thereafter. But he seemed to have a dash of wild blood that would break out only too often into indiscretions, the rumours of which filled his kind friend Mr. Martell with anxiety. But Clara, his daughter, ever insisted that he would "come out all right."

"Tom has a good heart, father," she would say; and so with woman's faith, she hoped where her father feared.

If Harcourt could have been continually under their influence he would undoubtedly have developed into a far better man. But between absence at college and the law school, and some travel during vacations, he saw less and less of them. Clara also was kept very steadily at school, and during the last two years of her studies they had missed each other in vacations, and met but seldom.

But something more than maidenly modesty and pride made Clara shy and reserved when with Harcourt. She would think more and more about him, but talk less to him than to others when in company. She was a peculiarly sensitive, diffident girl, and instinctively shrank from the man who had for her the strongest interest.

On completing her studies her father had taken her abroad, and they had spent two or three years in travel. The extraordinary graces of her person were but the reflex of her richly cultivated mind. Even abroad she had many admirers; but with tact, firmness, and imitable grace, she ever sought to prevent false hopes, and so had fewer offers than an ordinary coquette. But many who soon learned that they could never establish a dearer relation, became strong friends, and also better men; for Clara Martell seemed to have the power of evoking all the good there was in a man, and of putting him under a kind of sacred obligation to be true and manly, as the result of her acquaintance. However deep and lasting regret may have been, no man ever left her presence in harsh and bitter contempt for the very name of woman, as too often had been the case with Lottie Marsden. Those who knew her least, said she was cold, and those who knew her true, womanly heart best, wondered at her continued indifference to every suit. And sometimes she wondered at herself—how it was, that all the attention she received scarcely ever quickened her pulse.

But when after long absence she returned and met the friend and playmate of her childhood—the wayward youth to whom she was accustomed to give sisterly counsel—her pulse was so strangely quickened, and the blood so quick to mount to her face at his every word and look, that she began to understand herself somewhat.

They had but recently returned to their residence on the banks of the Hudson; and Harcourt was made a welcome visitor.

Having completed his professional studies, the young man had succeeded largely to the practice of his deceased father, and was doing well in a business point of view. He had inherited enough property to secure a good start in life, but not enough to rob him of the wholesome stimulus which comes from the need of self-exertion. He had an acute, active mind. Abundance of intellect and fire flashed from his dark eyes, and we have seen that he was not without good and generous traits. But in his spiritual life he had become materialistic and sceptical. His associates were brilliant, but fast men; and for him also the wine cup was gaining dangerous fascination.

Mr. Martell, in the spirit of the most friendly interest, soon learned these facts after his return, and also the gossip, which brought a sudden paleness to his daughter's cheek, that he was engaged, or 'he same as engaged,' to Addie Marchmont.

While Clara therefore was kind, she seemed to avoid him; and he found it almost impossible to be alone with her. She had always dwelt in his mind, more as a cherished ideal, a revered saint, than as an ordinary flesh-and-blood girl with whom he was fit to associate, and for a time after her return her manner increased this impression. He explained the recognized fact that she shunned his society, by thinking that she knew his evil tendencies, and that to her believing and Christian spirit, his faithless and irregular life was utterly ungenial. For a short time he had tried to ignore her opinion and society; a reckless indifference; but the loveliness of her person and character daily grew more fascinating, and his evil habits lost in power as she gained. For some little time before Mrs. Byram's company, he had been earnestly wishing that he could become worthy of at least her esteem and old friendly regard, not daring to hope for anything more. It never occurred to him that gossip had coupled his name with his cousin Addie, and that this fact influenced Miss Martell's manner as well as his tendencies toward dissipation. He laid it all to the latter cause, and was beginning to see that he could live the life of an ascetic, if this lovely saint would only permit his devotion.

And Clara, so sensitive where he was concerned, thought she saw a change in him for the better, and in the spirit of womanly self-sacrifice was resolving to see more of him than was prudent for her peace of mind, and if by so doing she could regain her old power to advise and restrain.

With gladness she recognized her influence over him at Mrs. Byram's company, and as we have seen, made the most of it. But with surprise and some strange thrills at heart, she noted that he and Addie Marchmont did not act as an engaged couple naturally would; and observed with disgust, that Miss Marchmont seemed more pleased with Brentley's attentions than Lottie Marsden had been.

That a man of Harcourt's force and mind should be captivated by such a girl as Miss Marchmont, had been a mystery; and she thought, when seeing them together in Mrs. Byram's parlours:

"They take it more coolly than any people I ever saw." Addie appeared engrossed with the attentions of others, and Harcourt not in the least jealous or annoyed. In brief, they acted like cousins, and not in the least like lovers.

But in the sensitive delicacy of her character she would not permit her mind to dwell on the problem of their relations, and bent all her thoughts upon her efforts to win Harcourt to a better life.

And she had moved him that evening more deeply than she could know. Neither she, nor any finite power, could plant righteous principle within his soul and transform his character; but she had created, for the time at least, an utter distaste for all low and sensual pleasures, and an honest and absorbing wish to become a true, good man. He felt that he could not be in her society, and breathe the pure atmosphere of her life and be his old self.

Never did a man return from a fashionable revel in a more serious and thoughtful mood, and equally with Lottie and Hemstead he was glad to escape the trifling chat and gossip of Addie and Bel Parton, to the welcome solitude of his own room.

(To be continued.)

BUSINESS FAILURES.

Lack of judgment causes fully fifty per cent. of all business men to fail, earlier or later. Do not an equal proportion of physicians fail to cure from the same cause? At the Grand Invalids' and Tourists' Hotel, Buffalo, N. Y., Dr. Pierce, through the skill attained by his several specialists, each having devoted years to a special department of medical science; is able to cure a large per cent. of cases hitherto considered incurable. Many physicians in view of the superior advantages of this model sanitarium, bring there stubborn, obscure, complicated, and surgical cases, for examinations, operation and treatment. Full particulars given in the People's Common Sense Medical Adviser, an illustrated work of over 900 pages. Price, post-paid \$1.50. Address the author, R. V. Pierce, M. D., Buffalo, N. Y.

