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THE PRESBYTERIAN

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The SABBATH SCHOOL PRESBYTERIAN has been received with increased favor during the year, although there are still very many schools in which no copies are taken. It is encouraging to know that the patrons of the paper look with approval upon the efforts made to provide such a publication; and we bespeak largely increased orders for the coming year—promising, on our part, to make the paper more attractive than ever to our young folks.

GOLDEN HOURS, started in January last, will be continued; but as an entirely distinct publication. In reading matter and illustrations it will be quite different from the SABBATH SCHOOL PRESBYTERIAN, so that, if desired, the two papers may be given out to the same scholar alternately—thus forming a fortnightly issue.

PLEASE NOTE!

Superintendents and teachers will oblige us much by sending in their orders for 1879 as early as possible, so that we may know how many copies to print of the January number.

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NOTES OF THE WEEK.

It was announced in St. Michael's Cathedral last Sabbath that Archbishop Lynch will celebrate the 19th anniversary of his consecration on next Wednesday. The bishops of the Province and the priests of the archdiocese are to be in attendance.

THE services connected with the opening of the new Presbyterian Church on St. James' Square will be continued next Sabbath. The Rev. Principal Caven will preach at 11 o'clock a.m.; and Rev. W. Briggs, of the Metropolitan Church, at 7 o'clock p.m.

WE learn that the Sabbath school teachers of St. Andrew's Church, Scarboro, have about completed arrangements with eminent ministers and laymen from Toronto and elsewhere to deliver a series of public lectures in their church during the approaching winter.

MRS. JOHN PARKER, of Kirkwall, one of the teachers in connection with the Presbyterian Church in that place, was lately waited on by the members of her class and presented with a massive crystal set

consisting of twelve pieces, as an expression of their respect for her. Mrs. Parker made a suitable reply.

REV. MR. HAY of Scotland village, on a recent Sabbath in giving a review of his ministerial labours for the last thirty years, stated that he had travelled with his horse during that time no less than seventy-eight thousand miles in ministerial work—a little better than going three times round the world. He has preached about eight thousand sermons and married four hundred couples

IN inserting the brief notice of the induction of the Rev. A. Dawson at Gravenhurst last September, we omitted to state that the Rev. J. Gray presided on the occasion, and gave a narrative of the proceedings in the case; that the Rev. J. R. S. Burnett addressed the people in an able and appropriate manner, and that the newly inducted minister received a regular call from his mission field, being the first call given from the Muskoka District.

THE new church recently erected by the Presbyterian congregation of South Delaware was formally opened on the 10th inst. Rev. P. C. Goldie, the pastor, preached in the morning; Rev. R. Scobie, of Strathroy, in the afternoon, and Rev. G. Sutherland in the evening. On the Monday evening following a tea meeting was held which, notwithstanding the unfavourable state of the roads, was successful. The pastor occupied the chair, and addresses were delivered by the Rev. A. Henderson, and Messrs. Colin Campbell, Kaiser, McLachlin, and G. W. Ross, M.P.P. The collections at the opening services and the proceeds of the tea meeting amounted altogether to about \$200.

ON the afternoon of Monday last Rev. W. H. Taylor, D.D., of New York, delivered an address to the students of Knox College. Rev. Principal Caven presided, and a large number of ministers and others were present besides the students. In speaking of earnestness as one of the main elements in the character of an efficient minister, he related an incident of an English clergyman who while on a visit to Switzerland started out with his knapsack and alpenstock to climb the mountains. While trudging along he heard a shriek as of one in terror, and very soon saw whence the sound proceeded. He beheld a lady in a position of imminent peril of falling from a ledge of rock to the bottom of a chasm. He made his way toward her immediately, and succeeded in saving her life. Subsequently he related the incident to a friend staying at the same inn, and the two ascended the mountain next day to view the place of the accident, but to his great surprise he could not get any where near it. The speaker asked if they knew the reason. There was a whole philosophy of rhetoric in it. The first time, the minister wanted to save a life; the second, to make a display.

ABOUT eighteen months ago, the Presbyterian congregation of Knox Church, Oro, were unexpectedly deprived of a minister by the death of the Rev. John Maclean, and the people requiring worship to be conducted in the Gaelic language, great difficulty has been experienced by them in obtaining a successor to their late pastor. They at last succeeded in inducing the Rev. Henry Sinclair of Toronto to accept of a call from them, and the necessary steps were taken by the Presbytery of Barrie to induct him into the charge

of Knox Church, on the 31st October last. On that day, notwithstanding the inclement weather, a considerable number of people met in Knox Church. The Rev. J. Gray, M.A., presided on the occasion, gave a narrative of the proceedings, inducted Mr. Sinclair in the name of the Presbytery, and, in the absence from sickness of the Rev. S. Hutcheson, addressed the newly inducted minister as to his duties. In the absence of the Rev. D. Macdonald, M.A., the Rev. A. Macdonald, B.A., preached in Gaelic and English, and also addressed the people in Gaelic. The Rev. R. Fairbairn, B.A., likewise addressed the people in English. Mr. Sinclair received a hearty welcome from his congregation; he enters on his work with good prospects of success and usefulness.

A LARGE number of city clergymen met in the parlor of Shaftesbury Hall on Monday afternoon to form a Ministerial Association. Rev. Dr. Potts was called to the chair, and Rev. J. A. R. Dickson acted as Secretary. Rev. George Webber having offered up prayer, the Secretary explained the object of the meeting. He pointed out that it was desirable to form the Association on the basis of the Evangelical Alliance, which feeling was concurred in generally. A motion that the Association be formed was carried unanimously. The Secretary then submitted a constitution, which was read and adopted as follows:—1. That this body shall be called "The Toronto Ministerial Association." 2. That all ministers in good and regular standing connected with the denominations holding the doctrinal basis of the Evangelical Alliance may become members. 3. That its object shall be to promote fraternal intercourse, and to discuss, conversationally, subjects of general interest. 4. That its meetings shall be held on every alternate Monday, at ten o'clock. 5. That new members shall be admitted by open nomination and ballot, two-thirds of the members present electing. 6. That the officers shall be a President, Vice-President, Secretary, and Treasurer, elected annually by ballot in December. 7. That the meetings shall be opened and closed with prayer. 8. That the remainder of the first half-hour after opening shall be devoted to conversation and the selection of topics for the following meeting, after which the subject of the day shall be taken up. 9. That the minutes of each meeting shall be recorded in a book, and read and approved. 10. That the members shall pay an annual fee of fifty cents. The election of officers was postponed until next meeting, on Monday, 25th inst. The proceedings closed with prayer.

ACKNOWLEDGMENT.

The Rev. Dr. Reid has received from the Representatives of the late Rev. James P. Baikie, in accordance with his expressed wishes, the sum of two hundred dollars to be appropriated as follows: Home Mission Fund, \$50; Foreign Mission Fund, \$30; French Evangelization, \$20; Knox College Building Fund, \$40; Knox College Ordinary Fund, \$10; Aged and Infirm Ministers' Fund, \$25; Widows' and Orphans' Fund, \$25.

Mr. Baikie's representatives desire to express their sense of the prompt and honourable manner in which the Confederation Life Association, J. K. McDonald, Esq., Managing Director, paid the amount covered by a Policy in that office. Of this amount the sum given to the schemes of the Church as above is one-tenth.

PASTOR AND PEOPLE.

WORK, FOR THE NIGHT COMETH.

It is evident to some most thoughtful persons that the Churches of Christ are not doing the work that God requires of them. Earnest men and women, who believe that God's word means something, and that his commands were given to be obeyed, have felt the necessity of rousing themselves to vigorous action. But what can they do? The Churches are not organized for work. The theory on which many of them are run seems to regard them as through coaches to heaven; some of them beautiful palace cars, well seated, cushioned, and easy; others, perhaps, second-class, and not so well furnished; but all connected with the through train; and the passengers having no responsibility for the people who through the regions through which they pass. Hence, the earnest souls who feel the responsibility to labor have sought other channels of work. Some have patiently toiled alone. Others have combined for labor, organizing themselves into societies of various kinds. But these do not touch the large body of Christians, the majority of the members of our Churches. Indeed, the effect on the Churches, as organizations, has been detrimental. It has lessened the feeling of responsibility in those who neglect to labor. When approached with an appeal to engage in work for God, they reply: "We do not belong to that society." As church members they feel no responsibility.

Thus a misconception of one of the fundamental principles of Christ's Church is being taught and embodied before men. The Church of Christ is itself a living organization for work. It needs no supporting organization; it should have no rival. What, then, can be done to remedy this alarming deficiency which now exists in the line of Christian activity? First, there is need of instruction. The plain commands of God's word must be noticed, expounded, and enforced. Pastors have an obligation in this respect. It devolves largely on them to remove false ideas with reference to the nature and work of the Churches. They can eradicate the notion that the Church is a mysterious something which God has let down into our world to be carefully guarded by human beings—tenderly wrapped in a napkin, and concealed from view; and they can inculcate the fact that it is an organization of Christ's followers according to God's appointment for *mutual help and aggressive labor*.

And it should be plainly declared that the obligation to work rests upon each individual member, young or old, male or female. It is not the duty of the pastor to do all, or even most, of the work. Every member has an individual work to perform. "To every man his work," is Christ's theory of apportionment. Paul labored for the Corinthian Church on a meagre salary, eking out his poor support by laboring outside of his calling. When he had reflected on what he had done, he was forced to write them these lines: "For what is it wherein ye were inferior to other Churches, except it be that I myself was not burdensome to you? Forgive me this wrong." (2 Cor. xii. 13.) It looks as though there were pastors in our day who ought to humbly ask the churches they serve to pardon them for neglecting to press home upon them their individual responsibility; and for attempting to perform the work which God had assigned to the churches, and to the individual members. May God forgive us this wrong!—*Occident*.

CASTE IN INDIA.

The Calcutta correspondent of the London "Times" speaks of a discussion which recently took place in the Bengal Social Science Association, upon the benefits and evils of caste.

The discussion was significant as showing the vital change which is being rapidly produced in Indian thought and Hindoo customs by the powerful influence of Western thought and science; also for the astounding fact that among a large gathering of learned high caste native gentlemen, only one speaker ventured to defend what has always been deemed by Europeans to constitute the most cherished fabric of the Hindoo social system. The speaker who introduced the topic spoke in favor of some redeeming features of caste. He admitted that caste imposed undue restrictions on intermarriage and social intercourse between different castes; that it restricted certain sections of society to certain occupations; that it hindered the

adaptation of people to altered social conditions; but contended that these drawbacks were fully compensated for by many substantial advantages. Among these he enumerated the feeling of self-respect and ambition induced by descent from a noble ancestry and inclusion in a venerated caste; the moral restraint caused by fear of transgressing caste rules and disgracing caste character; greater proficiency and skill in a handicraft resulting from the hereditary practice of particular industries; the absence of all sense of degradation and humiliation associated with the pursuit of manual labor; the cheerfulness and content with which different castes performed their allotted occupations; the protection afforded to members of each particular caste, and assistance in times of necessity. The speakers who followed were all opposed to caste restrictions. One of them stated that he was a Koolin, a Brahmin, that is, of the highest class, but that he was perfectly prepared to surrender all his hereditary privileges in consideration of the evil which the system of class was now producing. It had its uses when first established, but now, an anachronism, it stood in the way of national improvement. At one time it did exercise a sort of social check upon native society, but now it was merely a means of extortion. A man might violate any rule of society, but all it was necessary to do to be received back again into his caste was to spend a few rupees. A man might commit any offence and actually be sent to gaol, but he would still be received back again into his caste, and fathers would actually marry their daughters to him. Distinction of caste had closed the exercise of healthy influences over native society, and therefore the sooner all sects were fused into one harmonious whole the better, for all these distinctions only served to stay all political advancement. Although he was a Koolin Brahmin, he would like to marry his only child to a healthy, robust young man, irrespective of caste limits. In all sincerity, he felt the uselessness of preserving a fabric already tottering. Another speaker, in the course of a very able speech, said: "Next, let us see if, as a matter of fact, the institution of caste has any redeeming features. It has been said that caste in our country exercises those salutary influences in the repression of vice and wantonness which are exercised in other countries by public opinion, and hence that so long as no strong public opinion is created to keep us in check, it is right that we should obey a canon of caste. The first, and original purpose of that institution, however, was not to discharge the functions of public opinion, nor does it exercise such influence now; but if it does, it does so for the worse, for what in the existing state of things poisons, what the moral sense of the whole enlightened world condemns as most deadly, is suffered to circulate freely. While caste brings down all its pressure, all its rigor and terrors upon imaginary evils, the murderer, perjurer, robber, adulterer, drunkard, and other equally infamous characters go on perpetrating all kinds of injury without the fear of excommunication. Caste rages against and frowns down all those seeking the regeneration of their country by intermarriage, while it utters no single word of censure against the swindler or cheat. If to-day I open my Zenana doors and bring forth my wife and daughter to commune with the sisters of the West, to-morrow I shall be an outcast, and my name branded with infamy forever."

THE NAME OF JESUS.

The name Jesus is the same as the Hebrew Joshua, or rather *Jehoshuah*, and consists of two Hebrew words, meaning *Jehovah-Salvation*. This is the name of the God-man, God incarnate, "God, manifest in the flesh," and announces at once the infinite dignity of His Godhead, and the grand purpose of His mission—*salvation*. He has many names and titles, but this is His peculiar, distinguishing name.

At the annunciation the angel Gabriel, with divine authority, said to Mary: "Thou shalt call his name Jesus." To Joseph in a dream the angel of the Lord foretold the wonderful event that was to occur, adding: "And thou shalt call His name *Jesus*, for He shall save His people from their sins." And the evangelist Luke has left this record: "And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so named of the angel."

The Apostle Paul dwells on this theme: "Therefore God also hath highly exalted Him, and given Him a name that is above every name, that at the name of

Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." The prophet Jeremiah saw this in prophetic vision, saying, "This is the name whereby He shall be called *Jehovah*, our righteousness," and the rapt Isaiah exclaims, "The Lord *Jehovah* is my strength and song; He also is become my *salvation*."

Surely the name *Jehovah-Salvation* has in it enough to inspire reverence. Let the Church, in her prayers and songs of praise, never cease to dwell on this name which declares in one word the divinity and humanity of our Redeemer.

"How sweet the name of Jesus sounds
In a believer's ear."

"Jesus, lover of my soul."

"Jesus, I live to Thee."

"All hail the power of Jesus' name."

PASTORAL POVERTY.

A writer in the "North Carolina Presbyterian" proposes the following remedies for pastoral poverty, which he elaborates at length:

1. Let both pastor and people consider the minister's support *more as a business matter* than they do. When the pastoral relation is established, a contract is entered into, and a part of this contract is purely a business transaction. The congregation agrees to pay the pastor a certain, specified salary.

2. Let it not only be a business matter, but one *conducted with a business-like system*. Some energetic business man, alive to the interests of the Church, should be appointed treasurer of the pastor's salary.

3. Let it be understood that when there is a failure in the contract on the part of the people, the pastoral relation is at an end. It is too generally the custom for the pastor to labor on year after year with the salary unpaid. This is so common that when a minister does make this a ground for removal, his people actually think that he is doing them injustice; that he is not actuated by proper motives; that he is mercenary, etc., etc. It is high time that public sentiment was revolutionized on this point.

4. Let Presbytery look into this matter and regularly and steadily inquire whether it is attended to. It is a matter of examination on the docket; let it be made practically so.

The "Presbyterian" remarks, editorially, on the communication, of which we have only given the heads:

The expression, "debt of honor," has been so woefully misapplied that it doesn't seem right to apply it to what is due to the minister. But when a man agrees to pay his pastor a certain sum for services, a *debt* is incurred which he is the more in honor bound to pay, because legal collection is not to be thought of.

ONE-SEVENTH TO THE LORD.

A farmer in Northern Illinois who keeps a dairy has for some time given *one-seventh* of the gross receipts to the Lord. It came about in this way. The milk needed the same care on the Sabbath as on week days. This troubled him. It was a work of necessity on the Lord's day, therefore he decided to give the proceeds of all the milk on Sabbath to benevolence, and he has sacredly kept his agreement, both to his great delight and surprise. He is delighted to find how much he has to give, and surprised at the rapidity with which the fund accumulates. It is now a real luxury to give to the Lord. The fund is large enough to awaken interest in the objects for which the money is given. This leads to more careful investigation and more intelligent and prayerful giving. His farm is not large, nor is he wealthy, but by this system he finds it easy to do something for all good and worthy objects, and his donations are many-fold more than ever before, and the joy is multiplied even more than the gifts. He has taken the Lord into partnership, and pays his dividends promptly, cheerfully, and with evident blessing to his own soul.

IN Wales the effect of the preaching of the Word in elevating morals has been such that many of the county gaols have been abolished as no longer required, and in one instance, at Bala, it has been proposed to purchase the building for a theological college. Nor is this transformation so singular as at first sight it would seem. There is not one infidel book in the Welsh language, nor has Popery ever made any headway, while, on the contrary, the Bible is everywhere read, prized and studied throughout the Principality.

OUR CONTRIBUTORS.

PRESBYTERIAN PIONEERS.

"THE UNITED PRESBYTERY."

