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# PRESBYTERIAN

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## NOTES OF THE WEEK.

REV. R. J. LAIDLAW, of St. Paul's Church, Hamilton, has been asked to open the new Presbyterian church at Winnipeg.

WE are requested to state that copies of the Montreal Presbyterian College Calendar for the Session of 1879-80 can be obtained by addressing Rev. Principal Macvicar, Montreal.

A REVIEW of the Rev. R. J. Laidlaw's very interesting book, "Our Religion as it Was and as it Is," will be found in another column. For the price and contents of this volume see advertisement on last page.

THE Rev. Mr. Sproat, the deputy of the Church of Scotland, is at present in Manitoba visiting several of our congregations there so as to become personally acquainted with the vast mission field of the Church in the North-west.

IN our notice of "Premillennial Essays" in issue of 27th ult., several errors occurred: "Rev. H. Parker" ought to be Rev. H. Parsons; "Dr. David Brown and the Second Advent" ought to be Dr. David Brown's Second Advent; and "paid him such respect," in the last sentence but one, ought to have been written, made him have such respect.

BISHOP COXE, of the Diocese of Western New Jersey, is opposed to the revision of the Scriptures, or to the Revised Bible, which is now in process of preparation. One of the reasons for his dread of the revision is that, "the new Bishop of Durham is the most learned man of all the company, and he finds Presbyterianism in the Epistle to the Philippians!"

THE stage has been turned into the service of temperance in one case, at least. At the Princess' Theatre, London, a drama under the title of "Drink," written by Charles Reade, was produced recently. One of the characters is a man who has gone mad by brandy-drinking, and it is said that a more fearful representation was never witnessed on any boards.

THE Eskdale and Liddesdale "Advertiser" of June 11th contains a report of a sermon by the Rev. Dr. Snodgrass, late Principal of Queen's University, Kingston, now parish minister of Canonbie, Scotland, delivered on the occasion of the induction of the Rev. Jas. Buchanan as minister of the parish of Langholm, vacated by the death of the Rev. J. W. Mac-turk, B.A. Dr. Snodgrass also delivered the charge

to the newly inducted minister and to the members of the congregation.

AN English evangelist, Lord Radstock, has been accomplishing some good work in Copenhagen, Denmark, recently. He has preached at the houses of the nobility, and held private conversations with those who might wish his advice. So far many persons of the highest rank and nobility have joined in assisting him princesses, ministers, admirals, commodores, and many military and civil officers. He has also preached acceptably several times in the English chapel in Copenhagen; once in the Methodist Church, the pastor translating into Danish; and in other churches of the city.

IN Great Britain and Ireland there are 867,000 persons who speak Irish-Gaelic; 309,250 who speak Scotch-Gaelic; 12,500 who speak Manx; and 1,006,000 who speak Welsh. The total number of those who speak a Celtic tongue is 2,195,450, or nearly 7 per cent of the whole population. Mr. Ravenstein says the Irish-Gaelic, the Scotch-Gaelic and the Manx belong to the northern Gaelic; and that since the Cornish became extinct, the Welsh alone represent the southern Gaelic or Cymrig branch, but it shows the greatest vitality. The last person who could speak Cornish died about 1791.

WE remind our readers of the annual collection for French Evangelization by appointment of the Assembly on Sabbath, 20th July. We hope that in intimating the collection on Sabbath first ministers and missionaries will give a brief statement as to the work, so that their people may be prepared to contribute liberally on the following Sabbath. With the prospect of an abundant harvest this year we trust that the collection will be a most liberal one. While many can, and doubtless will, contribute their \$5, \$10, or larger sums, how very few of our people are there but could give at least \$1 and that without perceptibly being poorer thereby.

INTOXICATED rats are a novelty in the list of the victims of alcohol; but a gentleman engaged in the business of distilling at Cincinnati states that the rats in his distillery are in the habit of drinking any spirits spilled on the ground or left in open vessels, and that they often become, in consequence, so tipsy that they cannot run, and are easily taken by hand. They pay with their lives the penalty of indulging in the inebriating fluid. The rum consumed by the rats is a very small proportion of that produced in that and other distilleries, but the bulk of the stuff operates in the same way. Helplessness, ruin, death, are its usual effects; but the victims are not rats; they are men and women endowed with reason and possessing immortal souls.

THE "Missionary Herald" for July showing how missions promote commerce says: "A few years ago no artificial light was used in Syria save that afforded by the little wick floating in a cup of olive oil. The people then seemed to have little need for lamps, but now that schools have been multiplied, and the people have learned to read, they desire to use their evenings for study. The result has been, according to Dr. H. H. Jessup, that there has been a great demand for oil for illuminating purposes, so that there is not a village or nook about Mt. Lebanon in which empty boxes,

marked "astral oil," may not be seen. The first shipment of American oil to Syria was made by a Boston merchant in 1866, and last year the imports at Beirut alone amounted to 1,500,000 gallons. In more senses than one is America giving light to Syria.

FACTS brought to light by the Vermont "Chronicle" upon the facility with which divorces are procured in New England reveal a humiliating chapter of domestic discord sadly inappropriate to that enlightened district. The ratio of divorces to marriage in Massachusetts is 1 to 23, in Vermont 1 to 16, in Rhode Island 1 to 13, and in Connecticut 1 to 10! In 1877 there were 1,331 divorces in these four states. These startling figures show the necessity of prompt and vigorous efforts to correct the evil that is sapping the foundations of the divinely-appointed institution of the family. Preachers and parents and legislators have a duty before them that must be faithfully discharged or society will be wrecked. There is little hazard in saying that the rapid growth of this mischievous disregard of the sanctity of marriage is largely due to the flashy, skeptical, and infidel literature of the day.

A LONDON correspondent of the "Evangelist" calls attention to the atrocities still perpetrated by the Turks on the Christians in Macedonia and Armenia, and to the fact that not one single measure of reform has been carried into effect since the war, while corruption at headquarters is notoriously worse than before. He quotes from a Constantinople letter to one of the London papers this fearful charge: "Every impartial observer will agree with me that throughout the empire still under Turkish rule things are worse than before the war; and both Christians and Turks agree that England is responsible to a great extent for the increase of the evils." In view of the state of things in the Turkish Empire, and of the persecutions of Protestants in Austria, he counsels that protests be sent from every religious denomination to the World's Evangelical Alliance at Basle in August, that it may send its earnest remonstrance to the Governments represented at the Berlin Congress against these outrages on our common humanity and Christianity.

DURING the past month Free St. John's Church, Walkerton, has held its anniversary services. Mrs. Robert Gowanlock gave a social which was quite a success. Then Mrs. Wm. Rowand followed with another social, the largest both as to members and results ever held in the congregation. And on Sabbath last the summer sacrament was dispensed. The Rev. R. C. Moffat was very ably assisted on the week days by the Rev. John Baikie of Harriston. Notwithstanding the many removals to Manitoba and elsewhere, fourteen new members were received, which with the fifteen at the previous communion, tells its own story of hard work and Divine blessing. Notwithstanding the cry of hard times heard everywhere, the special collection taken up, over and above the usual one, was twice larger than any collection ever taken up in this church. We are glad to learn that the membership is steadily increasing, that the Sabbath school is flourishing, and that the minister's Bible-class is crowded with fathers, mothers, sons and daughters. Next Sabbath morning the Rev. R. C. Moffat will give the third sermon of the series on the "Foundation of our Faith," the subject being "How shall I know whether I am a Christian or not?" For the evening, Jesus, the sinner's omnipotent Friend and Saviour."

## PASTOR AND PEOPLE.

### HOME RULE—PARENTS AND CHILDREN.

Tacitus says of Agricola that "he governed his family, which many find to be a harder task than to govern a province." Government in justice and kindness, through affection and respect, rather than by the display of strength and exercise of authority, was what the sententious historian had in mind. It is easy enough to govern a family as some states are governed. In these the slaves of one generation are the tyrants of the next. To rule a family as Agricola ruled his, the first essential is to understand those with whom we deal. There is little hope that the husband and father will fulfil the duties arising from his domestic relations when he is ignorant of the feelings, however familiar he may be with the countenances, of those around him.

Arthur Helps in one of his essays remarks that the extent and power of domestic rule are very great, but this is often overlooked by the persons who possess it, and "they are rather apt to underrate the influence of their own authority." There is certainly little occasion for knowing much about the nature of those whom you intend only to restrain. Coercion, however, is but a small part of government. We should always, therefore, be most anxious to avoid provoking the rebel spirit of the will in those who are intrusted to our guidance. We should not attempt to tie them up to their duties like galley slaves to their labour. We should be very careful that, in our anxiety to get the outward part of our action performed to our mind, we do not destroy that germ of spontaneity which could alone give any significance to the action. "We may insist upon a routine of proprieties being performed with soldier-like precision, but there is no drilling of men's hearts." Still less is there any such drilling of the hearts of children.

True domestic rule, the rule of the home, not of the hulks or the reformatory, is founded upon truth and love. If it has not both of these, it is nothing better than a despotism. It requires the perpetual exercise of love in its most extended form. You must learn the dispositions of those under you, and teach them to understand yours. In order to do this you must sympathise with them; for upon your sympathy will often depend their truthfulness. Thus, you must persuade a child to place confidence in you, if you wish to form an open and upright character. You cannot terrify it into habits of truth. On the contrary, its earliest falsehoods are oftener caused by fear than by a wish to obtain its little ends by deceit. The child is conscious of wrong, without knowing in what the wrong consists. Show the child that you sympathise with it, and that it is not an outcast because it has erred, and the foundation will be laid of a confidence that will last through life, and will be more and more of a shield and buckler as the child grows in years and understanding.

Of course his own example must be the chief means in any man's power, by which he can illustrate and enforce those duties which he seeks to impress upon his household. Next to this, praise and blame are among the strongest means which he possesses; and they should not depend on his humour. A bit of praise will not make up for a previous display of anger not warranted by the occasion. Children are close observers. They notice inconsistency and contradiction as quickly as grown people do, brooding solemnly over the mysterious moral arithmetic which makes two and two a varying and most uncertain quantity. A child oftentimes forgets that it should not do a particular thing; but it rarely ever fails to observe the contradiction when what is sharply rebuked to-day goes unhidden on the morrow. Ridicule, in particular, is in general to be avoided. It is too strong a remedy. Especially is it important to avoid directing ridicule against that which is good in itself, or which may be the beginning of goodness. To any attempt at amendment we should be very kind. "An idle sneer, or a look of incredulity, has been the death of many a good resolve."

Mr. Helps suggests some general maxims which may be of service to any one in domestic authority. The first is to make as few crimes as he can, and not to lay down those rules of practice which, from a careful observation of their consequences, he has ascertained to be salutary, as if they were so many innate truths, which all persons alike must at once, and fully,

comprehend. Let him not attempt to regulate other people's pleasures by his own tastes. In commanding, it will not always be superfluous for him to reflect whether the thing commanded is possible. In punishing he should not consult his anger, nor in remitting punishment his ease. Let him consider whether any part of what he is inclined to call disobedience may have resulted from an insufficient expression of his own wishes. He should be inclined to trust largely. To these there is one maxim to add: Be heedful in promising, but keep the promise to the letter, whatever the inconvenience!

The cardinal error in dealing with children grows out of the unconsciously entertained idea that they have less insight and less reflectiveness than a brute beast. Their bodies are frail and their lips are sealed, but their souls have the maturity of immortality. Who has looked into the depths of the wondering eyes of a little child, and has not asked himself whether it is not possible that the clearness of vision which is said to come with approaching death is possessed by those who stand on the threshold of life? May it not be that, in these little ones, the immortal part is strong as the flesh is weak? They hear more than we think they hear. They see when we know it not. Watch them through the months and years, mark the readiness with which they take advantage of our weakness and play upon our affections. Who taught them these things? It is more important, therefore, to be amiable, courteous, and generous before children than before men and women. These will make excuses and allowances, where children make none. Above all else, save the children from the agony of feeling that they are misunderstood. Who does not remember the miseries of little David Copperfield, when, placarded as a boy who bites, he is made the jest and butt of the school? Children strive to do what is right more frequently than we think. When they take their first tottering steps, how eager are we to cheer and support them. What child was taught that it was a sin to fall in its earliest journeying from its tiny chair to mother's arms! Shall we be less considerate when it is treading, for the first time, the paths of submission and obedience! It is easy enough to rule our homes in gentleness and peace, if we but give to the government of our children a little of the thought we give to matters of less moment. Then will they advance in goodness as in knowledge, trusting those around them, honouring them and loving them, so to remain until they who are now children shall have children of their own, and repeat, as teachers, the sweet lessons they have learned. In this wise, the good that is done by those who rule worthily lives after them from generation to generation.

### VISITATION OF THE SICK.

Of the spiritual preparation needed in order to be a son or daughter of consolation I will not now speak. There are, however, a few practical points which a missionary, Bible reader, or pastor, often overlooks.

1. Quietness of movement and voice. You do not know how much the sick are annoyed by heavy steps, slamming of doors, and loud speech. Said an octogenarian to me, "I prefer your visits to those of my pastor, for he prays so loud." But if there is anything worse than noise, it is whispering. The nervous suffer more from this in the sick-room than from rudeness in other forms.

2. Cheerfulness. Incidents by the hour could be related of physicians of body and soul whose sunny natures were their best medicines. The writer unwittingly used to carry an anxious face into the pulpit. The remark of his deacon about the pleasant expression of countenance which a neighbouring pastor wore when he preached was a delicate hint and never forgotten. So at the bedside, even of the dying, sobriety and cheerfulness may be combined, not only in the glance of the eye and intonation of voice, but in the modes of conveying one's thoughts.

3. Truthfulness. Some affirm that it is right to deceive both the sick and their friends, because it is feared that neither can bear the truth. It is both cruel and wicked to encourage false hopes of any kind. It is right to say with a smile that we hope or pray that we shall see the sufferer better next time, or give some such evasive answer to them. It may not be wrong in delirium to play a little with the harmless fancies of the insane, but this is no real exception. A New York actor was recently pronounced "sound as a nut" by a physician. In a few minutes he was a corpse,

the result of deep ulceration of the lungs. A hoarse laugh at the table was the immediate occasion. A lady in this city made a similar remark in regard to the diagnosis of her family physician in reference to a daughter just before death, when he must have known the truth.

4. Remember little things which relate to your own safety and the comfort of the sick.

(a) Leave your outer garments, if possible, in another room. "A bushel of cold" comes sometimes with a sudden approach from outside air to the sensitive person of the invalid. In contagious diseases, fumigation of clothing is needed before returning to one's family. A friend has just buried his wife with diphtheria, having neglected care in this matter.

(b) Don't give an icy hand to the sick. If your hand is ungloved or cold, warm it before slaking—no, never "shake" anybody's hand, sick or well—before taking another's hand in your grasp.

(c) Don't kiss those sick with fevers or dangerous diseases, specially on the lips. The daughter of Her Majesty Queen Victoria paid her life for such a kiss. If a mother or wife will kiss their sick companion or child, press the brow or hand, and avoid inhaling the breath, or swallowing afterwards without expectoration. Still more objectionable is it to caress or kiss the corpse.

(d) Some medical men advise visitors to the sick to sit elsewhere than between the fire and the bedside, where the effluvia naturally would pass in the draft.

(e) Sit facing the sick when communicating with them. Thoughtless visitors sometimes take a chair at the head of the couch. The sufferer twists his neck to get a sight, when by reversing the chair the parties are *vis-a-vis*. These are little things, but not unimportant, as many years' observation in hospital and sick-room proves.

(f) Visiting when one is fasting is not wise. Disease is more readily caught when one's stomach is empty.

Other hints will follow. Meanwhile forget not what Fredrika Bremer says: "Sickness is not always an evil, but often a good—a healing balsam, under whose benign influence the soul rests after its hard struggles and its wild storms are still! When at last we arise with exhausted strength from the sick bed our souls often awake as out of a long night into a new morning. So many things conspire to soften the feelings—the still room, the mild twilight through the window curtains, the low voices, and more than all, the kind words of those who surround us, their attention, their solicitude, perhaps a tear in their eyes,—all this does us good—essential good."—E. P. T., in "The Christian."

### THE RIVER OF LIFE.

We are taught in the Nicene Creed that the Holy Ghost proceeds from the Father and the Son. If we turn to the sacred Scriptures we will find this article of the Christian faith abundantly verified. The very office of the Holy Ghost in the work of our salvation indicates this cardinal truth. He applies the saving work of Christ to men. Of Him we must be born again, in order to be made partakers of the divine nature, and be saved from the corruption of our fallen nature. He is therefore "the Lord, the Giver of life," as the creed also affirms; and He preserves those who in the new birth are united to Christ in that life which they have in common with their divine human Head. It is His office to unite the heavenly and earthly elements which constitute our renewed nature; hence, He makes effectual the visible means which Christ appointed for our advancement in the Christian virtues and graces, and prepares us for the heavenly state. He is the Life, Light and Power of the Word and Sacraments, and without His presence in them they would be lifeless and useless.

In Rev. v. 6 the Holy Ghost is represented by the seven eyes of the slain Lamb, called the seven Spirits of God, sent forth into all the world to bear the light of the knowledge of Jesus Christ to the souls of men; and in chap. xxii. 1, the cleansing and sanctifying power of the Holy Ghost and His life-giving energy are set forth under the symbol of a pure river of water proceeding out of the throne of God and the Lamb.

The truth that is here so beautifully symbolized, stands in necessary relation to the doctrine of the divine Trinity. The pure river of life flows from the throne of God and of the Lamb. The Holy Ghost proceeds from the Father and the Son. Father and Son are here declared to be the joint occupants of one

and the same throne, equal in power, dignity, and glory. And from this throne proceeds the exhaustless river of life—that is, the Divine Spirit proceeds from the Father and Son, and bears the divine love and grace to the souls of redeemed men. He brings them into fellowship and communion with the blessed Trinity, the Eternal Family, from which all true family life is derived. "By one Spirit are we all baptized into one body." He takes of the things of Christ and shows them His people. He brings all things to their remembrance which they had been taught. He pours into their hearts the light of truth, and drives away the darkness of error and doubt. Hence, He is the Comforter. He shows the weary pilgrim the way which he had lost. In the Church on earth He reigns as the God of sanctification, and flows as the River of Life over the hearts of men.

