

IN MEMORIAM.

At Kingston, on the 27th April, there passed away from this life a Christian woman, whose memory deserves the tribute of a short notice.

Mrs. Robert Chambers was born at Poyntz Pass, Ireland, on April 11, 1823. Her father was Dr. William Nesbitt—her mother the daughter of a British officer. While she was still a child, her parents emigrated to the Township of Chinguacousy. At a very early age she was brought under the saving influences of Divine grace, and made a public profession of her faith, which she maintained with exemplary consistency until her death. Shortly after her marriage in 1846, she removed with her husband—a man like-minded with herself—to North Norwich, in the county of Oxford. They proved themselves the backbone of Presbyterianism in that section. Their home was a model household as regards sincere and unostentatious piety—godly upbringing of the children—devoted attendance on religious ordinances—Christian hospitality to every one who claimed it in the Master's name—self-denying benevolence which turned not the poor and needy away from their door empty. Mrs. Chambers was indeed a lovely character; so meek, so kind, so unassuming; uniformly equable in her temper and gentle in her demeanour. Few exemplified so beautifully the qualities of charity, as portrayed by the Apostle. She recommended religion by the attractive garb in which she was arrayed. Like the dew, she saturated all the members of her household with the genial and life-giving influences of heaven. The noblest monument of her life-work is the fact that all her sons have consecrated themselves to the ministry. One is pastor at Whitby, a second at Shelburne, N. Y., a third is finishing his theological studies at Princeton, the fourth has entered himself at Queen's College with a view to the sacred office. This was the object on which she had fixed her heart's fondest desire. This was her highest ambition. And this noble end she secured by the power of a sweet and holy life which she diffused—by the suggestive words unobtrusively spoken in season—especially, by her fervent pleadings at a throne of grace. One of her sons, when asked by his Presbytery what had led him into the ministry, could give no other reason (and what higher reason could be given?) than this: "God's answer to my mother's prayers!" Oh! that we had more such mothers in Israel! Then would we cease to bewail the scarcity of labourers for the harvest. Then would the whole Church rise up to call blessed such exemplary women—such pattern mothers as Mrs. Chambers, deeming them the greatest benefactors of the age.—Cox.

Ministers and Churches.

(We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.)

MR. JAMES REID, divinity student of Presbyterian College, New York, will labour within the bounds of the Ottawa Presbytery during the summer.

THE Rev. Alex. Bell, of Preston, England, will be inducted into the pastoral charge of St. Andrew's Church, Peterboro, on the first Tuesday of June at 2.30 p.m.

THE Presbyterians of Morrisburg have made rapid strides during the last few years, and are now in a position to extend a call to a pastor. They are erecting a fine new church at a cost of \$5,000.

REV. ANDREW ROWAT of West Winchester, who declined a tempting call lately to Morrisburg, was presented with a purse of \$70 by the ladies of the congregation a few weeks ago.

It is gratifying to note that prior to the Rev. Mr. McOlling's departure from Wick, the Greenbank portion of his charge, as a mark of the warm attachment of the people, presented him with a purse of over \$50.

At the regular communion service in New St. Andrew's, Toronto, last Sabbath, ninety names were added to the membership of the church—forty-eight on profession of faith, and forty-two on certificates from other churches.

REV. A. H. CAMERON, of Mountain and South Gower, commenced a weekly prayer-meeting in the Orange Hall, Smirlville, about three weeks ago, which is being attended with the most gratifying results. Last week Mr. Cameron was assisted by Rev. Mr. Clark, and Mr. J. Anderson, of Kemptville. Mr. Clark gave an edifying address.

THE Rev. John L. Stuart, B.A., minister of St. Andrew's Church, Trenton, was, on the evening of the 28th ult., made the recipient of a very agreeable surprise. A number of his congregation came to his residence, and after partaking of a sumptuous repast which they had brought with them, and spending a pleasant social evening, these kind friends departed, leaving their pastor and his wife the happy possessors of some valuable gifts. These consisted of articles suitable for cellar, larder, side-board, and parlor, besides a handsome and comfortable chair for the minister's study.

We are requested to say that a meeting of the Presbytery of Paris in June effectum, will be held at Woodstock, and within Knox Church there, on Tuesday, 29th May, at eleven a.m., to consider a call from the congregation of St. Andrew's Church, Chatham, to the Rev. R. N. Grant, of Knox Church, Ingersoll, and to issue said call if the way be clear, and take any necessary action connected therewith.