MR. EDITOR,—As it seems to be the desire of many at the present time to "gather up the fragments" of the early history of the Presbyterian Church in Canada, and as this desire is worthy of every encouragement, it may not be out of place to call to remembrance that there was a Church once which was for a time the largest and most conspicuous body of Presbyterians in Upper Canada, but whose name has been so long absent from the list of separate churches, owing to its having given the first example of that proclivity to union which has been so notably followed of late, that many of this generation know but little about it. And as, so far as I know, I am now the only surviving minister of that body, I may perhaps be allowed to give what little I remember of it as a small contribution to Presbyterian history. Put in attempting to do so, I labor under serious disadvantages, as I have no access to any authentic documents to guide me or even to refresh my memory, from which I must draw all that I can give upon the subject. This will account for the general character of the following statements and especially for the uncertainty of dates. The name of the body referred to was "The United Presbytery." It was composed at first of Presbyterian ministers who came from Great Britain and Ireland, with the single exception of Mr. McDowall, who was sent at an early period, when a young man, as a missionary to Upper Canada by the Dutch Reformed Church in the United States. Of him it might be said, as of some of old, that if he had been mindful of that country from which he had come he might have had opportunity to have returned, for he was a man of good culture and respectable talents. But like the patriarchs to whom I have referred, he also "desired a better country, that is an heavenly;" and as he understood the call that brought him to Canada to be for life, he continued to labor in the rugged field to which he was early called, with unflinching perseverance and rare self-denial, till, in a good old age his Master called him to his rest.

When I came to Canada in 1828 the following were the clerical members of the Presbytery, viz: Smart, of Brockville; Bell, of Perth; Boyd, of Prescott; Buchanan, of Beckwith; Lyall, of Osnabrock; McDowall, of Ernestown; Jenkins, of Markham; Harris, of York; Bell, of Toronto (Township); and King, of Nelson. These ministers, as already mentioned, came from different branches of the Presbyterian Church, but taking into serious consideration the great importance of union and co-operation in the circumstances in which they were placed, they felt it to be their duty to form themselves into a United Presbytery, for mutual encouragement and help in the difficult work which they saw opening up before them. At that time many gross errors touching some of the fundamental doctrines of the Gospel were industriously propagated through the country. The general standard of morals was very low. Drunkenness and Sabbath desecration were very common. The people in general were much like the country—wild and uncultivated—and therefore many of the finer shades of difference that keep brethren apart in more favoured lands sank into utter insignificance as compared with the spiritual destitution and exposedness to deadly error, both in faith and practice, which they saw every where around them. In this state of things it was not unnatural for them to think—judging of others by their own feelings—that they were in an exceptionally favorable position for bringing about the formation and expansion of one united Presbyterian Church for Canada, which individual ministers, from whatever section of the Church they might come, as they made their appearance from time to time on this neutral ground, might be disposed to join. They did not doubt that they would see the desirableness of union, at least up to the point of actual agreement in doctrine and practice, in the same light in which it appeared to themselves. Hence the name they adopted, "The United Presbytery." In this it may appear to some that their zeal had outrun their discretion. It must be confessed that in cherishing these hopes they overlooked some of the leading features of human nature, for at that time men and ministers held with remarkable tenacity to their own religious organizations; and perhaps, everything considered, it is as well that

they did so. Unions were very rare among religious bodies then. Disruptions were more characteristic of the times than unions. But be that as it may, the conception at that time of the practical idea of one united Presbyterian Church for Canada was a noble conception. Yea it was more. It was prophetic of the achievements of later times.

I am not able to say in what year the Presbytery was constituted, but from the appearance of things when I first became acquainted with it, I would suppose it must have been as early as 1820, or not long after that date. Some of the ministers were labouring in the country long before that. In course of time the following members were added to it, viz: George, of Scarborough; Ferguson, of West Gwillimbury; McMillan, of Caledon; Rogers, of Demorestville; Howey, of Tecumseth; Eastman, of Grimsby; McClatchy, of Clinton; Bryning, of Simcoe, and Dr. Cairns. The last named devoted nearly the whole of his ministerial life to missionary work. He died not long since at an advanced age in or near Montreal. Mr. Howey was a young man from Ireland, of deep piety and promising ministerial gifts, but he took sick and died in Tecumseth soon after he was settled there. Their hopes so far as human help was concerned rested chiefly upon accessions of ministers from the churches at home; but earnest and prayerful consultations were held with a view to the establishment of an institution for training a native ministry. The obstacle that always met them in that direction was poverty—an obstacle not easily surmounted in those days. They looked with a certain degree of suspicion on any help that might be offered from the United States, as even then the Church there was much agitated with those errors and irregularities that crept into it, and not long after culminated in the memorable disruption that took place in that Church in 1837-38. I believe that all the members of the United Presbytery were sound in doctrine, and held firmly to the Confession of Faith and to the Calvinistic system of doctrine therein contained. At least I never heard of any of them being charged with preaching anything at variance with these standards. Indeed they were charged rather with being too conservative in this respect, for which some of them suffered not a little annoyance from some that went about preaching Arminianism and other errors with a boldness characteristic of that age. Some of them were men of mark in their day. Two of them, viz: Messrs. George and Boyd had afterwards conferred upon them the honorary degree of D.D., the former from Scotland, and the latter, I believe, from Ireland. It may be easily understood that the labor, especially the physical labor, that was required of ministers by the exigencies of the country was very great and sometimes arduous; for besides cultivating their own extensive pastoral fields in which they often had to preach on week days as well as on the Sabbath, they had also, from the want of missionaries, to make frequent missionary excursions to far distant localities still destitute of the stated ministration of Gospel ordinances. These missionary journeys had always to be made on horseback. In this way missionary tours were made as far west as Sandwich. The new settlements along the shores of Lakes Simcoe and Huron were frequently thus visited, and I believe the Church is indebted in a large measure to these early visits for several of the congregations that flourish in these regions.

The vastness of the field occupied by the Presbytery forced on them the necessity of forming themselves into a Synod. It was impossible that the business of the Church could be properly conducted by one Presbytery covering the whole of Upper Canada, especially as on account of distance and expense it could not meet oftener than once a year. I attended a meeting of Presbytery at Prescott, and another at Brockville. This made it necessary that two Presbyteries at least should be formed, viz: one for the east and another for the West; and the formation of the Synod necessarily followed. I don't remember what year this step was taken, probably not more than two or three years before the end of this chapter of our history—that is in 1831 or 1832. It must be confessed that the United Presbytery was disappointed in some respects. The prospect did not brighten of their seeing as a reality their fondly cherished ideal of one united Presbyterian Church for Canada. On the contrary they saw ministers of all classes of Presbyterians as they came to the country setting up their respective standards

around them, and at the same time retaining their connection with their parent churches at home, thus securing to themselves the prestige arising from this valuable pecuniary aid and above all a constantly increasing supply of ministers from Scotland. This led many of the united body to conclude that it was in vain for them to try to maintain a position of continuous usefulness in competition with such overshadowing advantages. Besides, it was never their intention to stunt the growth of the Presbyterian tree in Canada by adding another branch to those that had existed before. The very opposite to this, as already stated, was their aim and wish. They therefore felt that they were only carrying out their original purpose though perhaps in a somewhat different manner, by joining that branch of the Church which in their opinion was likely to exert the most beneficial influence both present and prospective on the state of the country. This the most of them did, I think in 1834. Others followed afterwards though a few went in other directions. Thus ended the United Presbytery, after continuing for several years—in the midst of labors, privations and toils, the record of which is not easily believed in the present day—to sow the seed of Gospel truth broadcast throughout the country from Montreal to Sandwich. Its work as a separate body was finished, and whatever virtue it possessed mingled with other streams that still flow with increasing volume; or, to use another Bible figure, others were sent to reap what they as pioneers had sown. And should not they that sow and they that reap rejoice together. If any think that the history of the United Presbytery furnishes nothing to entitle it to an humble niche in the Temple of Fame, is it not enough if they were employed to prepare the way for other agencies by which the Great Head of the Church has been adding to His own glory by raising the standard of intellectual and moral excellence in the land, and by converting and saving sinners. Let us never forget that the divine "Joshua and He alone will build the house and bear the glory."

Thus I have given a general sketch of the history of the United Presbytery. I did not intend to do more, I am quite sensible of its defects for the want of more copious details; but I have no means within my reach from which I could construct and verify a narrative of details. With all its defects it may supply an answer to such as might curiously ask what sort of people the United Presbytery were. And others who may by diligent search find out the details, may find in it what may help them to clothe these bones with flesh and sinews and thus free it from the ghastliness of a mere skeleton. All that I ventured to aim at is to make it appear without any exaggeration, but with the affection of a child to his deceased parent, that with all its imperfection—and imperfect no doubt it was—the "United Presbytery" filled a not unimportant place in the early history of the Presbyterian Church in Canada. D. McMILLAN.

Komoka, 6th Nov., 1878.

"GOD HATES SIN, BUT HE LOVES THE SINNER."

True, sin is odious to God; nor has He pleasure in the death of the wicked; and yet it is just as true that God points the righteous denunciations of His anger not against the abstract idea of sin, but against the person—the soul and manhood of the sinner.

The aphorism I quote is a favorite with a certain class of preachers who seem to be incapable of looking at truth except on one side of it. This is the great defect in their expositions. It amounts too often to a perversion of the Word of God. The teaching of the Holy Spirit "guides into all truth."

Such a style of discriminating between sin and the guilty one is of a very dangerous tendency. It invites the sinner to look on his sinfulness in the light of a calamity for which he is rather to be pitied than condemned—a view of the case between him and the God he has dishonored which he will eagerly grasp at, for it offers to relieve him of a tormentor that he has long and vainly striven to get rid of—the poignant sense of responsibility for his sin.

For the purpose of illustrating the idea in the aphorism, of showing how true it is, and how it contains the whole of the sinner's case, or at least the chief feature of it, the salvation of a sinner is represented as the act of "stamping out" a plague, in the way that charitable people are affected with horror and pity for the dying in the fever-stricken districts of the South. The

moral element in the case, guilt, is left out; so also is repentance. Men in their sins are simply the victims of a pestilence. What, however, does the Bible say? It speaks in its loudest tones of the criminality of sinners, that they are under the frown of a righteous God.

If the case of the sinner is one of misfortune only, then the Gospel to be preached to beings in a condition like that must be very different in its fundamental principles from the Gospel preached by Peter to creatures in a state of condemnation, in need of pardon, mercy, grace.

The effect of it is also to foster the spirit of self-righteousness in the sinner's heart. If God regards him with an eye of only pity for him as an unfortunate object, the next step is easy enough; he will flatter himself that it is after all for some kind of innocence that God so loves him. Sin, that overmastered him, is the offender, not he.

It is no impropriety of speech to say that a judge *hates* the assassin who stands for his death sentence at the bar. He has no malignity to him. It is moral aversion. God in like manner hates the workers of iniquity. He has a real—an intense antipathy to them and to their deeds. Let men think of the eternal rectitude of God, and of His infinite purity, and say if it must not be so.

It is perilous preaching that seeks to hide the justice or the holiness of God from the apprehension of the hearers, or to diminish the glory of these adorable perfections; and when done for the purpose of exalting His love, it is an error and a fallacy of the worst description. What makes the love of God so wonderful is that it is the love of such a God to hell-deserving sinners. I. F.

SABBATH SCHOOL NORMAL TRAINING.

MR. EDITOR,—It will be apparent to any one who has given the matter careful consideration, that the success of our Sabbath Schools is largely dependent on the efficiency of the teachers enlisted in the work. Of late years, particularly, great attention has been given by those having in charge the educational system of our Province, to providing for the supply of teachers for our Public Schools, who are not only possessed of the requisite knowledge, but who are trained and instructed in the best methods of imparting it. The beneficial effects of such a course are now being generally recognized in secular education; but the subject has received only a small share of attention so far as our Sabbath Schools are concerned. The necessity for trained teachers here, however, is equally as great as in secular schools, where the importance of Normal training is more appreciated. The difficulties that lie in the way of its general and successful introduction are very much greater, as will be readily seen. The work is a voluntary one—wholly a labor of love on the part of those engaging in it, many of whom have had only a very limited experience and but little training to prepare them for the discharge of their duties. At only a few centres (notably Toronto, Strathroy and Ingersoll) have Normal classes been established, in each of which places they have been carried on with gratifying success. In Ingersoll, the Rev. J. McEwen, a minister of our own Church, has interested himself in the work and conducted classes most successfully for two or three years. He has made this department of Sabbath School and Church work a special study and given the matter much earnest thought; having given to the public through the PRESBYTERIAN a number of ably written articles on this and kindred topics.

Some of the Sabbath School workers in Brantford, feeling that a visit from the reverend gentleman would be helpful, made arrangements with him to hold a series of three successive meetings, in order to give the teachers of the city some insight into Normal work. These have been held this week, and though the weather was far from favorable the interest manifested was very great.

Mr. McEwen does not lecture, but proceeds at once to constitute his audience a class, himself assuming the position of teacher, and forthwith proceeds to draw from and impart to those before him the desired information; at the same time instructing and giving an illustration of the best methods of teaching.

Doubtless the larger proportion of our Sabbath School teachers are earnest, but that is not enough. It is very desirable that they should know something of improved methods; and I can suggest no better way of attaining this end than by arranging with Mr.

McEwen to conduct a series of such meetings as those alluded to, in their vicinity, with the view to the successful institution of the Sabbath School Normal class. The increased attention being given to the study of God's Word is one of the most favorable signs of the times; and it is highly important that there should be correct methods of doing this, as also of imparting to others the knowledge thus acquired.

Brantford, Nov. 2nd, 1878. WM. NICHOL.

LATE REV. JAMES WHYTE.

MR. EDITOR,—Will you allow me to furnish a few sentences in addition to the notice you have already taken of the late Rev. James Whyte, of Manotick. I had been acquainted with him for several years, and was privileged to see him on the Saturday previous to his death. Being perfectly conscious he recognized me at once as "a young brother in Christ" and a student of Divinity. He was an earnest and faithful minister of the Gospel—a man who embraced every opportunity of doing good to the very last. He could not let pass the opportunity now afforded him of offering words of counsel, although the effort in speaking caused him much pain. Holding my hand in his, with faltering breath he said to me: "From—beginning—to—end—of—your—life—preach—Christ—and—Him—crucified. Never—doubt—the—power—of—the—Gospel—nor—the—power—of—the—Holy—Spirit." Never, never shall I forget those words of that dying servant of God.

May not all aspirants to the holy ministry lay to heart these solemn words, especially when there is so much Rationalism creeping into the Church, and it is becoming popular to preach anything and everything except the glorious old gospel of our Lord and Saviour Jesus Christ? May they not listen with profit to this voice from the threshold of eternity? STUDENT.

Presbyterian College, Montreal, Oct., 1878.

DO WE PAY OUR MINISTER TOO MUCH?

MR. EDITOR,—There are four Protestant congregations in this town, and I will give you as nearly as possible an idea of the amounts paid the ministers for salaries, and their ability to pay the same. Number one pays about \$1,500 per annum, and house free of rent. They have a heavy burden to bear in the shape of a large debt on their church edifice. The members of the congregations are, with the exception of a few wealthy men, in ordinary circumstances, while quite a number of indigent persons are connected with it.

The pastor of number two receives \$1,500 per annum, about \$1,250 of which is paid by the congregation. They have recently incurred a debt of over \$7,000 in building a manse, which, however, is nearly cleared off.

Minister number three received last year about \$1,200, and paid no rent. This congregation is less able to pay a minister than any other in this place, being financially weak, and yet has succeeded in erecting a very good building, costing over \$6,000.

And now I come to number four. This congregation is better able to pay \$1,500 per year to their minister than any of the foregoing. Some of the reputed wealthiest men in the town are the leading lights in the congregation. I do not know of a family in indigent circumstances connected with it, while the great majority of the members and adherents are comfortably situated.

As to the minister, he preaches the Gospel fearlessly every Sabbath morning and evening, conducts a Bible class for young people and takes a deep interest in the Sunday School, holds a well-attended and interesting prayer-meeting once a week, visits his congregation systematically, and is considered by all to be at least a *faithful* worker for Christ. His family consists of four or five children, the eldest being under fourteen years of age. The minister's wife is *servant* to the family, because they can't afford to pay servants' wages. His salary is \$800 per annum, rent free. And still there are men who have been *divinely* prospered in business, and whose outlay annually must exceed \$800, who believe, or at least *say* they believe, that "he gets too much as it is." Others say they "would be willing to pay a better man a larger salary."

It seems to me, sir, that a faithful minister of the gospel, as this man undoubtedly is—one who has been the instrument of greatly increasing the membership of this congregation—should receive a more liberal stipend. If he is not the man they want, then by all

means let it be known, so that he may go to a charge where his services will be appreciated, and his family not half-starved.

I must apologize for the length of this letter, and in closing would ask, "Do you think we pay our minister *enough*?" FIDUS.

THE FAMINE IN CHINA.

[The Rev. Dr. Reid has received the following letter from the Rev. W. Muirhead, Shanghai, acknowledging a second remittance for the famine fund.]

"I am in receipt of your favor, inclosing draft for £46 1s. 4d. sterling for the China Famine Fund.

"Your previous remittance was duly acknowledged with many thanks to the kind contributors. I have much pleasure in doing so now again, and the newspapers sent by this mail will inform you of the amount having been paid to the honorary Treasurer.

"We are happy in being able to report a satisfactory condition of things at the north. The famine is regarded as over, and though much suffering will obtain for a time, the abundant harvest in many places will go far to mitigate the long-continued calamity.

"We have received about \$40,000 for distribution during the winter, when the necessities of the people will be most keenly felt. Our noble band of missionary distributors have ceased their operations for a month or two, but will resume them in November and continue them till spring in different places, when it is hoped the distress will be largely at an end.

"An elaborate report is being prepared by H.M. Consul at Nankin, the chairman of our committee, which will form the foundation of our issue for this quarter, a series of questions having been prepared by him for eliciting information from the distributors as to the state and prospects of the famine field. These have been well and ably answered, and will appear as appendices to the report that will shortly be published.