CHRISTIAN Temperance Unions composed of young ladies, are a new feature in Chicago.

Drunkenness is a sin. We are thankful the world is emphasizing this truth more and more. But quite consistent with this view is the statement that it is often not only a cause of disease, but disease itself. Drunkenness, more than any other sin, directly affects the very tissues of the body, and eats up the brain. An alcohol-saturated brain is a diseased brain, and therefore a diseased nervous system. When drunkenness has reached that stage, it has so affected soul and body that the man is thoroughly diseased.—*Interior.*

BRITISH AND FOREIGN ITEMS.

THERE are reports of a serious famine in Upper Egypt.

H. M. STANLEY it is said proposes to conduct another expedition to Central Africa.

THE Archbishop of York, speaking at a recent banquet, said that he saw no signs of approaching dis-establishment.

MR. R. W. DALE, has been lecturing at Hare Court, Canonbury, London, on New England and Religious Liberty.

ON a recent Sabbath all the sloons and rum-shops in Richmond, Va., were closed, for the first time in the history of the city.

OVER 200 of New York street boys have been provided with good homes among the farmers of Southern Virginia by the Children's Aid Society.

THE Japanese churches connected with the Presbyterian, Reformed, and Scotch United Presbyterian Missions propose to send a pioneer missionary to Corea.

A COMPANY of twenty-two young Japanese meet weekly in the Chinese Methodist Mission House in San Francisco, to study the Bible and to discuss religious questions.

BESIDES preaching so constantly and reaching such multitudes with his voice, Mr. Spurgeon has published one sermon a week for twenty-four years, or 1,450 in all.

BISHOP ELLICOTT defends his vote in the House of Lords in favour of the Afghan War. He believes "war to be an element in the divine government of this present world."

NEARLY 2,000 warehouses, shops, and offices, on or near the main thoroughfare from the city boundary at Holborn to Aldgate, in London, are to let, owing to the business depression.

THE Japanese government has given permission to a native publisher to print an edition of Genesis in Chinese, the first time it has authorized any portion of Scripture to be published.

A MISSION-HALL has been opened at Marseilles, France, on the Boulevard National, in a district where thousands of workmen meet every night. The religious meetings have been crowded.

THE American Episcopal Church reports 48 dioceses, 13 missionary districts, 63 bishops, 3,330 clergy, 312,718 communicants, 28,365 Sunday-school teachers, with 265,555 pupils.

THE Established Presbytery of Glasgow has passed a resolution—28 votes to 19—to the effect that in the present state of society it is desirable "for necessity and mercy's sake," that public carriages should run on Sunday.

DURING the past six years the committee of the Established Church of Scotland, having charge of the extension scheme, have aided in the erection of eighty-nine churches, the entire cost of the same being \$1,000,000.

THE total receipts of the Bazaar for the Spurgeon Testimonial Fund amounted to £3,400, making with the subscriptions £6,400, or about \$32,000, being some \$5,000 more than was required for the endowment of the Tabernacle Almshouses.

THE liquor lovers of Maine have introduced a bill into the Maine Legislature giving to druggists enlarged privileges in the sale of spirituous liquors. If it passes, of which there is little hope, the drug business will be very popular in some directions.

THE Welsh Calvinistic Methodists have 1,134 congregations (only 70 of which are in England), 1,269 churches and stations, 872 ministers and preachers, 110,016 communicants, 275,406 hearers. The denomination has nearly doubled in twenty-seven years.

THE London Religious Tract Society is about to issue "The Boy's Own Paper," which it proposes to make an attractive, wholesome, and amply-illustrated paper, designed to counteract the influence of the pernicious papers that circulate so largely among youth.

OWING to the severity of the weather, the forests of the Bernese Jura, in Switzerland, are infested with droves of wild boars, which are sometimes so many in number as to defy attack. The farms are frequently overrun by wolves, and hundreds of chamois have descended into the valleys in search of food.

THE mission to the Friendly Islands has ceased to be a charge and has become a contributor to the treasury of the Wesleyan Society to the amount of from £1,000 to £2,000 a year—a larger sum of money, probably, than had ever been seen in the entire group before the introduction of Christianity.

THE missions of the Moravian Church, the earliest of which dates from 1732, have now 92 stations, 323 missionaries, 1,504 native assistants, and 70,646 converts, of whom 23,185 are communicants. These are the latest statistics. The standing wonder is how so small a church can carry on so large a missionary work.

THE Vermont Legislature defeated the attempt to substitute a license law for its prohibitory law, and added lager-beer to the prohibited drinks. The anti-temperance men, wishing to bring odium on the law, moved to "add cider after thirty days old," and to their chagrin, their satirical amendment was passed.

MR. MOODY'S rest in Baltimore consists in holding meetings under the direction of a committee of the Y. M. C. A., twice a day, with three or four meetings on the Sabbath. During last month Mr. Moody held 150 meetings, besides studying six hours a day. The city pastors are greatly encouraged at the prospect.

BARNES "Educational Monthly" states the historical fact that after the return of the Stuarts, King James II. wanting to write a letter, was handed some of Cromwell's paper, on which was the stamp of the Cap of Liberty. Noticing the stamp he said, "What is that in the corner?" When told he flew into a passion, and said, "Take it away. None of your foolscap for me!" and so the paper got its name.

MINISTERS AND CHURCHES.

REV. MR. PANTER is conducting evangelistic services in Elora with good results.

REV. J. F. DICKIE, of Berlin, has received a call to the Central Presbyterian Church, Detroit.