God's eternal and unchangeable love is exhibited in this beautiful symbolical representation. A river flowing through a valley is a great temporal blessing. But here we see a river issuing from the very throne of God and the Lamb—a river of love going forth, bearing on its crystal bosom blessing, joy, delight and substance to all the family of God. It is freighted with the precious fruits of Christ's redeeming work completed when He had ascended to the throne, and now made effectual and carried forward by the Spirit going out in His seven fold fullness, not only through the heavenly country, but into all the earth also, to fill all the people of God with the life and virtues of Christ. The river of divine love issuing from the eternal Fountain in the highest heaven—how it burst forth on the first Christian Pentecost on this lower world, expelling the ignorance of the disciples, removing every vestige of unbelief, and filling every humble soul with joy and peace! The love of God stays not with His beloved Son's humble birth in the manger, nor with the sacrificial blood on Calvary, nor with the glorious revelation of Christ risen and exalted; but is revealed in the substantial fruit of the Spirit's mighty work, by which the light and life of God are conveyed, as on heaven's unfailing River, to the souls of the redeemed.—*The Messenger.*

#### THE BEECHER SUNDAY.

We endorse the following remarks of the "Montreal Witness:"

"It is not pleasant to criticise one who has been a guest of the city, and as citizens of Montreal we most heartily own the friendliness and good feeling toward our city and country which prompted the recent visit of the Brooklyn 13th regiment, as well as the happiness that visit has caused. Speaking, however, as fellow-citizens of Christendom, we are bound to say that had Mr. Beecher planned a scheme to undermine the usages which surround and 'keep holy' the Lord's day, and to lessen the general respect for Puritan Protestantism, he could hardly have invented any means more ingenious than by coming to a country of mixed population like ours, where he is regarded by the majority as the very presiding genius of Puritanism, with a following composed largely of the members of a church which has named itself after the shrine of the Pilgrim Fathers, and then leaving our streets in broad daylight on Sunday afternoon, and departing from the station amid uproarious hilarity, almost at the very hour which is consecrated to the holy calm of our summer evening service. It is easy to answer that the way in which the people of Montreal turned out to give them their parting cheer, shows that the evening services was not very important to them, but Mr. Beecher has no doubt read the text: 'Woe unto him by whom the offense cometh.' The coming of the Brooklyn regiment under Mr. Beecher's 'spiritual' oversight, must have been looked upon by a large portion of our people as a fair representation of Protestantism in its highest development. And what have they learned? They have seen high honours paid to a man of whom they have heard strange things. There may have been those among them ready to disbelieve those strange things, so diligently told them, had they seen in his bearing the evidences of holiness, modesty and conscientiousness. Instead of that there has been a boisterous indifference to those things which Puritanism is reputed to hold most sacred. Montreal, has, on the whole, a quiet Sunday, and we hope it will be long before it prefers to its present Sabbath of rest either the Parisian or the Beecher Sunday. We are glad to find the Roman Catholic clergy joining heartily in the defence of the

holy day, and we hope their influence will be exerted until it prevails over the circuses, merry-go-rounds, and other unseemly things which in this city prevail chiefly among the members of their own flock."

#### MIRACLES IN BIBLE TIMES.

If miracles were so plentiful in Bible times, why are they... of common occurrence still? Let us consider for a moment. "Plentiful in Bible times." What are Bible times? One would like to know within a few thousand years, or a trifle like that, what times are meant. If you think miracles were abundant during all the centuries and millenniums of Bible times, you are greatly mistaken. There is a general impression that the Bible is a book full of miracles, which come in at random as they do in the old heathen mythologies; but those who pay any attention to Bible perspective know better. Have you ever considered that in the book of Genesis, covering more than 2,000 years at the lowest computation, there is not a single miracle wrought by human agency? Adam works no miracle; Abel works no miracle; Enoch works no miracle; even Abraham works no miracle. Nor one of all the patriarchs. How different from all the old mythologies, and how different from what it would have been if this book had come to us merely from some dim mythological past. Even when God himself is represented as doing things out of the general course of nature, it is only at long intervals, and very rarely, as in the translation of Enoch, the judgment of the flood, the confusion of tongues, the birth of Isaac. Remember that these events were centuries apart from each other. Even if there had been a miracle for every century, which there is not, you could scarcely say that they were "very plentiful." If you look at the history perspective, you will learn first, that all through Bible times, miracles were not the rule, but the exception; and more particularly that the miracles cluster around particular epochs, when there was special need for such signs of divine presence and power; as at the time of the Exodus, after the long, dark interval of Egyptian bondage. at the time of Israel's deepest declension, when the prophets Elijah and Elisha were called in a special way to witness for the Lord; and above all in the times of Christ and the founding of the Church, after the long and silent interval from the Restoration to the Advent. Does not this way of looking at the sacred history put the Bible miracles in a very different and altogether reasonable light? *From Rev. Dr. J. M. Gibson's "Ages Before Moses."*

#### SHUN THE SCEPTIC.

First, I warn you to shun the sceptic—the young man who puts his fingers in his vest and laughs at your old-fashioned religion and turns over to some mystery in the Bible and says, "Explain that, my friend; explain that;" and who says, "Nobody shall scare me; I am not afraid of the future; I used to believe in such things, and so did my father and mother; but I have got over it." Yes, he has got over it, and if you sit in his company a little longer; you will get over it too. Without presenting an argument against the Christian religion such men will by their jeers, and scoffs, and caricatures, destroy your respect for that religion which was the strength of your father in his declining years, and the pillow of your old mother when she lay dying.

Alas! a time will come when that blustering young infidel will have to die, and his diamond ring will flash no splendour in the eyes of Death as he stands over his couch waiting for his soul. Those beautiful locks will lie uncombed upon the pillow, and the dying man will say, "I cannot die—I cannot die." Death standing upon the couch says, "You must die; you have only half a minute to live; let me have it right away—your soul." "No," says the young infidel, "here are all my gold rings, and these pictures, take them all." "No," says Death, "what do I care for pictures?—your soul." "Stand back," says the dying infidel. "I will not stand back," says Death, "for you have only ten seconds now to live; I want your soul." The dying man says, "Don't breathe that cold air into my face. You crowd me too hard. It is getting dark in the room. O God!" "Hush," says Death, "you said there was no God." "Pray for me!" exclaims the dying infidel. "Too late to pray," says Death; "but three more seconds to live, and I will count them off—one, two, three." He has gone! Where? Where? Carry him out and bury him beside his father and

mother, who died while holding fast the Christian religion. They died singing; but the young infidel only said, "Don't breathe that cold air into my face. You crowd me too hard. It is getting dark in the room."

#### THE SILENCE OF SYMPATHY.

Great sorrow is silent. The soul is overwhelmed. It sinks under the hand of God into helplessness. In the presence of His power, and under the sense of His righteousness, there is a terrible dread of other and still greater sorrow. When His hand is upon us, we know that it is in justice; but conscious of sinfulness, we know not the limit of pain He may inflict, and we are afraid. "I was dumb with silence; I held my peace even from good; I opened not my mouth, because thou didst it." At such a time the language of ordinary life is meaningless, and seems by its feebleness to mock the heart whose sorrow seeks to burst forth like a torrent. There are groanings that cannot be uttered, emotions which are wordless until the terrible pressure gives new meanings to familiar words, and forces a channel in language which can be understood in its great depth and overflowing fulness only by those of like experience. We sit alone. The presence even of friends is an intrusion; their words jar our hearts, and their well meant sympathy is only an opening of the fresh wounds. After the first great tumult is over, after the shock of the blow has passed a little, after time has taught us the language of sorrow, or when we feel the touch of the hand of one whose sorrow has been greater, the lips speak; but until then the grief is too sacred to be shared with any one, and is hidden away in the secret chambers of the soul.

Therefore true sympathy is also silent. It respects this sacredness of sorrow and does not ask to share that which is not offered. With an instinctive knowledge of the unutterableness of too great emotion, it waits for the speaking of the crushed heart. As when one is found by the road side, wounded and bleeding and sinking, the hands are busy in needed service; every want is ministered unto; the flowing blood is staunch and the gaping wounds closed, but the story of the casualty is not asked for until the suffering one revives. So sympathy for the wounded, bleeding heart is silent. It serves, but waits until the fitting time for words. Job's friends were wise in their first overtures of comfort. They "sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great." See, also, how little Jesus spake to the sorrowful. When His heart was moved He rendered service such as was needed, but said little. When He came to the sisters, He went to the grave with them weeping. Their sorrow was His own, and His tears were a stronger expression of sympathy than any words could have been. "See how He loved him," they said who saw Him.

Not knowing the exact measure of the sorrow of others, our words even of kindness may grate upon their hearts by their inappropriateness. Our well-meant attempts to comfort may only irritate. The commonplace expressions of the mysteries of Providence, the greatness of the affliction, and the wise purpose of good to be wrought in us thereby, may at first fail to awaken any response and be useless, because the sufferer sees as yet only the sorrow and not the sovereign grace.

It is better, therefore, to be silent until we know what is fitting to be said. And when we do speak, let it be, not in explanation of the mysteries of God's ways, but in encouragement to simple faith in God and in Christ. "Believe, and thou shalt see the glory of God," was the message of Christ to the sisters. "Let not your heart be troubled," He said to the sorrowing disciples, "ye believe in God, believe also in Me." But until we know that the heart is ready to hear our words, let our tears and our tender and silent services express our sympathy with sorrow.

Blessed are they whom God so sustains in the very shock of sorrow, that their lips are at once opened to praise Him.—*United Presbyterian.*

DR. ROBERT MOFFATT says that "mission work all over South Africa has been thrown back fifty years by the present war with the Zulus."

HEART-WORK must be God's work. Only the great Heart-maker can be the great Heart-breaker. If I love Him my heart will be filled with His spirit and obedient to His commands.—*Baxter.*



## OUR CONTRIBUTORS.

## ANGLO-ISRAEL.

Can the tribes of Israel who were carried captive to Assyria about the years 729 to 721 B.C., be identified with the Anglo-Saxon races, as represented to-day by the nations of Great Britain and the United States of America?

This is a question which is stirring the hearts of not a few in all parts of the world to their utmost depths, and many from the ranks of the learned as well as the unlearned, from among clericals as well as laymen, have pronounced emphatically in the affirmative. Even in Montreal, where the subject has been held up to ridicule by so learned a man as the Rev. Professor Campbell of the Presbyterian College, such men as the Bishop of Montreal (Dr. Bond), the Rev. Gavin Lang, and several others of equal prominence have had the honesty, not to say courage to avow their belief in the doctrine, and to confess publicly that this manner of interpretation sheds a wonderful halo of light around the prophetic pages, and manifests to the world God's glory as a God who keeps covenant and mercy with His people Israel throughout all generations.

God has promised blessings to all those who search for "wisdom as for hidden treasures," and the Hebrews of old were counted noble because they searched the Scriptures to see whether Paul's new-fangled mode of interpreting prophecy in so literal a manner was borne out by the writings of God's prophets, and many in these days have not only found out the "Lost House of Israel" but in their search for them, have found Israel's Shepherd whom they had neglected—or rather have been found of Him, and brought into His fold with joy and rejoicing.

Rev. A. B. MacKay of Crescent street Church, Montreal, lately said in one of his sermons, "profounders of false doctrines are afraid to subject them to the test of Scripture." To this test I anxiously request every person to bring this subject. If it will not bear the test, by all means reject it, but if it does, candour requires that you confess it. "Prove all things, hold fast that which is good;" not the commoner mode of forming conclusions—take everything for granted your minister says, and above all, hold fast to the old landmarks.

A late lecturer in Montreal in one of his sermons on this subject used this amongst other illustrations: "Suppose you see an advertisement in the newspapers—'Lost, a little boy about three years of age, curly fair hair, blue eyes, of healthy appearance, dressed in a tartan woollen dress, white stockings and button boots' etc. You meet such a child on the street, and though he is unable or too shy to answer a question put to him, you know at once that he is the lost child, because he answers in appearance to the advertisement, and you would never think of going into scientific investigations as to his race, language or history before forming your conclusions as to his identity." And I would add that if the lost child were the renowned Charley Ross how speedily you would claim the reward of your discovery. Just such a minute description of God's Israel, the literal seed or offspring of Abraham, Isaac and Jacob is given us in God's word, and with your permission, I will from time to time give you such evidences as will I trust prove to you that we, the British and American nations are in very deed, Israel, and that we alone of all the nations of the earth comply with the following scriptural advertisement.

Lost over twenty-five centuries ago, a nation consisting of ten tribes, descendants of the patriarchs, Abraham, Isaac and Jacob, at that time answering to the names of Joseph (generally called by the aliases of Ephraim and Manasseh) Reuben, Gad, Asher, Napthali, Simeon, Issachar, Zabulon, Dan and Benjamin—this latter not lost until about 790 years later, or about 1,809 years ago; a warlike race, consisting of several millions of men, women and children; in their manners and customs, debased like the heathen nations around them; in their religion, idolaters of the worst type—the recipients of many mercies and blessings, but forgetful and ungrateful; their past history, a glorious one; their future, most magnificent, having entailed on them by virtue of their descent from the patriarchs Abraham, Isaac and Jacob, among other great blessings, the following:

1. They were to be as the stars of heaven, or the dust of the earth, or the sand by the sea-shore, for

multitude—the other nations of the earth having their bounds limited, with special reference to their future numbers and occupancy.

2. They were to spread forth to the west and to the east and to the north and to the south, and were to dwell in the coasts, or sides of the earth, as well as in the islands of the sea, and to possess the gates of their enemies.

3. In them as well as in their ancestors all families of the earth were to be blessed. Those that blessed them should be blessed and those that cursed them should be cursed.

4. They were to become not only a nation, but the fulness of nations or a company of nations, as well as the chief of nations, and therefore unconquerable.

5. They were to be in possession of a magnificent heathen empire as well as to be "mistress of the seas."

6. They were to be possessed of immense riches—lending to all nations, borrowing from none—richest mines of gold, silver and precious stones to be in the territories allotted to them, as well as the most fertile fields and the best fisheries.

7. They were to be witnesses for God among all the nations, and were to carry the light of the Gospel as well as the blessings of civilization to all nations.

8. They were ultimately to become the instrument in the hands of God for subduing the nations of the world and were to possess the kingdom of the whole earth.

9. But before these events should take place they were to be lost—disguised so as not to be known for centuries.—(1) by banishment from home; (2) their name changed; (3) their language supplanted by another; (4) their religion changed; (5) they should be brought into another land where God should speak comfortable things to them which should be to them as "life from the dead," etc.

Sir, I trust that you will give these few lines, as well as the proofs to follow from time to time, a place in your columns, and should any brother, lay or clerical, desire to reply, for the discussion of this subject on Christian principles they will ever find me

"ALWAYS READY."

## QUEEN OR POPE.

"Shall we who would not submit to the lion family stand to be devoured by the wolf?"

MR. EDITOR,—Through the influence which the Church of Rome has acquired in this Province—Ontario—our political parties are brought completely under her sway, and unfortunately for the country, the leaders of those parties seem quite satisfied with the state of vassalage in which they are held. Give them a liberal share of the loaves and fishes and they are quite content to bear the yoke and the ignominy it entails. We are seven to one against the Catholics in this Province, yet our numerical strength avails us nothing in the presence of an organization animated by one soul, which moves as a unit in pursuit of its object, and is controlled by an authority which demands and receives the most abject acquiescence in all its behests, while we Protestants, on the contrary, are divided amongst ourselves, without unity, without discipline, and without any acknowledged authority to guide our movements. The Catholics, so called, steer a middle course between both parties, joining either at the dictation of their priests according as they may esteem it conducive to their own advantage. This being the case, how absurd is it either for Conservatives or Reformers to rejoice over successes which depend upon so hollow and so treacherous an alliance. We ought rather to hang down our heads with shame to think of the humiliating position we occupy before the world as the dupes of a crafty, insidious policy by which we, in our blind fatuity, allow ourselves to be ensnared. We claim no religious or political privilege for ourselves which we are not willing to share with our fellow-subjects of the Church of Rome. They cannot deny this for they have the most convincing proof of the fact, but when was Rome ever satisfied with her legitimate share of power. All or nothing is her motto. Our Protestant clergy are apparently lulled into the same fatal indifference to the common danger as the laity.

I don't meddle with politics, says one, and don't care to vote for either side; says another, I shall vote as a citizen for one of the candidates; neither of them being aware that both Reformers and Conservatives are advanced to or excluded from power as Rome determines at the hustings.