THE Presbyterian congregation at Manitowick, under the pastoral care of the Rev. James White, in addition to building an elegant brick manse last summer, intend proceeding at once with the erection of a new church at a cost of \$2,500. Mr. Whyte has been pastor of this charge only a year and a half, and during this time large accessions have been made to the membership roll, as well as the evidences of Christian co-operation and zeal to which reference has just been made.

THE Presbytery of Toronto met at Richmond Hill, on Monday the 30th ult., for the purpose of inducting the Rev. Isaac Campbell into the pastoral charge of the congregation of Richmond Hill, and Thorr Hill. The Rev. J. Dick, the retiring minister, presided; put the usual questions to the minister and offered up the induction prayer. The Rev. J. Smith, of Bay Street Church, Toronto, preached an eloquent and stirring sermon from Luke xlii. 24. The newly inducted pastor was ably and appropriately addressed by the Rev. D. Mitchell of Central Church; when the Rev. Mr. Carmichael, Moderator of Presbytery, followed with a clear and forcible address to the congregation. In the evening a very fine tea was served by the ladies of the congregation in the Masonic hall. After tea the Rev. Isaac Campbell was called to the chair, when stirring and eloquent addresses were delivered by the Rev. Messrs. Dick, Smith, Mitchell, Carmichael, and Starr. Excellent music was furnished by the choir.

A MEETING was recently held in the Dundas street church for the purpose of bidding farewell to the Rev. John Paterson, on the eve of his removal to Chatham, and of testifying the regard entertained for him by the two congregations for whose spiritual welfare he had earnestly laboured during fifteen years. Besides the congregations not a few united with them from the surrounding locality to bid farewell to their old friend, and to Mrs. Paterson who had long and earnestly laboured for their good in superintending the Union Sabbath School. Hence the church was crowded. After tea Mr. John Murdoch was called to the chair, who addressing Mr. Paterson in terms of the warmest Christian regard, presented him with a purse containing nearly \$100. Mr. Paterson made a feeling and appropriate speech in reply, remarking that he could not endorse the sentiment of the Greek philosopher who, when he was asked why he had built his house so small, answered that he had intended it only for himself and his friends. Before the close of the meeting a valuable chair was presented by the young people to Mrs. Paterson, with a suitable address, and the meeting enjoyed the pleasure and benefit of listening to addresses from Rev. Messrs. Tully and Cathcart.

Book Reviews.

HARPER'S MAGAZINE.

The variety and interest of the reading matter in the number for June, with the uniform excellence of its illustrations, will tend to increase the popularity of this already popular magazine. Mr. Benjamin, who recently contributed articles on the English and French schools of painting, now furnishes a paper on "Contemporary Art in Germany," giving a concise but satisfactory account of the Art Schools of Munich, Vienna, and Berlin. The twenty engravings by which this article is illustrated are reproductions of some of the best pictures that have been painted by German artists. Geo. M. Towle contributes a paper on "Gibraltar," treating of its history, its natural features, and its modern political and military significance, in a style remarkable for its vivacity. There is a beautifully illustrated article on "Birds' Nests," by H. D. Minot. The series of Papers, by Dr. Draper, entitled "Popular Exposition of some Scientific Experiments," commenced some time ago, is continued in the present number, furnishing explanations of the methods of bringing phantoms into view, and of the phosphorescence of diamonds and other bodies. The lovers of fiction know full well that Harper is not behind in that department. The poets are well represented. The Editor's literary, scientific, and historical records are full, fresh and valuable.

AUTOBIOGRAPHY OF THOMAS GUTHRIE, D.D., WITH A MEMOIR BY HIS SONS. Toronto: Belford Brothers. 1877.

To those—and they are very many—who have some acquaintance with the writings of Dr. Guthrie, it is only necessary to say that in this autobiography his genial humour, his keen perception and appreciation of the ludicrous and the pathetic, each in its own place, and his extraordinary talent for relating racy anecdotes, have

their fullest exercise. The book contains 781 pages, of which the autobiography occupies 501, bringing the record of his life up to the fortieth year. Its completion was prevented by his death. As the draft never was revised by the author, there are many important events either entirely omitted or very slightly touched upon; but these omissions are abundantly supplied by the memoir, written by his two sons, Rev. David K. Guthrie, M.A., which goes over the whole ground from his birth to his death. It consists to a very great extent of the doctor's letters, with an occasional extract from his reported speeches, the connection being preserved by short paragraphs of narrative. One of these extracts, from a speech in favour of some education bill, we place before our readers, because it is applicable to several things in our own time and country, such as improvements in education, legislation on Sabbath observance, the Dunkin act, etc.