THE congregations of Newtonville and Kendall, gave a unanimous call to Mr. Alex. Leslie of Elora on the 10th.

THE Rev. J. M. King, M. A., of Toronto occupied the pulpit of Crescent street Church, Montreal on Sabbath last and preaches there again next Sabbath.

THE Presbyterian congregation of Brucefield recently presented Rev. John Ross, their pastor, with a cutter and harness, and Mrs. Ross with a purse containing a handsome sum of money.

THE Presbyterian congregation of Omenee held a social on Friday evening, the 7th ult. There was a good attendance. Rev. Mr. Ewing presided, and an excellent address was given by Rev. Mr. Chapman.

THE congregation of Knox Church, Milton, held an entertainment on Tuesday evening, 21st ult., for the purpose of raising funds for the purchase of an organ. The proceeds, including subscriptions obtained at the meeting, amounted to \$130.

THE annual soiree in connection with the congregation of Knox Church, Stratford, was held on Monday evening, the 10th inst. Addresses were given by Rev. P. McF. McLeod, the pastor, Rev. T. McPherson, Rev. C. Walker, and Rev. D. D. McLeod of Paris.

A SOCIAL was held in Stanley street Church, Montreal, on the evening of Tuesday, the 11th inst., for the purpose of welcoming the new pastor, Rev. James McCaul, B.A. Principal Dawson presided, and addresses were given by Revs. G. H. Wells, Dr. Jenkins, John Gordon, J. McCaul, and W. I. Shaw, LL.B.

A VERY pleasant entertainment was given in the Presbyterian Church, Barton, on Friday evening, the 7th inst. Mr. J. Rymal, M.P., occupied the chair, and addresses were delivered by Mr. J. C. Tibb, student of Knox College, Rev. Mr. Lyle of the Central Church, Hamilton, and Rev. Mr. Robinson.

THE anniversary of the Sabbath school in connection with the Barrie Presbyterian Church was held on the 30th ult. Mr. John Black, the superintendent, occupied the chair, and addresses were given by Rev. Mr. Leiper and Mr. A. D. McNab. The total amount contributed by the children for missionary purposes was \$128.67.

THE annual meeting of the congregation of Knox Church, Mitchell, was held on the 13th ult. The report of the Session showed a considerable increase in numbers during the year, fifty-four new names having been added to the roll, while only twenty-three were removed. The membership of the congregation now numbers 296. The number of baptisms during the year was forty-four.

THE first missionary meeting in connection with the new church in Komoka took place on the 7th inst. There was a good attendance. The Rev. Mr. McMillan gave an interesting account of some incidents in his pioneer missionary work in Canada. The claims of the various schemes of the Church were brought forward by the Rev. Messrs. Henderson and D. B. Whimster of English Settlement.

THE annual meeting of the congregation of Calvin Church, St. John, N.B., was held on Wednesday evening, 5th inst. The report read by the Secretary-Treasurer is said to have been highly satisfactory, showing that, notwithstanding the general commercial depression and various other discouragements, the congregation had raised more money during the year than they had raised in any previous year.

AT a soiree held in St. Andrew's Church, East Oxford, on Tuesday evening, 11th inst., Mr. George D. McKay, student of Knox College, was presented with a purse containing a handsome sum of money. The gift was accompanied by an address expressing the regard and esteem of the congregation for Mr. McKay, and their appreciation of his services among them during last summer.

THE annual missionary meeting of the East Puslinch congregation was held in Duff's Church last Thursday night, the pastor, Rev. Alexander McKay, D.D., presiding. Addresses were delivered by the Rev. George Haigh of Hespeler, Archibald Campbell, Esq., of Acton, Rev. N. McDiarmid of West Puslinch,

and Mr. James McLean, merchant at Aberfoyle. There was a good attendance. The collection was in behalf of Foreign Missions.

THE Congregation of St. Matthew's Church, Point St. Charles, Montreal, recently made several improvements on their school-room to aid in defraying which a concert was given in the Mechanics' Hall last Friday evening. The chair was occupied by Mr. Jas. Croil. A varied programme, including an address from the Rev. J. Scrimger, was gone through. The attendance was large and the meeting a thorough success. The Rev. M. C. Cameron, B.D., has filled the pulpit of this church for the last two Sabbaths with great acceptance.

A SOIREE was held at Ratho on the evening of Thursday, the 6th inst., in connection with the Presbyterian congregation of that place. The chair was occupied by the pastor, Rev. M. Aull, and addresses were delivered by Rev. Messrs. Robertson, Little (Princeton), McLeod (Paris), McMullen (Woodstock), and Mr. Oliver, M.P. The proceeds amounted to \$101.90. A social for the young people was held on the following evening when addresses were given by Rev. Messrs. Aull and Armstrong, and Mr. T. Nichol. The amount realized at this meeting was \$10.40.

THE first series of Missionary services in the Hyde Park Presbyterian Church were held last week and were very successful. Sermons appropriate to the occasion were preached by the Rev. J. A. Murray of London and Mr. Henderson, the pastor. On Monday night an interesting and instructive address on the claims of our colleges, and an appeal on behalf of our Home Missions were made by the Rev. Dr. Proudfoot. The Rev. F. Ballantyne, M.A., spoke on Foreign Missions. More than fifty dollars were reported as contributed to the schemes of the Church during the past year.

ON Tuesday evening, the 4th inst., a large number of the members and adherents of the Presbyterian congregations of Mono Mills and Mono East, visited the Rev. Alex. Tait at his boarding place and presented him with a well filled purse and an address expressing their esteem and regard for him, and their appreciation of his efforts in the cause of morality and religion. To the address Mr. Tait made a fitting reply. It is not many weeks since some of the ladies of the Caledon congregation—another branch of Mr. Tait's charge—called on him and presented him with a plaid and a valuable pair of buffalo robes.