Since "the Catholic vote" has become an established institution in the land, surely there can be no valid reason why we should not take a page out of the Pope's breviary, with permission of his holiness, of course, and get up a Protestant vote to cope with his—sauce for the goose, sauce for the gander. We too have some trifling interests of our own to look after as well as other folks. We find those interests to be threatened by a powerful combination under skillful and able management, and we are bound to defend them whatever may be the hazard or the cost. Doubtless the effort would be condemned by a certain class of politicians, who would sell their birthright for a mess of pottage, as calculated to stir up religious feuds amongst us. The "Catholic vote" proves clearly who would be to blame in the event of feuds arising. Happen what may, it cannot be expected of us that we are to stand by with folded arms and allow our dearest rights to be wrested from us merely to gain a momentary exemption from evils which appear to be inevitable and which become more formidable to deal with the longer the contest is deferred. The clergy have fully as much at stake in this conflict as the laity, and it would appear advisable that they should lend their influence in so far as it would be consistent with the duties of their sacred office, to a movement in which all are equally interested. We have arrived at a crisis in our history which demands the most serious attention of all who prefer the good of their country to the interests of party. Canada is not inaptly termed the Paradise of the Priesthood, for those good people have gained an ascendancy here which is denied to them even in most of the Catholic States of Europe. They may thank the subserviency of our time-serving politicians for it all. Said one politician to another soon after last election: "We have lost the day, but never mind old fellow, we'll catch the Catholic vote next time and rule the roast in our turn." Exactly so, of all things in this world which your genuine politician covets the most, to rule the roast is that thing; place him there, and whether the path that leads to it be straight or crooked, that is a question which gives him no concern. In view of the dangers with which we are menaced—hostility without and treachery within—it behoves us to exercise the utmost vigilance to guard against them, and at the same time to recover that influence in the commonwealth to which our superior numbers—all other considerations apart—entitle us; that influence we have, in our egregious folly and short-sightedness sacrificed on the shrine of political treachery and venality. Under the circumstances in which we are placed, it seems to be required of us that we should organize a Protestant League with branches extending throughout the length and breadth of the Province. We have to meet Rome with her own weapons or to succumb to her artifices. A Catholic vote must be confronted by a Protestant vote, and the question decided as to whether the Queen or the Pope is to have the rule over us. As regards politics, the League would take an independent stand. Relieved of party ties and party trammels of the past, men would be selected to represent us in Parliament who had shown by their antecedents that they might be relied upon to do justice to the position. Each constituency would provide representatives from within its own borders, allowing the wandering stars to seek for more genial regions in which to exhibit their sparkling light. The rural districts would elect intelligent farmers to represent their own class. The farming community have not that voice in the legislation of the country to which they are justly entitled. They have only themselves to blame however. They have the ball at their feet and allow others to roll it. The foregoing suggestions and remarks are respectfully submitted to whomsoever they may concern. A word to the wise is sufficient.

A PROTESTANT.

Toronto, 30th June, 1879.

## NOTES FROM WOODSTOCK.

Woodstock is the county seat for Oxford County and is the centre of an agricultural district superior to many portions of Canada. The dairy products of this county have an extensive reputation and are shipped in large quantities to places throughout the Dominion and to Great Britain.

Here, about the beginning of the present century, the rugged woodsman erected a log cabin and laid the foundations of what is to-day one of the prettiest and most prosperous towns in Canada. In 1812 there

were only ninety-seven persons in the county of Oxford. Many of these are represented at present by descendants who are, if not in affluent circumstances, at least comfortable and well-to-do. In 1832 a rapid stride was made when the settlers undertook the erection of St. Paul's Church, in connection with the English Church, which was largely paid for with funds from England. The church still stands and is at present being replaced by a fine structure which will be an ornament to the town. The first clergyman was the Rev. Mr. Bettridge who preached his first sermon to a congregation of eleven persons, from the text "But one thing is needful," Luke x. 42, and it is said that at least one of the congregation still resides in Woodstock.

In 1851 the first municipal council was held, and five years later Woodstock was incorporated as a town. The population is about 6,000, and the surrounding neighbourhood is remarkable for its fertility and beauty. The farmers are comfortable and prosperous, and as a general rule are very decided in their religious and political opinions. Woodstock is well supplied with educational machinery. Besides the usual schools which are to be found in similar towns, it is the seat of the Baptist college, a fine building occupying a good situation, and fully equipped with professors. While referring to this I may say that it is talked of among the Baptist brethren here that the theological department is likely to be moved to Toronto. Not the least of the educational institutions is the Press. The first paper published in the county was the "Woodstock Herald" which appeared in 1844. There are now two good weeklies, the "Sentinel-Review" and "Times," the former owned and edited by Messrs. Laidlaw and Patullo, and in politics representing the majority in Oxford county which is honoured by having the Hon. Attorney-General Mowat, an attached member of the Presbyterian Church, for their representative.

#### PRESBYTERIANISM

which seems specially adapted to Canadian soil, and which is spreading so fast in this western world, was first established here in 1837 by the Rev. D. Mackenzie of Embro. After many trials and difficulties incident to such beginnings the Scotch people desired a Gaelic service, and in 1849 resolved to build a separate church now known as Chalmers' Church, and called the Rev. D. McDiarmid, who was inducted in May, 1852, when the present church was commenced. It was opened for public worship in May, 1853, by the late Rev. Dr. Burns of Toronto. In 1871 Mr. McDiarmid vacated his charge, and was succeeded by the Rev. John McTavish, now of Inverness, Scotland. After being nearly a year vacant, the congregation extended a unanimous call to the Rev. Mr. McKay of Baltimore and Coldsprings, who was widely known as a preacher and worker, and the call being accepted, Mr. McKay was inducted under the most favourable auspices on the 8th of May, 1878, and is in every respect coming up to the expectations of his friends.

In 1870 Erskine Church (U.P.) united with Knox Church, and shortly after the translation of the Rev. J. B. Mullan to Fergus the members of St. Andrew's Church distributed themselves between Knox and Chalmers' churches, so that what ten years ago were four congregations are now consolidated into two vigorous congregations.

#### KNOX CHURCH,

of which the Rev. W. T. McMullen is pastor, is a handsome church nicely situated and has in connection a valuable manse property, which is nearly free of debt. In 1860, on the removal of the Rev. W. S. Ball, now of Guelph, the congregation called the Rev. Mr. McMullen, who has laboured successfully for the past nineteen years, the congregation at present having a membership of about 320. Mr. McMullen is a native of County Down, Ireland, but came to this country while young. He is an eloquent preacher and one of the prominent ministers of the Presbyterian Church in Canada, and being still in the prime of life it is to be hoped has a long career of usefulness before him. K.

Woodstock, June, 1879.

#### THE OFFERINGS OF CAIN AND ABEL.

According to common opinion, these were altogether different from each other. Cain's was only one of the fruit of the ground, Abel's only one of the first-

lings of his flock, and of the fat thereof. This seems to me to be a mistake. I believe that though the opinion regarding Cain's offering just stated, be correct, Abel, besides offering "slain beasts," offered of the increase of the earth as well as his brother did. In Genesis iv. where an account of the two is given, we thus read (v. 4), "And Abel, he also (Heb. *gani*) brought of the firstlings of his flock, and of the fat thereof." Mark the word "also," in the passage just quoted. It means that Abel went along with his brother in offering of the fruit of the ground, but while the latter stopped there, the former went on and did what is immediately afterwards stated. It is true that Abel is termed "a keeper of sheep," in distinction from Cain who is termed a "tiller of the ground." It does not, however, necessarily follow that he lived only on that which grew of itself. We may be sure that he would not have offered such fruit. But was it right in Abel to bring to the Lord an offering of the same kind as Cain's? Quite so. By so doing he expressed his thankfulness to God as the God of nature. It would have been the duty of man, even if he had remained in innocence, to have done the same. The part of Abel's offering just spoken of was in perfect harmony with the other part by which he expressed his sense of his worthiness of endless wrath as a sinner and his entire trust in the merits of the Great Sacrifice for sin to be offered up in the fulness of time. Cain's offering was, therefore, rejected, not because it was altogether improper, but because it was incomplete. It expressed thankfulness to God for the good things of this life, and, therefore, so far, was a most becoming one. But he, equally with his brother, was in himself, a lost sinner, needing a righteousness better than his own in which to appear before God with acceptance. His offering, however, wanted the additional meaning which—as we have already seen—his brother's had, and which was so becoming in an offering presented by one in his state. Hence it was rejected. The want referred to was an essential want. In Hebrews xi. 4, it is said that Abel offered a "more excellent" sacrifice than Cain did. The original word (*pleiona*) rendered in our version "more excellent," means "more," that is "more abundant." Abel's offering was more excellent than his brother's, because it was more abundant in meaning. While the vegetable part of it expressed all that Cain's did, the animal expressed much more. This additional meaning made the latter an offering in the highest degree suitable for a being fallen, yet not in a hopeless state. Wanting it, the former was, by itself, wholly unsuitable. The meaning in Abel's offering which made it so much more excellent than Cain's could be expressed only by a bloody one. It was his faith which led him to bring such a one to the Lord.

*Metis, Que.*

T. F.

#### FRENCH EVANGELIZATION.

[The following circular has been addressed by the Board of French Evangelization to the Sabbath schools of the Church. We hope every school will respond to it by a liberal collection.]

To Sabbath School Superintendents and Teachers.

DEAR BRETHREN,—The General Assembly has appointed Sabbath, the 20th July, as the day on which the annual collection on behalf of French Evangelization shall be made in all the congregations of the Church. We are desirous of enlisting the sympathies of the young in this important scheme, and respectfully solicit a contribution from your school on behalf of our work. We append herewith a copy of the Annual Report of the Board. Will you kindly bring the substance of it before the schools and classes over which you preside, and endeavour to obtain a special collection on the day named, or an appropriation from the missionary contributions of the school towards the funds of the Board. Owing to the remarkable growth of the work during the year, and the largely increased number of missionaries, teachers and colporteurs employed, we require largely increased contributions to carry on the work. Last year, as will be seen from the Report, we received contributions from Sabbath schools, amounting in all to \$1,760. We are anxious so to enlist the co-operation of our Sabbath schools, as to secure contributions from every one of them. We have Sabbath schools in all our French mission fields and mission day schools in many of them. To meet the expenditure in connection with this department from the Sabbath schools of the Church, we solicit your hearty co-operation.

We will, if desired, furnish subscription sheets, and

will be glad if some of the teachers or older pupils will make use of them in endeavouring to procure contributions towards the work of the Board.

We very earnestly invite your co-operation, and solicit a response to this appeal within the next few weeks, the treasury being at present empty.

Subscription lists, collecting cards for children, and small French Evangelization missionary boxes, as also extra copies of the Annual Report, will be cheerfully furnished on application to the Treasurer, Rev. R. H. Warden, 260 St. James street, Montreal, to whose address all contributions should be forwarded.

D. H. MACVICAR, *Chairman*  
ROBT. H. WARDEN, *Sec.-Treas.* } of the Board.

#### ROMAN CATHOLIC ORDINATION.

MR. EDITOR,—I observe in the last number of your excellent journal a short letter animadverting upon the late extraordinary action of our Assembly at Ottawa in admitting without ordination a priest of the Church of Rome into the Presbyterian Church in Canada. Shade of John Knox, what are we coming to! No wonder that our people are withdrawing their support from the institutions of our Church if such laxity, such criminal laxity I was going to say, prevails in the highest Church Court.

It was well said by the writer referred to "If the Church of Rome is a Church of Christ, why spend so much money in trying to convert French Canadian Catholics?" This, I doubt not, will be a question for our people to consider. In the meantime let this act of the Assembly be reversed, and let a full course of the study of divinity be prescribed before admission to the Church of the *Reformation*. Nothing less should satisfy the Church or the membership.

I would respectfully refer the participators in this great ecclesiastical blunder to the 17th chapter of Revelations. We have too much of human opinion, and too many hair-splitting professors in our Church Courts. A MEMBER OF THE PRES. CH. IN CANADA.

PRESBYTERY OF STRATFORD.—This Court met on the first inst., in St. Andrew's Church, Stratford. It was agreed to appoint the Moderator every six months. According to former practice, by the order of the roll, Messrs. Cameron and Wilson were successively appointed Moderator for six months and successively declined. It was then agreed that, having arrived at the bottom of the roll, Presbytery should no longer regard itself bound to follow the order of the roll. Mr. James Boyd was then appointed Moderator. Mr. Mitchell reported his fulfilment of Presbytery's appointment in declaring the vacancy of Shakespeare and Hampstead, and Mr. Watt's name was removed from the roll. Certain members asked leave of absence from the afternoon sederunt, which was granted. At the same time Presbytery agreed to record its decided disapproval of members making engagements to interfere with the meetings of Presbytery. Committees were appointed on Sabbath Schools, Home Missions, Students, Evangelistic Services, and the proposed Hymn Book. Mr. Kay, of Mornington, was, by permission of General Assembly, received as a minister of the Church, and his induction appointed at North Mornington at eleven o'clock, a.m., on Thursday, the 17th inst.—the Moderator to preside, Mr. Wilson to preach, Mr. McLeod to address the minister, and Mr. Croly the people. Mr. McLeod gave notice that at next ordinary meeting he would make a motion in regard to the Presbyterial visitation of the congregations. The committee on re-arrangement in North and South Easthope presented a report, which was received. A large number of commissioners from St. Andrew's, North Easthope, were heard. It was agreed that Presbytery again record its adherence to its opinion already expressed in the re-arrangement of the field, but take no further action till next meeting. Presbytery adjourned to meet at 9.30 a.m. on the first Tuesday of September, in Knox Church, Stratford.

THE Leeburn Presbyterian Church, burnt last November, is being rebuilt, and will soon be ready for reopening.

THE Committee appointed by the United Presbyterian Synod of Scotland to deal with the Rev. David Macrae has concluded its work, and is to report to the Synod on or about the 22nd of July. A resolution was passed by the Committee to the effect that Mr. Macrae's doctrinal position is inconsistent with that of his Church, and that he should be separated from his charge and suspended from all ministerial functions.

## BOOKS AND MAGAZINES.

### *Vick's Illustrated Monthly Magazine.*

Rochester, N.Y. : James Vick.

The July number of "Vick's Monthly" is very rich in floral illustrations, accompanied by much valuable information conveyed in a manner well calculated to attract.

### *The Present Condition and Future Glory of Believers and the Earth.*

By Rev. Nathaniel West, D.D. St. Louis: Gospel Book and Tract Depository.

This pamphlet of thirteen pages contains one of Dr. West's remarkable lectures. It is founded on Romans viii. 18-28, and interprets that passage as indicating a premillennial advent, accompanied or immediately followed by a resurrection of believers, and a renovation of the earth to fit it for their habitation during the millennial period.

### *Poems and Hymns.*

By the Rev. C. I. Cameron, A. M. Toronto: C. Blackett Robinson.

Elegance of diction, chasteness of language, clear and forcible expression of thought, and that otherwise indescribable quality which is commonly spoken of as the "genuine ring" of true poetry, are the characteristics of this volume. It will find many readers among those congregations of the Presbyterian Church in Canada to whom the author was known personally; but besides that, the book will, on its own merits, make its way and be read and admired where the author's name has never been heard. Some of the original hymns—such as "The Glory that Excelleth," "The Here and the Hereafter," etc., are veritable gems; and the translations from the Gaelic of Dugald Buchanan, while sufficiently faithful to the original, read as smoothly and pleasantly as if they were original English poems. As a rule poetry suffers by translation, but Mr. Cameron's translations are better poems than Dugald Buchanan's originals.

### *Our Religion as it was and as it is.*

By Rev. Robt. J. Laidlaw, pastor of St. Paul's Church, Hamilton, Ont. Toronto: Hunter, Rose & Co.

It gives us pleasure to see on our table a book of goodly appearance which owes its authorship to a Canadian clergyman. As the maiden work of Rev. Mr. Laidlaw, Presbyterian pastor in Hamilton, the performance is highly creditable, and from the earnest thus given of future labours as an author, we hope to see him making other, and perhaps more ambitious, efforts after literary fame. This volume has an attractive title, and the headings of the chapters are all suggestive and striking, leading readers to expect no ordinary treat in the line either of heterodox thinking or of valuable guidance in the midst of the religious controversies of our times. After careful perusal of his pages, we are satisfied that Mr. Laidlaw is sound in the faith, while in the treatment of his subjects he proves himself a fresh and bold thinker. In the very first chapter of the book, "Is our religion of to-day the religion of the Bible?" the author shows that while professing to love and admire the Scriptures, we do not read them or endeavour to make them our own. We put religious books in the place of the Bible. Commentaries, sermons, theological reviews, sacred songs, and even periodical literature are rather the sources of our inspiration than the pure Word of God. Mr. Laidlaw says:

"Yet with our thousands upon thousands of books, every one of which is more or less sacred; with uninspired prophets without number, who are believed at sight; with unholy apostles everywhere, who need no miracles in order to have their doctrines accepted; with such a driving storm of sinful, changeful thought as has been beating upon men's heads for centuries, it would be strange if the representatives of our religion should not have found it almost impossible to keep within sight of the teachings of our sacred Scriptures."

Having shown the probability of Christians thus departing from Bible truth by illustrations from the Hindoo and Mohammedan religions, the author is prepared to deal with the practical question before him. The following topics are considered in a series of logically-connected chapters: "What was the nature of religions before the fall?" "The beginning of formal worship," "What was the origin of worship by means of forms and symbols?" "Where and how did churches originate?" "The rise and development of preaching," "The growth of religious sects and of creeds and systems of theology," "Is the Bible suited to all times?" "Must the teaching of Scripture be reduced to a theological system," "Shall the Bible be

read in the public school?" "Is there need for another religious reformation?" The chapters are connected not only in a natural and logical order, but also historically. The volume deals with practical religion from the period preceding the fall until the present day. The main idea upon which the work is based is that true religion was introduced into the world at the beginning, and that the whole religious history of mankind has consisted in the marring of that religion on the one hand, and in attempts to restore it on the other. It is shown that the religion, which was given as a sacred legacy to man, has from time to time become corrupt by contact with the world's errors and superstitions, that this demoralizing tendency has been overcome and checked for the moment by each of the successive efforts at restoration which has been divinely appointed, and that the marring process has again made itself felt after every attempted reformation. Jesus is set forth as the True Restorer, and it is agreed that since His earthly mission was accomplished, the work of deterioration has been going on as before, that the great religious Reformation of the sixteenth century was an attempt to check the downward tendency, and that since the times of Luther new forms of religious declension have been introduced, so that now there is as much need as ever for a religious reformation. The author, however, asserts that nothing short of the special presence and power of the Spirit of God in the world, will ever completely stay the spiritual declensions of men, and succeed in restoring religion to its pristine simplicity and beauty. Mr. Laidlaw does not write as a sectarian, but with the large and catholic spirit of a searcher after the hidden treasure of the truth. His pages sparkle with diamond thoughts. The highest praise which can be given to an author is justly his; that he begins his task in a workmanlike manner, that he continues it with persevering industry and undiminished interest, and that his closing chapter is a fitting climax to the pyramid of reasoning which he has reared upon the Word of God.