"It is a matter to be desiderated that the foreign aid, so opportunely afforded to the famine-stricken inhabitants, will have its appropriate effect on the Government and the people at large. There are those in the former who appreciate it to the full, and would gladly acknowledge it in the most public manner; but there are others of high standing, imbued with characteristic pride and prejudice, who would resent any expression of gratitude to the foreigner. As for the people, however, they speak in qualified terms of the benefit they have received, and among them we are persuaded an open and effectual door has been secured for the spread of the gospel. Already the relief work has yielded its fruits in this respect and to a gratifying extent, while it is the opinion of many that the famine and our part in connection with it are destined to have a mighty effect upon the future of this country.

"Apart from the practical results of our intervention we are thankful that so generous a response has been given to our appeals, and that no less than 100,000 families are considered as having been not simply aided, but actually saved by our labors. The exact statistics may not be possible, or of the suffering and loss of life caused by the famine, yet we have the satisfaction of knowing that a vast amount of good has been done through the relief we have been able to administer.

"The Committee begs me to express its grateful acknowledgments to you for your kind assistance, and to ask that you will be so good as to convey them to the friends in your connection who have contributed on this occasion.

"I shall be glad to forward you the reports I have alluded to as soon as published, and beg you to give all possible publicity to them. My dear sir, yours very sincerely, WM. MUIRHEAD.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—XX.

The Archbishop has hopes of the salvation of the heathen. He says, "God is a good father, and will not punish those who had not the advantage of knowing His holy will. If these persons keep the laws of God written in their consciences by nature herself, and do the best they know, God will be merciful to them. But how few will do this, unaided by the grace of our Lord Jesus Christ?"—(p. 76.) According to this, *some* can keep God's laws without the help of Christ's grace. But elsewhere, he says that no one can do so without that help. "Hence the necessity of sending to those people missionaries to preach to

them the true doctrines of Christ, and to administer to their baptism, and the other sacraments instituted by our Divine Redeemer for special help to salvation." From what we have seen of the doctrines of the Romish Church as stated in his Grace's little book, we have no reason to believe that the heathen are much benefited by the labors of her missionaries.

In the last paragraph of his work, the Archbishop appears as a champion of the truth against infidelity. Of course, as such, he is on our side, but we must admit that he is "a weak brother." He says (p. 76). "There are some people who wish to proclaim that there is no God." They do not merely wish to proclaim it, they actually do so. "These fools believe in themselves and always think they are some great people." Well, that is so much. They are not altogether unbelievers. "Those who believe in God, are the wise, the religious, and best instructed and most numerous the world ever saw." Bad composition. The first "and" should be left out. The adjectives should all be in the superlative. "Those who deny the existence of God . . . acknowledge that . . . the first man and woman certainly must have been created. They could not make themselves." (p. 77.) Many do not acknowledge this. They believe in the "fortuitous concourse of atoms." "The Darwinian theory, the most absurd that ever was invented, has no foundation whatsoever to rest on, except on the ravings of a disorganized brain." Bad composition. The second "on" is unnecessary. "On which to rest, except the ravings of a disorganized brain," is more elegant than what his Grace says. "In the geology of the world all the discoveries prove the Darwinian theory to be an hallucination." Clumsy phraseology. It would be better to say, "All the discoveries in geology prove," etc. "Fossils have been found in the strata and drift of every age of the world." Ah! your Grace, you may be well qualified for an archiepiscopal throne but you certainly are not for a chair of geology. No fossils are found either in the Plutonic rocks—the oldest and lowest part of the earth's crust, or in the Metamorphic, which are next in order. The "drift" forms the most superficial deposits. I think that Archbishop Lynch himself is worthy to be classed among fossils. "No incipient man in his state of transition from a monkey, has been discovered, nor any animals in their transient condition from atom to animal." The word "animal" includes man. "Here endeth" "Archbishop Lynch's Answers to Protestant Questions and Objections."

A word now regarding the index, and I have done with my review. At the close is a † standing by itself. Looking at it, we exclaim with Macbeth, "Is this a dagger which I see before me?" It is wonderfully like one. What means this strange device? Does it mean, "War to the knife against Protestants?" We know that "for ways that are dark, the self-styled 'Mother Church' is superior." Then follow the words, "To the greater honour and glory of God." Christ is Head over all things to the Church, and, therefore, the Archbishop's little book will certainly be a means of glorifying God, though in a very different sense from that in which the author speaks in his dedication. No one will be either confirmed, in the Romish faith, or converted to it, by his Grace's reasoning, but he who wishes to be.

And now, my review of Archbishop Lynch's Controversial Work is ended. I have passed over many things in it which I could have answered, but I think that I have noticed a sufficient number to give the readers of the PRESBYTERIAN a very fair idea of it. I have endeavoured to confine myself to a review of his arguments, instead of discussing in a general manner the points of difference between Romanists and Protestants. My opinion of his book, founded on "a conjunct view of the whole," is expressed in the following propositions, with which, I am sure, every intelligent reader will agree. (1) His Grace's composition is very clumsy. (2) His reasoning is very confused. (3) His knowledge of Scripture is very contracted. (4) His views regarding the way of salvation are very cloudy. Many of the defects in his book, may, by his friends, be imputed to the printer. He, however, had it in his power to correct the proofs before publication, which I had not in the case of my review.

Now comes "last scene of all"—the leave-taking. Good-bye, your Grace. As your well-wisher, I would exhort you to study the word of God carefully, and with prayer for the teaching of that spirit by whose inspiration it was written. And those readers of the

PRESBYTERIAN to whom I have, in these papers, acted as guide through his Grace's Chamber of Oddities, to you, also, a kindly farewell.

Melis, Que.

T. F.

SERMON READING.

MR. EDITOR,—Your last issue contains a very instructive editorial on the art of public speaking, in which good reasons are given why the press with its multiplicity of writings can never supersede the pulpit as a potent means of instruction. As you intend to return to the theme, will you kindly give your views on the subject indicated in the heading of this article. I feel confident that could the voice of the pew be taken on this matter, a very large moiety would agree with me in saying, that however faultless in composition, eloquent in its periods, and earnest in its applications a sermon may be, and though read in accordance with the best rules of elocution, still it would not have the same effect upon the hearers as the same discourse delivered without manuscript, but with the magnetism of the eye, speaking countenance and suitable action of the body, which all go to impress the hearer with the conviction that the message is true because the messenger believes, and therefore thus speaks. Such must be the case from your own showing, for how can the sermon-reader "be electric with the magnetism of human love and sympathy," and "glowing with earnestness that will command attention," if he dare not lift his eyes from his manuscript without having his finger at the place like a child at his alphabet? It might be worthy of consideration whether such sermon-reading can be considered as a fulfilling of the last command of Christ to His disciples when He told them to "go into all the world and preach the gospel to every creature," etc., seeing that preaching and reading are two separate and distinct acts. In the early ages of the Church conversion to the Christian faith was mostly, if not altogether, brought about by preaching the gospel, not reading, for that is of modern date. Just fancy Peter on the day of Pentecost, or Paul on Mars Hill, or when he stood before Felix and King Agrippa, drawing from their pockets carefully prepared discourses and reading them over to their respective audiences. Had such been their mode it is to be feared there would have been no heart-pricked Jews, or trembling Felixes, nor yet grounds for the accusation of "turning the world upside down."

But to come down to modern times, has not every great revival in the Church from Luther's times to the present, been brought about by the preacher speaking face to face with the people, not face to paper. It may be said, and truly so, too, that many zealous and useful ministers of the gospel read their sermons, but the question arises, would not the power and effect of their sermons be much enhanced if preached in place of read, which I think can only be excused in declining years when memory is departing. Most of those sermon-readers will, and do, on set occasions, deliver sermons without any paper before them, and what a refreshing change such times are to their hearers. Why, sir, it is like the cool refreshing draught from the bubbling spring in summer in comparison to the insipid water that has been standing in the sun. But it leaves the painful impression on the hearers that it is not so much the want of ability as the want of painstaking faithfulness in the minister, or they would be thus fed continually with refreshing draughts of gospel truth. Many such sermon-readers condemn the practice themselves before their hearers, as they try by every means to hide their manuscript in the Bible, and try to turn its leaves unseen by the people. If reading a sermon is preaching the gospel, why do they thus act as if they were ashamed? Such sermon-readers must select their places in one of the following positions: Either they have not the natural and acquired gifts that would enable them to preach the gospel in the apostolic manner, and are thus occupying places to which the Holy Ghost never called them, or they have the natural and acquired gifts and graces, but are too indolent to use them in making preparation for the faithful preaching of the gospel. The natural want of utterance is neither sin nor shame, for Moses the lawgiver and friend of God was not gifted with it, but the evil arises when they undertake to discharge the duties of an office requiring that gift. If a young man after six or seven years of careful preparation under competent instructors cannot prepare and deliver, without writing, an address of from thirty to fifty minutes in length, he may take it for

granted that he has not been called by the Holy Ghost to preach the Gospel. As preaching is but one department of ministerial work, and seeing there are many that have not the natural gift for discharging that duty acceptably, but are well fitted for all the other duties of the sacred office, the question arises, has the Church shown wisdom in dropping some of those offices, or orders, that existed in the apostolic Church, as mentioned by the apostle Paul, where men lacking utterance would still find a place in the Christian ministry? Light on the above subject from some of your learned correspondents would be thankfully received by

EQUITY.

King, Oct. 30, 1878.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The second meeting of the session was held in Principal Caven's class room, the President, Mr. Tait, in the chair. After devotional exercises and the reading of the minutes of the last meeting, Mr. A. Dobson presented a report of his summer's work at Rosseau and Turtle Lake, Muskoka. Services were held at three places, and were well attended. The new church, which was commenced last summer, was advanced this summer nearly to completion. It was clapboarded, painted, wainscoted and received a second floor and a pulpit, so that it requires only plaster and seats to be complete. This place after being seven years in charge of the Society, passes now into the care of the Barrie Presbytery, having reached the stage required by the Presbytery.

Mr. John Bryden read an account of the state and progress of the Doe Lake mission field in the Parry Sound district. Services were held at Doe Lake, Beggsboro, Katrine and Emsdale, the two latter never having had services before. A church was built at Emsdale, and although not completed, was made fit for the holding of services during the summer. Messrs. Hamilton of Motherwell, and Findlay of Bracebridge, dispensed the communion at these places, when thirty-nine members were added to the church. Doe Lake and Beggsboro pass into the care of the ordained missionary who goes to Maganetawan, but the other two places remain in charge of the Society.

Mr. Angus McKay, our missionary to the south side of Manitoulin, remains on the island during the winter, and in his absence his report was read by Mr. Builder. The report shows a very gratifying state of affairs. Services were held in six places, and when the communion was dispensed by the Rev. Hugh McKay of Gore Bay, there was an addition of thirty-two members, seventeen by certificate and fifteen by profession of faith.

The following minute was presented by the committee appointed at the last meeting to prepare it: "The Society records with feelings of deep regret the death of Mr. Joseph M. Rodgers, who, during the past summer, was one of its active missionaries. In this dispensation of God's providence, the Society feels that it has lost a useful and promising member. It bears testimony to the spirit of consecration and the many excellent qualities which characterized him, and which during his brief stay at College won for him the affectionate regard of all his fellow-students. In places where he had been sent to preach his services were highly appreciated, giving promise that he would become a useful servant in the Lord's vineyard. Last spring he was sent by the Society as its missionary to Waubaushene, where he labored for about two months with great acceptance among the people. Their attachment to him was manifested by their sincere regret when illness compelled him to leave the field, and by their deep sorrow at hearing the tidings of his death. The Society desires further to express its sympathy with the sorrowing parents and mourning friends. May the God of all consolation comfort them in their sore affliction. May they not sorrow as those who have no hope, but may they think of him as "not dead but gone before."

It was resolved that the hearty thanks of the Society be tendered to Mrs. J. B. Reid, of Rosseau, Muskoka; Mrs. Thomas Carr, of Commanda, Nipissing; and Mrs. Richard English, of Michael's Bay, Manitoulin, for their kindness to the missionaries in boarding them throughout the summer free of charge.

Several other items of business of less public interest were transacted, and the meeting was closed with the doxology and benediction.—ANDREW B. BAIRD, Recording Secretary.

BOOKS AND MAGAZINES.

Epochs of English History: Modern England.

By Oscar Browning, M.A. Toronto: Adam Miller & Co.

This is the last of a series of valuable school Histories, characterized by brevity and comprehensiveness, and singling out as landmarks to assist the memory those events and personages which are really the most important. This volume opens with a list of the Prime Ministers of England since the death of George III., with dates of beginning and close of their administrations. It is divided into eight books, respectively headed: "Canning, 1820-1827;" "Wellington, 1827-1830;" "Reform, 1830-1834;" "Lord Melbourne, 1835-1841;" "Sir Robert Peel, 1841-1853;" "War and Mutiny, 1853-1858;" "The New Reform Bill, 1858-1868;" "Mr. Gladstone, 1868-1874."

Educational Series. The Traveller. The Elegy.

Toronto: Adam Miller & Co.

This volume contains two of the annotated poems of English authors edited by Revs. E. T. Stevens, M.A., Oxon, and D. Morris, B.A., London, viz.: Goldsmith's "Traveller" and Gray's "Elegy." The notes are very full, supplying the meanings of words which are now either obsolete or changed in their signification, pointing out where ordinary words are used in a peculiarly poetical sense, or perhaps in a sense peculiar to the author, explaining local allusions—in short, furnishing all the information necessary to a thorough understanding and appreciation of the text of these classic gems, the study of which is so well calculated to lead to the correction and improvement of literary taste.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

The "Canadian Monthly" for November contains the following articles: "The Wood Turtle," a poem, by Edgar Fawcett; "Chester and the Dee," by Blanche Murphy; "The Haunted Hotel," by Wilkie Collins; "In Vain," a poem, by H. L. Spencer; "Another View of Matthew Arnold's Poems," by M. J. Griffin; "The Monks of Thelema," by Walter Besant and James Rice; "Ancient War Galleys," by L. C. Allison, M.B.; "The Wanderer," a poem, translated from the German by *Fidelis*; "Wilkie Collins as a Novelist," by J. L. Stewart; "The Testimony of Names of Places," by John Reade; "The Recent Cricket Match and some of its Lessons," by T. C.; "The Coming of the Princess," by R. Rutland Manners; "Mythology of the Ancients," by George V. Levaux; "Round the Table; Current Literature. The historical and descriptive paper on "Chester and the Dee" is well written and beautifully illustrated. The article on "Ancient War Galleys" is full of interesting information. Mr. Reade's "Testimony of the Names of Places" is written in a style that renders it attractive to the ordinary reader as well as to the historian and the philologist. The poem on "The Coming of the Princess" will probably attract considerable attention on account of its subject, and it is not destitute of intrinsic merit. A writer in "Round the Table" thus directs attention to a mistake frequently made in speaking and writing:

"A very common practice prevails in Canada, to which it is worth while, perhaps, to call attention just now. The custom, I am told, originated in Ireland, whence our newspapers, doubtless, have caught the trick, to allude to people with the title of Earl as 'Earl Beaconsfield,' 'Earl Dufferin,' etc., but, in nine cases out of ten, this is a solecism. It would be right to say 'Earl Spencer,' or 'Earl Russell,' because these two noblemen belong to a junior branch of a noble family, and were so created; but when the title is not identical with the family name, but is territorial, the 'of' should never be dropped. The designation of 'Lord' so-and-so, of whatever rank the person may be below a Duke, is always proper."

The Sin of Tobacco Smoking and Chewing, together with an effective cure for these habits.

By Rev. Albert Sims, Toronto.

During the last twenty years the press has teemed with invectives against smoking and chewing. Rhetoric and logic have both been expended upon the subject to a very great extent—perhaps more rhetoric than logic. These practices have been classed along with that of drinking spirituous liquors. We do not wonder very much at this, because the most of drinkers are smokers. Still we deny that the most of smokers are drinkers. There are many sober, industrious working-men who smoke, and there are many men in

the higher walks of life who find a harmless solace in the same practice. Again, we object to the classification mentioned on scientific grounds. Spirituous liquors are stimulants; tobacco is a narcotic. It never intoxicates; its effect is rather to quiet the nervous system than to arouse it to action. It would be well for those who write on these subjects to keep different things in different boxes. The work now under notice, on this subject, is a pamphlet of seventy-six pages. Its title is somewhat startling, "The Sin of Tobacco Smoking," etc. When people are aroused to a sense of their sinfulness, and begin to hunt their sins down, the devil sometimes sends them on a wrong track and makes them hunt something else instead of their sins. After reading Mr. Sims' pamphlet, we have not been convinced that the use of tobacco is in itself a sin, although if carried to excess it may certainly become so. We decidedly object to the fashionable cigar or meerschaum in the mouth of the stripling on the street. We are convinced that a single whiff of tobacco smoke is physically injurious to the young; and ready as we are to contest the question with Mr. Sims as to the sinfulness of the practice, still we think it would be advisable for Christian men to give it up on the ground of Christian expediency. Mr. Sims has written with considerable zeal and feeling on the subject. He was evidently under the impression that he had a work to do, and he spared no effort to accomplish it. He has most industriously collected a large assortment of details illustrating the injurious effects—moral and physical—of tobacco in all its shapes and forms. With a most unmerciful hand he has drawn vivid pictures representing the practices of smoking and chewing in their worst aspects. Take the following for example:

"An old man who had borne an irreproachable character up to the age of seventy-two, was lately brought before one of the tribunals of Paris for stealing a piece of lead worth eight cents. He admitted that he was wholly without means, and, for the first time in his life, knew not where to find a single sou; but it was not hunger that drove him to steal. After considerable questioning on the part of the judge, as to what could be stronger than hunger, he confessed it was tobacco for his pipe. 'Tobacco,' said he, 'Monsieur Judge,' growing violent, 'I have the misery to be a hopeless smoker! I smoke at waking; I smoke while eating; I cannot sleep without smoking till the pipe falls out of my mouth. Tobacco costs me six cents a day. When I have none I am frantic. I cannot work, nor sleep, nor eat. I go from place to place raging like a mad dog. The day I stole the lead I had been without tobacco twelve hours. I searched the day through for an acquaintance of whom I could beg a pipeful. I could not, and resorted to crime as a less evil than I was enduring. The need was stronger than I.'"