THE annual festival of the Sabbath School of St. Paul's Church, Montreal, took place last Friday evening in the lecture room of the church, which was tastefully decorated for the occasion. The Rev. Dr. Jenkins presided and gave a short address, as did also the Rev. Mr. Cruickshank and J. L. Morris, Esq., the superintendent. The annual report was read by the Secretary, Mr. T. Henderson. The school roll numbers 300, and the missionary collections for the year exceeded \$400. The main feature of the evening's entertainment was a magic lantern exhibition, which gave great delight to the children, each of whom was presented with a box of confections before retiring.

THE annual missionary meeting of Knox Church, St. Thomas, was held on 29th January. The attendance was fair. The report of the Missionary Association for the year was read by Mr. James McCrone on behalf of the secretary, Mrs. McCrone, from which it appeared that upwards of two hundred and twenty dollars were contributed for the schemes of the Church. The congregation raised besides during the year upwards of \$———. After a few remarks from the pastor, Rev. M. Fraser, Revs. G. Sutherland of Fingal, and J. A. Murray of London addressed the meeting. The choir gave splendid music. Rev. G. Simpson was present, but lack of time precluded him making a speech. The meeting was a very good one.—COM.

THE annual meeting of the congregation at Dunnville, was held on the evening of Wednesday, Feb. 5th, a considerable number of the members and adherents being present. The pastor, Rev. Geo. A. Yeomans, B.A., occupied the chair. A report of the financial affairs for 1878 had been previously printed by the Board of Managers and was in the hands of the congregation. This report showed the receipts and expenditures for the year—for ordinary congregational expenses, for schemes of the Church, and for paying off the debt incurred for improvements a year ago. Among the business transacted was the adoption of a constitution which had been submitted to

the Presbytery for correction, so that this congregation has now an authorized body of rules for the government of its affairs. The Session Report showed that the communion roll with late additions numbers ninety-three. After the business was transacted, the ladies supplied the congregation with coffee and other refreshments, and a friendly social time was spent cultivating acquaintance among the members.

MR. WILLIAM MUIR, for many years an honoured and respected elder in the Central Presbyterian Church, Hamilton, died recently at the ripe old age of seventy-eight. Regarding him the Hamilton "Spectator" says: "Few men, in these days, at his age were in such full sympathy with what was youthful, and entered so largely into the spirit of what was going on around him. He had a kindly word for all, young or old, and a warm heart and an open hand to all in trouble or distress. We fail to hear of even the shadow of enmity anywhere being felt towards him. He has had the unspeakable satisfaction of seeing his family around him—all in honourable positions and able to take care of themselves. One of them, Mr. Wm. K., is the well-known railroad manager, and another, Thomas, is equally well-known in business circles as the manager of the Ontario Car Works at London."

ON Sabbath the 2nd inst., a new church was opened for divine worship on the Town line of Nottawasaga and Collingwood—a preaching station connected with the congregation of West Nottawasaga. The Rev. James Carmichael of King, who officiated on the occasion, taking for his text in the forenoon, Acts xvii. 23, and in the afternoon John iv. 23-24, preached very impressive discourses to large audiences. The new building is a neat brick structure, seated for about 250 persons, and with the use of extemporised seats, capable of accommodating, as was the case at some of the opening services, about 350. It is tastefully finished and comfortable. The cost, including vestry, is about \$1,300, nearly all of which has been subscribed by the people of the surrounding settlement. A suitable site for the church and sheds, soon to be built, was kindly presented to the congregation by Mr. John McAlister. The people of this settlement are deserving of credit for the spirited manner in which they set about and provided for the erection of a place of worship. It is only four or five months since the idea of building a church was entertained; up to that time the congregation assembled in the schoolhouse for worship. On Monday, the 3rd, a tea-meeting was held for the benefit of the building fund, and was largely attended, many being unable to gain admittance for want of room. The chair was taken by the pastor, Rev. Alex. McDonald, who gave a short sketch of the history of the congregation since the first settlement of Nottawasaga and adjoining townships. Interesting and instructive addresses were delivered by the Rev. Messrs. D. McDonald, Creemore; Millard, Osprey; and Rodgers, Collingwood; and some readings by Mr. Malcolm, Collingwood; while excellent selections of music were rendered by the Nottawa choir, Mrs. D. Macquade presiding at the organ. About \$120 was realized towards the building fund of the church, which, by the way, is called St. Andrew's Church, Collingwood Township.

PRESBYTERY OF LONDON.—An adjourned meeting of the London Presbytery was held in the Clarence street Presbyterian Church, London, on Tuesday, the 4th inst., Rev. A. Henderson, Moderator, in the chair, and a fair representation in attendance. The call from the congregation of Belmont to Mr. McDonald, of Indian Lands, Glengarry Presbytery, was declined. Leave was granted Rev. D. Camelon to moderate in another call on the 17th inst., at 11 a.m. A call from the congregation of Parkhill and McGillivray to Mr. McEachern, of Glencoe, was read. It promised \$900 without manse. It was agreed to approve of the Moderator's conduct, sustain the call as a regular Gospel call, and instruct the congregation to forward reasons of translation to the Clerk, and that parties be cited to appear at the next meeting of the Presbytery. The Presbytery then proceeded to hear trial discourses of Mr. A. H. Kippen, with a view to being ordained into the charge of Dorchester and Crumlin. Rev. Mr. Thompson announced that he had moderated in a call at Point Edward, where a unanimous call was extended to the Rev. J. C. Cameron, at present of Shakespeare. The call was signed by forty-three adherents and thirty-six members of the