### BRITISH POSSESSIONS IN AFRICA.

The South African dependencies of the British Crown are not only of amazing extent but they comprise a variety of peculiar conditions dissimilar to those of any other colony. The combination of these circumstances presents a problem of extreme intricacy, both to the government of the Cape and the government of Great Britain. At the present moment it may be of interest if we endeavour to point out what these conditions are. The territory of Cape Colony has a breadth of about 300 miles, and a length from east to west of about 800, comprising an area of 450,000 square miles, not including the recently annexed territory of the Transvaal, which consists of 120,000 square miles more, as much as the whole of Italy. Elsewhere it is stated at 40,000,000 acres, of which only 400,000 are under cultivation. Roughly speaking, this extent is equal to that of France, Germany, Belgium, and Holland united, or five times the area of Great Britain. The land rises in ridges from the shores of the Indian Ocean to a level plateau at an elevation of 3,000 or 4,000 feet. The rivers, descending from this height, are rapid and not navigable—impassable torrents at one season, or dried up in rocky channels at another. Forests are scarce, and, therefore, fuel not abundant. The want of wood, both for construction and for fuel, tells in a variety of ways. Thus there is scarcely a boarded floor in the whole upper country, and fires are only made for cooking. There is no hay, an inconvenient circumstance in a country where everybody rides or drives; horses and oxen are foddered on green corn stalks dried. Hence the employment of cavalry and artillery in the country is difficult, for horses are liable to a peculiarly fatal disease, and they must carry their forage with them. Mr. Trollope affirms that the transport of a load of wood from the coast of Bloemfontein costs £15. Everything at the Cape depends on the supply of water, and this is regulated by artificial means. With water you can grow corn, hay, and trees; the difficulty lies in the process of irrigation. These details are characteristic, because they affect the condition of social life. The soil is fertile when moistened, but it is parched in summer, when the lack of water is felt, the surface being rich, but not deep. This want of water is supplied to the flocks of sheep and herds of deer by the extraordinary abundance of succulent plants on which these animals feed. It is, therefore, a pastoral, not a corn-growing country, and

is in most parts ill-adapted to support a large civilized population. Famines are not unknown; the natives sometimes die by thousands of starvation, and even the British troops have suffered from want of supplies. Except meat and fish, almost all the necessaries of life are dear. The wool of South Africa sells in England for one-third less than the wool of Australia, the quality being inferior.

### THE STONE, BRONZE, AND IRON AGES.

Respecting the discussion which has latterly been carried on about the division of ages and the classification of objects of antiquity, a learned correspondent thus explains. Objects of antiquity are divided into three classes—those of the stone age, of the bronze age, and of the iron age. This classification is practically useful; but it leads to error when its true nature is imperfectly understood. Antiquities of the stone age are regarded as the relics of men who were ignorant of the use of metals, and who depended "on stone, bone, wood, and other readily accessible natural products for their implements and their weapons of the chase and war." Those of the bronze age, again, are held to be the relics of men who had acquired a knowledge of copper, or of copper alloyed with tin, and who used this knowledge to make cutting implements of a more serviceable character than those which could be made of stone. Those of the iron age are the relics of men who had discovered the way to make and use iron, and were thus acquainted with a material which superseded both bronze and stone as regards the character and value of the tool or weapon which could be made of it. This is an ingenious classification, and it is one which has undoubtedly proved itself to possess a practical utility. It originated in Denmark, and the discoveries which have been made there appear to fit into it admirably. This, indeed, is now held to be almost equally true of all Western Europe. It is not a classification, however, which has been shown to be applicable to all parts of the world. On the contrary, there are some states of civilization, both past and present, which furnish no records, or very doubtful records, of a stone age; while others yield no satisfactory evidence that they have passed from the stone through a bronze into the iron age.

### HOME.

Go through the town any evening, and you will be surprised, if you have never given the matter any thought, at the number of boys and young men who make a practice of squandering their evenings, to say nothing about the days spent in the same manner. Squandering time is the sin of the age. As a rule, the idle indolent boy goes to the bad. He may have all the elements necessary to make a first-class business or professional man; but if he is not instructed and encouraged to form habits of industry, he will be a failure almost inevitably. There is wisdom in the Jewish proverb, "He who brings his son up without a trade, brings him up to be a thief." Prison statistics show that a large proportion of convicts never learned a trade till they learned one in prison.

There is one way this great evil of squandering time can be remedied, if not altogether obviated. Parents must take the matter in hand—must themselves set the example of industry and frugality, and must see that their children imitate the example, and that they have something to do. Make the home pleasant and attractive. If the boys love the street or the loafing place better than the home, you may rest assured that the home is wanting in some important particular. Provide the boys with interesting reading matter, and useful tools, and encourage them to employ their time in any harmless way that will keep them from idleness and profligacy. When you see a boy or a young man willing to trifle away a day, a month, or a year in doing the work of a disgusting street loafer, you may set it down that it would not take much to persuade that boy or that young man to become a full-fledged scoundrel.

It is well to teach the boys that no success comes from squandering time, and that the better class of people have about as high a regard for a real industrious thief as for an ignorant, idle loafer. It is in the power of most parents to regulate this matter, and if they will do it we shall see our army of trifling, loafing young men and boys diminish. Make the home what it should be, and you have done much towards assuring the future of our boys.

But if parents suffer their own minds to grovel continually in sties and stables, and see nothing higher in life than land and money, how can they lead their children on to useful lives, fruitful in noble words and deeds?



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**THE KITCHEN.**—If you find it necessary to have the floor bare, oil it well with linseed oil, and you will save many a weary hour. One thing always spoils the looks of a kitchen, and that is the old clothes hanging in it. Make a cupboard. Curtain it, driving nails inside for all clothing which has to be kept in the kitchen. Paint the wood-box and all the woodwork in the kitchen, if possible. Lead colour would be handsome. Do not forget that curtains are nice for the kitchen as well as parlour.

**MARBLE CAKE.**—*White Part.*—Whites of seven eggs, three cups white sugar, one of butter, one of sour milk, four of flour, sifted and heaping, one tea-spoon soda; flavour to taste. *Dark Part.*—Yolks of seven eggs, three cups brown sugar, one of butter, one of sour milk, four of flour, sifted and heaping, one table-spoon each of cinnamon, allspice, and cloves, one tea-spoon soda; put in pans a spoonful of white part and then a spoonful of dark, and so on. Bake an hour and a quarter. Use coffee-cups to measure. This will make one large and one medium cake.

**A GOOD RECIPE.**—The following recipe makes a refreshing wash for an invalid, and will relieve headache: Take a large handful each of lavender, sage, mint, rue, wormwood and rosemary, strip the leaves off and bruise them slightly, and put into a stone jar; pour over them one gallon of strong vinegar; cover tightly and place near the fire for a week; then strain off the vinegar; add to it one ounce of powdered camphor, bottle and keep tightly corked. If the face and hands are wetted in before exposure to infection, there will be no danger. It is very aromatic, and if poured into saucers and kept in a sick room it will sweeten the air.

**OLD-FASHIONED LOAF CAKE.**—Three pounds flour, one and a fourth pounds butter, one and three-fourths pounds sugar, five gills new milk, half pint yeast, three eggs, two pounds raisins, tea-spoon soda, gill of brandy or wine, two teaspoons of cinnamon and two of nutmeg. All the butter and part of the sugar should be rubbed into the flour at night. Warm the milk, and pour the yeast into it; then mix together, and let it rise light. It is better to set the sponge over night, and in the morning add the other ingredients (flouring raisins), and let rise again. When light, fill baking-pans and let rise again. Bake in a moderate oven. This recipe makes three large loaves.

**CEMENT FOR SHOES.**—A correspondent of the "Country Gentleman" sends this recipe of a cement for invisible patches, which he says may be relied upon: Gutta percha, ½ ounce; bi-sulphuret of carbon, 2 ounces. In a wide-mouthed bottle put the two together, and shake occasionally. Rub the damaged part of the shoe until the blacking is off and the leather is a little rough. On this dust with fine rosin, minutest quantity; serve the patch the same way. Then spread a little of the cement on both the shoe and the patch, first having shaved the edges of the patch. Apply like court plaster, and smooth with a warm spoon or iron and the shoe will soon be ready to wear. A few hours will harden the cement. When properly done the patch will be invisible and will last as long as the shoe. This cement is waterproof. The gutta percha, shaved to thin slices, is kept in India rubber stores for the above purpose. Ten cents worth will do the work of a family for a long time. The bi-sulphuret of carbon is sold by druggists, and costs five or ten cents an ounce. The smell, which is offensive, soon passes off.

**APPETITE AND DIGESTION.**—The gastric juice is so intimately connected with the appetite and the digestion of our food that no good health may be expected when there is a deficiency of it or when its quality is impaired. There can be no true normal appetite when during the prevalence of a fever, inflammatory or any other acute form of disease, it is wanting. It is folly, nay, worse than folly, at such a time to force food into the stomach, since it cannot digest, but must ferment and soon decay, if not mercifully ejected from the system. If it remains undigested, as in any other warm place, it must ferment and decay, which is practically the same as if decayed food should be eaten. As a guide to the appetite, when this juice ceases to flow the appetite ceases, and the system is satisfied; and yet, by rapid eating, more than is needed may be taken while this is still flowing; rapid eaters are always in danger of over-eating. It may also be remarked that there will be a reasonable appetite when there is a good supply of gastric juice; it is the juice that is needed, not simply appetite. Plain food, regularity of meals and moderate exercise will usually secure both the stomach juice and the appetite, all that nature demands.

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TORONTO, FRIDAY, JULY 11, 1879.

## MISSION STATIONS AND THE SCHEMES OF THE CHURCH.

In glancing over the Receipts of last year for the several Church Schemes we find that very few contributions were obtained from Mission Stations.

This is to be regretted for various reasons. It is of great importance that all our people should manifest an interest in every department of the Church's work and that they should contribute, according to the measure of their ability, to carry it on. As soon as a Mission Station is organized and supply given, the people should have an opportunity presented them of contributing, not only for the support of their own missionary, but also for the several schemes of the Church. They should be trained from the beginning to take an interest in all that concerns the furtherance of Christ's Kingdom. It is a mistake to suppose that because they are unable to do much therefore they should not be asked to do anything, and a still greater mistake to conclude that they have enough to do in contributing for their own supply without being expected to assist in supporting the general schemes of the Church. There are at present about 160 Home Mission fields including some 400 preaching stations. If properly worked these stations should yield an average of at least five dollars each to every one of the schemes, while many of them could contribute a very much larger sum. Though the contribution of each may appear small, the aggregate would reach a respectable amount and add upwards of two thousand dollars to the revenue of each of the schemes. We trust that the students and other missionaries supplying these fields will, during the present year, see that contributions are made to at least some of the schemes. The collection for French Evangelization takes place by appointment of the General Assembly on Sabbath, 20th July, and it is the duty of all missionaries to have it attended in their respective fields of labour.

We know that our students generally are deeply interested in the work of the Church

and feel sure that is only necessary to bring this matter before them to have it attended to.

A little effort on their part will accomplish much in the way of interesting our people in the great missionary schemes of the Church and in drawing out their liberality towards their support. We hope that from every mission field in the Church contributions will be got this year, not only for French Evangelization on the twentieth instant, but for the other schemes on the several Sabbaths appointed by the Assembly for collections to be made.

## CROSSING SWORDS.

IT is well known that Archbishop Lynch takes an amiable and lively interest in all Protestants, and especially in those who enjoy the good fortune of living in the Queen City of the West. His round face actually beams with patronising smiles whenever he comes near a good average Presbyterian or Episcopalian. In the presence of his warm and loving looks we begin to think that the narrative of the historian is all a dream when he recites the horrors of the Inquisition, the atrocities committed under the edict of Nantes, or the sufferings of countless martyrs of all lands who would not give their consciences into the keeping of priests and confessors. The interesting inquiry comes up, Would Father Lynch in other times not have proved the persecutor? Would he have smiled kindly upon Protestants as he seems to do to-day? Or is this a new role, he in common with others, is playing? Is he not trying to break down the wall of partition between his own and the Protestant Churches, so that the simple and unwary may no longer be able to distinguish the difference between them?

The Archbishop cannot resist taking up the pen whenever a suitable occasion arises. It is a mania with him to see himself in print. For a long time he has maintained a dignified silence. But recent proceedings in the Anglican Church have been too much for him. He had evidently watched with calm but eager eye the elevation of Dr. Sweatman to a bishopric in his own diocese. He has carefully scanned every sentence in the Bishop's first charge to the Synod of Toronto. He can stand it no longer. He seizes the pen and rushes into type. But withal he addresses himself in terms of the greatest courtesy to the new dignitary of the English Church. Nor can there be a doubt entertained of the ability as well as the length of the Archbishop's letter. It is well written. It is subtle; and—if not suitably answered—it may carry conviction to many more than those immediately under the eye and influence of Dr. Lynch. Besides its insinuating tones when it expresses the interest which the author takes in the "efforts of every Christian denomination to spread the knowledge of Christ, even though the whole of His merciful dispensation be not announced or carried out," there is an evident concealment of the more prominent features of Romish doctrine and practice, which different prelates and teachers in other circumstances take pride in

revealing and making all the more emphatic.

Dr. Lynch tries to corner Dr. Sweatman upon the statement of the latter that the Episcopal Church is Protestant, and dates from the Reformation. Where then, he asks in substance, was the Episcopal Church during the Medieval history? Where was she during the first three centuries of the Christian Church. True, our good-natured Archbishop says, the charge of the Bishop claims a sort of autonomy for the Episcopal Church during the ages that elapsed before the Reformation. But was not that very self-contained portion as much part of the Roman Church as that which was left behind after the secession of the English Church? The Catholic Church then, whatever she may now be in the eyes of Dr. Sweatman, is the historic Church, that has the true apostolic succession, that is venerable with the age of all the centuries, and that is the mother of even such a prodigal child as the denomination which the new Bishop represents. This is the Archbishop's reasoning. But Dr. Lynch forgets that the true succession of a Church as well as of a State consists of those who teach and illustrate the fundamental principles of that Church or State. Is the Roman the Church of the New Testament? Does she fairly represent the simplicity, the purity, and the faith of the early Christians? Or has she gone hopelessly from these, practising rites that are superstitious, and teaching a system which we cannot but regard as idolatrous? We maintain that a pure stream of Protestantism has flowed on from Christ, its perennial fountain. Sometimes it has been a slender silvery thread, like a river in a period of drought. At other times, as during the Reformation, it has swelled into a mighty volume, and overflowed its banks. Nor did Luther and his noble companion reformers go out of the Church. They sought to reform her. It was their aim to bring her back to the simplicity of gospel times. They found the pure stream of the truth buried by a mass of overlying corruption, flowing on underground and out of sight. Their aim was to sweep away this mass, and let the living water appear. But the evils, consisting of image, confessionals, penances, absolutions, and in a word the five sacraments of which the Archbishop speaks, would not yield. Like some glacier, this mass of corruption could neither be moved nor penetrated, and so the stream of living truth shot away from it. All along, it flowed beneath it and out of sight, yet connected with the fountain; now it escaped from its prison chambers, and with new-found freedom dashed down the mountains and ravines to enrich the valleys far beneath. The claim is a righteous one, that the Protestant Church is the stream which can be traced directly to the fountain. There was therefore an autonomy, as Bishop Sweatman claims. There is in the only sense worth retaining a true apostolic succession.

Thus far we are at one with the charge of the new Bishop. But we maintain that the true autonomy is not represented by the Episcopal Church. More than one stream has flowed out from the turgid mass of the glacier. One is muddy, and carries with it

elements that are foreign to it. The other is pure, and free from all admixture of Romish error. This is the Protestant stream as represented by the Presbyterian Church, by the Puritans of England, and the Congregational Churches of America. Here is the living truth, freed of the admixtures of error and superstition. Surely the Churches which have been shut in by mountain fastnesses, such as the Waldenses, which have passed through manifold persecutions, and amidst them all maintained the principles of the gospel as we find them in the New Testament, must be nearest in conformity to the Church which was founded by Christ and built up by the apostles and their successors. What significance was there in the fact that representatives of these Waldenses stood, not on the platform of the council of Rome, when the dogma of infallibility was promulgated, nor on that of the council held in Lambeth Palace, where apostolic succession was virtually claimed, but on that of the Œcumenical Council of Presbyterians which convened in 1877, in the city of Edinburgh. Facts speak for themselves, and these are facts which both the Archbishop and Dr. Sweatman would do well to ponder.

The address of Dr. Sweatman, of which the Archbishop takes such prominent notice, is well worthy of being read. It may be said to mark a new era in the history of the Episcopal Church in this diocese. It is down upon all clerical mockery. It gives no breathing to the men of the confessional, of the rubric, of the starched millinery with which that Church, both in England and America, is being afflicted.

### SCHOOL VACATIONS.

THE past week and part of the present have been occupied with the closing exercises of the model and public schools in this city. The children in many places throughout the Dominion have been similarly employed. In a short time the summer holidays shall have been reached by a large number of our country schools. What a vast amount of meaning is conveyed in that single word VACATION!

For one thing it carries the thought that the end of another year of study has come. Many children are doubtless glad for the reason that they have got away from irksome tasks, from hated books, from close confinement, from horrible punishments of extra lessons or of the rod. Even with all their carelessness these obtain a certain amount of good from school. They cannot help learning something. They may have been giving special attention to some out of the way subject, like the boy who had his pockets always stuffed with beetles, mice, flies or birds. It may be they are destined to burst into the full-bloomed knowledge of some specialty, and to become all at once naturalists, geologists, inventors or poets. Even where this is wanting, he would be a hard case in the booby line who has not learned his letters, nor acquired, however awkwardly, the art of writing, nor been taught to run up a column of figures, especially when they represent dollars and cents. They have besides come under the

discipline of school, and have probably grown into such habits as will make them faithful in service.