"I am not pleading for this bill as if it were perfect. It may be mending, like the best things that come from the hands of men. There is time now and afterwards for that; and the advice at this juncture I would give you is that offered by a tenant of his father to the late Sir George Sinclair, at a dinner given to celebrate his election for the county. Up he rose, and addressing the new-fledged member, said, 'Noo, Matister George, since ye are a Parliament man, I have advice to gie ye; Be aye tak, takin' what ye can get, and aye seek, seekin' till ye get mair.'"

The manner in which this Canadian edition has been got up by the Messrs. Belford is in keeping with the literary merit of the work. The volume is well printed, and its outward appearance is prepossessing.

THE SOUTHERN PRESBYTERIAN REVIEW. Columbia, S. C.: James Woodrow, Presbyterian Publishing House. April, 1877.

This, the second quarterly issue for the year, contains: The Sabbath; The Divorce of Education and Religion; Broad-Churchism; Spiritualism; The Evangelist and the Presbytery; A New "Testimony of the Rocks," or the Uniform Inscriptions and Biblical History in the Old Testament; Marcus Aurelius; The Three Creeds; Critical Notices; Recent Publications. The article on the Sabbath, with a good deal of original thought and apt illustration, shows that man needs the Sabbath for his body, for his mind, and for his soul; that the law regarding it is a moral law—that is, a law arising from the natural and essential relations of the beings which it governs, and not a mere positive law, or one which grows out of accidental relations; that the fourth commandment is "the conservator of all the other commandments," the "keystone of the great arch of human duty," and that the Sabbath is a "prophecy of the Millennium and of Heaven." The aim of the second article is to show that the attempt to make a nation moral by mere secular education is futile. The writer of the article on Broad-churchism seeks to point out the danger of outward and apparent unity where in reality there are essential differences in creed and doctrine, and asserts that the unity for which Christ prayed was not "a oneness of government and name," but a unity in "principles, morals, affections and mutual good offices—a spiritual unity of a spiritual body," applicable not to the visible but to the invisible Church. In article VI., the uniform inscriptions of Babylon and Nineveh are shown to be confirmatory of the sacred writings "in this respect, that the salient facts of the inspired narrative are the staple, so to speak, of these myths." The eighth article treats at considerable length of the Nicene Creed, the Apostles' Creed, and the Athanasian Creed. The views set forth, and the explanations given by the writer on Spiritualism, will commend themselves to the judgment of every sensible person. The article goes a long way towards establishing the conclusion that all the so-called "spiritual manifestations" are either tricks of legerdemain, or natural phenomena that are capable of explanation on the principles of physical science or of psychology. The theory that the answers purporting to come from departed spirits really emanate from Satan, is promptly rejected as "a reflection upon his intelligence;" while at the same time it is admitted that the belief in the possibility of receiving communications from the spirit-world by such means, is one of his delusions.

THERE are 900,000 Christians among the 190,000,000 inhabitants of British India.

THE new Arabic translation of the Bible published by the Jesuits in Syria has among its illustrations, one of Eli falling over when he heard of the capture of the ark, and dropping from his hand an elegantly bound Missal on the cover of which are the letters I. H. S. I. The Arabs will be impressed by his errand.

It is Mr. Darwin who says, as he studies some of the "contrivances" of nature:—"They transcend in an incomparable degree the contrivances and adaptations which the most fertile imagination of the most imaginative man could suggest with unlimited time at his disposal." And are we to believe in a contrivance, and not in a contriver?

Synod of Kingston and Toronto.

(Continued from last issue.)

The third day's proceedings were opened with prayer, the Moderator, Rev. Mr. Wardrop, presiding.

EVANGELISTIC SERVICES.

On the overtures from the Presbyteries of Whitby and Peterboro', Rev. Mr. King, Toronto, moved, "That the Synod receive the overtures of the Presbyteries of Whitby and Peterboro', recognize the importance of the subject to which they refer, express gratitude to God for the gracious results by which in several instances referred to in the report on the state of religion the form of service recommended in the overtures has been followed, recommend the employment of such services whenever in the opinion of the Session it is deemed advisable, and instruct the Committee on the State of Religion, hereafter to be appointed, to co-operate with the minister holding these services where such co-operation is asked."