church. The Commissioners were unable to be present owing to the ice blockade at Sarnia, but he was able to speak confidently regarding the feelings of the congregation. On the motion of Rev. Dr. Proudfoot, seconded by Rev. Mr. Camelon, the call was sustained, and Rev. Mr. Thompson was appointed to prosecute the call before the Stratford Presbytery. Rev. Mr. Thompson gave notice that he would moderate in the call for the congregations of Bear Creek and Bridgen. Rev. J. A. Murray asked the permission of the Presbytery to resign his position on the Committee appointed to make arrangements for a Sabbath School Convention. He was persuaded, however, to continue his connection with the Committee. Rev. Mr. Goodwillie gave notice that at the next meeting he would move that the Presbytery hold six regular sessions during the year. Rev. Mr. Henderson gave notice that at the next meeting he would move that the various ministers canvass families contributing to the ordinance fund, with a view of diminishing the demands upon the central fund. The case of a student at Wardsville, who was receiving a stipend below that authorized by the Presbytery, was brought to the notice of the Presbytery. A committee consisting of Rev. Messrs. Miloy, Henderson and McEachern, were appointed to wait upon the Wardsville congregation, and endeavour to induce them to raise the amount to the required standard. The final trial discourse of Mr. Galloway, of Lucan, was heard and sustained. On motion it was resolved to hold the ordination and induction on the 19th inst., Rev. Mr. Ballantyne to preach, Rev. H. Currie to address the people, and Rev. Mr. Rennie to address the minister. The ordination and induction of Mr. Kippen at Dorchester was appointed to take place on the 25th inst., Rev. G. Cuthbertson to preach, Rev. J. A. Murray to address the minister, and Rev. Mr. Camelon the people.—The Presbytery then adjourned.—G. CUTHBERTSON, *Pres. Clerk*.

PRESBYTERY OF OTTAWA.—This Presbytery held its last regular meeting in St. Andrew's Church, Ottawa, on Tuesday, Feb. 4th, when the following business was transacted: The Rev. F. W. Farries was elected Moderator for the ensuing six months. Power to moderate in a call was granted to the congregation of Manotick and Gloucester. A standing order of business for each quarterly meeting of Presbytery was adopted. Mr. McDiarmid tendered his resignation of the pastoral charge of Russell and Gloucester, in order that the Presbytery may re-arrange that field. The resignation was laid upon the table, and a Presbyterial visitation appointed to be held at Russell, on Monday, March 3rd, at 2.30 p.m., and at Gloucester the day following at one o'clock p.m. The mission station of Huntley and Kinburn was raised to the status of a vacant congregation. The congregation of New Edinburgh were allowed to secure their own supply for the remainder of the quarter. It was agreed to send the Rev. D. McNaughton on trial as ordained missionary to Aylwin and the Desert. The Rev. J. White read an interesting report on Statistics. The following Commissioners were appointed to the General Assembly: Ministers by rotation—Messrs. Carswell and Farries; by ballot—Messrs. Fairlie, Whillans and Armstrong. Elders—Messrs. Daniel Cameron, Hugh Allen, John Thorburn, George Hay, and John Durie. Messrs. Gordon and Armstrong brought before the attention of the Presbytery the necessity of increased contributions towards the colleges, and missionary deputations who have not yet held meetings in their district were instructed to give this matter special prominence at these meetings. The following minute in reference to the resignation of the Rev. C. I. Cameron, of New Edinburgh, was adopted: "The Presbytery deeply regret that owing to severe and protracted illness the Rev. Chas. Innes Cameron has been unable to continue the active duties of the ministry, and has therefore been constrained to resign the pastoral charge of New Edinburgh; and it is with sincere sorrow that they have felt compelled to accept his resignation. The Presbytery desire to record their esteem and affection for Mr. Cameron, their appreciation of his earnest and unselfish labours, and their cordial sympathy with him and his family in their present affliction. They fervently pray that God may strengthen him in body and in spirit, and that the presence and consolation of the Comforter may be very richly enjoyed by him. The Presbytery commend the congregation of New Edinburgh to the guidance of the Great Head of the Church, in the hope that they may be led to adopt such measures as shall most fully advance the interests of the Church."—J. CARSWELL, *Pres. Clerk*.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IX.

March 2, 1879. } THE PRAYER OF THE PENITENT. { Psalms, li. 1-13.

GOLDEN TEXT.—"Wash me thoroughly from mine iniquity, and cleanse me from my sin."—Psalm li. 2.

HOME STUDIES.

- M. Psalm vi. 1-10. Mercy sought.
- T. Psalm xxxviii. 1-22. Supplication in distress.
- W. Psalm li. 1-13. The prayer of the penitent.
- Th. Psalm cxxx. 1-8. "Out of the depths."
- F. Luke xv. 11-24. The return of the penitent.
- S. Luke xviii. 10-14. The pardon of the penitent.
- S. Psalm cxvi. 1-19. The gratitude of the penitent.

HELPS TO STUDY.

This Psalm, written by David, after he had fallen into terrible sin, when the faithful words of the prophet Nathan had aroused his conscience (1 Sam. xi. xii.), is the expression of a deep and unfeigned repentance. The home thrust "Thou art the man," pierced him to his heart; and the psalm is but the fuller record of the confession, "I have sinned." "So profound a conviction of sin, so deep and unfeigned a penitence; so true a confession, a heart so tender, so contrite, a desire so fervent for renewal, a trust so humble, so filial, in the forgiving love of God, are what we find nowhere else in the Old Testament, but what we might merely expect from the man after God's own heart."

Observe I. THE PLEA—vers. 1, 2. This underlies the whole outpouring of the penitent heart. There is *hope*. Without it there can be no godly sorrow, only remorse or despair. This hope has its *ground* and source not in self, in self-confidence, or self-excusing, but in the Divine Mercy. Ps. xv. 6, 7, which the psalmist exhausts words to describe. It is not only kindness, but loving-kindness, and tendermercies, not one, but many, a multitude. So full, so rich, so free, so manifold is that on which alone rests the sinner's hope. It is God's glory. Ex. xxxiii. 18, 19; His delight, Micah vii. 18. In this plea there is briefly set forth what is afterwards exemplified, confession and power; and as the same words recur, it will be best to consider them as they are expanded.