But what a joyous season is vacation for the boys and girls who have wrought hard during the year. The studies of some have been so successful that they are watched with throbbing hearts by parents and friends as they proudly carry away their gold or silver medals, their large and valuable prizes for general proficiency, or some precious book to mark their attainments in some special branches of knowledge. Or it may be that without such rewards others go away from the class-room with the conscious feeling that they have gained the knowledge which these prizes represent. All these scholars leave the familiar walls of the school, perhaps not without regret, but with the thought of obtaining rest, freedom, relaxation after so many laborious months.

Vacation time! What floods of joyous thoughts does the word bring into the hearts of those who have grown hoary in professional or public life! It implies escape to the green fields, going on long walking excursions, fishing the lakes and streams, bathing and swimming and boating. One single holiday is intensely precious to the man who has the spirit to enjoy it. While it may pass rapidly away, it may have concentrated in it all the enjoyments of every vacation time of our past life. That is why one single day is so valuable to a man who is overtaxed with commercial or professional labour. It brings but a few hours of relief from toil and anxiety, but in these few hours a life time may be lived over again. The hand may have forgotten its cunning in casting the fly or firing the rifle; but the old days come back as pleasant memories when we could take our place beside the best of them in manly sport and recreation. When the children come rushing into the parlour, pitching down their loads of books, and running off with a shout, and crying we have got our vacation, does it not make the blood of parents tingle, and flood their hearts with gratitude and joy? What music is there in the boy's cry that there is no more school! How pleasant to see the girls settling down to their quiet games of playing house and being real mothers, and forgetting they have just escaped from their teacher's control!

How much should vacation do for us! It should bring the boy, who left school pale and weak, back with bright eyes, and ruddy cheeks, and strengthened limbs. It should show us the girl, who before holidays was growing thin and sickly, now full of life and spirit. It should present the spectacle of our boys and girls ready for the tasks of another year. To those who are to return to school no more, what significance is there in the thought of a last vacation! But while it means that the days of childhood are over, and the years of boyish and girlish fun and folly are ended, it is the Pisgah height from which inspiring views of the promised land of trade, or commercial or professional or married life, may be obtained. Many a boy thinks it is all well now that he has not to go to school, but he will soon learn he is exchanging

one form of learning for another. Happy he or she who goes to the task of learning to be useful with a contented heart, determined to make the best of life. For such, there is surely success lying before them in the future, though now it is hid from view.

What a blessed period is vacation for the teacher. How seldom do children, and even parents, think upon the severe labour, upon the expenditure of vitality, upon the sacrificing toil of those whose duty it is to teach the young idea. Yet it is so. A teacher's place is no sinecure. The school master or mistress has a hard and too often a thankless task. Many a one becomes blanched in the cheeks, flaccid in the muscles, and wearied in the brain, because of the exhausting work of the school. To the many toiling teachers in our land who are now so justly recognized as members of a high profession and noble calling, we present warm congratulations on their having reached a period of well-earned rest. We wish them, one and all, a pleasant vacation, and that they may return with a valuable stock of health and mental vigour to be expended in another year upon the responsible duties of their office.

### MINISTERIAL CONTRIBUTIONS TO HOME MISSION DEFICIT

*Presbytery of Guelph.*—Previously reported, \$15; Rev. J. Middlemiss, \$10; in all, \$25.

*Presbytery of Hamilton.*—Previously reported, \$40; Rev. Jas. Black, \$10; Rev. J. Laing, \$10; Rev. J. G. Murray, \$5; in all, \$65.

The following are the amounts received up to this date from the several Presbyteries:

*Quebec.*—From seven ministers, \$79.

*Montreal.*—From twenty-eight ministers, \$304.

*Ottawa.*—From seven ministers, \$110.

*Lanark and Renfrew.*—From thirteen ministers, \$96.50.

*Brockville.*—From two ministers, \$20.

*Glengarry.*—From seven ministers, \$45.

*Kingston.*—From two ministers, \$40.

*Peterboro.*—From fourteen ministers, \$133.

*Whitby.*—From seven ministers, \$55.

*Lindsay.*—From four ministers, \$24.

*Toronto.*—From thirty-five ministers, \$484.

*Barrie.*—From seven ministers, \$42.

*Owen Sound.*—From eight ministers, \$74.

*Saugeen.*—From three ministers, \$25.

*Guelph.*—From three ministers, \$25.

*Hamilton.*—From seven ministers, \$65.

*Paris.*—From ten ministers, \$138.

*London.*—From one minister, \$25.

*Chatham.*—From one minister, \$10.

*Stratford.*—From three ministers, \$39.

*Huron.*—From two ministers, \$20.

*Bruce.*—From three ministers, \$30.

The sum of \$1,883 has been contributed by 174 ministers in the Western Section of the Church. It is very earnestly hoped that those who have not yet given will, so far as they are able, follow the example of their brethren, and that members of the Home Mission Committee in those Presbyteries which are represented by only one, or two, or three names will do their best to secure an extension to the list of contributors. If anything like \$46,000 is to be raised for Home Missions during the current year, as the General Assembly has decided (instead of about \$30,000 last year), it can be done only by self-denial and large-hearted liberality on the part of both ministers and people.

D. J. MACDONNELL.

THE bi-centenary of the battle of Drumclog, which was fought on Sabbath, June 11, 1679, between Graham of Claverhouse and the Covenanters led by Hamilton, was celebrated on Sabbath, the 1st ult., by an appropriate sermon preached on the moor by the Rev. Dr. Easton of Darvel. Upwards of two thousand people assembled on the occasion, many from a considerable distance.

## CHOICE LITERATURE.

## THE WIVES—A TALE OF NORWAY.

What a strange, wild country is old Norway! The brow of the earth, the forehead of the world, as the Scalds of old loved to call it in their songs. Even in the map, how singular is that jagged, furrowed, long coast-line, stretching above a thousand miles, from the North Cape with its eternal ice, down to a genial latitude of wheat lands and flowers. On this vast seaboard, water and land seem to have been struggling for the mastery, till at last all was amicably settled by a division of the territory, and the deep fjords run miles inland, and the deep promontories project far out into the ocean.

A pleasant farm was that of Ravensdal, nestling beneath some sheltering rocks in an inland valley not far from the Arctic circle. The commodious dwelling was of blackened timber, adorned with curious carving, and pious sayings cut in the beam; while clustering round stood cottages of the peasants, who cultivated the soil. In all the province of Norland there was not a farmer more respected and esteemed or a more upright, honourable man, than Andreas Jansen, the owner of Ravensdal.

It was early one Sunday morning in mid-winter, and the Jansens were preparing to start for church, a drive of many miles. One of the sledges had been recently disabled, so none of the farm hands could go with them. Rather a large party got into the remaining sleigh, which, though a roomy one, was more than full; but when the farmer proposed to leave the two boys at home there was so much lamentation that he relented. Andreas handed his comely wife Ingeborg to her seat; she was followed by her sons—Raoul the younger, a walking bundle of furs, taking his place on his mother's knees. Ella, the pretty only daughter, next stepped in; and lastly, carrying some wrap for his lady-love, came Hugo, Ella's betrothed, who the day before had arrived on snow-shoes from the southward, to spend a few days at Ravensdal. Andreas mounted to his seat, gently touched with the whip the three horses, harnessed unicorn fashion, and they started at a smart pace. It was quite early, for service began at twelve, and as the distance was great it was necessary to start betimes. As yet there was no glimmer of daylight, but moon and stars shone with a radiance unknown in our latitudes and there was an abundance of light for the journey. Buried in skins and furs, the party did not feel the cold, which, though great, was not excessive—the absence of a breath of wind and the perfect dryness of the atmosphere making it much more endurable than the same depression of the thermometer would be in this country. It was a grand event this journey to church, for weeks and weeks had passed since last they were able to go.

There was an eerie beauty in the scene; the solemn mountains lifting up their hoary heads into the star-spangled sky, the small tarn with its glittering icy surface, the stern old pines, whose green looked almost black contrasted with the snow, and the graceful birken trees, "those ladies of the woods," decked out as little Raoul said when the first time that fell that winter, in their white mantles, all ready for sister Ella's wedding day. But as if to make amends for the silence elsewhere there was no silence in the sledge. Andreas turned round to address his wife, or talk to his horses in that brotherly way so characteristic of the Norwegian, who always makes friends of the four-footed creatures in his service, and particularly of his horses. Olaf, the elder boy who was perched on Hugo's knee, after some vain attempts to obtain his attention, turned to his mother and Raoul, and kept up with them a continuous stream of question and remark; while Hugo and Ella, leaning back in one corner, heeding nobody but themselves, found much to say to each other in low happy tones. And the tinkling of the merry sleigh-bells, as they jingled around the horses' collars, made to all this a most musical accompaniment.

One-third of the journey was over, when, with a startled exclamation, Andreas suddenly pulled up his horses. At the turn of the road there lay, extended on the snow a human form. In a minute the farmer had confided the reins to Olaf, proud of the charge, and he and Hugo jumping down, ran to give assistance. The pack at the man's side told them that he was one of those pedlars who wander from farm-house to farm-house all over the country. Overpowered by the cold, he had sunk into that fainting, death-like sleep from which there is oftentimes no waking. At first all efforts to rouse him failed, but life was evidently not extinct; so seeing a chalet close at hand, which in the summer had been used as a covert for cattle, and now was a store for firewood, they carried him there, and kindling a fire on the outside, they rubbed his hands till some warmth returned, and poured some corn brandy (which no Norwegian travels without) down his throat, and he partially revived. All this occupied some time, and now they were quite in a dilemma as to what to do next. Leave him they could not, to take him on with them was impossible; he was not sufficiently recovered to bear the air, even if they could make room for him in that state. To turn back and take him home was almost as difficult, and if so they must give up church entirely. Ella, who had alighted to assist them, at last said in a decided tone:

"There is but one thing, father, we can do; Hugo must stay with the poor man."

"Yes," said Hugo, "that is the best plan. You drive on to church, and take us up in the afternoon as you return; by that time he is sure to be all right."

"Well," said Andreas, "it does seem the only way; but it will be a sad disappointment for you, my poor girl."

"I do not know that," muttered Hugo; "she was the first to propose getting rid of me."

"Now that is too bad," said Ella, with a face rueful enough to satisfy her lover; "when you know I have been counting for weeks and weeks upon your being with us for this altar Sunday."

It was clearly the most feasible plan, and so it was settled. Ella murmured to Hugo as he helped her in the sledge

again; "God will not the less bless our engagement that it begins with an act of self-denial."

Some provisions which had been put into the sledge ready for an emergency, were handed out to Hugo, and he was entreated to take care of himself as well as the pedlar, and to keep up a good fire.

"Certainly," said he; "no fear of not doing that. Why, here is fire-wood enough to roast half a dozen oxen whole. You are sure you will be able to do without me, Father Andreas?"

"Perfectly. The horses are quite manageable, the road good, and the weather set fair—we can have no difficulty."

So they started off again, Olaf saucily calling out to Hugo that, now he was gone, Ella would be of some use to other people, and that the rest of the party would gain, not lose one, by his departure. However, Ella was not inclined to be lively, and her gravity infected even the high spirits of her young brothers. The remainder of the drive was rather dull for all parties, and every one was glad when the peaked roofs of the small town came into sight. The Jansens drove to a relation's house, put up the horses, left their outer coverings in the sledge, then entered the church soon after service had commenced. The pastor was a venerable old man, dressed in the black canonicals of the Lutheran clergy. A thick white ruff was around his neck, his long white hair floated over his shoulders, while on account of the cold, he wore a black velvet skull cap on his head. Prayers and singing over he commenced his discourse without notes of any kind, and in a strain of simple, fervid eloquence, which riveted the attention of his auditors, he expounded the sublime precept which Christianity first inculcated, of doing to others what we would that they should do to us. The sermon over, some christenings followed, and then the communion. The service, which had lasted more than three hours, at length terminated, and they emerged from the church. Many were the greetings, to be exchanged between friends and neighbours unseen for long, and it was some time ere the Jansens reached the relation's house where they were to partake of the mid-day meal. This over, they did not linger long, for Andreas had promised Hugo they would return as soon as possible. As they were leaving the town they were stopped near the parsonage by the pastor, who pressed them to come in and see the Frau Pastorinn. Andreas explained the reasons which made them anxious to be off, and the good old man, shaking him heartily by the hand, said:

"So some of you have been acting what I have been preaching, playing the good Samaritan. Well, well, it shall not lack its reward. God bless you friend Andreas!"

## II.

The short-lived northern day had long waned when, leaving the clustered wooden dwellings surrounding the church behind them, the Jansens started on their homeward route to Ravensdal. But little was the daylight missed, for the glorious northern lights were up, streaming, flickering like fiery banners across the sky, brighter far than the pale arctic winter sun, and diffusing around a mild beautiful radiance neither sunshine or moonshine, but a little more poetic, more romantic, than that of common day or night. Little Raoul clasped his hands with delight, as from the luminous cloud on the northern horizon steamers of green, purple, red, and golden light shot up. Andreas said it was years and years since an aurora so splendid had been seen.

A lonely road was their way home; no habitations except a few farm-houses near the town, and, when these were passed, a long stretch of desolate country—wild, rocky valleys, all clad in their snowy garments, with the deserted summer chalets scattered over them, mocking the traveller with an idea of human life; beneath frowning precipices of black rock, where the snow could find no resting-place; through pine woods, whose venerable denizens had survived many generations of mortals.

"Moored to the rifted rock,  
Proof to the tempest shock."

The children were asleep, Raoul in his mother's arms, who half unconsciously was humming to herself a hymn of praise as she wrapped the little nestling warm in her furs. Olaf, after repeated declarations that he was not in the least sleepy, had been glad to lean his head against his sister's shoulder; his eyes soon closed, and he was as sound asleep as his little brother. Ella gave herself up to dreamy reverie as she thought over the solemn communion service, the sermon, and then the bright future before her. Pleasant thoughts they were; in her life's horizon it was all blue sky before her, and soon these thoughts were woven together, and bright castles in the air rose which made her smile to herself as she pictured them before her mind's eye; what she and Hugo would do when they had a home of their own—how they would welcome the wayfarer, nurse the sick and succour the distressed.

Lost in her own thoughts, Ella had little heeded a noise which was heard from time to time, and which she fancied the fall of avalanches from crag to crag in the mountains. But now all of a sudden she remarked that her father had several times turned his head to look back and that his face wore a troubled expression. "What is it father?" she asked; "is there anything the matter?"

"Nothing, nothing," he answered, in a short stern manner, not at all usual to him—"I hope nothing;" and then murmured to himself in a lower tone: "God grant it may be nothing."

Her uneasiness by no means lessened, but understanding he did not wish to be questioned, she remained silent, but with her attention on the alert to discover the cause for anxiety. The dull noise in the rear certainly increased, and was heard at fitful intervals, now almost swelling into a note, then dying away, and was decidedly nearer than when first she had remarked it. The horses, too, seemed by some wonderful instinct to partake of her father's uneasiness. Just then the noise began afresh, and now an unmistakable howl sent a flash of certainty into her mind. Unable longer to bear the suspense, she half rose, and gasped out—"Oh, father is it—is it the wolves?"

"They are a long way behind," said Andreas; "we shall reach home well, never fear."

But the farmer's face contradicted his cheerful words, and with a sinking of her heart as if its action had been stopped, and then a tremulous rush of blood through her veins, Ella sank back on her seat. It was a fearful revulsion of feeling to be thus torn from a state of dreamy reverie, and brought face to face with a great danger. The fainting sensation was over directly, and closing her eyes for a moment and murmuring a heartfelt prayer, her natural courage returned. Ella still then had only seen dead wolves, the trophies of the chase, and once or twice one securely muzzled on its way to some foreign menagerie; but too many dreadful wolf stories are current round Norwegian hearths in the winter for her not to divine the greatness of her peril, and she tried to calculate their probable distance from home, and the chances of escape.

Frau Ingeborg next heard the howl, and asked the same terrified question as her daughter. "Oh, God, my poor children!" was her only exclamation; and then she, too, was calm and still. Nearer, nearer is the howling—faster go the terrified horses; their instinct has told them the danger. Ella gently disengages herself from the sleeping Olaf, and unbidden gets out the rifle and powder flask, and in silence looks to the loading. Andreas' eye falls on her; he is even at that moment pleased with the fruit of the training he has given his child, with her pale composed face and steady hand, like a brave Norse maiden as she was. Her eyes are now strained to look back as far as she can. Ere long on the brow of a hill they have descended, she sees a black moving mass against the sky. "I see them father, but they are far off yet."

A groan escapes from Andreas. "God help us then!" he mutters. Wife and daughter read his face, and from their hearts, too, goes up that agonized prayer. Ah; well may they pray it. On came the pack, some half hundred gaunt, hungry wolves, their dismal howl freezing the life-blood of the Jansens. The horses bound onward with red nostrils and panting sides; they go like the wind, but the distance is steadily diminished. And the howl of the wolves sounds like a mocking demon cry—"Ha, ha! ye go fast, we faster; Ye are the hunted, we the hunters. Ha, ha! how like ye the change?"

"Would it not be possible," said Ella, "to take refuge in one of those chalets? Could we not barricade ourselves there?"

"It would be only quicker death. The wolves would soon force the door; there would be no fastenings of sufficient strength to resist them!"

