British American Presbyterian, 102 BAY STREET, TORONTO.

Ton Terus, etc., see Eighth Page. C. BLACKETT ROBINSON

TO CORRESPONDENTS. Letters and articles intended for the next issue hould be in the hands of the Editor not later

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All communications must be accompanied by the writer's name, afterwise they will not be mastred.

Articles not accopted will be returned, if, of the time they are sent, is request is nade to that effect and sufficient postage attemps are enclosed. Manuaripts not so accompanied will not be preserved and subsequent requests for their return cannot be compiled with

OUR GENERAL AGENT.

MR. CHARLES NICOL, General Agent for the PRESSTERIAN, is now in Western Optara, pushing the interests of this Journal. We commond him to the best offices of intusters and people. Any ageistance rendered byto in his work will be taken by us as a personal kin-iness.

British American Bresbyterian. FRIDAY, MAROH 16, 1877.

OLD ST. ANDREW'S CHURCH.

As will be even from our report in another column of the proceedings of the Presbytery of Toronto at its March meetings, the congregation of Old St. Andrew's had leave granted to build on the let situ ated at the corner of Jarvis and Carlton streets. This is certainly one of the finest sites in the city for a new and handsome church. Jarvis street is acknowledged to be the finest thoroughfare in Toronto. It is properly the dividing line between the east and west, and as such the site named is valuable not only for its beauty, but as furnishing easy access from all parts of the city. It was argued in Presbytery that the principle of territorial division should have taken the new church to somewhere about Seston and Carlon streets. But while emphasizing the value and importance of this Presbyterian principle, in view of the peculiarly advantageous position of the site approved of, its relative cheapness, and the fact that there is really no such suitable ground near Seaton street, we have to congratulate the congregation of Old St. Andrew's upon the admirable location they have secured.

We have seen the plans of the new buildings which have been prepared by Mr. Langley, architect. From the external point of view, the structure will have an imposing appearance. The view facing Jaivis street is very fine. With a substantial and lofty spire at the north-west corner, and a smaller spire at the south-west, the building promises to occupy the ground to great advantage. The view along Carlton is admirable, showing the full length of the building, including the chapel behind. The interior of the church will be square, with circular pews something like the Baptist Church at the south-west corner of the same block. If the evils as respects acousfics that usually arise from the square form, as for example in Shaftechury Hall, are avoided, the interior will be heantiful from every point of view. We specially admired the chapel. It is to have two floors-one for the lecture room and the second one for Sabbath school, with a large number of suitable rooms for classes, ladies meetings, and for carrying on the work of the church generally. In these days, the accommodation outside of the church proper is of vital importance to a congregation, A church without ample accommodation of this kind, or with the imperfect provision that is found in a basement, is called to do its work at a great disadvantage. The Old St. Andrew's congregation have acted wisely in giving so much attention to the lecture and Sabbath school rooms.

We congratulate the Rev. Mr. Milligan on the success which has thus far attended him during the brief period of his settlement in Toronto. It says much for one thus enabled to secure a valuable site for the Presbyterian cause, and to carry his congregation unanimously with him. Of course, much credit is due to the officebearers; but this does not detract from the well directed influence of the paster. With a minister of Mr. Milligan's popular ability, and with such a beautiful and well situated church structure, we make sure of a prosperous and successful future before the congregation of Old St. Audrew's. What a fine illustration is presented before us in the history of the building known for so many years as St. Andrew's, of the good which is done for future generations by planting a church. The original structure is about to disappear, but there it is in new and beautiful torms covering the city with its shadows. St. Andrew's at King and Simcoe streets is a noble monument to the forethought and benevolence of those who planted the Presbyterian banner in this place. And now the old Church is destined to rise in a new and grander form on the admirable site we have indicated.

By the way would it not be well for the congregation to baptize their new building with some better title than Old St. An. drew's. The name will be confusing in the extreme. One St. Andrew's is enough for one and the same city. The name Old St. Andrew's given to a new building will be a contradiction. There are plenty of other names in the calendar of saints, if they are

THE HATCHAM FIASCO.