II. CONFESSION—vers. 3-6. It is from the very heart. I know, not merely "acknowledge." He refers to that which is before confession and which leads to it. He has discerned the true nature of sin and of his own exceeding sinfulness. He describes it by three words. **Transgression** sets forth the evil as a departure from God, defection from His will, renunciation of His allegiance, distrust of His love.

Sin describes the evil as "a coming short of the mark," of the ideal of manhood. Sin is unnatural, contrary to our nature. The sinless Jesus is the perfect man. Iniquity sets forth the guilt we have incurred, the punishment we deserve, the condemnation under which we lie. Such is the dreadful nature of the spectre which haunts the sinner. It is, he says, ever before me; he feels not merely the terror of God's wrath, but the sorrow of having done despite to God's love and goodness. For he adds, "against Thee, Thee only, have I sinned." This thought swallows up everything else, even the wrong done to his neighbour. And even the latter is in reality against God, in whose image he was made, and in whose life he lives. "When ye sin against the brethren, ye sin against Christ." 1 Cor. viii. 12; Matt. xxv. 40-44.

That thou mightest be justified, does not mean that the sin was done in order to set forth God's righteousness; but that the confession was made so that God might be proved right and true in what He had said concerning the guilt of the sinner; and is clearly indicated when He entered into judgment with and punished the transgressor. In Hosea viii. 4, we find "that" used in a similar sense.

Sin in man is not a series of isolated acts. It consists in a corrupt and sinful nature, of which the transgressions are the outgoings. David acknowledges this sinfulness of his whole being from its very beginning, not in extenuation but in aggravation of his offences. It is sin in its *root*, the in-born sinfulness which corrupt children inherit from corrupt parents—John iii. 6; Eph. ii. 3; Job. xiv. 4. Hence the change which the sinner needs and which God requires is a most thorough and radical one; not merely reformation, but regeneration. **Thou desirest truth, reality, heart-fidelity, in the inward parts; and in the hidden part, the inmost recesses of the conscience and understanding.** Thou wilt make me know wisdom, will give enlightenment. The fear of the Lord is the beginning of wisdom, and Christ Himself is wisdom.

David shows that he has been made wise unto salvation. He knows himself, his sin and need. He knows God, His truth which judges the sin, His mercy which brings salvation. Have we attained to this knowledge and has it led us to confess our sins and cast ourselves upon the Divine mercy?

III. THE PRAYER—vers. 7-13.

It consists of two parts:—

1. *Prayer for forgiveness*—vers. 7-9. Notice first the terms in which he describes the forgiveness he seeks **Blot out** (vers. 1, 9), which means to unmake that which is done, as if it had not been done; to erase as from a book (Ex. xxxii. 32; Num. v. 23; Ps. lxxix. 28), sin being regarded as a debt; to wipe away and so entirely and completely remove, as a man *wipeth* a dish (2 K. xxi. 13) as a cloud is *blotted out*, swept away by the wind—Isai. xlv. 22. The same word is used in both places.

Wash me (Vers. 2, 7). Sin resembles filth, and so the remission of it is compared to washing—Isai. i. 16; Jer. ii. 22; iv. 14; Mat. iii. 2, 3.

Cleanse (ver. 2). is a word used by the priest who "pronounces clean" the leper who has been purified. So our

High Priest declares to the penitent, "Thy sins are forgiven thee"—Matt. ix. 2; Luke vii. 48.

Thou shalt—here is his strong confidence which makes his petition a declaration—**purge me with hyssop** (Note 1) Luther translates, "Unsin me with hyssop," set me free from its guilt. The hyssop was in constant use in sprinkling the sacrificial blood—Ex. xii. 22. It was used in the cleansing of a leper, and of one defiled by contact with the dead—Lev. xiv. 4, 6, 49; Num. xix. 6, 18; 1 Kings iv. 33. David prays for that cleansing of which the sprinkling with hyssop was but an emblem and symbol—Heb. ix. 19.

Hide Thy face from my sins. God can only look upon sin in wrath and with displeasure. But God can and does look upon the sinners with love and in compassion.

Notice, secondly, the *results* of the forgiveness. Perfect cleansing—I shall be whiter than snow—Isai. i. 18. God's forgiveness is full and complete. The blood of Christ cleanseth from *all* sin—1 John i. 7. Joy and gladness will spring up in his heart when God makes him hear the message of His mercy, the assurance of forgiveness. Joy is a fruit of the Spirit, a never-failing grace—Eph. ii. 10; Gal. vi. 15.

2. *Prayer for renewal*—vers. 10-12. He desires not only pardon, but entire renewal of heart, sanctification, to be made holy.

Create, the Christian is a new creature in Christ Jesus—Eph. ii. 10; iv. 24; Jer. xxiv. 7; Ezek. xi. 19; xxxvi. 26. This new nature is described as a **clean heart**; if you would have the streams of life pure, make the heart pure whence they flow—Prov. iv. 23. From an evil heart evil deeds will proceed—Mk. vii. 21. A **steadfast spirit**, one that is firm, not easily swayed through its own weakness or through blasts of temptation.

Cast me not away. His longing and desire are for God. He dreads separation from Him. **Take not Thy Holy Spirit from me.** He shudders lest he should be left to himself. He feels, as never before, his own weakness and his need for Divine help. He cries out, therefore, for the continual succour of that Divine Spirit, who is the only source of every good thought, of every earnest desire, of every steadfast resolve.

Restore to me the joy. The gladness of forgiveness (ver. 8) will be followed by the joy of victory over sin, of progress in the truth. The believer will go on from joy to joy until he enters at last into the fulness of the joy of salvation. **Uphold me,** sustain, support me with a **free spirit**, a willing, prompt, ready, ardent spirit. Some refer it to God, and render "a freely-bestowed spirit."