They looked above, around—neither help nor hope was to be seen. The pitiless earth was wrapped in one vast winding sheet of snow, and the cold glancing lights in the sky revealed only too clearly their desperate condition. A cold damp stands on the farmer's brow; still he guides his horses with a firm hand, speaks encouragingly to them; and though he, knowing the peril best, has given up hope first, he relaxes no effort. It was hard, in the first flush of manhood, the prime of life, with the blood coursing through every vein in strength and power, to have nothing to do but die. As he looked at his dear ones, he thought, were these but safe, death would not be so fearful; but the image of the pleasant home at Ravensdal rose up before him, and to leave all this to die and leave no name, no heir behind him, it was hard! Was it not a triumph of Christian faith that he, thus circumstanced, could bow his head meekly and say, "Thy will be done?" Dame Ingeborg said nothing, but her tears fell fast over the nestling Raoul she was straining to her heart, and as the child started at the noise, she hushed him off to sleep as carefully as if he had been in his little bed at home, thankful that one at least of her darlings was spared the anguish of this valley of the shadow of death. And yet to her arose a ray of light, a gleam of happiness, as she thought that she and her dear ones would cross the river of death at the same time. No widowhood, or orphanage, no childlessness—the parting of a moment, and then the eternal reunion in bliss. Olaf, roused by his sister's rising, had awoke, and seeing the wolves, had burst out into terrified crying; but when Ella gently bade him pray to God and try to be a brave boy, he caught the infection of her calmness. Swallowing his tears, he knelt on the seat, and hiding his face in the fur wraps, that he might not see the objects of his dread, he manfully tried to stifle his sobs, and repeated over and over again, his simple prayer. Of all, Ella was the happiest; for one great comfort was hers; her best beloved was safe, and as she thought, with a thrill of joy that seemed strange at such an instant, through an act of self-denial to which she had urged him, and which God was blessing by his deliverance. The wolves were gaining fast; they could distinguish the fiery eyes, the red tongues hanging out. Ella, as she saw one in advance, quite close to them, cried out, "Father, father! the rifle."

"Then take the reins an instant," said he, as he took the weapon from her hand. Ella obeyed, the horses wanted but little guidance, and the wolf fell dead beneath her father's sure aim. There was a stop of the whole pack, and the Jansens almost dared to hope. Andreas' face was as gloomy as before. "Only a creak," murmured he; "they are mad with hunger. The one I killed will be devoured, and then—"

His words were verified. In five minutes' time they again heard the baying of the pack, and they were soon in sight, their appetite whetted by the taste of blood, on, on, with increased ardour for the chase. Again was one shot down—again occurred the temporary lull, and then fresh again began the ghastly hunt.

"There is but one charge more, father," said Ella. "We will save it as long as we can," was Andreas' reply. And his voice was hoarse and husky.

We left Hugo at his good Samaritan deed of kindness toward the hawk. The man soon recovered sufficiently to sit up and give some account of himself. As Andreas Jansen had supposed, he had lost his way travelling from one farm-house to another, and had sunk exhausted into the deep



## BRITISH AND FOREIGN ITEMS.

A "Life of Dr. Talmage, of Brooklyn, U.S.A., with a History of the Tabernacle, Specimens of his Pulpit Oratory, and a new Portrait," has been published in London.

DURING May, the missionaries of the American Sabbath-school Union in the North-west organized and aided 167 Sabbath-schools, with 617 teachers and 4,543 scholars.

BETWEEN fifteen and sixteen thousand Sabbath-school children took part in the procession at this year's Lancashire Festival in Manchester, England. The festival continued a week.

THE Rev. Neil D. MacLachlan, has been chosen to fill temporarily the chair in Aberdeen College from which Prof. Robertson Smith has been suspended. He is a B.D. recently licensed by the Greenock Presbytery.

THE new work on which Canon Farrar has been engaged for some years will be published at once by E. P. Dutton & Co. It is entitled "The Life and Work of St. Paul." There will be two editions; one in two volumes, uniform with the "Life of Christ," the other in one volume.

THE municipality of Paris has seen fit to expunge from the prize catalogue of school books an edition of "Uncle Tom's Cabin," prepared by French Catholics, with notes in which slavery is held to be consistent with Divine intention, and more conducive to the happiness of the negro race than liberty.

PRINCIPALS having been given to an announcement that the Prince of Wales had remitted portions of the rents of his tenants, the "Western Morning News" has been authorised to state that a general remission with very few exceptions, has been made to all the Prince's tenants of lands or farms, in most cases of 20 per cent. for three years, and in other cases 15 per cent. for two years.

GEORGE W. M. REYNOLDS, the writer of sensational novels, died in London last week. He was the author of half a hundred romances, and for many years the editor of a weekly magazine devoted to fiction of a trivial sort. His stories possessed a fleeting interest with a large portion of the novel-reading public, and many of them are still to be found in the circulating libraries.

AT a picnic held in the suburbs of Chicago, in which a company of young German socialists, armed, participated, a quarrel arose, the crowd outside the grounds attacked the picnic with stones and clubs, injuring several persons quite severely, and then were attacked by the company with fixed bayonets. Several volleys were fired into the crowd and a number of persons were mortally wounded. The company were put in custody charged with murder.

MISS FRANCES RIDLEY HAVERGAL, the writer of religious verse and prose, died, after a short and severe illness, at Caswell Bay, Swansea, England, June 3rd. She was one of the editors of a hymn and tune-book, entitled "Songs of Grace and Glory," to which she contributed many hymns and tunes. She also published two small volumes of religious and miscellaneous poetry—"The Ministry of Song" and "Under the Surface." These, with her devotional meditations—"My King," "The Royal Commandments," "The Royal Bounty," etc.—have obtained a very wide circulation.

THE Pope has addressed a letter to some Italian prelates in reference to the civil marriage laws in the Italian Parliament, in which he says: "The Government designs to separate the contract from the sacrament, and to permit the Church no other share in the marriage rite than that of a liturgical benediction. The principle upon which Italian marriage legislation is founded destroys the fundamental idea of Christian marriage. The state has taken on itself the melancholy work of forming a matrimonial morality of its own, purely human in its character, altogether civil in its forms and guaranties, substitutes it for the sacrament, without which marriage among Christians is neither permissible nor durable, and imposes it on the public conscience by force."

THE first real Indian Pandit who has ever visited England has, says Professor Monier Williams, just been admitted a member of Oxford University. He is scarcely twenty-three years of age. Professor Williams says: "We have had others here who have borne the name; but no real Sanskrit scholar has ever before had the courage to break the rules of caste, give offense to his own family, incur the odium and contempt of the whole fraternity of his brother Pandits, and expose himself to the certainty of excommunication on his return to India." Mr. Williams regards his arrival in England as a remarkable sign of the times. It proves, he says, that the educated classes of India are beginning to be intolerant of caste prohibitions. "They are beginning to find out that caste was made for man, and not man for caste; and that it is better to make caste their slave, retaining all that is good and useful in its rules, than be themselves the slaves of caste."

SOME weeks ago we stated that several teachers of the London Missionary Society had been poisoned by the savages of New Guinea. There are now at hand details of the sad affair. The Rev. J. Chalmers visited the eastern shore of New Guinea shortly after the poisoning, and examined the natives at the place, Isuisu. The natives were very shy, and denied that they had poisoned the teachers; but they were ready to give compensation for their deaths. The people said that the poisoning was done by a sorcerer, named Nanagere, at the request of some natives of Isuisu, who wanted the goods of the teachers. Mr. Chalmers found that the boxes had been broken open and the goods stolen. He was urged to lead an expedition against Nanagere and take revenge on him. "Let us," said the people, "go and take Nanagere. We should like to eat him." This proposal Mr. Chalmers, of course, declined. At other stations along the coast, "some amidst fierce cannibals, the teachers are working with every encouragement; and, with the missionaries, are rapidly gaining the confidence of natives for miles inland."

slumber which generally subsided in death. In answer to his inquiries as to how he had been found, he heard about the intended drive to church, and discovered the self-denial Hugo had practised in giving up the expedition to take care of him.

"I owe you thanks, young man. You have preferred remaining with an old pedlar in difficulties to accompanying your betrothed. It is a dull exchange."

"Indeed," said Hugo, "I am quite repaid by seeing you all right again. I was afraid at first, it was all over. What a narrow escape! Another half-hour and we should have been too late."

"Yes, another lease of life," said the hawker, gently; "spared a little longer by the Heavenly Friend who has stood by my side in many dangers during a long life of wandering."

"Let me hear your experiences. How much you must have seen! It will be hours before my friends are back. Talking them over will help while away the time."

The sketch Eric Peterman gave of his life was indeed remarkable. He was one of those pious men not unfrequently met with in Norway, who while earning their livelihood by hawking are at the same time humble missionaries. Bible and tract colporteurs holding prayer-meetings in the villages when they can get a congregation, and in an unobtrusive way often doing a great deal of good. Like most of his brethren, he was a man of few advantages of education, but well versed in the Scriptures, and possessing native eloquence, combined with the unflinching attraction of a soul thoroughly in earnest, ennobled by the pursuit of a lofty and disinterested aim. He had been a disciple of the celebrated Hauge, the John Wesley of the north, and had shared some of his imprisonments at a time when little about religious tolerance was known in Norway. Many times he had traversed the country, and even penetrated far into Russian Lapland. One whole winter he had been weather-bound on one of the Loffodens. Strange stories could he tell of perils by land, and perils by water, ship-wrecks and hair-breadth escapes from robbers who coveted his pack. The time passed quickly in listening to such narratives. The record of the good man's life was like a living sermon to Hugo, the exposition of Gospel truth in a most inviting form, the example of one who had practised all he taught. After a pause, during which they had been partaking of the contents of Dame Ingeborg's basket, Eric said, rather abruptly:

"By-the-by, I heard some unpleasant news at the farm I was at yesterday. They say a large pack of wolves has come down from the fields to the northward; the early and severe winter this season is supposed to have driven them down. Some hunters out on a bear-chase a few days back had a very narrow escape; they report the wolves as going to the south."

"I hope not," said Hugo; "they had heard nothing about it at Ravensdal. No more had I; but then I came from the contrary direction. I hope not, though I should like it above everything if we could muster a strong party and have a good hunt; but wolves are fearful foes to meet unprepared."

Undeined apprehensions he could not shake off filled the young man's mind; and after trying to talk of other things he came back to the wolves, and to speculations as to their position and movements. So time sped on, and he paced up and down with a growing uneasiness he in vain told himself was ungrounded and absurd, and he longed for the return of the sleigh, to terminate these secret fears. Eric had been listening intently for some minutes, and all at once exclaimed: "There, now, I hear a howl."

Hugo threw himself on the snow to hear better, and ere long heard the same sound.

"I fear—I fear it so. It is far, but oh, in the same direction they have taken."

After some moments of intense attention both men satisfied themselves that it was not the howl of a solitary wolf, and that it was steadily advancing.

"Oh, tell me what can we do," cried Hugo; "it is on the track which leads from the town, just the time when they would be on the road. My poor Ella, what can I do?"

"Unarmed as we are, it is only by remaining here we can be of any service, and this is a position we can easily defend. With that amount of firewood at our back, I would defy an army of wolves. Look! the chalet stands in a recess of rock; from point to point we can make a rampart of fire." So saying he began to arrange faggots in a line, from one point of rock to the other, leaving an open space in the centre. "I think with you, young man, that your friends are on that road, and that the wolves are pursuing them, else we could not hear that continuous howling nearer and nearer. I am leaving this space for the sledge to pass; and the wolves would never dare to attempt to follow through such a wall of flame as we can raise."

"Hist, I hear the gallop of horses," said Hugo; kneeling on the snow.

"Then set fire to the barrier. It may be a beacon to them, and show them where we are."

This was done, and the bright pine wood flame was ere long streaming into the sky.

"Now," said Eric, "get more faggots ready, for you and I must be prepared to close up the passage immediately the sleigh is safe."

"But the horses," said Hugo, "will they pass between two such fires as we have here?"

"No fear; they are terrified enough to leap over a precipice if it came in their way—anything, everything—to escape those that are after them."

A few minutes passed in breathless suspense, during which the noise of horses and wolves became louder and louder.

"Ah! there they are," cried Hugo, "and the whole pack close behind. They see us; Andreas is flogging the horses. Oh, God! there is a great wolf close upon them. I would give ten years of my life for a rifle for one instant. Andreas dares not leave the reins. Ella is standing up; she has the rifle. Good heavens! the wolf will spring at her. No, she has fired—shot him down! My brave Ella—my own dear girl!"

Another second passed and the sledge was in the haven of

refuge provided by the forethought of the pedlar, safe from the ruthless wolves, behind the barrier of flames. The exhausted horses had stopped of themselves; the Jansens were beneath the shelter of the chalet, half fainting, scarcely crediting their preservation. As soon as he could speak the farmer said in a tremulous tone: "Wife, children, let us thank God," and kneeling with the tears rolling down his hoary cheeks, in a few words of heart-warm thankfulness he returned thanks for their deliverance from a bloody death.

It was some time before sufficient composure returned to relate all that had passed, and when that had been done Andreas said: "Our pastor might well say, 'It shall in no wise lose its reward.' It you"—turning to the pedlar—"had not required assistance, if Hugo had not remained, we must all have perished."

The Jansens had to stay in the chalet that night, but when the next morning dawned, the wolves had all dispersed, and they reached home with ease and safety. A few days later, Andreas and Hugo had the satisfaction of exhibiting some wolf-skins as trophies of the vanquished enemies.

## FALSE SENTIMENT AS TO WORK FOR YOUNG LADIES.

A false sentiment has rendered it derogatory for a woman to be a business woman, for a girl to earn or appreciate dollars and cents, if she can possibly find a father, brother, or uncle to support her. The noble army of working women, who of all women best demonstrate their *raison d'être* is in general a despised army; and while society applauds the woman who is an artist, an editor, an author, it does so by calling her a genius, and setting her out of that grand corps where she legitimately belongs. Families with three, four or five daughters, whether there are sons or not, if the father can possibly support them, are brought up to do nothing but help mother a little! This helping is not generally really learning housekeeping and seamstress' work in all its varieties, but skimming the surface of things, making cake, dusting a room, trimming a gown, and leaving those weightier matters of the law, as shirt-making, ironing, bread-making and beef-cooking to some one else. Girls speak of it as a hardship, if they are obliged by stress of circumstances to earn a support. "Anna thinks it so hard; all her friends have their time to themselves, and she is forced to teach, poor child!" The whole training of the girl is aside from knowing anything about business; she reads stories and fashion magazines, not newspapers, and works on science and architecture, and practical every-day life. She does not learn telegraphy or carving, or furniture decorating, or gardening, or book-keeping, nor does she go into her father's business and learn it as her brother would if she had one; bless you, it would make her a *working woman*! Thus out of this army of working women are kept, so far as possible, all women of education, means, refinement, cultured taste. These organized into a society make no end of blunders in business, and regard them as creditable rather than otherwise, as a Chinese lady cherishes the deformity of a cramped foot. If they read common law and medicine so as to be as well informed upon these points as ordinary men, bless you, 'they are very odd,' at the least. These good ladies with the very best intentions undertake to handle the working-woman question; they are thrown into contact with the poor, and knowing absolutely nothing of what it is to earn a living, or what it costs to earn a dollar, or what a dollar can be made to bring, they have only the most general and no particular sympathies; on the one hand, they will be deceived and kill by over kindness, on the other, they will misunderstand and kill by hardness. It needs working women to understand and help working women; then they know that being bread-winners does not forfeit for them their position as wives and mothers; that while they earn daily wages they have the affections of the hearth; that the poor mother, left a widow, wants to keep her children in a home, not to sow them broadcast in orphan asylums; that the poor couple who have passed their married fifty years, unhonoured it is true by a golden wedding, do not want to be thrust one into an Old Man's Home, the other into an Old Woman's Home, or put in the separate wards of an almshouse, or one go to one Blind Asylum and the other to another. There is a fine kind of charity in England, where endowments have been left so that decent destitute old couples, or single people, can have a nice three-roomed cottage, with fuel, water and lights, and a certain number of shillings weekly on which to subsist; and they can take in an orphan grandchild, or feeble child, living as in their own home, subject only to certain regulations of sobriety, cleanliness, and good order.—*Sunday Afternoon for July.*

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## MINISTERS AND CHURCHES.

A STRAWBERRY social was held on Tuesday evening, 1st inst., in connection with Knox Church, Guelph. The proceeds amounted to \$151.

ON Monday evening, 30th ult., the ladies of Chalmers' Church, Guelph, held a fruit festival. There was a large attendance, and the refreshment tables were well patronized.

ON the evening of Thursday, 19th ult., a strawberry festival was held in the drill shed, Dundas, in aid of the building fund of Knox Church. The amount realized after paying expenses was \$54.

IN the last item but one under the head of "Ministers and Churches" in our last issue, "St. Andrew's Church, Que.," ought to have been St. Andrew's Church, Huntingdon, Que. The amount realized at the two socials is also incorrectly stated. The social at Dr. Shirriff's yielded \$47, and that at Mr. Pringle's \$27.

THE Ladies' Aid Society of the Picton Presbyterian church held a strawberry festival on Monday, 30th ult. Tables were set out in the court-house grounds, furnished with strawberries, ice cream, cakes, tea, etc. There was also a table for the sale of flowers and fancy work. The attendance was large, and a considerable sum was realized in aid of the church funds.

THE dedication of a new frame Presbyterian church took place last Friday forenoon on Wolfe Island. Rev. Principal Grant was the preacher. The new church is situated much nearer the wharf than the old one, and will be of considerable advantage to residents of the city who may spend the Sabbath on the island. In the afternoon a picnic was held in the grounds adjoining the new church, and in the evening there was a concert in the town hall, which was crowded. The singers were members of the choirs of St. Andrew's and Chalmers' Churches, assisted by a few friends. The whole proceedings passed off very successfully.