The writer of the pamphlet under review commences his fifth chapter with the text, "Thou shalt not kill," and really we cannot question his position. We must admit that tobacco smoking to excess is a sort of slow suicide. But neither we nor perhaps our readers have found occasion to take into account such speedy results, as are described in the following extract:

"The victim was exactly of my own years, and a companion from early boyhood. For thirty years, at least, he had been a daily smoker of the choicest cigars, but in all his other habits temperate and regular, and of excellent constitution—one who of all men would have laughed at the suggestion that tobacco was killing him. A week ago last Sunday night he was stricken with the progressive paralysis characteristic of nicotine, and on Sunday night he died. His death was most pitiful. First, sight was lost; then speech; then motion of the neck; then motion of the arms; and so on throughout the body; and he lay for a week, unable to move or make a sign, save a pitiful, tongueless, inarticulate sound, which sometimes rose to frantic effort, all in vain, to make known what he wished to say to the family and friends; for his consciousness and mental faculties were left unimpaired until two hours of the last, to aggravate to the utmost the horror of his situation—a living soul in a dead body. The sense of hearing was left unimpaired, so that he was conscious of all around him, while as incapable of communication with them as if dead, save by a slight sign of assent or dissent to a question. The doctors were fully agreed that tobacco was the sole cause of the stroke."

We hope that Mr. Sims' pamphlet will have a wide circulation, and that it will be the means of preventing many of the young from acquiring pernicious habits, as well as of leading many Christian men to view the practices referred to in a new light. As to the cure for inveterate smokers, we do not quite agree with Mr. Sims. His recipe is prayer for the immediate removal of the appetite or desire for the indulgence in question. Instead of that we suggest prayer for the removal of the appetite or strength to resist it, and we have not the smallest doubt that either in one form or the other the prayer will be granted.

AN act by which we make one friend and one enemy is a losing game, because revenge is a much stronger principle than gratitude.

WORDS OF THE WISE.

GOD is not in eternity, but eternity in God.
WHOSOEVER hath Christ cannot be poor; whosoever wants him cannot be rich.

RIGHTEOUSNESS and self-righteousness are as far apart as the east is from the west.—*Monday Club Sermons.*

HE needs no other rosary whose thread of life is strung with beads of love and thought.—*Persian Proverb.*

BE not troubled nor faint in the labors of mortification and the austerities of repentance, for in hell one hour is more than a hundred years in the house of repentance.—*Jeremy Taylor.*

STRIVE. "Strain every nerve." The term is taken from the Grecian games, where they wrestled, and ran the race, in order to win the crown of laurel which belonged to the victor. It is the term, too, from which is our word "agonize."—*Jacobus.*

I VENERATE old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.—*Longfellow.*

THE growing good of the world is partly dependent on unhistoric facts; and that things are not so ill with you and me as might have been is half owing to the number who lived faithfully a hidden life, and now lie buried in unvisited tombs.—*George Elliot.*

Day by day the manna fell,
Day by day the promise reads
Daily strength for daily needs—
Cast foreboding care away,
Take the manna of to-day.

WE go round, like men enchanted, in a circle of repenting and sinning, for want of discipline upon ourselves. For had we striven to make our humiliation more low and full of pungent sorrow, the soul would start and fly at the first glance of that which cost it so much anguish.—*Allestry.*

THE rich young man calculates to do something which will earn heaven. He will accomplish it by some bold stroke of righteousness, some grand supererogation. He has kept the decalogue until he is tired of so tame a righteousness. The Lord shows him there is a price infinitely below the value of heaven which he is not willing to pay.—*Whedon.*

"If God be for you, who can be against you?" The wind may howl, the billows may roll, and the tempest rage horribly; it matters not, if the peace of God is your keeper, you are safe. Oh! the magnificence, the grandeur of this promise; and yet, dear reader, it is yours and ours through Christ Jesus. Shall we grasp it, embrace it, and walk in the comfort and joy it is meant to supply? The Lord evermore give us this peace.

THERE are sceptics, I believe, who think to find excuse for the scepticism they persist in on the ground that "one of the twelve" was a sceptic like themselves. And so he was, for a time; but if his scepticism had not yielded to the evidence, or in other words, if he had continued faithless or unbelieving, Judas Iscariot was not more certain to be ejected from his apostleship than he. Those who think themselves innocent and safe because they begin as the apostle did, must take care that they end as the apostle did.—*Dr. James Walker.*

WE believe that there is power in a good extemporary address which cannot be wielded by one whose utterance and action are fettered by a manuscript. But there are men whom the manuscript unfetters, who can not rise to the height of their oratorical capacity without it. And the majority of ministers can not be eloquent, though they try either method, but must be content to be instructive, persuasive useful speakers, who may never receive applause, but may cause many to thank God for them. We would have every man understand his own powers and the conditions of their best exercise, and believe that in conforming to those conditions he is doing the will of God.—*The Watchman.*

FATHER! take not away
The burden of the day,
But help me that I bear it
As Christ his burden bore,
When cross and thorn he wore,
And none with Him could share it:
In His name, help! I pray.

I only ask for grace
To see that patient face,
And my impatient one;
Ask that mine grow like His—
Sign of an inward peace
From trust in Thee alone,
Unchanged by time or place.

—E. R. Champin.

IF the block that lies before the sculptor was capable of feeling, how would it deplore and bemoan every stroke of the hammer, chipping off piece after piece of substance. It would deem its lot a pitiable one indeed. And yet that hammer and chisel are transforming that rough and shapeless stone into a form of life, grace and beauty, fit to adorn the palace of a king. So it is with us; our characters are like unhewn blocks of marble, rude, misshapen, comparatively worthless, and God is sculpturing them into forms of divine symmetry and beauty, that may forever illustrate to the universe the power of his grace. The heavy mallet of adversity, the rasping cares and petty annoyances of our daily life, are but different parts of the same divine and loving process. And shall we look simply at the hammer and chisel, and forget and doubt the glorifying work for which God is using them. Shall we think only of the chips which the blow of his presence strikes from us, and overlook the immortal characters with which the great sculptor is seeking thus to perfect His celestial temple.

Scientific and Useful.

CURE FOR CALLS.—Dissolve six drachms of iodine in half a pint of alcohol, and apply it on the sore with a feather as soon as the collar is removed, and when at rest twice a day, morning and evening.

ENGRAVED EGG-SHELLS.—Sketch a landscape, or any design you please, upon the shell, with melted tallow or clear grease of any kind; then let the egg soak in very strong vinegar until the acid has corroded those parts not touched with oily matter; when taken out your drawings will stand out from the shell in what is called relief.

EGG PRODUCTION.—A writer in some late agricultural journal thinks he has found out the secret of making hens lay in winter. He bought a lot of corn that had been damaged by fire and fed it to his hens. He found that they laid wonderfully well all winter. Upon this hint he has since acted, and has found no difficulty in securing plenty of eggs in winter by keeping his fowls in good warm quarters, and feeding them largely with roasted or parched grain, principally corn.

DUMPLINGS.—One pint of flour, half-teaspoonful of salt, and a piece of butter as large as a walnut rubbed in dry. Then add one heaping teaspoonful of baking powder, and mix into a very soft dough with sweet milk. This can be dropped into the stew or fricassee about ten minutes before it is wanted for dinner, and then they should boil briskly. We never roll out our dumplings, but just take them up in a spoon. If made after this rule they will be light, tender and universally approved.

CHARLOTTE RUSSK.—Dissolve one-third of a paper of Cox's gelatine in a teacupful of hot milk. Beat the whites of four eggs to a stiff froth and add three tablespoonfuls of powdered white sugar; stir the eggs and sugar into half a pint of cream. When the gelatine is dissolved and about milk-warm stir all together and set it aside to cool. Line a mould or any simple dish—a common bowl if you choose—with pieces of sponge cake or lady fingers, and pour this mixture into it. Set it in a cool place, or into the ice chest, and when needed lay a plate over the bowl and turn the Charlotte Russe on it. Flavor with vanilla or any other extract or flavor best liked.

APPLE RICE PUDDING.—Peel, halve and core six tart apples; place them in a flat stew-pan, with a little water, two tablespoonfuls of sugar, two or three cloves, and a stick of cinnamon; when tender, take up carefully; boil the syrup a while longer, and pour over the pieces. Boil two-thirds of a teacupful of rice in milk, with a scant teacupful of white sugar, and the rind of a lemon, until the rice is thoroughly cooked; then take out the rind and stir in the beaten yolks of three eggs. Put half of the rice at the bottom of a pudding-dish; spread over the apples; cover with the remaining rice, and place in a cool oven for ten or fifteen minutes; beat the whites of the eggs into a stiff froth, add the juice of a lemon, three tablespoonfuls of powdered sugar, and spread over the pudding. Return to the oven until of a delicate brown.

BRAN AS A FERTILIZER.—Last spring I read in some paper that bran was a good fertilizer for potatoes. I planted twenty-four whole potatoes, with a handful of bran on each, and covered them with about four inches of soil; right alongside of them I planted twenty-four whole potatoes of the same kind without the bran. The twenty-four I put bran on produced three pecks, and the twenty-four without bran only two pecks. The vines had a dark green color, but the vines where I put no bran looked more yellow. Last spring I planted Early Ohio, Early Vermont, and early Rose on one fourth of an acre. Several weeks ago I harvested fifty bushels of very nice potatoes. The early Ohio came No. 1, Early Vermont No. 2. Next year I will plant Early Vermont and Early Ohio, and drop the Early Rose.

IMPORTANCE OF A CLEAN SKIN.—Most of our invalids are such, and millions of more healthy people will become invalids, for the want of paying the most ordinary attention to the requirements of the skin. The membrane is too often regarded as a covering only, instead of a complicated piece of machinery, scarcely second in its texture and sensitiveness to the ear and eye. Many treat it with as little reference to its proper functions as if it were nothing better than a bag for their bones. It is this inconsideration for the skin that is the cause of a very large proportion of the diseases of the world. If, as claimed by some scientists, four-fifths, in the bulk, of all we eat and drink must either pass off through the skin or be turned back upon the system as a poison, and that life depends as much upon the exhalations through the skin as upon inhaling pure air through the lungs, it must be of the most vital importance to keep the channel free.

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TORONTO, FRIDAY, NOVEMBER 22, 1898.

THE NEW CHURCH ON ST. JAMES' SQUARE.

WE have had another great Presbyterian week in this city. The laying of the corner-stone of Erskine Church, and the opening of the new church on St. James' Square, having occurred almost simultaneously. In regard to the latter, the Rev. John M. King and his large congregation are to be congratulated upon the event of last Sabbath. While the name of Gould Street Church is a thing of the past, it can never be forgotten that this was the scene of the struggling growth and triumphant success of the congregation, who have now removed to more commodious and more splendid quarters. Gould Street is a time-honored name both with the congregation and the Christian community at large. In the old building it might well be said that this man and that man were born there. It has been the birth-place of many a child of God, and in the basement, unsuitable as it was for the work, a large and prosperous Sabbath school was gradually matured. But if Gould Street was distinguished for one thing more than another, it was the benevolent and missionary work that has been carried on within her walls for many years past. It may be honestly affirmed of the Rev. Mr. King, that no minister could be more zealous for the cause of Christ, while none could be more devoted in building and developing his own congregation.

We are sure that no one will grudge the success which has attended this congregation in the past, but rather rejoice with it upon entering their new church building with such splendid prospects. Last Sabbath's services were an earnest of the future. Mr. King is to be congratulated on obtaining the assistance of two such able and distinguished ministers, the one the Moderator of the Presbyterian Church in Canada, and the other one of the most illustrious preachers and writers of the time. We predict a great future for the new church, not only in regard to increase of numbers and general prosperity, but in reference to its moral and spiritual work. In the new premises, to the rear of the church, are commodious rooms in which the Sabbath school and social work of the congregation will be carried on with renewed zeal and activity. With the increased responsibility arising from the blessings of God received in the past, and the earnest of His favor bestowed at the inaugural services, we may look for special and valuable results.

ERSKINE PRESBYTERIAN CHURCH.

WE have to join the many friends of the Bay Street Church in their congratulations upon the auspicious event of laying the corner-stone of their new building, which is being erected on Caer Howell Street, and to the north of Simcoe. The day appointed for this, namely Tuesday of last week, was propitious. At two o'clock the gathering around the entrance to the building and upon the platform was evidence of the deep interest which was taken in the proceedings. The devotional exercises and Scripture lessons, which were conducted by the pastor, Rev. Robert Wallace and Rev. Professor Gregg, being ended, the scroll was read by Mr. Patterson, and the box containing it and a number of articles was duly deposited. Then the pastor, the Rev. John Smith, having laid the stone, pronounced it duly laid in the name of the Father, Son and Holy Ghost, and followed with three mystic raps of the silver trowel, which had been presented to him for the purpose. Mr. Smith concluded this part of the programme with dedicatory prayer to Almighty God.

After this the assembly retired to the new R. E. Church, nearly opposite, when, after singing, the pastor made a felicitous speech upon the great event, congratulating his people on their unanimity, and pointing out that, in their undertaking, they had only in view the glory of God and the good of souls. Addresses were then delivered by Revs. Dr. Topp, Dr. Potts, Messrs. Morgan, Dickson, and Macdonnell, Prof. McLaren, Mr. Antliff, and Dr. Robb. These were kindly, humorous, and warmly congratulatory. Quite a little stir was made by the friendly conflicting opinions of Dr. Potts and Mr. Macdonnell, as to whether there would be several denominations in the future Church. Dr. Potts contending that there would, and the minister of St. Andrew's that the church of the future would be a happy blending of the excellencies of them all; while Dr. Robb wound up the argument by bravely maintaining that the Presbyterian church would outlive the changes of time. The meeting on the whole proved a very interesting one, and every person seemed to be highly gratified.

The Erskine Church is being erected in a growing and prosperous locality. In a few years many vacant lots will be covered. The congregation will find a congenial sphere of work in this district, while the pastor will have heart to go on with his task in such a promising field. With such buildings, as the plans provide, we may look for the Erskine Presbyterian Church being one of the best equipped in the city, and becoming the centre of a large and growing interest.

READING SERMONS.

THE question is raised by our correspondent "Equity," whether sermons ought to be read or delivered. It is a subject which is exciting much interest at the present moment, and it is one of paramount importance. The attention given to homiletics in many quarters is proof of the value which is attached, both by writers and the public at large, to a good style of preaching. There need be no fear of the pulpit waning in the presence of

the discussion that is taking place upon its merits. Were preaching falling into decadence, as many assert, there would not be the able and effective agitation that there is upon the manner of the speaker. Nor are we other than hopeful that the discussion of the subject will be followed by the valuable results of directing special attention to the methods of distinguished preachers and of raising up a class of ministers who will meet the requirements of this age.

An exhaustive article upon extemporaneous preaching appears in the last number of the "British and Foreign Evangelical Review," in which the writer contends for less of mere reading of sermons, and for the direct eye to eye method of addressing an audience. The author seems to express the feeling that while it is desirable to have more of the latter, it is almost hopeless to expect it. With this writer and with such as "Equity," we agree upon the desirability of having more than at present prevails of the extemporaneous method. There is a self-evident advantage in being able to face an audience and pour forth a stream of sustained eloquence upon the lofty themes of the gospel. Of course we do not contend for the extemporaneous plan, when it is understood to mean little or no preparation. Under such conditions as this implies preaching would too frequently become a thing of empty words rather than burning thoughts. The pulpit would inevitably decline in power were its occupants to speak without severe and long continued study. At the same time there are gifted men, like Spurgeon and Dr. Storrs, who, after mastering a subject, as the result of deep meditation and extensive reading, can on the moment impart to it the clothing of appropriate language and forcible illustration. Such a preacher will be welcomed with an enthusiastic following. His sermons will be marked with eloquence and force. The impressions made will be deep and vivid. The speaker catches inspiration from his audience, and the reflected light which is seen upon the countenances of those before him, suggests many fresh thoughts and stirring appeals that would not have come to him in the study. But then it should be borne in mind that the very paucity of such preachers amongst the host of extemporaneous speakers shows that such power is the possession of the gifted few, and that such a method of address is as distinctly an original gift as the art of the sculptor or painter, through whose chisel or brush, his vivid conceptions are impressed upon marble or canvass. How few, moreover, have the physical or mental constitution to stand the strain. There is nothing easier than mere talking. But the kind of speaking, which we have in view and which is so desirable, leads too often to intense nervous prostration, as was seen in the case of the great Robert Hall, and is evident from the frequency with which Spurgeon, with all his physical and mental endowments, is laid aside from pulpit duties.