This beautiful prayer passes into—

3. *A Resolution* (ver. 13), which sets forth the greatness of his newly found joy. **Then will I teach transgressors.** The blessings he has found are so great, he must tell others of them. The love which has entered his heart goes out in loving desire for the good of others. Besides, as he knows how much harm his sin has done to others, and how terrible a stumbling block it has been, he is anxious, as far as possible, to undo the evil. Such a man, too, a sinner saved, is best qualified to tell the glad tidings to others. St. Paul, when he preached, "Christ Jesus came to save sinners," could add most feelingly, "of whom I am chief." After Jesus had asked Peter, "Lovest thou Me?" he added "Feed My sheep." Love for Christ is the best qualification for one who would help or teach others; so also helping others is the best proof that we love Christ.

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MEETINGS OF PRESBYTERY.

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

PETERBOROUGH.—At Port Hope, on the last Tuesday in March.

LONDON.—In First Presbyterian Church, London, on the third Monday in March, at 2 p. m.

KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, March 18th, 1879, at three p. m.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday the 18th March, at 11 a. m.

BROCKVILLE.—At Edwardsburg, on Tuesday the 18th March, at 7 o'clock p. m.

OWEN SOUND.—In Division street Church, Owen Sound, on March 18th, at 10 a. m.

LINDSAY.—At Woodville, on Tuesday, 25th February, at 11:30 a. m.

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

BARRIE.—At Barrie, on Tuesday, 25th March, at 11 o'clock a. m.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 1st April, at 11 a. m. A Sabbath School Conference will be held in the evening, to which all the teachers in the Presbytery are invited.

HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of March, (the 18th), at ten o'clock, a. m.

LANARK AND RENFREW.—The next meeting will be held in Zion Church, Carleton Place, on Tuesday, 18th March, at 1 p. m.

SAUGEEN.—In St. Andrew's Church, Mount Forest, on Tuesday the 11th day of March, at 2 o'clock, p. m.

TORONTO.—On the first Tuesday of March, at 11 a. m. Commissioners to General Assembly to be appointed at 3 p. m.

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DIED.

At Sonya, on the 30th ult., Jane, beloved wife of the Rev. A. Currie, M. A., much lamented.

OUR YOUNG FOLKS.

CLEAN HANDS, PURE LIPS.

"WHY didn't you strike back, yougoose?" I paused in my sewing and looked out unobserved upon a group of little folks playing near my window. One child was running away rapidly, the others stood beside little Amy Horton, who gazed ruefully at her own fat hand and tried hard not to cry. Such a little girl was Amy! The only child of a young widow but lately moved into our village.

Of Mrs. Horton, we, the people of B—, knew as yet nothing; save that since by manners we usually judge, she was a lady in every respect—gentle, quiet and refined. I had not yet given myself the pleasure of calling upon my new neighbour. Little Amy, however, child fashion, had soon grown familiar with the children of the neighbourhood, and they made a pet very quickly of the five-year-old stranger.

What could be the trouble now I wondered, seeing Amy's flushed face and catching the scowl on the brow of the questioner, who asked, "Why didn't you strike back again?"

I listened for the answer with interest.

"'Cause—'cause—my mamma would—wouldn't kiss my hands—if I—struck anybody!" sobbed the injured little one, rubbing the red hand with the plump white one, evidently quite hurt in flesh and feelings.

"Wouldn't kiss your hands!" exclaimed her listeners, wonderingly. "What do you mean, Amy? What a queer idea!"

I was as much interested as either of the children, and peeping through the vines clustering about the window, quite safe from childish observation, I listened for Amy's explanation.

"Mamma always kisses my hands when they haven't been naughty, and it's naughty to strike. That little girl's mamma won't kiss her hands to-night, will she?" Amy's blue eyes looked up into the faces around her, and full of wonderment at her words, the sympathetic children kissed and pitied her to her heart's content.

Then I went out and talked to the little one, with a new respect for the pure mother whom, more than ever, I desired to know.

"Will you take me to your house, dear?" I asked, offering my hand with a smile, and stooping to kiss the small, grieved face.

"Oh, Mrs. —," cried the children in a chorus, "what do you think? That Sally Jones struck Amy real hard on her arm and hand just because Amy didn't want to walk with her! Wasn't it the meanest thing?"

I agreed, rather indignantly, that it was the meanest thing, and then we walked along the road to where Amy's mother lived. At my suggestion the children remained outside, while I made my long intended call upon Mrs. Horton. After a while I repeated Amy's remark, and asking pardon for curiosity, begged to know more about the sweet idea. Mrs. Horton laughed, but I saw the glisten of tears in her eyes as she replied,—

"Maybe I am foolish, Mrs. —, but ever since my little one was given me I have loved to kiss the little baby hands as well as the baby lips. I used to lay the soft little pink palms upon my mouth and kiss them till my baby laughed.

"As she grew older I still kept up the custom, and when night came and, undressing her, I failed to kiss the little hands, Amy knew that it was because they were not quite clean from naughtiness. If they had been lifted in anger during the day, if they had struck at nurse, or a little playmate, mamma could not kiss them, because they were not clean. And to miss the kiss was very hard for my baby, I assure you. It was the same with the little lips. If a naughty word had escaped them—I mean wilfully naughty words—or if my little girl had not spoken quite the truth during the day, I could not kiss the lips; although I always kissed her on her cheeks and forehead, never allowing her to go un-kissed to bed. But she cared more for kisses on hands and lips than for anything else in the world, I believe; my loving little Amy! And gradually the naughty ways were done away with, and each night my baby would say, "Tean hannies to-night, mamma; tean hannies for 'oo to tiss!"