A LARGE assembly gathered at Carlisle, Presbytery of London, on Tuesday, 24th of June, to witness the laying of the corner stone of the new Presbyterian church which is now being erected there. The services were begun by singing the 100th Psalm and reading the Scriptures, after which the Rev. D. B. Whimster led in prayer. A brief history of the congregation was read by Mr. J. S. Smith, chairman of the building committee. The stone was then lowered and laid with appropriate ceremony by the Rev. John Rennie, pastor of the congregation. Mr. John B. Shipley, one of the elders, next produced a small copper casket which he deposited in the cavity cut out for it in the stone. The casket contained the following articles: Copy of the New Testament, CANADA PRESBYTERIAN, "Presbyterian Record," "Daily Advertiser," "London Free Press," photograph of the pastor, several coins of the Dominion, history of the congregation, with the names of the pastor, elders, trustees, Sabbath school teachers, building committee, contractor, and stonemason. The ceremony being completed at the church, the audience adjourned to the grove of George Shipley, Esq., where a picnic was held, and a very enjoyable time was spent. Addresses were delivered by Rev. J. Rennie, Rev. D. B. Whimster, Rev. E. Dodson, J. S. Smith, and Lio. E. Shipley. The Ailsa Craig brass band was in attendance on the picnic ground and enlivened the occasion with appropriate music. The present wooden church at Carlisle was built by the congregation twenty-three years ago, under the auspices of the late Rev. James Skinner of London township, who was the first Presbyterian minister to preach in the neighbourhood. He began his labours in a school house near Carlisle in 1845, and continued with indefatigable zeal to give supply of preaching, either on week days or Sabbath evenings, until the people were able to support a minister of their own. The first minister called was the Rev. W. Fletcher, who laboured for ten years and then went as a missionary to the North-west. The new church is to be built of brick, with stone basement for the use of the Sabbath school, etc. The size is 30 x 50 feet, and the estimated cost is about \$3,500. It will have a neat spire with porch in front; and will be heated from hot air furnace. When finished it will be an ornament to the place, and we trust it may be a means of blessing to the community for many years to come.—COM.

## BOARD OF FRENCH EVANGELIZATION.

We give the following extracts from the Annual Report of the Board presented to the Assembly last month. Copies can be obtained on application to Rev. R. H. Warden, 260 St. James street, Montreal, to whom all contributions should be addressed:—

In presenting to the General Assembly their Fourth Annual Report, the Board of French Evangelization desire to express their heartfelt gratitude to the Great King and Head of the Church for the measure of success vouchsafed during the past year.

### THE FIELD.

As an erroneous impression exists in the minds of many as to the field for French Evangelistic effort, it may be well to state that about one-third of the entire population of the Dominion of Canada are French-speaking Roman Catholics. Although the greater number of these are found in the Province of Quebec, where there are upward of a million to a total population of 1,190,000, yet they are by no means confined to that Province. In Nova Scotia there are 33,000, in New Brunswick 45,000, and in Ontario 75,000 French-speaking people. If to these are added the large numbers in the Province of Manitoba, as well as those in Newfoundland and Prince Edward Island, it will be seen that there is scarcely any limit to this department of the Church's work in the Dominion.

### CONDITION OF THE PEOPLE.

For a long time the Roman Catholic Church in Canada, like that of France from which it sprang, was Gallican rather than Ultramontane, the laity successfully asserting their right to a voice in church matters; but of recent years a great change has taken place. Every student of history knows that the reign of the late Pope was one long record of the triumph of the Jesuit policy, and that nowhere was the baneful effect of this more felt than in Canada. At no time in the past history of the country was the Church of Rome more bitterly opposed to the dissemination of God's Word or more zealous in keeping the people in slavish ignorance and superstition than at present.

### THE AIM OF THE BOARD.

Recognizing the truth that the Word of the Living God, applied to the heart and conscience by the Holy Spirit, is the only efficacious means of enlightening men and delivering them from spiritual thralldom, the great aim of the Board is to give this Word to the million and a quarter French-speaking people of the Dominion, under the full conviction that not only the highest interests of these people but also the social, moral and religious liberties of our children and the future destiny of our country imperatively demand this at our hands.

### THE MEANS EMPLOYED BY THE BOARD.

In seeking to accomplish this aim the following three agencies are employed by the Board:—

*I. Colportage.*—In many of the French settlements there is not a single Protestant to be found, and so fanatic and priest-ridden are the people that to attempt opening a Preaching Station or even a Mission School would not only be a dangerous but futile step. The only method of reaching the people in these densely settled and spiritually destitute districts is by means of the Colporteur going from house to house, scattering broadcast the seed of the Kingdom, conversing on Divine things with those willing to listen, reading with them the Word of Life, and, when permitted, leaving in their homes a tract or a copy of the Bible.

*II. Mission Schools.*—As soon as a group of families in any settlement have been brought to a knowledge of the truth, and have abjured Romanism, one of the first steps is to open a Mission School for the education of the young, and especially for their instruction in the principles of the Bible. The teachers employed by the Board in such schools have been in some instances earnest Christian ladies, but more generally French students for the ministry, many of whom spend their summer vacation in this important department of the work. In addition to the training of the young, these teachers occupy part of their time in the work of Colportage and also in conducting mission services on the Lord's day.

*III. Preaching Stations.*—The main branch of the Board's work is the planting of Mission Stations and the formation of congregations, wherever, in the Providence of God, there is an opening for such.

### PAST RESULTS.

Notwithstanding all the difficulties and discouragements that have had to be encountered in the past, great progress has been made in the work of French Evangelization.

Forty-five years ago there was scarcely a French Canadian Protestant to be found in the whole country; to-day thousands of men and women can be found who have renounced their allegiance to Rome, many of whom have, by God's grace, become humble followers of Jesus. Forty-five years ago there was not a solitary French Protestant congregation in the land; to-day they can be numbered by the score. Forty-five years ago the Bible was virtually an unknown book in almost every French parish in the Province of Quebec; to-day there are few parishes in which the Bible cannot be found,—few parishes which have not, to a greater or less extent, felt the influence of Bible truth. A vast mistake is made when the results of French Evangelistic work are calculated by the number of congregations, or stations, or schools that have been established, or even by the number of persons that have publicly abjured Romanism. There is abundant evidence that thousands *within* the Church of Rome are galling under the iron yoke and are longing to be free—abundance of evidence that many of the laity, and not a few of the priests, are sick at heart, sighing for a peace which the confessional is unable to impart. Many of our French Canadians are beginning to ask why they cannot prosper as the Protestants do. They are beginning to enquire why the poorest Protestant child gets the rudiments of a good education while their own children grow up in ignorance. In these, and in various other ways, dissatisfaction

with the Church and the system of Rome is manifesting itself.

There is an opinion somewhat prevalent in the Protestant community of the country, that the reformation of the Roman Catholic Church in Canada must take place from *within* the Church itself. No intelligent observer can doubt that there are at the present time signs of upheaval in the Church; still less can any one at all acquainted with the history of French Canadian Evangelistic work, fail to trace the present unrest and growing dissatisfaction within the Church to the efforts put forth *without* during the past forty years to give the people the Gospel, and the Board of French Evangelization have confidence that the efforts they are now putting forth are, by God's blessing, helping to foster and hasten the great efforts from within Romanism itself which a long-suffering and much-injured people are yet to make. When that time comes many will be surprised to find the large numbers within the church who will hail it with delight. A much wider and deeper work is now in progress than on the surface is visible. The sowing season may to some seem long, but the reaping time will come, and rich and golden will the harvest be.

### PRESENT CONDITION OF THE WORK.

The work accomplished during the past year, as well as that at present being carried on by the Board, will be found in the detailed reports of the several fields, already published. It may not be amiss to state that some of our sister Protestant churches have reaped, to some extent, the fruit of the labours of our missionaries, not a few of our converts from Rome having been gathered into their churches.

Many of our converts, because of persecution for conscience sake, or from inability to obtain employment, have been compelled to move elsewhere. Of the many families that have had to leave Montreal, two have taken up land in the county of Compton, Que. Family worship is regularly observed in their new homes. In the evening some of their neighbours, French Canadian Catholics, come in to hear the Bible read, and, on Sabbaths, quite a number gather regularly in the house of one of these converts to listen to the reading of the Gospel and to unite in the singing of hymns. It is true of many of our French Canadian converts to-day, as of the early Christians when scattered because of persecution, that they go everywhere preaching the word of life. From ministers of the Church in various parts of the Dominion the Board have intelligence from time to time to the effect that certain French Canadian converts from some of our missions have come to their district, acquired a little English and identified themselves with their congregations, and not unfrequently the testimony is borne that they are adorning the doctrine of God their Saviour by a consistent walk.

Our work too has gone beyond our borders, and is blessing our neighbours in the United States. Not to speak of the large congregation under the Board in Ste. Anne, Illinois, and the French Canadian Protestants in the Western States, the number of our converts in New Hampshire and Massachusetts is very large. It is interesting to know that in the city of Lowell there is a French Protestant Church, ministered to by the Rev. F. G. Cote,—a former student of the Montreal Presbyterian College,—which commands the warm sympathy and support of the Protestants of that city.

God has greatly honoured our Church beyond all the other Protestant Churches in Canada in this work of French Evangelization. There are few names more honoured in the Presbyterian branch of the Church of Christ than that of John Calvin—few men to whom we Presbyterians under God owe more. About the very time he was a fugitive from his native land and in Switzerland found an asylum, another native of Northern France, Jacques Cartier sailed into the great gulf of our Canadian water highway and gave its name to our St. Lawrence River. French Canadians are the descendants of the men of the North of France. Is it not significant that after the lapse of three hundred years the spiritual descendants of John Calvin should, in the wonderful providence of God, come with the message of mercy to the descendants of Calvin's brethren and friends of Northern France?

### JOINT FRENCH AND ENGLISH WORK.

One feature of the work of the Board deserves special prominence, viz., that which bears upon the supply of Gospel ordinances to English-speaking Presbyterians in the Province of Quebec. Many districts of that Province were originally settled by Presbyterians from Scotland and the North of Ireland. Some of these were entirely neglected by the Church of their fathers, and as a consequence the people became lukewarm and indifferent, intermarried with French Catholics, had their children baptized and brought up in connexion with the Church of Rome, and to-day the descendants of these settlers are not only unable to speak the language but are utterly ignorant of the faith of their ancestors. There are other districts, in the Province where a few years ago there was a regularly organized Presbyterian Church with a settled pastor where to-day there is none, owing to the decrease in the number of English-speaking people. It is a well-known fact that, apart from the city of Montreal and one or two other points, the English population of the Province is yearly diminishing, and at the present time there is quite a number of settlements with a sparse English-speaking Protestant population, where, if gospel ordinances are to be maintained at all, it must be by missionaries able to minister to the wants of the English-speaking section, and at the same time to make inroads on the French community. In such districts it is to the interest of the English-speaking Protestants to have a missionary who can preach in both languages, so as to ensure their having ordinances maintained among them at all, while at the same time it is in the interests of French Evangelization to have the co-operation and moral support of the English-speaking community in making inroads on the masses of French Romanists by whom they are surrounded—without which co-operation and support it would in many instances be hazardous to undertake mission work at all. In some of these districts the number of English-speaking Protestants is so rapidly diminishing, owing to emigration and other causes, that if a foothold is to be maintained, active, energetic steps

must be taken without delay to plant missionaries qualified to conduct services in both languages. The future of our Church in the Province of Quebec depends, under God, not so much upon our Home Mission Committee, in granting supplements to sustain ministers in weak and struggling English-speaking congregations, as upon cordial co-operation and united action on the part both of our Home Mission Committee and our Board of French Evangelization in giving the gospel by means of missionaries able to speak in both languages to the English and French communities.

The Board are glad to state that during the past three years they have been able to overtake a considerable amount of work in this direction. At the present time fifteen of their missionaries supply gospel ordinances more or less regularly to English-speaking Protestants, who otherwise would probably have been left entirely destitute of them.

In this department of their work they have a strong claim upon the liberality of the Churches and of the Christian public of the mother countries.

LACK OF FUNDS.

During the year the Board were greatly embarrassed in carrying on their work for lack of funds, and were compelled with very great reluctance temporarily to reduce their staff and to decline several urgent applications to enter new fields. They are most anxious to extend their work, not only in the older provinces, but also in Manitoba, where they hope by means of the liberality of the Church and of the friends of the cause ere long to open a field. One of the most devoted of the missionaries has placed his services at the disposal of the Board in connection with work in the North-west.

CONTRIBUTIONS FROM FIELDS.

The Board have no means untried to train the people to contribute towards the salaries of the missionaries, and they are glad to report that during the past year there has been considerable improvement in this respect.

In new fields it is often both inexpedient and unwise to at once ask the people for money, lest the work be hindered or marred thereby. In some of the older fields many of the converts are poor, and very frequently the public renunciation of Romanism is at once followed by dismissal from employment, and in such years of depression as the past two or three, it has been difficult and sometimes impossible, to obtain other work. From such causes as these many of the converts, who otherwise would gladly contribute, are unable to do so.

From time to time this matter is brought before the missionaries and the people, and it is to be hoped that each succeeding year will witness a decided increase of liberality, and that on the return of business prosperity several of the fields will become self-sustaining.

REV. C. CHINIQUEY.

The General Assembly having last year granted Mr. Chiniquy leave of absence for twelve months on account of impaired health, he left Montreal in July, and after a brief visit to Illinois and to Northern California he sailed for New South Wales, and has since been engaged in lecturing in various parts of the Australian colonies. In November last he attended the meeting of the General Assembly of the Presbyterian Church of Eastern Australia and delivered an eloquent address, after which the following resolution was adopted:

"The General Assembly having listened with the deepest interest to the address of the Rev. Pastor Chiniquy, instruct the Moderator to convey to him the thanks of the court. The General Assembly feel the deepest interest in the work and mission of the Rev. Pastor Chiniquy in connection with the Presbyterian Church in Canada; cordially commend him and his work to the care of the great Head of the Church, and also to the prayers and liberal sympathy of all the ministers, office-bearers, and congregations of the Presbyterian Church of New South Wales.

The Board express the hope that Mr. Chiniquy may return with his health fully restored.

REPORTS CONCERNING FIELDS.

From the monthly and annual reports of the missionaries of the Board the following details are chiefly taken: (Here follow minute details of the work in the several fields under the care of the Board.)

FINANCES.

The policy of the Board has been to keep the expenditure within the income—a policy which they are sure will meet with the approval of the Assembly and of the Church. It is true that at certain seasons of the year less money is received than is necessary to carry on the work, and a loan has to be negotiated for a limited period in order to meet current expenditure. A careful comparison however, from month to month, of the receipts of preceding years with those of the current one enables the Board to form a somewhat correct estimate as to how the fund really stands, and deters them from incurring obligations there is little reasonable hope of their being able to meet.

The receipts for the ordinary fund in the first half of the year just ended having fallen considerably short of those for the corresponding period of the preceding year, the Board, in pursuance of their policy to keep from debt, declined applications to enter new fields, and temporarily reduced their staff of labourers. They are thus able to report to the Assembly that they close the year with a balance on hand of \$112.91.

From the accompanying financial statement it will be observed that the total receipts for the Ordinary Fund were \$20,694.54 or nearly \$2,800 less than the previous year. The contributions toward the Building Fund, however, were this year about \$2,200 in excess of those of last, so that the total receipts of the Board for all purposes this year are only some \$600 less than those of the preceding one.

It is interesting to observe that the falling off in the ordinary fund receipts is not owing to diminished liberality on the part of the congregations and Sabbath schools of the Church, for the contributions this year from these sources are fully \$500 in excess of the preceding year. The receipts for 1877-78 included a legacy of \$1,000 and special contribu-

tions for the ex-priest's fund of \$900. These two items, together with a decrease of \$1,000 in the contributions from Britain, account for the diminished revenue of the Board for the year just closed. When the circumstances of the country are taken into consideration—the continuance of an unprecedentedly long period of commercial depression—there is abundant cause for thankfulness as to the state of the fund. To the Free Church of Scotland for a grant of £100 sig., and the Presbyterian Church of Ireland for a donation of £55 sig., the cordial thanks of the Board and of the Church are due. Though the grant of £200 sig., annually got heretofore from the Church of Scotland, and that of £50 sig., from the United Presbyterian Church of Scotland have not been received in the year just closed it is hoped that these will be renewed during the ensuing year.

The Board with great satisfaction observe the growing interest of the young in the work of French Evangelization, as indicated by the large amount contributed to the fund by the Sabbath schools of the Church, and would bespeak the continued interest of superintendents and teachers.

Among the receipts will be found the sum of \$1,969 received from various individual friends of the work throughout the country. The Board tender to all these generous donors their very hearty thanks not only for their timely assistance but for the expressions of sympathy and of encouragement which in many cases accompanied their contributions. The Board's Agent in Britain—Rev. T. Stevenson—has collected \$3,146.35 during the year, a large sum considering the state of business in the parent countries.

The present expenditure of the Board is about \$2,000 per month, and the amount estimated as necessary to carry on with efficiency the work for the ensuing year is \$25,000, of which \$10,000 will be required prior to 1st October next to meet salaries, &c., then due.

CLOSE.

To maintain in efficiency this important department of the Church's work, the Board earnestly solicit the prayers and sympathy and increased liberality of all the congregations and Sabbath schools of the Church and friends of the Mission generally, and, above all, the continuance of the Divine blessing and favour, without which all else is vain.

All of which is respectfully submitted.  
In name of the Board of French Evangelization,  
D. H. MACVICAR, LL.D., Chairman.  
ROBERT H. WARDEN, Sec.-Treas.  
260 St. James Street, Montreal, 1st June, 1879.

[The annual collection for French Evangelization is fixed by the General Assembly for Sabbath 20th July. We trust that it will be attended to in all congregations and that the result will be much in excess of any former year.—Ed. C. P.]

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIX.

July 20, 1879. } CHRISTIAN LOVE. { Cor. xiii. 1-13.

GOLDEN TEXT.—"And now abideth, faith, hope, charity, these three; but the greatest of these is charity."—1. Cor. xiii. 13.

HOME STUDIES.

- M. Matt. xxii. 34-46. . . . The sum of the law.
- T. Rom. xiii. 8-24. . . . Love the fulfilling of the law.
- W. John xiii. 31-38. . . . A new commandment.
- Th. 1 John iii. 10-24. . . . "In deed and in truth."
- F. 1 John iv. 7-21. . . . Brotherly love.
- S. 1 Cor. xiii. 1-13. . . . Christian love.
- S. Ps. cxxxiii. 1-3. . . . Brethren in unity.

HELPS TO STUDY.