Pity it is, 'tis true, the case of the Rev. Mr. Tooth has ended in amoke. Every one deserves commiseration who is on the point of dying game, and sowething turns up that prevents the final cutastrophe. Mr. Tooth was about to be enrolled amongst the noble army of mariyrs, when all in a moment his persecution has come to an end. What a sad calamity for the fature Church historian, who might have enjoyed as a congenial task the duty of describing the sufferings of this new candidate for the honors of marigram. What a satire might have been written at some future day upon the imprisonment of a clergyman of such repute! We cannot even estimate the am ant of genaine poetry which might have been called forth, had Mr. Tooth continged to occupy one of the cells of Horsemot ger gael. It pains us to think of what might have been, and of the drama of clerical life which has been nipt in the bud. Fox's Book of Martyrs would have been put completely in the shade, had the authorities only continued the incarceration of the reverend incumbent of Hatchem to the ond of his natural life. To think of a minister of the Gospei being dragged from his cosy vicarage, of his voice being silenced for so many years, of a man being removed from the scene of his genuflexions, intonations, processions, to linger on without hope in a common prison, why there is enough of tragedy on this side of the affair to raise up a dramatic writer who would accomplish more for a future age than Shakespeare did for his own times. Would it not have shocked the ears of sensitive maidens to hear of a parson of the nineteenth century sitting with satin slippers and dressing gown in a gaol? What a tragio scene, were it put before an audience in decent blank verse, a clergyman of the Church of England ruminating in prison upon the glory departed, and ready to die in the grand cause of ritualistic observances. Just think for a moment upon the sublime effect of a priest sitting in sack. cloth and ashes, because he can no longer turn his body in the direction of the Holy City, or fill the house of worship with the fragrance of incense. I Penzance should himself be banished or decapitated, because he has made it impossible for future generations to sing of the heroic sufferings of one who was ready to die for the sake of vestments and genuflexions.

Seriously, what sort of mon are these who put so much stress on such mere externals of religion. Look at the conduct of Rev. Mr. Tooth in the light of the Apostle's noble resolve, "God forbid that I should glory save in the cross of my Lord Jesus Christ." Here is a minister, who would think the world is coming to an end, if priests did not bow to the East, if the confessional were not in fall operation, if the smoke of incense were not filling the consecrated building. It is evident that Mr. Tooth is not alone in these ritualistic practices. He has many sympathisers. Not only amongst the clergy can he reckon upon many followers, but amongst a large section of the people there are not wanting those who think that religion is nothing without outward adornments and bodily attitudes. Some of the bishops sympathise with the would-be-martyr, though the Bishop of Rochester inhibited him. There are many judges and magistrates who regard the incarceration of the reverend gentleman as a gross violation of the sacred rights of liberty, notwithstanding that Lord Penzance issued the orders for taking into custody the body of Mr. Tooth. Thore are many ministers in England who deem that their brother was called to suffer in a glorious cause. There are ladies by the legion who would gladly have waited upon the reverend prisoner and performed for him the most menial offices. Had Mr. Tooth continued much longer in Horsemonger Gaol, the ferment throughout the country would have been uncontrollable. His release is a death-blow to the cause of ritualism in England. It is therefore no wonder to us that Mr. Tooth received the intimation of his release with astonishment and apparent regret. His friends must have been indignant at the reasoning of the Court that no longer required the imprisonment of Mr. Tooth, as the cause of disturbauce was removed from the Church at Hatcham. He was put in prison to purge himself, but purging was not needed, now that St. James' had been stript of its ritual. istic ornaments, and that the peculiar services had come to an end. There is a flaw in all this no doubt. On the same principle a burglar should be released, because there is no more danger of burglary being committed on the same premises. But it is evident at a glance that the authorities were only too glad to get rid of the martyr. Mr. Tooth in their hands was worse than the present of an elephant to any ordinary man of small means and of large family.