Rev. Mr. Moffat thought there should be local committees on this matter. One of his elders had been very successful in this work. The Church should take action in the training of all who desired to take part in evangelistic work.

Rev. Mr. Donald thought the resolution of Mr. King ought to go a little further. He proposed a more pronounced resolution, but he subsequently modified it. He said there was a general desire for evangelistic services, but there was some doubt as to the proper way of conducting them. Some of the congregations might consider that these services were alien to the genius of the Presbyterian Church. He did not so regard it.

Rev. Mr. Roger (Ashburn) seconded Mr. Donald's motion, because it went further in appreciating the value of evangelistic services. This work should be under the direct observation of the Church. Persons not connected with any Church were the most prominent to take it up. But there was some danger in leaving it to them. The object of the resolution was to secure suitable aid to the pastors of the Church. The work was not un Presbyterian. For years back the Church in Britain had conducted evangelistic services. Mr. King had said his exegesis of last night on the instructions of Christ to his disciples were erroneous. The teaching of the Scripture was that there should be an urgency in their dealing with sinners.

Mr. Parker thought the ministers and elders should always be as evangelists. A young man had said that he had sat for years in a Toronto church, and not a member of it had ever spoken to him as to the state of his soul. A young lady had also come to Toronto and attended a Presbyterian Church for some time, but no one spoke to her. Disgusted, she went to the Congregational Church, and on her first entrance there she was received by some of the elders and invited to their meetings.

Rev. Mr. Rodger (Collingwood) agreed with the spirit of both motions, but had a preference for Mr. Donald's, because it was more definite. He thought there was not much distinction between evangelistic services and the regular work. The overture was not in the spirit of dictation to the individual congregations. Evangelistic services were a development of the present day, and had forced itself on the Church. He had entered into this work with great earnestness, and good results have followed. The sore spot was that there were persons in the work who belonged to no church. He would not condemn these workers. They may be engaged in working out a new phase of Christianity. He could not endorse any movement which had not the harmonious consent of the Sessions and the ministers. They should be cautious whom they invite to assist in the work. A prominent citizen of Toronto had told him that he attended a city church for years, but neither elder nor minister spoke to him. As a Church they were recreant to their baptized children. Personal teaching on the part of the minister was not best promoted at public meetings. He preferred talking to people at the after meetings, and there appointing interviews with enquirers. He thought services of this kind should precede communion services.

Rev. Mr. King said the difference between the motions was that his recommended evangelistic services, the minister and Sessions consenting; the other recommended that the work should go on where it was thought the field was open.

Rev. Principal Caven defended the ministers of Toronto from the alleged dereliction of their duty in meeting young people coming to the city. Their situation was quite different from the other brethren. Their work would compare nobly with the other clergymen.

Rev. Mr. Ball thought the country pastors should furnish letters to their young people entering the city. He did this, and found that they were always well received.

Rev. Mr. Roger (Ashburn) thought there should be enquiry meetings at the close of the Sunday evening services. If this were done no one could go away and say they had not an opportunity of speaking about their spiritual condition.

Mr. McMurich said he was not opposed to the work, but he had some regard for order and prudence, and desired no abuses to be introduced into the Church. He did not think that revivals did the work. There have been some good results from revivals, but there was also a great deal of chaff. The steady from-day-to-day work was the thing that would last.

The resolution of Mr. King then carried; also the following part of Mr. McDonald's motion:—"The Synod in closing the Conference on the state of religion, rejoices greatly in the extremely interesting discussion that has taken place. The facts elicited in regard to the work done, the blessing enjoyed throughout the year, and the excellent feeling manifested during the Conference, show that God, with whom alone is the increase, and whose exclusivity is the glory, has not withdrawn His Spirit from us. The Synod having considered the overture on Evangelistic work from the Presbyteries of Whitby and Peterboro' agree: (1) to receive the same; (2) express cordial approval of Evangelistic services, and recommend that they be held in

a very congregation where, in the judgment of the Session, the way may seem to be open."

AUDITORS.

Hon. Mr. McMurich and Mr. Campbell were appointed auditors to examine the Synod Treasurer's books.

THE STATE OF RELIGION.

The Committee of last year on this subject was re-appointed, with the addition of the Rev. J. K. Smith.

THE CASE OF MR. MARPLES.