While we admire and desiderate the extemporaneous method, we are not disposed to join with "Equity" in condemning the reading of sermons. Even away from the question of inspiration, we do not put the preacher of today in comparison with Paul. Were every minister to write as much as he did, he might

trust himself at times to extemporaneous speaking, and were every minister a missionary, undertaking long and arduous journeys, and addressing different audiences, like Whitfield, he would as a rule find it easier and more effective to deliver his sermons. But let our readers consider the demands upon the pastor of the present day. He has pretty much the same audience from Sabbath to Sabbath. They are for the most part instructed in the principles of religion. They have to a large extent the love of culture, and prefer a closely reasoned discourse to the spread-eagleism of the average speaker who does not write. Then there are the demands made upon him for visitation, for tending the sick and dying, for funerals, and the thousand other things that come within the range of pastoral work. In such circumstances the average pastor prefers to write his sermons, and then comes the difficulty of doing their thought and expression justice except by reading. In view of these circumstances, we are constrained to say that it is better, on the whole, to have sermons written and read. They are then more thorough—more scholarly and thoughtful, than the average extemporaneous discourse can possibly be. But it does not follow that reading must be ineffective. There are too many illustrious examples to allow this conclusion. Not to speak of the oft quoted instance of Dr. Chalmers, who read with nervous force, and whose countenance glowed with fiery thought, as he poured forth in his vehemence his long rhythmic paragraphs, there are many examples of effective reading in our day. The manuscript with Dr. William Anderson was part of himself. He could not have done his splendid work without it. What a reader Gilfillan was, when he held the sheets in one hand up to the light, and stuffed them one by one into all his pockets as he finished them, till he was like a porcupine with quills extended as in a passion of defence. And to go no further than Toronto, we had last Sabbath, occupying the pulpit of the new church on St. James' Square, on the occasion of its dedication, the Rev. Dr. William Taylor, a giant amongst preachers; the tidings of whose eloquence and power travelled hither before him; whose large church in New York is thronged at every service; and he is a reader of sermons. But it is "fell reading," as the Scotch woman said of Chalmers. His discourses are elaborate, his sentences are exquisitely chiselled, and his thoughts are powerfully clear. He reads closely at first in every long sustained period; but as he rises in every one of his series of magnificent climaxes, he warms to his subject, and catching the very words as well as the thoughts, as by an intuitive glance, he pours forth the closing sentences of each paragraph with overwhelming force. In view of such examples, who will condemn wholesale the practice of reading? Not we certainly, for much of the best preaching we have heard, in our lengthened experiences, has proved to be that of sermon readers.

While we could say much more than this in favor of read discourses, we would like to say a word upon the happy combination of both these methods. Dr. Parker of London is an example in point. While in general he speaks with or without notes, he occasionally reads

a well prepared manuscript. A minister who prepares one sermon a week and reads it, and gives the other off hand, will usually do his work profitably and well. The habit of writing and reading gives clearness and precision to his spoken address, while the extemporary has the tendency of simplifying and making natural his written sermons. The one has a reflex influence upon the other. It is well for young preachers to adopt this double method. The writing necessitates close thinking, and cultivates a fine taste in setting thought in beautiful imagery. The extemporary relieves him from the overstrain of too much desk work. It suits itself naturally to exposition. It cultivates the habit of thinking on one's feet. It is effective as a contrast to the written style. It appeals to a class upon whom, for many reasons, the read sermon is apt to be lost. And by and by, it may be, that he will be able to preach without the manuscript altogether, and rise to the category of natural and original extemporary preachers. So that while differing so far from our correspondent "Equity" we agree with him as to the desirability of there being more off hand preaching than there is by regular pastors.

THANKSGIVING COLLECTIONS.

DR. COCHRANE, Convener of the Home Mission Committee, in a circular (which has been sent to all the ministers of our Church) asks that the Home Mission Fund be not forgotten on Thanksgiving day. In some congregations the collection may already have been designated to other objects, but Dr. Cochrane urges that no scheme of the Church presents stronger claims upon the liberality of our people than our Home Missions. He also states that the Committee are at present in debt over \$20,000, and that unless aid is forthcoming very speedily, retrenchment will be absolutely necessary.

The Executive of the Board of French Evangelization has also issued a circular asking that the collection on Thanksgiving Day be devoted to that scheme. They say that owing to the largely increased number of Missionaries employed, consequent upon the success of the work, the expenditure is this year greater than formerly, while on the other hand the receipts for the past six months are about \$4,000 less than for the corresponding period last year; and that this has seriously embarrassed the Board, rendering them unable to meet the salaries of Missionaries, and compelling them with great reluctance to decline several urgent applications for the opening of new fields of labor.

The Home Mission Scheme and the French Evangelization Scheme are both useful and both in great need of assistance. There is no proper reason why they should clash. Under the pressure of the two circulars referred to above, ministers and congregations will just have to use their own discretion in deciding which scheme to assist; or, what would be still better, perhaps they can see their way to do well for them both.

THE VICE-REGAL PARTY.

AS we write, the Marquis of Lorne and the Princess Louise are on their way across the Atlantic to their new home in the

West. By the time this journal reaches many of our readers the escorting fleet may have returned, and the youthful Governor-General and his royal wife may have landed upon Acadia's shores. The prayers of the nation have followed them across the deep, and these being fulfilled in their safe arrival, shall have given place to many heartfelt desires for their future happiness and welfare. The reception of the vice-regal party will be worthy of the Queen, whom they represent, worthy of the Empire, which is proud to send the youthful pair to her colony of Canada, and worthy of the Dominion, whose loyalty to the throne and constitution is undoubted.

While much is expected of the new Governor and his Princess, we doubt not that the ability and success of their reign will far exceed expectations. Their arrival amongst us will mark a new era in the history of Canada. It will bind together more thoroughly than ever the mother country and the new Dominion. The influence of exalted persons in our midst, presenting the example of refined taste and simple manners, cannot but make itself felt amongst a people, who, in the struggle for existence and to overcome severe obstacles to their progress, have given more attention to the robust qualities of character than to the fine arts.

It is interesting to notice that from the Pacific to the Atlantic the whole Dominion is turned with eager expectancy to the city of Halifax. The nation will be present in spirit with those who are privileged to shake the heavens with their ringing welcomes.

THE REV. WILLIAM TAYLOR, D.D.

THE Rev. Dr. Taylor, who opened, last Sabbath, the new church on St. James' Square, is a man of broad and massive proportions. His head is large and symmetrical, and is covered with thick black hair. His most remarkable physical feature is his voice, which is rich in its lower tones, and thrilling in its higher reaches. There is great dramatic power in the voice as well as the manner of this preacher. But the leading characteristic is the combination of physical and mental force. Dr. Taylor is more than an earnest preacher—he is an earnest thinker. While, perhaps, wanting in metaphysical accumen, not because of incapacity, but from being absorbed in other pursuits, such is his knowledge of poetry and history, and his keen appreciation of beauty in the works of nature and revelation, that the finest gems are found sparkling in every sentence. Dr. Taylor has been an ardent cultivator of a splendid style of writing. It is clear and transparent, while it is full of force and fire. The manner and matter of this distinguished preacher were eminently suited to his audience, and the result is, that Dr. Taylor is, by those who heard him, pronounced to be one of the most powerful preachers who have ever stood before a Toronto audience.

To hide a sin is to nurse a serpent.

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

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CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. E. F. ROE.

CHAPTER II.—THE VICTIM.

Frank Hemstead was expected on the evening train from the north, so that the conspirators would not have long to wait. To pass the brief intervening time Lottie went to the piano and gave them some music like herself, brilliant dashing, off-hand, but devoid of sentiment and feeling. Then she sprang up and began playing the maddest pranks on languid Bel, and with Addie was soon engaged in a romp with De Forrest and Harcourt, that would have amazed the most festive Puritan that ever schooled or masked a frolicsome nature under the sombre deportment required. The young men took their cue from the ladies, and elegance and propriety were driven away in shreds before the gale of their wild spirits. Poor Bel! buffeted and helpless, half-enjoying, half-frightened, protested, cried, and laughed at the tempest around her.

"I mean," said Lottie, panting after a desperate chase among the furniture, "to have one more spree, like the toppers before they reform."

Though these velvety creatures, with their habits of grace and elegance could romp without roughness, and glide where others would tear around, they could not keep their revel so quiet but that hurrying steps were heard. Bel warned them, and before Mrs. Marchmont could enter, Lottie was playing a waltz, and the others appeared as if they had been dancing. The lady of precedent smiled, whereas if she had come a moment earlier she would have been horrified.

But the glow from the hearth, uncertain enough for their innocent deeds of darkness, had now to fade away before the chandelier, and Mrs. Marchmont, somewhat surprised at the ruffled plumage of the young ladies, and the fact that Mr. De Forrest's neck-tie was awry, suggested that they retire and prepare for supper, whereat they retreated in literal disorder. But without the door their old frenzy seized them, and they nearly ran over the dilatory Bel upon the stairs. With sallies of nonsense, smothered laughter, a breezy rustle of garments, and the rush of swift motion, they seemed to die away in the upper halls as might a summer gust. To Mrs. Marchmont they had vanished like a suppressed whirlwind.

"The young people of my day were more decorous," soliloquized the lady complacently. "But then the De Forrests have French blood in them, and what else could you expect? It's he that sets them off."

The approaching sound of sleigh-bells hastened the young people's toilets, and when they descended the stairs, this time like a funeral procession, a tall figure, with one side that had been to the wind-ward well sifted over with snow, was just entering the hall.

Mrs. Marchmont welcomed him with as much warmth as she ever permitted herself to show. She was a good and kind lady at heart, only she insisted upon covering the natural bloom and beauty of her nature with the artificial enamel of mannerism and conventionality. During the unwrapping process the young people stood in the back-ground, but Lottie watched the emergence from overcoat and muffler of the predestined victim of her wiles with more than ordinary curiosity.

The first thing that impressed her was his unusual height, and the next a certain awkwardness and angularity. When he came to be formally presented, his diffidence and lack of ease were quite marked. Bel greeted him with a distant inclination of his head. De Forrest also vouchsafed merely one of his slightest bows, while Harcourt stood so far away that he was scarcely introduced at all; but Lottie went demurely forward and put her warm hand in his great cold one, and said, looking up shyly:

"I think we are sort of cousins, are we not?"

He blushed to the roots of his hair and stammered that he hoped so.

Indeed, this exquisite vision appearing from the shadows of the hall, and claiming kinship, might have disconcerted a polished society man; and the conspirators retired back into the gloom to hide their merriment.

As the stranger, in his bashful confusion, did not seem to know for the moment what to do with her hand, and was inclined to keep it, for in fact it was warming, or rather, electrifying him, she withdrew it, exclaiming:

"How cold you are! You must come with me to the fire at once."

He followed her with a rather bewildered expression, but his large gray eyes were full of gratitude for her supposed kindness, even if his unready tongue was slow in making graceful acknowledgment.

"Supper will be ready in a few moments Frank," said his aunt, approaching them and rather wondering at Lottie's friendliness. "Perhaps you had better go at once to your room and prepare. You will find it warm," as she glanced significantly at his ruffled hair and general appearance of disorder, the natural results of a long journey.

He started abruptly, blushed as if conscious of having forgotten something, and timidly said to Lottie:

"Will you excuse me?"

"Yes," she replied sweetly, "or a little while."

He again blushed deeply and for a second indulged in a shy glance of curiosity at the "cousin" who spoke so kindly. Then, as if guilty of impropriety, he seized a huge carpet-bag as if it were a lady's reticule. But remembering that her eyes were upon him, he tried to cross the hall and mount the stairs with dignity. The great leathern bag did not conduce to this, and he succeeded in appearing awkward in the extreme, and had a vague, uncomfortable impression that such was the case.

Mrs. Marchmont having disappeared into the dining-room, the young people went off into silent convulsions of laughter, in which even Bel joined, though she said she knew it was wrong.

"He is just the one of all the world on whom to play such a joke," said Lottie, pirouetting into the parlor.

"It was capital!" chimed in De Forrest. "Lottie, you would make a star actress."

"He has an intelligent eye," continued she, a little more thoughtfully. "He may be able to see more than we think. I insist that you all be very careful. Aunt will suspect something, if he doesn't, and may put him on his guard."

Mr. Hemstead soon appeared, for it was plain that his toilets were exceedingly simple. The elegance wanting in his manners was still more clearly absent from his dress. The material was good, but had evidently been put together by a country tailor, who limped a long way behind the latest mode. What was worse, his garments were scarcely ample enough for his stalwart form. Altogether he made in some externals, a marked contrast to the city exquisite, who rather enjoyed standing beside him that this contrast might be seen.

To Lottie he appeared excessively comical as he stalked in and around, trying vainly to appear at ease. And yet the thought occurred to her, "If he only knew what to do with his colossal proportions—knew how to manage them—he would make an imposing looking man." And when De Forrest posed beside him just before they went out to tea, even this thought flashed across her, "Julian seems like an elegant mannikin beside a man." If De Forrest had only known it, the game of contrasts was not wholly in his favor.

But poor Mr. Hemstead came to grief on his way to the supper room. Miss Marchmont tried to disguise her diminutive stature by a long trailing dress. Upon this he placed his by no means delicate foot, as she was sweeping out with Mr. Harcourt. There was an ominous sound of parting stitches, and an abrupt period in the young lady's graceful progress. In his eager haste to remedy his awkwardness, he bumped up against Mr. Dimmerly, who was advancing to speak to him, with a force that nearly overthrew that dapper gentleman, and rendered his uncle's greeting rather peculiar. Hemstead felt, to his intense annoyance, that the young people were at the point of exploding with merriment at his expense, and was in a state of mingled indignation at himself and them. His aunt and Mr. Dimmerly, who soon recovered himself, were endeavouring to look serenely unconscious, but with partial success. All seemed to feel as if they were over a mine of discourteous laughter. The unfortunate object looked nervously around for the beautiful "cousin," and noted with a sigh of relief that she had disappeared.

"I hope she did not see my meeting with uncle," he thought. "I was always a gawk in society, and to-night seem possessed with the very genius of awkwardness. She is the only one who has shown me any real kindness, and I don't want her to think of me only as a blundering, tongue-tied fool."

He would not have been reassured had he known that Lottie, having seen all, had darted back into the parlor and was leaning against the piano, a quivering, and for the moment, a helpless subject of suppressed mirth. Mr. Dimmerly was always a rather comical object to her, and his flying arms and spectacles as he tried to recover himself from the rude shock of his nephew's burly form, made a scene in which absurdity, which is said to be the chief cause of laughter, was pre-eminent.

But the paroxysm passing, she followed them and took a seat opposite her victim, with a demure sweetness and repose of manner that was well-nigh fatal to the conspirators.

As Mr. Hemstead was regarded as a clergyman, though not quite through with his studies, his aunt looked to him for the saying of grace. It was a trying ordeal for the young fellow under the circumstances. He shot a quick glance at Lottie, which she returned with a look of serious expectation, then dropped her eyes and veiled a different expression under the long lashes. But he was sorely embarrassed, and stammered out he scarcely knew what. A suppressed titter from Addie Marchmont and the young men was the only response he heard, and it was not reassuring. He heartily wished himself back in Michigan, but was comforted by seeing Lottie looking gravely and reproachfully at the irreverent gigglers.

"She is a good Christian girl," he thought, "and while the others ridicule my wretched embarrassment, she sympathizes."

Hemstead was, himself, as open as the day and equally unsuspecting of others. He believed just what he saw, and saw only what was clearly apparent. Therefore Lottie, by tolerably fair acting, would have no difficulty in deceiving him, and she was proving herself equal to very skilful feigning. Indeed she was one who could do anything fairly that she heartily attempted.

A moment after "grace"—Harcourt made a poor witticism, at which the majority laughed with an immoderateness quite disproportionate. Mrs. Marchmont and her brother joined in the mirth, though evidently vexed with themselves that they did. Even Hemstead saw that Harcourt's remark was but the transparent excuse for the inevitable laugh at his expense. Lottie looked around with an expression of mingled surprise and displeasure, which nearly convulsed those in the secret. But her aunt and uncle felt themselves justly rebuked, while wondering greatly at Lottie's unwonted virtue. But there are times when to laugh is a dreadful necessity, whatever be the consequences.

"Mr. Hemstead," said Lottie, gravely, beginning, as she supposed, with the safe topic of the weather, "in journeying East have you come to a colder or a warmer climate?"

"Decidedly into a colder one," he answered significantly.

"Indeed, that rather surprises me!"

"Well, I believe that the thermometer has marked lower with us, but it has been said, justly I think, that we do not feel the cold at the West as at the East."

"No matter," she said sweetly. "At the East, as in the West, the cold is followed by thaws and spring."

He looked up quickly and gratefully, but only remarked, "It's a change we all welcome."

"Not I, for one," said Mr. Harcourt. "Give me a clear, steady cold. Thaws and spring are synonymous with the sloppy season or sentimental stage."

"I, too, think steady cold is better in the season of it," remarked Mr. Dimmerly, sententiously.

"But how about it out of season, uncle?" asked Lottie.

"Your hint, perhaps, is seasonable, Lottie," quietly remarked her aunt, though with somewhat heightened color. "I trust we shall keep the steady cold out of doors, and that all our guests will find only summer warmth within."

"Really, auntie, you put me in quite a melting mood."

"No need of that, Lottie, for you are the month of June all the year round," said her aunt.

"The month of April, rather," suggested Bel.

"I should say July or August," added Mr. Dimmerly, laughing.

"Would you not say November?" asked Lottie of Mr. Hemstead.

"Yes, I think so," he replied with a blush, "for Thanksgiving comes in that month."

There was a general laugh, and Mr. Dimmerly chuckled, "Very good, you are getting even, Frank."

"I hardly understand your compliment, if it is one," said Lottie demurely. "Is it because you are so fond of sermons or dinners that Thanksgiving glorifies the dreary month of November?"

"Neither a sermon nor a dinner is always a just cause for Thanksgiving," he replied with a pleasant light in his gray eyes.

"Then where is the force of your allusion?" she said, with a face innocently blank.

"Well," replied he, hesitatingly, and blushing deeply, "perhaps my thought was that you might be an occasion for Thanksgiving if both sermon and dinner were wanting."

Again there was a general laugh, but his aunt said, "Frank, Frank, have you learned to flatter?"

Lottie shot a quick look of pleased surprise at him, and was much amused at his evident confusion and flaming cheeks. To be sure his words were part of the old complimentary tune that she knew by heart, but his offering was like a flower that had upon it the morning dew. She recognized his grateful effort to repay her for supposed kindness, and saw that, though ill at ease in society, he was not a fool.