"And even now,—though she is five years old,—I keep up my custom which she has known from her birth, because I think it helps her to try to be good. You will laugh maybe, Mrs. —, but I do want my little girl to grow up pure and sweet; and if the love of mamma's kisses can keep, by God's help, the little hands, lips, and heart clean, I think I shall continue the custom until Amy is old enough to fully understand things that are too hard for her as yet."

My own eyes were tearful when Mrs. Horton's sweet voice ceased, and envied little Amy her beautiful young mother's companionship. Did I think it a foolish idea? Ah, no indeed! But the truest, sweetest custom in the world—keeping her small hands clean for mamma's good-night kiss; and that is why Sally Jones was not "paid in her own coin," as the saying is. That is why the sweet lips made no angry reply. Mamma's kiss was too precious a thing to be given up for one moment of evil speaking. Dear little Amy!

THE GIANT HUMMING-BIRD.

THE giant humming-bird of Chili is the largest of the family, and besides its size differs from all the rest in some very noteworthy respects. Mr. Gould describes it as a bold and vigorous flyer, quick in all its actions, passing from flower to flower with the greatest rapidity. Unlike other species of its family, it may be frequently seen perched on a small tree or shrub. It has a very extensive distribution over nearly all the more southern portions of South America. M. Warszewic collected specimens in Bolivia at a height of nearly fourteen thousand feet. The nest is a somewhat large, cup-shaped structure, composed of mosses, lichens and similar materials put together with cobwebs and placed in the fork of a low branch of a tree, generally one that overhangs a turbu-

lent stream. Charles Darwin, in his narrative journal of the voyage of the "Beagle," refers to this species as a resident of central Chili during the breeding season, and his account of it differs, in some respects, from those of other writers, especially that relating to the absence of the rapid vibrations of the wings, generally supposed to be a peculiarity of all humming-birds, without exception. He states that this species, when on the wing, presents a very singular appearance. Like others of the family it moves from place to place with a rapidity which may be compared to that of the syrphus among flies, and the sphinx among moths; but, while hovering over a flower, it flaps its wings with a very slow and powerful movement, totally different from that vibratory motion common to most of the species and which produces the humming noise. Mr. Darwin had never seen any other bird the force of whose wings appeared (as in a butterfly) so powerful in proportion to the weight of its body. When hovering by a flower, its tail was constantly being expanded and shut like a fan, the body being kept in a nearly vertical position. This action appeared to steady and support the bird between the slow movements of its wings. Although it flew from flower to flower in search of food, its stomach contained abundant remains of insects which Mr. Darwin believed to be much more the objects of its search than honey. Its note, like that of nearly the whole family, was extremely shrill.—*Dr. Brewer in Scribner's Monthly.*

MISTAKES.

EVERYBODY makes mistakes. Things will not always come out just as we try to make them, because some little wrong thing is done or something that needs to be done is overlooked. Well, what then? Shall we get discouraged, and let things go as they will? Some people do; but such people have a hard life of it. They think themselves very unlucky, and complain of their hard fate.

The little fellow who is at work on his example in multiplication finds that he has made a mistake. What does he do? Drop his slate and go off fretting, and wishing there were no such things as old bothersome figures? No; he is puzzled; but he knows there is a mistake somewhere, and he means to find it.

"Try again!" is his motto. He will begin again, and go slowly and carefully through all the work. If he does not find the mistake then, he will do the same again, running through the lines of the multiplication-table in his mind or making them by additions on his slate. He will persevere until he gets the right answer, you may be sure.

"WHAT is meant by conscience?" asked an English schoolmaster of his class. "A hinward monitor." "And what do you understand by monitor?" "A hironclad," replied the intelligent youth.

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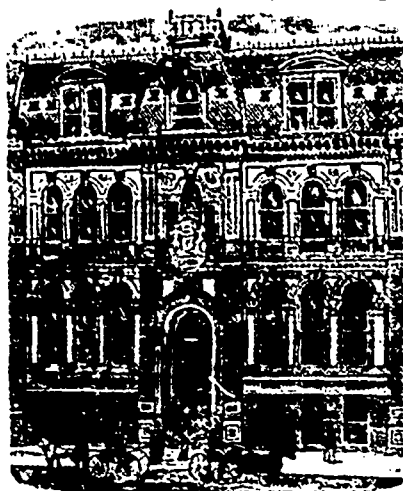
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WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$4 00 to \$4 10 Extra, \$3 85 to \$3 90 Fancy, \$3 60 to \$3 70.—Spring Wheat, extra, \$3 55 to \$3 60.—Soft Superfine, \$0 00 to \$0 00.—Oatmeal, \$3 30 to \$3 35.—Cornmeal, small lots, \$2 25 to \$2 40.—Cheese, in 10s, 8c to 9c; Cheese, in small lots, 8 1/2c to 10c.—Pork, mess, per brl, \$10 00 to \$11 00; Extra prime, per brl, \$0 00 to \$0 00.—Bacon, long clear, 6 1/2c to 7c; Bacon, Cumberland cut, 6 1/2c to 7c; Bacon, smoked, 7 1/2c to 8c; Bacon, spiced roll, 9c to 10c.—Hams, smoked, 10 to 11; Hams, sugar cured and canvassed, 11c to 13c; Hams, in pickle 10c to 11c.—Lard, in tins, 8 1/2c to 9c; Lard, in tierces, 8c to 8c.—Eggs, fresh, 18c to 20c.—Dressed Hogs, \$5 00 to \$6 00; Live Hogs, \$0 00.—Dried Apples, 6 1/2c to 6 3/4c.—Salt, Liverpool, coarse, 70c to \$0 00. Liverpool, fine, \$1 80 to \$2 00; Goderich, per brl, \$1 00 to \$0 00; Goderich, per car lot, 95c to \$0 00; Goderich, coarse, per bag, \$0 00 to \$0 00; Cagliari Salt, per ton, \$15 00 to \$0 00.

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