Paul wrote from Ephesus this letter to the Corinthians, in reply to one he had received (1 Cor. vii. 1), as well as in reference to various reports he had received of the disorders which had crept into that Church. In it he rebukes and sets in order the abuses which he learnt were prevalent, and answers the questions which had been submitted to him. Very prominent among these topics was the nature and value, use and abuse of the various miraculous gifts of tongues, prophecy, miracles, healing, &c., with which the holy spirit endowed the Apostolic Church. But there is that which is greater than all these gifts, without which the highest and best of them is empty and worthless; it is the central and supreme grace of Christianity—LOVE (Note 1.) The Apostle first insists upon its necessity; then, with a pencil dipped in light, he draws its portrait radiant with beauty; and, lastly, he describes its permanence, the most brilliant gifts were transient, this alone endured.

I. THE NECESSITY OF LOVE.—vers 1-3.

1. As compared with all the gifts a man can possess.  
2. The gift of tongues. This was one of the most striking of all the supernatural endowments conferred upon these primitive Christians. It was a power by which the man in an ecstasy of prayer and praise was constrained to utter his thoughts in a language which he had not learned and did not understand. St. Paul is not depreciating the gift, but he labours to show how carefully dependent it is upon love to give it value.

3. Prophecy, the power to speak for God, to utter the Divine Will either in prediction or instruction, and closely connected with this gift of utterance is the power to understand all mysteries, the revealed secrets of the Divine counsel and all knowledge, that is, the apprehension of the truth with the mind and intellect.

4. Faith, not true saving faith which ever worketh by love—Gal. v. 6, but such faith as is possible without love, such as that which the devils have who believe and tremble, or such as that strong herculean confidence in self or in destiny, such as men like Napoleon possessed, and by which they worked wonders, moved mountains of difficulty.

2. As compared with all the sacrifices a man can make.  
a. Gifts. Though I bestow, literally "dole away in mouthfuls," all my goods in charity which wants the spirit of charity, what profit is it? A gift without love is often but an insult. It is only given to be "seen of men," and has no claim to gratitude.

b. Martyrdom—my body to be burned, a self-sacrifice not prompted by love, but by pride and vanity—"an unlovely and counterfeit martyr-spirit." It has often been found in times of persecution that many who lived unworthily were ready to die for their religion. No sacrifice which springs from pride, presumption, or obstinacy, can profit. We cannot buy heaven by such gifts. To all such workers Christ will say, "Depart, I never knew you"—Matt. vii. 21-23; Luke xiii. 25-27.

II. THE PORTRAIT OF LOVE.—vers. 4-7.

Twice seven traits are enumerated. Love suffereth long, withholds her anger, overcomes her indignation; is kind, literally "willing to be useful" and to do good even to those who oppose themselves and do not deserve it; envieth not, how can it? for in loving others it wisheth them all good; vaunteth not itself, is no braggart, does not swagger; is not puffed up, inflated with vanity and self-conceit, is not wise in its own eyes, but is humble; doth not behave itself unseemly, is decorous, does nothing of which one ought to be ashamed; seeketh not its own interest, or pleasure, or reputation—1 Cor. x. 24; is ready to give up its own rights as Abraham—Gen. xiii. 1; is not easily provoked, for anger cannot abide where love holds sway and controls passion and reprisal; thinketh no evil, is not ready to impute evil motives or to find fault; rejoiceth not at iniquity, at the faults and sins of others, or at the calamities which overtake them, does not sympathize with evil, but rejoiceth at the truth, with the triumphs and blessings of the truth, its sympathy is with the progress of good, and the well-being of men; beareth all things, holds out under all privations, troubles, toils without ceasing to love, or as it may be equally correctly translated covereth all things, hides the errors and failings of others as far as it can; believeth all things, shows itself of trustful nature, does not surmise and suspect, but is more inclined to take for granted the existence of a good unseen, believes in the transgressor when no one else does; hopeth all things, hopes for the best with regard to all, hopes even against hope, and when others have ceased to hope good of another; endureth all things, as a woman for her husband, a mother for her children; love gives strength and courage. Such is love—the sum total of the commandments (Matt. xxii. 36-40; 1 Tim. i. 5); the "fulfilling of the law" (Rom. xiii. 10), the first of the fruits of the Spirit (Gal. v. 22), the crown of all Christian virtues (2 Pet. i. 7), the bond or girdle that binds all perfections together. (Col. iii. 14.)

III. THE PERMANENCE OF LOVE.—Vers. 9-13.

Love is imperishable; all gifts are transitory, prophecies, tongues, knowledge, cease and vanish away. The apostle proceeds to prove this in the case of the first and third. Our knowledge is partial, and when we attain to a clearer, fuller, more accurate knowledge, assuredly that which we now have shall be superseded. Our prophecies now are in part, our utterances and unfoldings of truth are imperfect and insufficient. They will certainly give place to what is more exact and complete.

The apostle adds two illustrations to make his meaning clearer. 1. The man puts away his childish things. Once they were necessary. Without them he could not have attained to manhood, but being a man he has outgrown them. The child needs primers, but in the maturity of the man's knowledge there is no room for such helps. 2. We now see through a glass, that is, a mirror, which, as they were made in ancient days afforded a very dim, uncertain and distorted picture. Darkly, literally, in an enigma; and certainly many things are riddles to us, first because our knowledge of them is so defective. Such is knowledge of earth compared with the clear knowledge of heaven, when we shall see God face to face. When we awake in His likeness, we shall be satisfied—Ps. xvii. 15; Matt. v. 8.

EXPLANATORY NOTE.

1. Charity.—The original Greek word here rendered charity means love, and this was the meaning of charity when our translation was made. The change of meaning which the word has undergone is a process of contraction,—charity, which originally meant love, being now limited to certain manifestations of it, as in almsgivings, forbearance towards the supposed or admitted frailties of others, &c. No single word in any language will express the fullness of the Christian grace here spoken of, therefore the description is needed which is given from the fourth to the seventh verses. The simpler term "love," though too general exactly to meet the case, is now the best equivalent.

MEETINGS OF PRESBYTERY.

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

BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.

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

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

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

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

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

BARRIE.—Next meeting at Barrie on Tuesday, 29th July, at 11 a.m.

STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9.30 a.m.

HAMILTON.—Next stated meeting on the third Tuesday of July (the 15th), at 10 a.m., in Central Church, Hamilton. Session Records not yet examined and elder's commissions should be presented.

## OUR YOUNG FOLKS.

### LITTLE.

Hast thou little? Be content;  
It is more than many have;  
Joy in little makes it much,  
And will help thy soul to save.

Canst do little? It's enough;  
Do it well and let it be,  
It will count as much as more,  
When thy Judge requires it thee.

Little talent well improved,  
Little service rightly done—  
Be it all thy Master asks,  
Things the victor's palm and crown.

Hopeful, gladsome, humble, too,  
In thy toiling find thy rest,  
And the little toils of time  
Shall forever make thee blest.

### OUR LIFE STORIES.

"We spend our years as a tale that is told."

I WONDER what kind of a story my little readers will make of their lives! I have a good idea of the way in which each may make it a good story. Suppose my reader is a boy. I would have him, when but a child, pray by himself as well as at his mother's knee, saying, like the child Samuel in the tabernacle, "Speak, Lord, for thy servant heareth." I would have him, like Timothy, fond of the Bible; knowing "from a child" the Holy Scriptures, "which are able to make" us "wise unto salvation." I would have him, indoors and out, obedient to his parents, like Jesus, who went down with his parents to the carpenter's home in Nazareth, and was "subject unto them." I would have him learn his lessons with diligence, remembering that—for the soul to be without knowledge is not good. When he is in the Sabbath School, I would have him, like Jesus in the temple, listening earnestly to his teacher and courteously asking questions. When he is a youth I would have him brave, like David, against all wrong and all wrong-doers. I would set him about God's work, for I would have him God's child by faith in Christ Jesus, that his life may be an echo of the words of his Elder Brother, "I must be about my Father's business." When he goes to business, I would have him faithful in all things, like Joseph in the house of Potiphar: "for the Lord was with him," and "the Lord made all that he did prosper in his hand." (Gen. xxxix. 3.) And then when he grows up to be a man, wherever he goes and whatever he does, he will still be like Jesus, doing good as he goes about. Then when grey hairs come, my boy would wind his story to its *finis* by the words of Paul the aged: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up a crown of righteousness, which the Lord, the righteous judge shall give me."

I have supposed my boy-reader to make a long story of his life; as long as Moses, the man of God, thought at all likely: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." But we never know at what point the story of our life will stop. God decides that. There are many lives that are like very short tales;

for there are many little graves in every cemetery, and little coffins in many graves. However short the tale may be, if the first paragraphs contain the right kind of facts, we may hope it will finish well.

A little boy was dying in the hospital, when he was visited by a kind lady on a Sabbath morn. "I've been thinking," said the little sufferer, "I began this Sunday a poor, sick boy in the hospital, surrounded by wicked men and sinful talk; and I think I shall be at home before night. I think I've begun a Sabbath that will never end." He died before night-fall, and his little story finished well.

A little traveller am I  
Upon a road that looks  
As pleasant as the flowery paths  
Beside the summer brooks.

I may have very far to go,  
No one can tell, they say:  
For some the way is very long,  
For some ends in a day.

I've gone a very little way,  
And yet I can't go back  
To pick up anything I lost  
Or wasted on the track.

And if I careless pass each stone,  
I mayn't my steps retrace,  
And so I need a Friend all through  
To keep me by His grace.

For there are snares I do not see,  
I am a foolish child;  
Then, Jesus, I will ask thee now  
To keep me undefiled.

My feet from falling keep, O Lord!  
My heart from wandering wide;  
Until, the last stone passed, I dwell  
Forever at thy side.

### THE LITTLE ROCKING CHAIR.

IT was a beautiful home, one whose memory would warm and brighten the coming years, let their experiences be what they may.

It was a Christian home, where a father's voice hallowed by prayer the morning hour, and made the evening hour sacred also in its ascription of praise to the Giver of so many mercies.

And yet in that pleasant home were vacant places, and the echo of small feet in the distance, treading with thousands of little ones the shining streets of the New Jerusalem, a precious reminder of the house not made with hands which resounds continually with sweet young voices whose cadence will never know a tone of sadness.

And there it stood in the sun-filled room, the tiny rocking-chair, waiting for its wee owner. How suggestive it was of cherished little ones who, rejoicing in a like possession, rock away the untrammelled years with the fresh morning dew of youth glistening undimmed upon their heads.

The dear little feet must go out from Christian homes, away from their precious associations, and the little rocking-chair will no longer retain the happy forms which took such abiding comfort in their embrace. The oft-returning tears of childhood have been chased away by its soothing power, while to its motion glad time has been kept by sweet young voices.

How many, the broad world over, have, in memoriam, homes hallowed by a mother's prayers and unselfish love; and how vividly tender memory rises in the contemplation of these little chairs. Peace be to such homes,

and the Good Shepherd guide the little feet, as they go out from their sheltering care, unto himself!

Hearts must grow weary and hands tired, but when the flickering shadows of life's closing day can outline the tiny rockers, and the sweet home influence bridge the past and present, the aged pilgrim almost within the golden gates of heaven will echo with those who have not yet reached the meridian of life, God bless the wee occupants of the little rocking-chair.

### TWELVE GOLDEN RULES FOR CHRISTIAN FAMILIES.

FROM THE BOOK OF BOOKS.

BE not conformed to this world—Rom. xii. 2.

Be ye followers of God, as dear children—Eph. v. 1.

Be ye sober, and watch unto prayer—1 Peter iv. 7.

Be ye kindly, affectioned one to another—Rom. xii. 10.

Be content with such things as ye have—Heb. xiii. 5.

Be ye doers of the Word, and not hearers only—James i. 22.

Be of one mind, live in peace—2: Cor. xiii. 11.

Be patient toward all men—1 Thes. v. 14.

Be clothed with humility—1 Peter v. 5.

Be pitiful, be courteous—1 Peter iii. 3.

Be glad in the Lord and rejoice—Psalm xxxii. 11.

Be ye ready, for the Son of Man cometh—Luke xii. 30.—*Word and Work.*

### HELP YOUR TEACHER.

IF the teacher can do the scholar much good, it is equally true that the scholar can do much good to the teacher. Many a teacher would be utterly discouraged but for his one promising pupil. The attention and interest manifested by that one member of his class strengthen him more than he knows to labour for the others who are more refractory. The fact that there is one whose eye speaks a cordial welcome, whose voice is ready intelligently to answer, and whose whole deportment shows a warm appreciation of the pains that the teacher is taking, is so sweet a reward as to make him redouble his exertions to win from the others also a like grateful recognition. Every teacher has something to be grateful for who has one such pupil in his class.

A LITTLE boy, for a trick, pointed with his finger to the wrong road when a man asked him which way the doctor went. As a result, the man missed the doctor and his little boy died, because the doctor came too late to take a fishbone from his throat. At the funeral, the minister said that "the boy was killed by a lie, which another boy told with his finger." I suppose that the boy did not know the mischief he did. Of course nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun, but it was fun that cost somebody a great deal; and if he ever heard of the results of it, he must have guilty of doing a mean and wicked thing. We ought never to trifle with the truth.



Words of the Wis.

ENVY no man's talent, but improve your own.

NOTHING is really troublesome that we do willingly.

IN order to deserve a true friend, we must first learn to be one.

WATCHFULNESS is wakefulness in opposition to sleep; attentiveness, in opposition to neglect; and perceptiveness, in opposition to stupidity.

COURAGE lies between rashness and dread, and patience between despising the chastening of the Lord, and fainting when we are rebuked of Him.

THOSE who are satisfied with the world for their portion and seek not for happiness in God, feel no need for accepting the Gospel invitation, and are in no uneasiness about their souls. But those who labour and are heavy laden are invited, and they come.—*Matthew Henry.*

As Brownlow North lay on his deathbed he enjoyed, according to his own confession, "perfect peace." To a bystander he said, "You are young, in good health, and with the prospect of rising in the army; I am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world."

CHRISTIANS should be habitually joyful. They are the only people in this world who have reason to be happy. The Bible enjoins this joy, and one design of the means of grace is to "fill them with all joy and peace in believing." And yet many go through life with their heads bowed like bulrushes, and scarcely ever have any good hope or any appreciable and comforting sign of God's favour.

We talk much of the badness of the world, and there are no men that do more to make it bad than bad parents and family governors. Many call for Church reformation and State reformation; but if men would reform their families and agree in a holy education of their children and a religious care of their servants, every Church and State would soon be reformed when they were made up of such reformed families.

HE who cannot find time to consult his Bible will one day find he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.—*Hannah Moore.*

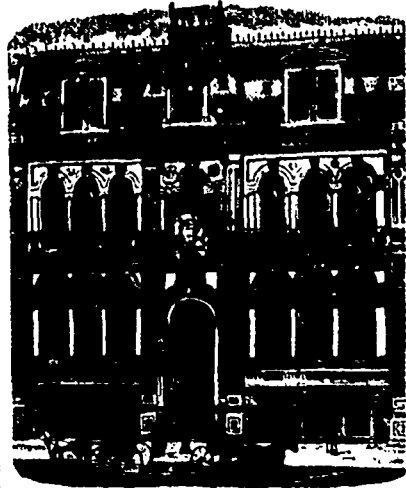
GOD delights in joy; and His desire for His people is that they should be trustful and joyful—and this both for their own sakes and for His glory. God needs vigorous workers, and He can only have these by bestowing on them a joy adequate to the greatness of the work. In joy the Apostles went forth to work for God, and they found that the joy of the Lord was their strength. It is joy then, not sorrow, that is our strength; and they that have done most for God, have been those who have had most joy in God.—*II. Bonar.*

LET us then conquer the world, let us run to immortality, let us follow our King, let us too set up a trophy, let us despise the world's pleasures. We need no toil to do so; let us transfer our souls to heaven, and all the world is conquered. If thou desirest it not, it is conquered; if thou deride it, it is worsted. Strangers we are and sojourners, let us not then grieve at any of its painful things. Let nothing disturb thee in this foreign land, for thou hast a city whose Artificer and Creator is God, and the sojourning is but for a little time.—*Chrysostom.*

IN all ages the patience of the saints has been tested by a class of jerky believers, who advance along the heavenly road by fits and starts rather than by a regular and continuous movement. Life in them is an intermittent spring. Instead of a perennial flow of waters, it bubbles up and gurgles out as though painfully, and against some restraint. The troubled flow is usually succeeded by a long period of acquiescence, as though the effort had induced exhaustion. Such people are built in extremes. Their action is often an over-zeal; their reaction very akin to deadness. They are saints with a vengeance, or not at all. They sing their songs in six lines eight, or in some other unusual metre, in which it is very difficult for the congregation to join; and, after piping along for a time, they fall back in utter disgust that the silent ones do not join in the chorus. And yet people constructed in this irregular metre seem doomed to make merry and to mourn alone. The majority are not able to keep time with them.—*Zion's Herald.*

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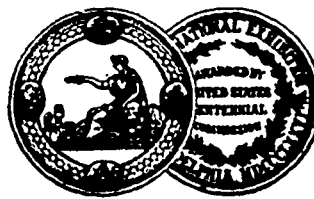
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CATARRH.

Hear what the Rev. W. Tindall says about Littlefield's Constitutional Catarrh Remedy.

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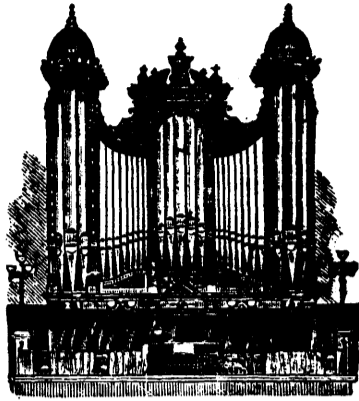
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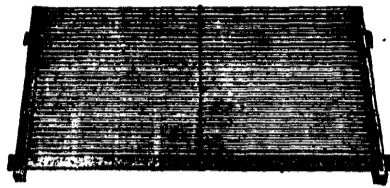
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