"Would it not be better to wait till in possession before keeping a Thanksgiving?" said De Forrest satirically.

"Not necessarily," retorted Hemstead quickly, for the remark was like the light touch of a spur. "I was grateful for the opportunity of seeing a fine picture at Cleveland, on my way here, that I never expect to own."

Lottie smiled. The victim was not helpless. But she turned, and with a spice of coquetry said:

"Still I think you are right Mr. De Forrest."

Then she noted that Mr. Hemstead's eyes were dancing with mirth at her hint to one who was evidently anxious to keep "Thanksgiving" over her any month in the year.

"I am sure I am," replied De Forrest. "I could never be satisfied to admire at a distance. I could not join in a prayer I once heard, 'Lord, we thank thee for this and all other worlds.'"

"Could you?" asked Lottie of Hemstead.

"Why not?"

"That is no answer."

Hemstead was growing more at ease, and when he only had to use his brains was not half so much at a loss as when he must also manage his hands and feet, and he replied laughingly:

"Well, not to put too fine a point upon it, this world is quite useful to me at present. I should be sorry to have it vanish and find myself whirling in space, if I am a rather large body. But as I am soon to get through with this world, though never through with life, I may have a chance to enjoy a good many other worlds—perhaps all of them—before eternity is over, and so be grateful that they exist and are in waiting."

"Good heavens!" exclaimed Lottie. "What a traveller you propose to be. I should be satisfied with a trip to Europe."

"To Paris, you mean," said Bel.

"Yes," replied Mr. Hemstead, "until the trip was over."

"Then I trust she will be content with New York," insinuated De Forrest; "for Mr. Hemstead speaks as if the stars were created for his especial benefit."

"You are enjoying some honey, Mr. De Forrest?" said Hemstead, quietly.

"Yes."

"Did the flowers grow and the bees gather for your especial benefit?"

"I admit I'm answered."

"But," said sceptical Mr. Harcourt, "when you have got through with this world how do you know but that you will drop off into space?"

"Come," said Addie, rising from the table, "I protest against a sermon before Sunday."

They now returned to the parlor, Hemstead making the transition in safety, but with no little trepidation.

(To be continued.)

PRINCESS BISMARCK.

The wife of Prince Bismarck, Johanna von Puttkammer, of an old and noble Pomeranian family, was born in 1824. He made her acquaintance at the marriage of one of his friends, where she acted as bridesmaid, and two years later—in 1847—he asked her to become his wife. Her family was not at first disposed to accept his proposals. At that time Herr Von Bismarck enjoyed a rather curious reputation. He was surnamed "*der tolle Bismarck*" (mad Bismarck), and had earned this title by his numerous duels, his daring feats of horsemanship, and some widely-spread anecdotes concerning his attitude generally toward professors, burgo-masters and other respectable members of what German students call "Philistine Society." But more especially he owed his surname to the very noisy revels he used to hold with a number of exceedingly loud young men at Kniephof and at Schoenhausen. To quiet, respectable, religious people like the Puttkammers, he did not appear a very eligible suitor for an only beloved child. Bismarck, however, settled the question at once. He walked up to Miss Johanna, and having ascertained by a look that she sided with him, he folded her in his arms and said, turning to her astonished

relatives, "What God has united, no man shall put asunder." Prince Bismarck has preserved all the simplicity of her youth. She is a perfect specimen, in the best sense of the word, of the German *hausfrau* (housewife). She is very quiet, bears her honor as the most natural thing in the world, holds fast by the humbler days, and has but one great object in life—to make her husband and children happy. She cares for them in a peaceful, motherly way, and her serenity and patience, which have always secured for Bismarck a quiet home, have certainly contributed to his success through life. "She it is," he once said to a friend, "who has made me what I am."—*Blackwood's Magazine*.

KNOW WHAT YOU ARE ABOUT.

It is one of the most common reflections that very important effects may grow from quite unintentional and unconscious causes. If nothing is unproductive in human life and intercourse, then much the larger amount of consequences proceeds from such sources; for the undesigned, the seemingly fortuitous agency of people, is immensely more prolific of results of some sort than what is undertaken with a set motive. If personal responsibility attaches to this kind of causation, it might very well wake us up to a less absent-minded way of living. Perhaps it might be exacting too much of us always to be planning what now and what next in the every-day interchanges of the family and society. It is very delicious to drift on the current sometimes, letting the rudder and the sails take care of themselves. On a smooth stream and with no squall-clouds about, this may be safe, as possibly it occasionally may be necessary to our mental and physical moods. But it ought to be the very exceptional and not the common condition. As the law, people should know what they are doing, and that this is a right and sound thing. What kind of motors some human beings are, in this haphazard and semi-unconscious state, Ruskin has depicted in his unique and sinewy way:

"Now it so happens, as we all know, that by far the largest part of things happening in practical life are brought about with no deliberate purpose. There are always a number of people who have the nature of stones; they fall on other persons and crush them. Some again have the nature of weeds, and twist about other people's feet and entrap them. More have the nature of logs, and lie in the way, so that every one falls over them. And most of all have the nature of thorns, and set themselves by waysides, so that every passenger must be torn, and all good seed choked; or perhaps make wonderful crackling under various pots, even to the extent of practically boiling water and working pistons. All these people produce immense and sorrowful effects in the world. Yet none of them are doers; it is their nature to crush, impede, and prick; but deed is not in them."—*Rev. Dr. F. F. Tucker, in Sunday Afternoon*.

MR. JOHN MORLEY ON FRIESTCRAFT.

Mr. John Morley, in the "Contemporary Review," throws down the gauntlet to the priests thus:—"You have so debilitated the minds of men and women by your promises and your dreams that many a generation must come and go before Europe can throw off the yoke of your superstition. But we promise you that they shall be generations of strenuous battle. We give you all the advantages that you can get from the sincerity and pious work of the good and simple among you. We give you all that the bad among you may get by resort to the poisoned weapons of your profession and its traditions—its bribes to mental indolence, its hypocritical affectations in the pulpit, its tyranny in the closet, its false speciousness in the world, its menace at the death-bed—with all these you may do your worst, and still humanity will escape you; still the conscience of the race will rise away from you; still the growth of brighter ideals and a nobler purpose will go on, leaving ever and ever further behind them your dwarfed finality and leaden, moveless stereotype. We shall pass you on your flanks, your fiercest darts will only spend themselves up on air. We will not attack you as Voltaire did; we will not exterminate you; we shall explain you. History will place each dogma in its class, above or below a hundred competing dogmas, exactly as the naturalist classifies his species. From being a conviction, it will sink to a curiosity; from being the guide to millions of human lives, it will dwindle down to a chapter in a book. As history explains your dogma, so science will dry it up; the conception of law will silently make the conception of the daily miracle of your altars seem impossible; the mental climate will gradually deprive your symbols of their nourishment, and men will leave your system, not because they have confused it, but because, like witchcraft or astrology, it has ceased to interest them. The great ship of your Church, once so stout and fair and well laden with good destinies, is become a skeleton ship; it is a phantom hulk, with warped planks and sere canvas, and you who work it are no more than ghosts of dead men, and at the hour when you seemed to have reached the bay, down your ship will sink to the lowest bottom, like lead or like stone."

ELEPHANTS IN A QUICKSAND.

On the river Ganges (says an English military journal) there are many quicksands, and, during our expedition, a somewhat distressing scene happened. An elephant incautiously came within the vortex of one; first one foot sank, then another; and, in endeavoring to extricate himself, matters became worse; no portion of either of his legs was at last visible, and the bystanders had given up the poor animal as lost. Being fortunately unusually powerful, he, three times, with what appeared to all supernatural strength, drew a foot from the closely clinging earth, placed it where, by sounding with his trunk, he found the most solidity; not until the third time did the ground bear his pressure, when he gradually released himself. During the whole period of his troubles his cries were exceedingly dolorous, and might have been heard a couple of miles; his grunt, when they were at an end, was indicative of satisfaction. The internal application of a bottle of strong spirits soon dissipated his trembling and restored his equanimity. Many unfortunate

elephants are lost in these treacherous sands, when large quantities of grass or branches of trees are not at hand to form an available support for them. After a certain time the poor beast becomes powerless, and the owner can only look with sorrow at the gradual disappearance of his noble animal, and lament the pecuniary loss he thereby suffers, for all human aid is futile. They have been known to be twelve hours before entirely sinking.

WINDS.

Winds are advertisements of all they touch, however much or little we may be able to read them; telling their wanderings even by their scents alone. Mariners detect the flowery perfume of land-winds far at sea, and sea-winds carry the fragrance of dulse and tangle far inland, where it is quickly recognized, though mingled with the scents of a thousand land-flowers. As an illustration of this, I might tell here that I breathed sea-air on the Frith of Forth, in Scotland, while a boy; then was taken inland to Wisconsin, where I remained nineteen years; then, without in all this time having breathed one breath of the sea, I walked quietly, alone, from the middle of the Mississippi Valley to the Gulf of Mexico, on a botanical excursion, and while in Florida, far from the coast, my attention wholly bent on the splendid tropical vegetation, I suddenly recognized a sea-breeze, as it came sifting through the palmettos and blooming vine tangles, which at once awakened and set free a thousand dormant associations, and made me a boy in Scotland again, as if all the intervening years were annihilated.

Most people like to look at mountain rivers, and bear them in mind; but few care to look at the winds, though far more beautiful and sublime, and though they become at times about as visible as flowing water. When the north winds in winter are making upward sweeps over the curving summits of the Alps, the fact is sometimes published with flying banners half a mile long. Those portions of the winds thus embodied can scarce be wholly invisible, even to the darkest imagination. And when we look around over an agitated forest, we may see something of the wind that stirs it, by its effects upon the trees. Yonder it descends in a rush of water-like ripples, and sweeps over the bending trees from hill to hill. Nearer, we see detached plumes and leaves, now speeding by on level currents, now whirled in eddies, or, escaping over the edges of the whirls, carried rapidly aloft on grand, up-swelling domes of air, or tossed on flame-like crests, smooth, deep currents, cascades, falls, and swirling eddies, singing around every tree and leaf, and over all the varied topography of the region with telling changes of form, like mountain rivers conforming to the features of their channels.—*John Muir, in Scribner for November*.

RECENT MIRACLES.

The "Bulletin de l'Association de St. Francois de Sales" mentions among the most recent cures effected by the agency of the late Pope Pius IX. that of a young nun at Paris, who was relieved of a frightful attack of colic by the application to her body of a pair of white silk drawers which had belonged to the late Pope, and happened to be in the possession of the convent; also, that of an Augustine nun at Sienna, who was cured of a bad cancer in the face by the application to it of a portrait of Pius IX.; and that of a medical man at Malaga, who was cured of a number of diseases by touching an old stocking of Pius IX., and who took immediately an oath never to apply to his clients any other means of cure but that which had succeeded so well with himself. In Texas a stillborn child was brought to life by the touch of a cross blessed by Pius IX.; and in the Convent of the Infant Jesus, at Coire, near Lyons, a man who had a cancer in the tongue and serious internal diseases invoked one night, when suffering acute pains, the aid of the late Pope, and, after being comforted by his apparition, was found completely cured next morning. These cures are cited, among others, to make good the claim of immediate beatification set up for Pius IX.

ARE FAT PEOPLE HEALTHY?

Why are fat people always complaining? asks some one who entertains the popular though erroneous notion that health is synonymous with fat. Fat people complain because they are diseased. Obesity is an abnormal condition of the system, in which the saccharine and oleaginous elements of the food are assimilated to the partial exclusion of the muscle-forming and brain-producing elements. In proof of this, it is only necessary to assert the well-known fact that excessively fat people are never strong, and seldom distinguished for mental powers or activity. Besides, they are the easy prey of acute and epidemic diseases, and they are the frequent victims of gout, heart disease, and apoplexy. Allan's Anti-Fat is the only known remedy for this disease. It contains no acid, is absolutely harmless, and is warranted to remedy the most confirmed case of obesity or corpulency.

CONSUMPTION CURED.

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

JUST PUBLISHED—SENT FREE.

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

BRITISH AND FOREIGN ITEMS.

THE Paris Exposition closed last Sunday. ARTIFICIAL teeth are made from paper in Berlin. QUININE dissolved in milk is said to lose its bitterness. A TEACHER who will "preserve order or break heads" is advertised for in Kansas.

FRANCIS MURPHY began a temperance campaign in New York city last Sunday with much enthusiasm.

MR. SPURGEON will not marry a person of his congregation to one who is not a professor of religion.

THE telegraph poles in Philadelphia are to be removed from the streets, and the wires to be laid under ground.

M. LESSERS, of Suez Canal celebrity, estimates that the mercantile marine of the entire world consists of 57,000 vessels.

MR. MOODY is holding afternoon Bible-readings in the Mount Vernon M. E. Church, Baltimore, which is crowded to overflowing.

ONLY seven officers who took part in the engagement were left to commemorate, on October 21st, the 73d anniversary of the battle of Trafalgar.

It is said that out of about 5,000 inventions which are laid before the British Commissioners of Patents yearly, about 2,000 are rejected as valueless.

THE subscriptions in Glasgow to the fund for the relief of the City of Glasgow Bank shareholders have reached \$465,000 and in Edinburgh \$135,000.

THERE is another announcement regarding the relations of Germany with the Pope, to the effect that the attempt to harmonize matters is abandoned.

ARNES' "Educational Monthly" says that in Germany it is against the law to have windows on both sides of the school-room, as the cross-illumination injures the eyesight.

It is reported that the Russian government is making preparations for the trial of 340 Nihilists, who are now confined in prison at Odessa, many of whom have been in prison since 1876.

A LONDON firm has undertaken a contract with the German government to raise the "Grosser Kurfurst," sunk in the British Channel by her consort, the "Koenig Wilhelm," for the sum of \$250,000.

THE "N. Y. Christian Advocate" states that not one of the 10,300 Methodist preachers stationed the past year, declined to go his appointment, and no charge declined to receive the preacher sent them.

A PROTESTANT church has been opened at Coquimbo, Chili. In Valparaiso three Protestant Churches—Episcopalian, Congregational, and Lutheran—have long existed, and are numerously attended.

THE French steamer "Anadyr," on a recent voyage to Shanghai, was suddenly stopped by a collision with an enormous ray or flat fish, estimated to weigh from 8,000 to 10,000 pounds, which was lying asleep on the water.

THE Chicago Public Library, with its 60,000 volumes, has a larger circulation than any other in the country, with one exception. It has a large collection of German, French, Dutch, Norse, Swedish, and Bohemian books.

A DISPATCH from Calcutta points to an order just issued for the formation, from the Madras and Bombay armies, of a new division for the frontier, as a clear indication that the government expects an unfavorable reply to its ultimatum.

THE population of Switzerland is less than 3,000,000, and the number of persons murdered in the country last year was 108. These figures are quoted to prove that the abolition of capital punishment has not lessened the frequency of homicidal crimes.

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

THERE have been heavy snows in Eastern Europe, which has impeded travel in some places. The Appennines and the Black Forest are covered, and the Swiss passes are blocked with snow. In France the rivers are very high. The Seine threatens inundation.

A NATIVE South African was greatly grieved when his dog swallowed three leaves of the New Testament. He had been a capital hunter, and he feared, judging from the effects on those who had come to love the book, that it would make him tame and so spoil him.

OF 191 Congregational ministers who died in the last three years, 97 were over 70 years of age and 155 were over 50 years. The average age of the whole was 65½ years, and of their ministerial service 34½ years. This shows that the ministry is favorable to long life.

THE Papal hierarchy having been established in Protestant Scotland, a great Roman Catholic monastery and educational institution has been opened at Fort Augustus in the heart of the Highlands. The site was given by Lord Lovat, and the buildings were to cost about \$200,000.

THE Emperor William has decorated Bismarck with the Grand Cross of the Order of the Red Eagle, with the sceptre and crown, the only Prussian decoration which Prince Bismarck had not before received, and which is said to have been only once before conferred, namely, by Frederick William the Fourth on Minister Mantoufel.

A WOODCHUCK has turned his burrowing to practical account for the lessee of fourteen acres of woodland in Chester, Pa. While escaping from dogs five years ago he brought to the surface pure specimens of graphite, which led to the opening of a mine that has proved productive.

THE gentlemen appointed to investigate the affairs of the Glasgow City Bank estimate the loss at over six millions sterling. This means ruin to four-fifths of the shareholders, it being calculated that of the 1,200 persons holding stock, the burden of payment will fall on the last 200.

MINISTERS AND CHURCHES.

KNOX CHURCH, Dundas, is to have weekly practices for the purpose of improving the congregational singing.

THE Presbyterian congregation of Bluevale and Eadie's station have given a unanimous call to the Rev. Mr. McKay of East Zorra.

REV. MR. MCLEOD of Paris moderated in a call at Glenmorris on the 13th inst. The call was given in favor of Rev. R. Scrymgeour of Paris.

THE new Presbyterian Church in Egmondville is nearly completed. It is said to be one of the handsomest churches in the county of Huron.

ON Sabbath, the 10th inst., the Presbyterian congregation of Seaforth had the privilege of hearing two excellent sermons from the Rev. Mr. Nichol of Montreal. At the evening service the church was crowded.

REV. J. W. BELL, M.A., of Listowel, has received a unanimous call from the congregation of Port Perry. Mr. Drummond is appointed to prosecute the call before the Presbytery of Stratford, which meets in St. Mary's on the 19th inst.

THE literary society in connection with the Central Presbyterian Church, Hamilton, held its second meeting on the evening of the 14th inst. The president, Rev. S. Lyle, read a paper on "The Chief Characteristics of the English Essayist."