This case ought surely to rouse the people of the Church of England on the matter of epicitual jurisdiction. For '10 Church to be governed by the State, to have Parliament enacting laws concerning Church worship, to place in the hands of Governwanted, and we advise the congregation to ment the panishment of refractory clergy ontered on the take this matter into serious consideration. East, is enrely a caricature on religion. In eighteen juniors.

Scotland such a state of matters is rendered impossible. The people have fought, and suffered, and died heroic deaths to accomplish their spiritual freedom. It is not for the State to interfere either with the practices of the clergy, or to punish them for rebellion. All this is recognised as coming within the province of Church discipline. And the Church of England will never be right until she can administer her own laws and exercise authority over her own members. But the case of Mr. Tooth is important as helping to bring about the time when the Church of Christ shall be freed from all State interference, and be enabled to go forward on her onward march to victories in her own proper sphere of work and influence.

ROLLS OF PRESBYTERIES.

The time is drawing near when Presbytery Olerks prepare their rolls for the approaching meetings of Synod. A consider. able diversity in making up these rolls last year is apparent, some Presbyteries inerting and others croluding mission stations, though many of these stations are regularly organized, with sessions and representative elders. Without here entering upon the difficult question of the constitution of Presbytery Rolls, and whose names should be inserted in them,-a matter at present under consideration by a committee of Assombly—we desire to call attention to two points:-First. where a congregation is vacant, the post office address of the Representative Elder should be given, so that parties desirous of corresponding with the congregation may know to whom a communication should be directed; and second, after all post office addresses in the Rolls, the initial of the Province should be printed. There are comparatively few in the Province of Ontario who could tell whether Pugwash, or Mabou, or Crapaud, or many other names of places on the Rolls were in Cape Breton, or New Brunswick, or Nova Scotia, or Prince Edward Island, and quite a number would experience some difficulty in telling what Province the Presbytery of Wallace, or the Presbytery of Victoria and Richmond was in. The same things is true in regard to the West; many of our Eastern brethren not sufficiently knowing the geography of Ontario and Quebec, so as to be able to tell whether Plantagenet, or Osgoode, or Richmond in the Ottawa Presbytery are in Ontario or Quebec. It is of importance that the correct post office address of each congregation in the Church should appear in the Assembly minutes, and we trust that in the preparation of the Rolls for this year, Presbytery Clerks will act upon the suggestions here thrown out.

TORONTO CHURCH EXTENSION

ABSOCIATION. The annual meeting of this body will be held on the 29th of the present month. All payments of members subscriptions must be made some days before this date. It is hoped that diligence will be used in the several congregations of the city and make the list of members larger than during the previous year. Let those entrusted with the matter see that opportunity is given to all who are members to renew their subscriptions, and to many who were not called in last year, to become members. As is known to many, special subscriptions are being taken up to meet the large expenditure connected with the purchase of building sites in three localities, and to assist in the erection on them of suitable buildings. This important work has been arrested just after it was hopefully com-menced, by the illness of the President of the Association, Mr. Blaikie, who in addition to his other important services in its behalf, had undertaken this duty. The Rev. Mr. King has been requested by the Association to carry forward the work of procuring these special subscriptions, and has agreed to do so for a time. It will be impossible to complete the canvass before the public meeting, but there is every reason to believe that such progress will be made before that date as to give every assurance of success.

MANITOBA COLLEGE.

The annual distribution of prizes to the students of this institution took place lately. Before the proceedings proper began, the students and others partook of an excellent repast provided by Mrs. Bryce and Mrs. Hart. The chair was then taken by the Rev. Dr. Black, who referred briefly to the good work which had been done in the college during the short time which has elapsed since ils establishment. Rev. Prof. Hart read the annual report, and the prizes, bursacies, etc.—including two medals from the Governor-General-were distributed in accordance with the results of examinations previously passed.

It appears from remarks made by Rev. Prof. Bryce, that one of the medalists in passing an examination in the military school in Kingston, a short time ago, ranked second in order of merit in the whole dominion; and that two of the former students of Manitoba College are now taking honors in many of the examinations in Toron'o University. In the present ression there are thirty-seven students ontered on the roll—twenty seniors and indicates. ZUNANA MISSIONS IN BENGAL.