This was a question involving \$100 as alleged additional salary for ministerial work in Muskoka. Mr. Marples contended that the Presbytery of Barre had agreed to pay him this additional amount. After some discussion, the appeal of Mr. Marples was sustained.

The Synod was then closed with the benediction.

Ordination at Richmond.

The congregations of Richmond and Stittville in the Ottawa Presbytery, which are situated within about twenty miles of that city, after an extended vacancy gave a unanimous call to the Rev. Alexander M. McOlland, M.A., of Toronto, a student of Knox College, to become their pastor. The call was accepted by this gentleman, and the Presbytery of Ottawa arranged for his ordination on Tuesday, the 1st of May. The ordination accordingly took place in the church at Richmond on that day at three o'clock. The church which is a neat frame building, and which has been lately painted, was well filled with a respectable assemblage of persons notwithstanding the busy season of the year. The services were commenced by the Rev. Mr. McAllister of Ashton, who preached an excellent sermon, taking for his text the 16th verse of the first chapter of the Epistle to the Romans: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." The preacher set out by noticing that the epistle was addressed to parties who were strangers to the apostle, and considered the text under two divisions. 1st. Certain statements made concerning the Gospel. It is the Gospel of Christ because He is the author of it. It was announced before His incarnation through type and prophecy. Christ is the substance of the Gospel, to Him gave all the prophets witness. This Gospel is the power of God unto salvation "to every one who believeth." Under this part of his subject the preacher dwelt eloquently upon the nature and importance of the salvation which the Gospel offers, showing that it is no trifling matter, and affecting not only our interests in time but reaching far away into the eternity beyond, and drew a vivid picture of the time when the Gospel will triumph over every obstacle, and when all will know Christ. The preacher then proceeded to consider the second part of his subject, viz.: the Apostle's declaration that he was not ashamed of the Gospel of Christ, and showed how the Gospel originated among the poor, but Rome was the centre of learning, and the Gospel had to stand the hatred and ridicule of the Roman courtiers; but Paul did not fear them. The Gospel is to be preached to men of all degrees, kings, and all in authority, hence Paul was not ashamed of it. The discourse was drawn to a close by the preacher entreating all present to accept of Christ, believe the Gospel, and be saved. The Rev. William Armstrong of Ottawa presided, and put the usual questions to Mr. McOlland, who answered them in a clear and distinct voice, and who expressed his belief in the doctrines of the Church as contained in the Westminster Confession of Faith, after which he was solemnly set apart by the laying on of the hands of the Presbytery, the Rev. Mr. Armstrong offering up the ordination prayer. The Rev. J. B. Edmondson of Almonte gave the charge to the newly ordained minister, and the congregation were addressed in an eloquent and affectionate manner by the Rev. Mr. Farries of Knox Church, Ottawa, who very clearly pointed out the duties which congregations owe their pastors. After the benediction was pronounced, Mr. Farries took Mr. McOlland to the church door, where he received the hearty congratulations of a numerous and deeply interested congregation. It was announced that the ladies of the congregation would give a social in the Town Hall in the evening, at which addresses were expected from members of Presbytery, the young minister, and others.—Cox.

PREACHING the Gospel bitterly will never bring sinners to the cross. When some one told McOlling he had heard a minister preach on the words, "The wicked shall be turned into hell," he said: "Was he able to preach it with tenderness?"

A CHINESE pupil in the South Hadley Falls High School, only two-and-a-half years in this country, has taken the first prize for declamation over nine of his schoolmates. A year ago he took the first prize for spelling. We hope his defeated Yankee competitors will not retaliate like the San Francisco Hoodlums.

NIGHT after night we die and are born again. We lie down in our bed as in the grave, and the time comes when we lie down in the grave as in our bed; but as Dean Milman wrote:

"Till it matters at what hour of the day  
The righteous fall asleep. Death cannot come  
To him untimely who has learned to die.  
The less of this brief life, the more of heaven;  
The shorter time, the longer immortality."

WHAT would Saul of Tarsus have been with his mental vigor, with all his capabilities and opportunities, without the grace of God? What was Paul the Apostle, with that grace? If he laboured more abundantly than the other apostles, he says, "Not I, but the grace of God in me,"—"by grace I am what I am,"—"Christ liveth in man." What I am, what I am, and gave it a right direction. He consecrated all his powers to Christ; he counted not his life dear to himself—to him to live was Christ, and so he became a powerful illustration that we may glorify God in our body and in our spirit, may do His will on earth as angels do it in heaven.