THE Rev. John Gray, M.A., of Orillia, was at Bradford on Sabbath the 10th inst., assisting in the dispensation of the Lord's Supper. In his absence the pulpit of the Orillia Presbyterian Church was occupied by Rev. Mr. Brown of Newmarket.

ON Sabbath, the 3rd inst., Mr. James Smith, B.A., of Knox College, preached his farewell sermon to the congregation of Dunbar, where he had been laboring for the previous six months. His work is spoken of as highly appreciated and eminently successful.

A SOCIAL was held in connection with the Wellington street Presbyterian Church, Brantford, on the evening of Tuesday, the 12th inst. Mr. William Turnbull presided as chairman. An address was delivered by Mr. J. S. Thompson. The evening was pleasantly occupied with readings and music, all apparently highly appreciated by the audience.

CHURCH OPENING.

The new church recently erected on St. James' Square, Gerrard street, by the congregation formerly known as that of Gould street, was opened for divine worship last Sabbath. In the morning the Rev. W. H. Taylor, D.D., of New York, preached from John i. 14: "And the word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the father, full of grace and truth." The afternoon service was conducted by Rev. John Jenkins, D.D., of Montreal, who preached from Exodus xxxiii. 18: "I beseech thee shew me thy glory." At the evening service the church was crowded, many having had to stand in the aisles and vestibule. The sermon was preached by Dr. Taylor, from Exodus xxiv. 11: "They saw God and did eat and drink." The attendance at all the services was very large although that at the evening service exceeded; and the sermons were listened to with marked attention, and much appreciated.

A tea-meeting was held on Monday evening, which was characterized by marked success in every aspect. There was a very large attendance. The beauty and good taste of the floral decorations, the delicacy and abundance of the viands, the artistic execution of the various pieces of music, and the pleasing and instructive character of the speaking, all called forth unbounded admiration. Tea was served in the school-room at half-past six; and at eight o'clock, after having done ample justice to the good things provided, the company moved into the church, and the chair was taken by the pastor, Rev. J. M. King, M.A., who in his opening address gave a brief statement of the present financial position and prospects of the congregation. Addresses, all more or less stirring, lively and humorous, were afterwards delivered by Rev. W. S. Rainsford, Rev. Dr. Jenkins, moderator of the General Assembly, Rev. Dr. Potts, Rev. Dr. Robb, Hon. O. Mowat, Attorney-General of Ontario, Rev. Dr. James, of Hamilton, Rev. Dr. Castle, and Rev. Dr. Taylor, of New York. The proceedings were brought to a close shortly before eleven o'clock, by Rev.

Dr. Reid pronouncing the benediction, and the large assembly dispersed all apparently satisfied with the evening's enjoyment. Strangers were struck with the combined elegance and convenience of the pews in the new church. The lighting, heating, ventilation, and acoustic properties seem also to be faultless.

ERSKINE CHURCH.

LAYING THE CORNER STONE.

The corner stone of the new church being erected on Caer Howell Street, at the head of Simcoe Street, by the Bay Street congregation, was laid on Tuesday the 12th inst.

A goodly number of the members and friends of the Church were present, as well as many of the ministers of other congregations in the city, of whom the Revs. John Smith, pastor of Bay Street Church, Dr. Topp, Prof. Gregg, J. A. R. Dickson, J. M. Cameron, James Pringle, Mr. Morgan, of Brooklyn, N.Y., W. C. Young, and Messrs. John Riddell, chairman of the building committee, J. A. Paterson, and others, occupied the platform.

The meeting was called to order by the Rev. John Smith, and after the singing of the Hundredth Psalm and reading of a portion of Scripture, the Rev. Prof. Gregg engaged in prayer for the advancement of the new church and the coming of Christ's kingdom throughout the world.

Mr. J. A. Paterson then read the following memorial:—

The congregation known for the last thirty years as that of Bay Street Presbyterian Church was organized in the year 1837 by the late Rev. Dr. Thornton, of Whitty, as a congregation in connection with the United Secession Presbytery in Canada, which was a branch of the United Secession Church in Scotland. Ten members formed this organization, viz:—John Ross, John Carse, William Thom, John Campbell, John Struthers, George Barren, Mrs. Shillinglaw, Mrs. Paton, Mrs. Leys, and Mrs. Lister. All of these original members are now deceased (most of them many years past) with two exceptions, Mrs. Leys and John Campbell, who are still living at an advanced age, though no longer members of Bay Street congregation. In March, 1838, the first elders, John Ross and John Campbell, were ordained by the Rev. Messrs. Thornton and Roy. In October of the same year the congregation called the Rev. John Lawrence to be their pastor; but the call, for reasons not assigned in the minutes, was not accepted. Early in the following year the congregation called their first pastor, the late Rev. Dr. Jennings, who, having been ordained in Scotland as a missionary to Canada, was inducted to the charge on the 9th June, 1839. Before this time, and until the following year, the congregation had worshipped in a small brick church on March (now Lombard) street, which had formerly belonged to the Baptist denomination, but in May, 1840, a small rough-cast building on Hospital (now Richmond) street, previously belonging to the Episcopal Methodists, was rented, and in October, 1841, purchased by the congregation. In January, 1847, a committee was appointed to take into consideration the enlarging of the building then occupied, or the building of a new church, and in April of the same year, it was decided to erect a building which would hold 800 sitters, and not cost more than \$5,800. In accordance therewith the site at the south-east corner of Bay and Richmond streets was bought from the late Jesse Ketchum, and the building was finished in November of the year 1848, and has been occupied by the congregation until now. The former church on Richmond street was occupied by the Catholic Apostolic Church, who lately became the purchasers of the Presbyterian Church on the corner of Gould and Victoria streets. This latter church, known as the Gould-street Presbyterian Church, was built in 1857 by seceding members, who in 1853 seceded from Bay-street Church, and formed the nucleus of a congregation, now under the charge of Rev. J. M. King, in their new church on Gerrard-street. On March 31st, 1874, the Rev. Dr. Jennings resigned the charge of Bay-street Church after a long and faithful pastorate, extending over thirty-five years. Early in 1875 certain members seceded and formed what is now known as the Central Presbyterian Church, under the charge of the Rev. David Mitchell. On the 20th July, 1875, the Rev. John Smith (formerly minister of the congregation at Bowmanville, in the Presbytery of Ontario,) was inducted as pastor of the congregation—the pulpit of which he has since filled with unwavering fidelity and singular success.

On 1st May, 1878, it was resolved to sell the Bay-street property, and erect a new church on Caer Howell street, head of Simcoe street. For the sum of \$13,000 the College of Physicians and Surgeons became the purchasers of the former property. This is now the third removal the congregation has made, further to the westwards each time, and deriving new strength and life at each successive removal. They return most devout thanks to God for His kindness and mercy in the past, and look forward to the coming years with no ordinary feelings of bounding hope and honest pride, but yet with due feelings of the responsibilities entailed, and in humble dependence on God's assistance. We would lay to heart, but not in any aggressive sense, what was said to the valiant son of Nun: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses My servant commanded thee. Turn not from it to the right-hand or to the left; that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do

according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

The foundation-stone of this building to be known as Erskine Church, at Toronto, erected for the worship of God, is laid on Tuesday, the 12th day of November, in the year of our Lord one thousand eight hundred and seventy-eight, and in the forty-second year of the reign of Her Majesty Queen Victoria, and in the forty-second year of the life of this congregation. The Rev. Dr. Jenkins, of Montreal, moderator of the General Assembly of the Presbyterian Church in Canada; the most noble John Douglas Sutherland Campbell, the Marquis of Lorne, Knight of the Thistle, and member of the Privy Council, Governor-General of the Dominion of Canada; the Honorable Donald Alexander Macdonald, Lieutenant-Governor of the Province of Ontario; Sir John Alexander Macdonald, Premier of the Government of Canada; the Honorable Oliver Mowat, the Premier of the Government of Ontario; Angus Morrison, the Mayor of the city of Toronto. The population of the city is now 70,000—it would be interesting to know what it will be when this document comes again to the light of day in a generation who may view it as a specimen of writing of antique character, perhaps the aboriginal.

Pastor—Rev. John Smith.

Elders—Messrs. James Alexander, John Bain, William Munro, Alexander Nimmo, Donald McCrea, John W. Robertson, Wm. Adamson, George C. Robb.

Managers—Messrs. John Riddell, Chairman; John Young, Secretary-Treasurer; John Brown, Donald Gibson, Thomas Mitchell, George Moir, James Park, John Paterson, Douglas Scott, James Stephen.

Building Committee—The Pastor, the above elders and managers, and Messrs. McBean, Hathaway, Jeffrey, Rankin, Graham, Hamilton, Wm. Park, Falconer, Stark, Samo, Leith, Grant, Davidson, J. Mitchell, R. Mitchell, R. Shields, C. Shields, C. Robertson, J. W. Brown, and Wm. Sturrock. Trustees for holding Church Property—Messrs. John Riddell, John Bain, and John A. Paterson.

Architects—Messrs. McCaw & Lennox; Contractors, Jos. Gearing, mason, brick, and carpenter work; R. Crabb & Brasier, plastering; William Elliott, painting and glazing; Wheeler & Bain, galvanized iron; George Duthie, slating; Duncan Forbes, felt roofing; John Ritchie & Son, plumbing and gasfitting.

Together with this document there are also deposited in the foundation-stone the Acts and Proceedings of the General Assembly of 1878, the Presbyterian Year Book for 1878, Knox College Calendar, Annual Report of the Congregation for 1877, copies of the last issues of the "Presbyterian Record" for the Dominion of Canada, "Canada Presbyterian," and the Toronto daily newspapers; also the current coins of the Dominion of Canada.

Rev. John Smith, in addressing the congregation, began by referring to the fact that the instinct of worship was universal in man. Every people yet known had some form of higher being to whom they bowed in adoration. France had made the attempt during the first revolution to do away with all forms of worship, but for reasons of State the Roman Church had been again set up by the first Napoleon. One thing which distinguished Christianity from all other religions was its power. Other forms of religion were like a locomotive without fuel, or a watch wanting a mainspring. There was something about the Gospel of Christ which was different from all others. This was not the power of the sword, nor of pleasure, nor gain, but the power of love. As the sun melted the ice upon the mountain side, so the rays of the Son of God softened and melted the heart of stone. Upon occasions of this kind it was customary to particularly praise the denomination under whose auspices the services were held. He was not willing it should be thought the Presbyterian Church needed praise. He was willing she should be judged by her work. It had been said that the people were becoming extravagant in the building of so many fine churches, and he did not know but that there was some truth in the accusation; but he trusted they would not go too far either in this city or this Dominion. He thought there should be some degree of similarity in the beauty of the churches and of the dwellings, and he thought they had not got much beyond that yet. At any rate they had moved up to their new site where the field, so far as this denomination was concerned, was not occupied, and they did so merely in the hope of increasing their usefulness, of rescuing the perishing, and saving immortal souls.

Addresses were also given by Revs. Dr. Topp, Mr. Morgan, J. A. R. Dickson, John Potts, D. J. Macdonnell, Prof. McLaren, and Dr. Robb. Rev. J. M. Cameron closed the meeting with the benediction. From the descriptions given of the new building it appears that it will be a credit to the locality and to the city. The total cost will be about \$26,000.

KNOX COLLEGE LITERARY AND METAPHYSICAL SOCIETY.

The first public meeting of the society for the present session was held in Convocation Hall on the evening of Friday, the 8th inst. The College club opened the proceedings by rendering "Jessie, the

Flower of Dumblane." The President, Mr. John Ross, B.A., then read his inaugural address, the subject of which was "The Spirit and Attitude of a Genuine Truth-seeker." In regard to the spirit—he pointed out that there should be an humble disposition of mind arising from a just estimate of man's capacity to attain truth—a capacity which is finite and therefore fallible; that there should be a sincere love of the truth; and that there should be a readiness to receive truth from whatever quarter it comes.

In regard to the attitude, he said—That we should not on the one side submit to dictation or coercion, nor on the other be led away by the cry for liberty of thought; that we should not reject old truths because they are old, nor embrace new principles as being therefore true, that we should not be deceived by the superficiality of the present age; that there should be discriminating sympathy with progress combined with a generous acknowledgement of what the past has accomplished.

Mr. David James then followed with a reading from Will Carleton, entitled "The Burning of Chicago." This was excellently rendered, and gained the reader loud applause. The College Club gave "Ye Shepherds, Tell Me," with good effect. A lively and interesting debate followed on the question, "Is the reading of works of fiction beneficial?" Mr. D. Beattie, B.A., opened with a vigorous speech in favor of the affirmative, and was ably supported by Mr. R. W. Kennedy, B.A., in a speech of unusual force and humor. The negative was sustained by Mr. S. A. Eastman and Mr. Thos. Scouler, the latter of whom made a solid and effective reply to Mr. Kennedy. The Rev. Principal Caven, D.D., who occupied the chair, briefly summed up the arguments, and said that he was pleased to hear both sides of the question so efficiently handled, and he thought that the arguments on each side were so equally balanced that it would be impossible for him to give a decision. He congratulated the Society on the large audience, which evinced the interest taken in their public meetings by the friends of the students outside the College. He hoped that the next would be equally successful, in all respects, to the present one. The proceedings ended by the singing of the Doxology.

KNOX COLLEGE STUDENTS' MISS. SOCIETY.

The Treasurer begs to acknowledge the receipt of the following sums in aid of this Society. Per D. M. Beattie: Burns Church, \$17.50; Dunn's Settlement, \$14.50—\$32. Per J. S. McKay: Thamesford, \$20. Per G. D. McKay: St. Andrew's Church, Burford, \$10.66; Showers' Corners, \$7.34—\$18. Per M. McGregor: Knox Church, Sutton, \$7.65; Cooke's Church, Georgina, \$2.82—\$10.47. Per A. Henderson: North Hastings Mission, \$28.25; Grafton and Vernonville, \$9; per Mrs. T. Henderson, Grafton, \$5—\$42.25. Per Rev. John Wilkie: Malton, \$12; Friend, Brampton, \$1—\$13. Per James Ross: Eden Mills, \$7.50; J. A. Davidson, Eden Mills, \$5—\$12.50. Per John Mowat: East Normanby, \$1.38; Amos' Station, \$12.20; Holstein, \$3.90; Fairbairn's, \$3.18—\$20.66. Per David Forrest: Orchardville, \$7.67. Per John Jamieson: Aytton and North Normandy, \$13.25. Per J. S. Henderson and A. Robertson: Glenallan, \$43.80. Per David Bickell: Beverly congregation, \$4.10; Flamboro, \$18.05; Strabane, \$6; Waterdown, \$6.50—\$74.65. Per A. Dobson: Rosseau and Turtle Lake, \$82.75; Wick congregation, \$5—\$87.75. Per A. G. McLachlan: Horning's Mills, \$2.80. Per John Currie: West King, \$14.25. Per David James: Mr. R. C. James, Albany, N. Y., \$5. Per John Bryden: Doe Lake Mission, \$45.75. Per Joseph Builder: Michael's Bay, Manitoulin, \$16. Per Andrew Wilson: Hanover and Rentinck, \$6.20. Per William Ness: Waubushene, \$15.15. Per William Fitzsimmons: Comber and Tilbury West, \$6.00.—A. DONSON, Treasurer.

Knox College, 11th Nov., 1878.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

DIED.

At Tamsui, Formosa, China, Sept. 13th, 1878, of malarial fever, Frank Kennelson Junor, only child of Rev. Kenneth F. Junor, missionary, aged four years.

MEETINGS OF PRESBYTERY.

LINDSAY.—At Lindsay, on the last Tuesday of November. LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on November 19th, at 1 p.m. GUELPH.—In Knox Church, Guelph, on the third Tuesday of November, at 10 o'clock a.m. BARRIE.—Next ordinary meeting at Barrie, Tuesday, 26th November, at 11 a.m. WHITEBY.—At Bowmanville, on Tuesday, 3rd December, at 11 o'clock a.m. PARIS.—The Presbytery of Paris will meet in Chalmers' Church, Woodstock, on Tuesday the 17th December, at 11.30 a.m. HURON.—This Presbytery meets at Clinton, on 14th Jan., 1879, at 11 a.m.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVIII.

Dec. 1. } THE LORD'S SUPPER. { Luke xxii. 1878. } 10-20.

GOLDEN TEXT.—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi. 26.

HOME STUDIES.

- M. Ex. xii. 1-14.....The Passover instituted. T. Lev. xlii. 10-16.....Atonement by blood. W. Matt. xxvi. 20-35.....The Last Passover. Th. Luke xxii. 10-20.....The Lord's Supper. F. 1 Cor. xi. 18-28.....Self-examination enjoined. S. Heb. x. 12-31.....One sacrifice for sins. S. Ps. cxvi. 1-19.....The cup of salvation.

HELPS TO STUDY.

It is Thursday, the 14th Nisan—the day on which, when Israel yet slaves in Egypt, God commanded to kill lambs for Passover-feast (Ex. xii. 6). All in Jerusalem busy—Temple crowded with people bringing lambs to be sacrificed—those at home sweeping house to get rid of every scrap of leaven.

Here is a man who has a large room up stairs not wanted—will of course lend it to some pilgrim Jews from distant parts for their feast—yes, and here are two visitors who have engaged it. Who are they? How fell in with the man? see Luke xxii. 7-17. Room ready? Yes: table, couches, dishes, etc.—water, basin, towel, for washing feet; but what else must Peter and John prepare?—lamb, unleavened cakes, bitter herbs, wine. [Note 1.] Then, in the evening, come Jesus and the other ten.