The "Zenana" is the apartment, or set of apariments, reserved in the house of a Mahammedan gentleman in India for the females of his family, and differs from the Turkish "Seraglio" only in this respect, that the word " Zanada " does not necessurily convey the idea of polygamy, while the word "Seraglio" does. As far as seclusion is concerned, the former term is quite as strong as the latter. Strictly speaking, it is only the Moharamedans in India that have zenanas, but us the Hindocs have the very same thing, called by a different name, English speaking people have fallen into the habit f using the term in reference to M-hammedans and Hindoos alike, for the sake of convenience. The Esst Indian zenana, whether Pagan or Mohammedan, is fully as much a prison as the Turkish Seraglio or harem; and a weman can no more show her face outside her own residence in a city of India withont disgrace, than she can in Constantinople. This state of matters constituted one of the most formidable obstacles with which the early missionaries had to contend. From the very first they spared no pains in their efforts to pierce the evening's line, as it were in this respect, by sccuring, if only in one house as a commencement, access for a Christian lady to the women dwelling behind the purdah (or in the Zenana) as a mossenger of the Gospel; but in vain. Every fresh attempt met with a firm, if not a scornful refusal on the part of the Hindoo gentlemen, due alike to their fears lest their women, if visited freely by English women, should be led to envy the latter the liberty enjoyed by them, and to their firm belief that women have no souls, and therefore that any education bestowed upon them was at best thrown away, if not likely to be productive of more harm than good. It must also be borne in mind that they thoroughly despised western education, and that even the males would have had nothing to do with it, it it had not formed a steppingstone to some lucrative office or employment under government. A consideration which had no weight in the case of the females. It was only in 1852, twenty-two years after Dr. Duff had opened his first missionary school for males, that access for Christian females to the dwellers in some of the Zenanas was obtained. This was in connection with the mission under the charge of Mr. Fordyce, now at Simlah; but even then the time had not come when the Lord would open a door to the zenanas of India which no man would be able to shut: Mr. Fordyce was obliged to leave the country in search of health, and the female teachers soon found that in his absence, they were unable to maintain their footing in the few houses open to them. The first lady whose efforts in this enterprise were crowned with permanent success, was Mrs. Sale, the wife of a missionary in Calcutta (called since then to his rest). This lady began her work about the year 1856, and being possessed of no small tact, and able to converse fluently in Bengali, rapidly won the affections of her pupils in the first family to which she obtained access, and these made such progress in their education that the females of another family, envious perhaps of their attainments, were led to seek instruction likewise. The example of these two families was soon followed by others and thus the good work went on until Mrs. Sale had to leave the country for a time on account of ill health. A worthy cubstitute for her was found in the person of Mrs. Mullens, under whose wise and energatic management the movement continued to spread surely if slowly. After some time she found so many homes open to her, that even with the assistance of her two daughters she was not able to visit them all, and had to procure additional help; but in the midst of her labors her Master was pleased to call her to himself, and a blank was created in the field of Indian missions which has been found very difficult to fill. The next lady who comes under our notice in this field is Miss Sandys (now Mrs Winter of Delhi). She established a Zenana mission in the northern part of Calcutta, the labors of the two ladies formerly mentioned having been confined to the southern part of that city. The mission which she founded has now grown to very large proportions, although she is no longer at the head .. it. This | Rev. A. D. McDonald; and the missionary brings us down to 1865, when a band of devoted women landed in Calcuita from the United States, eager to have the privelege of devoting their lives to such a cause. Since that time their number has greatly increased, and as some of them took their degrees as doctors of medicine before going out, they found it comparatively easy to obtain access to new families to relieve the bodily sufferings of the women and children, while at the same time they

embrace every opportunity of instructing

them in the Gospel that may bring a heal-

ing balm to their souls. It is now the

opinion of those who are best acquainted

with the matter that every female mission:

ary to India ought to be, if not a doctor of medicine, at least a trained nurse. The number of English and American ladies now engaged in the work is about sixty. and missions are in operation in Calcutta and its suburbs, in Dacca, Patna, Benares, Allahabad, Lucknow, Futtehgur, Baroilly, Shaijehanpore, Agra, Delhi, Umritaur, Lahore, and other cities. The number of females of all ages, receiving instruction in their own houses, is supposed to be little short of two thousand, whilst fully as many more of the poorer classes are taught in missionary orphanages and schools. The first known conversion took place in 1872. A young Hindoo widow left her home, and uninvited, sought refuge with a lady who had been her teacher, desiring to be baptized. There have been several decided cases since, besides others who have given satisfactory evidences of conversion though they have not had the courage to come forward as candidates for baptism. - But even where no actual conversion takes place, a very large amount of good is effected by educating these females. They no longer call man their master, neither does he any longer regard them as slaves. They train their children differently. Domestic tyranny and many other evils recede before the twilight dawn of the Gospel, although the Sun of Righteousnessmay not yet have arisen; and the time is fast approaching when the young Hindoo widow will no longer regret, as she often does now, that Suttee is forbidden by law, and that she has not the privilege of choosing to be burned along with her husband's dead body rather than drag out a miserable existence in the condition of disgrace and drudgery to which she is condemned.

Ministers and Churches.

[Wo argently 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.]

THE Rev. Dr. Hogg, the esteemed minister of St. Andrew's Church, Gaelph, died on Saturday morning, 8rd inst. An extended notice of the deceased will appear in our next issue.

On Wednesday evening, 21st ult., a concert was given in the drill shed, Nelson Village, to aid in liquidating the remaining debt on the sheds of the Presbyterian Ohureh. A large company assembled; Rev. E. W. Waits, pastor of the congregation, presided; the ladies and gentlemen who took part in the concert displayed great talent; and the proceeds amounted to eighty dollars.

A TEA MERTING was recently held in the Oil Exchange Hall, Petrolia, under the auspices of the Presbyterian congregation in that place, and in behalf of the Church funds. The chair was occupied by the pasior, Rev. Mr. McRobbie, and addresses were delivered by himself and three other elergymen whose names we have not ascertained. At intervals during the evening the audience was entertained with music suitable to the occasion, and the doxology was sung at the close.

THE annual soirce of St. Andrew's Church, Whitby, held on the evening of March 1st, was in every way a marked success. After tes, the pastor in the chair, a thoroughly enjoyable programme was gone through. Addresses were delivered by Rev. Messrs. Macdonnell, of Toronto; Hogg and Ross, members of Whilby Presbytery; and Craig, Clarke, Miller and Hare, resident ministers. Pieces of sacred music by the choir and solos by some of its members were rendered with very pleasing effect.

THE annual soirce of Knox Church, Mount Forest, held under the auspice the Ladies Association, was pleasant and successful. After partaking of estables in the basement, the people gathered in the body of the church and filled it to overflowing. In due time the pastor, the Rev. Mr. McM llan, took the chair, and introduced the lecturer of the evening, the Rev. Dr. Robb of Cooke's Church, Toronto. The large audience listened with rapt attention to the reverend gentleman, who delivered in a masterly style one of his most famous lectures. The proceeds, which went to help the Ladies Aid Association, amounted to upwards of \$100.

THE financial report of Knox Church, Elora, shows that the congregation is in a very prosperous state. The total amount raised during the year 1876 was \$8816.60. Of this \$1225 84 was for the building Fund; \$1,200 to pay the stipend of the minister, contributions amounted to \$268.72, apportioned as follows .-- Knox College, \$28; Home Mission, \$78; Foreign Mission, \$28; Widows' Fund, \$5; Assembly Fund, \$15; French Evangelization, \$46.69; German Mission, \$5; Presbytery Fund, \$12; Knox College Building Fund, \$40; Synod Fund, \$1; Callen Fund, \$1.50; S. S. and Bible class Missions, \$28.58.

DE. CAMPRELL'S Bible class, (Union Church, Westminster), presented him last Thursday evening with an address and a purse containing \$85. The doctor made a anitable reply thanking them for this very tangible manifestation of their regard. The address was read by Miss Mary Me-