This is the "Last Supper"—Christ's last meal before His death. See how St. John begins his account, ver. 1—it is "the hour" at last—the "time" to which Jesus had looked forward—how full, then, His mind of what coming!—and yet, does He forget His disciples? Ignorant, weak, sinful they are—yet, great as He is (ver. 3), glorious as He is to be (ver. 31, 32), He "loves them unto the end," ver. 1; comp. Rom. viii. 35-39. See His love shining at that supper-table, perhaps more brightly than ever before.

How long had this yearly feast been kept? We met with it when Jesus began His ministry (John ii. 13), and when He was a boy (Luke ii. 41, 42). But it was much older than that. See it in Ezra's time (Ezra vi. 19), in Hezekiah's (2 Chron. xxx.), in Joshua's (Josh. v. 10), even in the wilderness (Numb. ix. 1-5). But where was the first Passover lamb eaten?—Ex. xii. 8-11.

Year after year, for centuries, the Passover kept. Why? When child stood up at supper-table and asked why, what would father say?—see Ex. xii. 25-27.

I. THE PASSOVER FEAST COMMEMORATED A GREAT DELIVERANCE.

1. A deliverance from what? From Egyptian bondage? Yes, but something before that—a deliverance from the destroying angel, from God's judgment upon sin.

2. How was this deliverance effected? Destroying angel "passed over" where blood sprinkled—what blood? So the lamb killed to save their lives. And then what done with the lamb? That same lamb, whose blood their safety, also to be their food, to strengthen them for journey.

3. Why was the deliverance commemorated every year? Merely to remember God's mercy to the Israelites who happened to be alive at the exodus? More than this. To that deliverance every Jew owed his home in Canaan, etc., etc.—so could thank God on his own account. And could only continue to be one of God's chosen nation by keeping the feast, for see Numb. ix. 13.

II. THE PASSOVER FEAST POINTED TO A GREATER DELIVERANCE.

1. A Deliverance from what? From a worse bondage than that of Egypt—the slavery of sin, see John viii. 34; 2 Pet. ii. 19. And from a judgment more terrible than came upon the firstborn, Rom. ii. 3, 5, 8, 9; Matt. xxv. 41.

2. How was this great deliverance to be effected? Also by the blood of a Lamb, 1 Pet. i. 18, 19; Rev. v. 8, 9. Who is this Lamb? John i. 29; Col. i. 13, 14; Heb. ix. 12, 14. But is it enough that the Lamb of God was slain for us? Was it enough to kill the lamb in Egypt? No, something else—(1) blood sprinkled, (2) lamb eaten. So with us—Jesus died for all, but (1) each must come to Him and have heart "sprinkled," Heb. x. 19, 22; 1 Pet. i. 2; i.e., each must have his own sin put away; (2) must "feed on" Christ, i.e., believe in Him, think about Him, trust in Him—so gain strength for journey by "narrow way" to heavenly Canaan.

3. How did the yearly feast point to this greater deliverance? Would show how deliverance from death could be by death of another. All might not see this; but when Jesus had died, what could St. Paul call Him? 1 Cor. v. 7.

Now, should not this greater deliverance be commemorated too? At that "Last Supper" what did Christ do?

III. CHRIST INSTITUTED THE LORD'S SUPPER TO COMMEMORATE THIS GREATER DELIVERANCE.

1 Cor. xi. 23-26. What were the disciples always to "do"? To sacrifice a lamb and eat its flesh? No; Jesus going to "offer up Himself" as "one sacrifice for sins for ever" (Heb. vii. 27; ix. 26; x. 12); no more sacrifices after that. [Notes 3, 5.] Only to eat bread and drink wine. Did they "do" this? see Acts ii. 42, 46; xx. 7; 1 Cor. x. 16; xi. 26. And it has been "done" ever since—how many millions of times in 1800 years! "Done" wherever even two or three who love Christ, on board ship, in snows of Greenland and hot sands of Africa, as well as in great cathedrals. And will be "done"—how long? 1 Cor. xi. 26—"Till He come!"

We commemorate Christ's death for us. But could we not remember Christ's death without this? Perhaps so, yet—

- (a) Is mere "remembering" enough? Would we not wish to "commemorate" such an event? (b) The Lord's Supper good even as a reminder. If go to

it, can feel "bread and wine have thus been distributed for 1800 years—it began that very night when Jesus was betrayed—He commanded it—how true it all is!—He did really die for me." The Bread reminds of His body "given for us," the Wine of His blood "shed for remission of our sins." But if turn away from it, still a solemn reminder—"Christ did die for you, though you turn from Him." Thus, to both those who stay and those who depart, the Lord's Supper does "show the Lord's death" testify to it—no mistake about it.

2. We "feed upon Him by faith." For the Lord's Supper is a Sacrament—so has two parts. Bread and wine "the outward and visible sign," but what "the inward part or thing signified?" What is this "feeding?" is it taking the bread in our mouths? no—"feed on Him in thy heart by faith"—what is that? It is to believe so surely what Jesus did for us as to be able to rejoice at sin forgiven, etc., and, thus rejoicing, to be strong to conquer sin and serve Christ.

Can we not "feed on Him" at other times? Yes, certainly; but this one great means, as those do had who come to it simply trusting to Christ's own word.

Are you too young to go to the Lord's Supper? Still you can be glad every time you see the preparations for it in Church—why? Because reminded of "His precious blood-shedding." And can look forward to the time when you, too, shall come to His table.

Are you old enough, yet neglecting the Lord's Supper, or shrinking from it? Think of His dying words, "Do this" can you resist them? Are you "not fit?" Then not fit for heaven! Does He only invite very good people? what kind of men received the bread and wine the first time? what did all of them do that very night? "Hear what comfortable words," He saith [quote them]—are these words for very holy people?

"All things are ready, come; Come to the supper spread; Come, rich and poor, come old and young, Come and be richly fed."

EXPLANATORY NOTES.

1. The ceremonies of the Paschal Supper were, when fully carried out, very elaborate. The general order can be best understood by grouping them around the four cups of wine. The party being assembled, the head of the family gave thanks, using these words, "Praise be to Thee, O Lord our God, the King of the world, who hast created the fruit of the vine;" after which the first cup was passed round. A general washing of hands followed, the "bitter herbs" (Exod. xii. 8) were eaten, and explanations given in reply to questions by one of the younger members. The first part of the "Hallel," or song of praise, comprising Ps. cxiii. and cxiv., was then sung. Then came the second cup of wine, after which the householder dipped a piece of bread with some of the herbs in the charoseth (see last Lesson, Note 2), and ate it, saying, "This is the bread of affliction which our fathers ate in Egypt." The meal was then proceeded with and finished, being concluded with the third cup, called the "cup of blessing." The singing of the rest of the Hallel, viz., Ps. cxv.-cxviii. followed, and the fourth cup concluded the feast.

Several minor observances are omitted in this summary, and sometimes a fifth cup of wine was taken, and Ps. cxv.-cxvii. (called the Great Hallel) sung.

It is not likely that all these rites were observed at the Last Supper, but there are traces of one or two of them. Luke xxii. 17 seems to refer to the first cup of wine; while the third cup, "after supper," was probably the one used in the institution of the Eucharist, and its very name "cup of blessing," is applied by Paul to the sacramental cup (1 Cor. x. 16). The "dipping of the cup" (John xii. 26), was doubtless the particular act mentioned above, and if so, it is a strong evidence that Judas had left the room before the institution of the Sacrament. The "hymn" sung by our Lord (Matt. xxvi. 30) was very likely the second part of the Hallel.

2. "I will not drink of the fruit of the vine," etc. These words were twice spoken: the first time at the beginning of the supper—Luke xxii. 15-18, where they refer to the abrogation of the Passover; the second time after the institution—Matt. xvi. 29, where most writers take them to point to the mysterious "marriage supper of the Lamb" (Rev. xix. 9). Doubtless the Lord's Supper, like the Passover, has a prophetic and anticipative as well as a commemorative aspect.

3. Took bread, blessed it, and brake it.—Luke has "gave thanks" instead of "blessed," but the meaning is nearly the same. From the Greek word which means "giving of thanks is derived our "Eucharist." The blessing changed the bread, not in substance, not in quantity, not in quality—but in use, in purpose, in sanctity.

4. "This is My Body"—this is My Blood.—If the bread was literally changed into Christ's human body, the disciples were to take and eat it. But that body was standing before them, and gave them what they did eat, and remained with them visible and entire after they had eaten, and afterwards died on the cross. If it be said that Christ's Body is now a spiritual Body, and that therefore what could not be then can be now, this is to deny that the Apostles at that time partook of the real Sacrament.

5. "This do."—The Greek word "do" is that used in the Septuagint translation of the Old Testament for the commands to "keep" and "observe" the Mosaic ordinances. It may therefore be taken in that sense here. But not as meaning to "offer" a sacrifice, for this would exclude the recipients' part of eating and drinking, whereas in 1 Cor. xi. the "do" of vers. 24, 25 is clearly equivalent to the "eat" and "drink" of ver. 26. (See How.) The only sacrifice in the communion is that of our praise and devotion; our whole self. Here we offer and present unto the Lord, ourselves, our souls and bodies, to be reasonable, holy, and living sacrifices.

BE not troubled nor faint in the labors of mortification and the austerities of repentance, for in hell one hour is more than a hundred years in the house of repentance.

OUR YOUNG FOLKS.

WHAT A LITTLE BOY DID FOR HIS MOTHER.

"THE flour's out, ma'am," said Bridget, putting her head into the sitting-room, where Mrs. Helps and Charlie were sitting.

"Very well, Bridget," said Mrs. Helps, but when the door was shut, she sighed; and though Charlie asked her twice what "succor" meant, she gave him no answer.

Charlie looked up from his book and saw tears were falling on his mother's hands, as she sewed.

"Mamma! mamma! what's the matter?"

"Oh, nothing, child! don't worry. I'm sure it's all right; and I'm glad you little ones have such good appetites."

Charlie thought hard for a moment. "Oh, I know!" he said with a wise look; "it's the flour. You were ever so happy till Bridget put her head in. Now, mamma, I'll tell you what; you get a whole barrel instead of a bag, and then you won't have to be bothered. I was over at Henry's the other day, and his mother went to the closet, and I saw her take such a lot of flour out of a barrel! Get a barrel, mother!" and Charlie put his arms around the dear neck and kissed the face he loved so much.

Mrs. Helps could not but smile at her little boy. "Child, the trouble is, I can't get a barrel. It would cost nine dollars, and I haven't got that. But no matter, my son; you are growing older every day. God is very good, and I know that we shall not starve. Now I must go up to my study, and you can run out doors."

Charlie put on his hat and ran out. Henry was waiting for him to play; but Charlie said, "No; I can't now. I want to go to the village."

"Can I go too?"

Now Charlie would have rather Henry had stayed at home, but he was trying to be an unselfish boy; so he said, "Yes; only please, Henry, I can't talk."

The two walked along; and though Charlie had said he could not talk, he soon began to tell Henry what was on his mind. "Mother works so hard," he said, "since father died last winter, and she's so worried how she ought to have a whole barrel of flour, I'm going to see if I can't earn one."

Henry opened his eyes at this: "You earn a barrel of flour! Why father paid for our barrel the other day, and I saw the bill, ten dollars. How'll you earn that?"

"Mother said nine dollars," said Charlie, a little discouraged. "I don't know *how*, but I've got a plan. I'm going to the grocer's."

"To buy your flour?" said Henry, half laughingly.

They went to a large grocery store in the village, and a clerk asked the boys what they wanted. Charlie answered that he would like to see Mr. Dunning.

"He's busy," said the clerk.

"I see, but I can wait."

In a little while Mr. Dunning came to the boys. "Now, my boy," said he, "what can I do for you?" Charlie felt like throwing his arms around the gentleman's neck, he looked and spoke so kindly, and telling all his hopes,

but he tried to tell as little as possible of his real need. "You know I wasn't begging," he said afterward.

"I want to know, sir, if I can do any work for you—sweeping or cleaning—here or in your house? I can chop wood and light fires and bring water and peel potatoes and post letters and—"

"Stop, stop, my boy!" said Mr. Dunning. "I see you can do a good deal for a little fellow. But can't you do all this at home? Don't they need you there?"

"Oh, I'll do that too. I can't be here all the time; but please, sir, I'll work very hard, and a very, very long time, if only I can earn ten dollars."

"Ten dollars! Well, that is a large sum to pay a little boy. What do you want it for?"

"Please, sir, mamma's writing and sewing and teaching to earn enough money for us, but she can't get enough, and I do want to get her a barrel of flour. I thought p'raps if I worked hard and earned part, you'd trust me to work for the rest."

"Why, what's your name?"

"Charlie Helps."

"So you're Mrs. Helps' boy! Bless you, child! you shall have work to do; and if you are faithful, you mother shall have the flour. Now, what time can you come here?"

"I dress Johnnie and the baby for mother in the mornings, and then I study; but perhaps mother could hear me some other time. I can chop our wood any time, and I can get up early and draw the water before breakfast."

"Well, you come round at ten o'clock every day and stay till four; tell you mother you'll not be in the store, but with my wife. I fancy she'll like to see a boy about again;" and Mr. Dunning sighed.

Ah, children! death takes a father from one home and a child from another, and only God can comfort those that are left. Mr. Dunning had lost his boy, a little fellow about Charlie's age, a few months before.

Now, I must not make my story too long. Charlie worked hard. He peeled potatoes, cleaned knives, sorted potatoes and apples, (and if you have ever tried it, you will find that it is very hard work,) split wood and even set the table. Charlie's mother did not know that he was to be paid for all this, but supposed that he had hired himself out to relieve her of his board, for Charlie always ate his dinner at the Dunnings', and the noble boy used to eat as little as possible at home. At last, when he had worked three weeks, Mr. Dunning called him into the store. "Here's a friend of yours, Charlie," he said; and there was Charlie's Sunday school teacher, Mr. Kimball.

"Charlie, I want to tell you that I'm going to send your barrel of flour home to-night," said Mr. Dunning; "and as Mr. Kimball is here, he shall see it marked. You've earned more than half the price already, and so you shall give this to your mother, and tell her if she will give you to me for my own boy—my very own—she shall never want for flour or any thing else I can furnish her out of my store."

Charlie could not answer, and could only smile from ear to ear as Mr. Dunning wrote, "Mrs. Helps, ordered and paid for by Charlie Helps," on the top of the barrel. Charlie rode home with the man that took the barrel,

and his mother came out to see who was there.

"Here's your flour, mamma!—here's your flour! I earned it! And oh, mamma, Mr. Dunning will give you everything you want, if you'll give *me* to him. But mamma! dear mamma! don't give me, for I mean to work for you, and I love you so much!"

Dear little fellow! the joy and the surprise were too much for him, and he cried in his mother's arms. Mr. Dunning called in the evening, and it was arranged that, though Mrs. Helps could not give Charlie, he should live part of the time at the Dunnings'.

All this happened years ago; and very few know that Charlie Helps, who is Mr. Dunning's right-hand man, earned his barrel of flour for his mother from that very store when he was nine years old.—*Well-Spring.*

CHILDREN DOING GOOD.

I AM sure you will find out ways of showing kindness, if you look for them. One strong lad, I saw the other day, carrying a heavy basket up hill for a little tired girl. Another dear boy I met leading a blind man who had lost his faithful dog.

An old lady sitting in her arm chair by the fire once said, "My dear granddaughter there is hands, feet, and eyes to me."

"How so?"

"Why, she runs about so nimbly to do the work of the house; she fetches me so willingly whatever I want; and, when she has done, she sits down and reads to me so nicely a chapter in the Bible."

One day a little girl came home from school quite happy to think she had been useful; for there was a school-fellow there in great trouble about the death of a baby brother.

"And I put my cheek against hers," said her companion, "and I cried, too, because I was sorry for her, and after a little while she left off crying, and said I had done her good."

The ways in which you can do kind actions are very, very many. Almost every hour of the day, if you have a kind *heart*, you will find some opportunity of doing a kind *deed*.

DULL BOYS.

DON'T be discouraged. Slow growth is often sure growth. Some minds are like Norwegian pines. They are slow in growth, but they are striking their roots deep. Some of the greatest men have been dull boys. Dryden and Swift were dull, as boys; so was Goldsmith, so was Sir Walter Scott. Napoleon, at School, had so much difficulty in learning his Latin that the master said it would need a gimlet to get a word into his head. Douglas Jerrold was so backward in his boyhood that at nine he was scarcely able to read. Isaac Barrow, one of the greatest divines the Church of England has ever produced, was so impenetrably stupid in his early years that his father more than once said that if God took away any of his children he hoped it would be Isaac, as he feared he would never be fit for anything in this world. Yet that boy was the genius of the family.

GOD loves to give, and He loves to have His people give. He does not like to have them covetous; He does not like to see them hoard; so, when we learn to give, and love to give, we become like him.

CANCERS CURED.

Don Mount, October 2nd, 1875. O. C. Wood, Esq., M.D. Dear Doctor, - You enquired after my health and views relative to your treatment of the cancer or cancerous affection in my lip - now just eleven years ago - in reference to which I have to express my gratitude to an overruling Providence that I was led to an acquaintance with you, and became a subject of treatment by you. My lip had been sore at least seven years (7) years, exceedingly painful, and for two or three years before you took it in hand, almost unendurable. All sorts of experiments had been submitted to by me, embracing caustics, excoriation - everything indeed but the surgical knife and in vain; for it always returned, and worse than before. Your treatment effected a speedy, complete and permanent cure. The cancerous humour seems thoroughly expurgated from my blood. I have now for a long time used nothing antagonistic as at first, nor any stimulant or tonic to keep up my system, and yet my health is perfect, and, at the age of sixty-six, I am laboring with a vigor equal, if not superior, to any other part of my laborious life. You are at liberty to make any use of this you may judge proper. Yours gratefully, JOHN CARROLL, Methodist Minister.

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