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Contributors and Correspondents

For the Presbytoman.

THE LATE REV. ARCHIBALD HENDERSON, M.A.

BY REV. D. PATERSON, M.A.

Here we may indicate Mr. Henderson's ecclesiastical relations, the narrative of which involves some curious things in Colonial Church history. We shall give it partly in his own words. In a letter to the late Dr. Taylor, of Montreal, dated Nov. 22, 1854, he says, "I will cheerfully do what I can to assist Dr. McKelvie" (of Balgedie, then preparing his invaluable Annals and Statistics of the U. P. Church); by telling him what I know of that lost tribe 'the Presbytery of the Canadas.' . . . Going a little further back, I may mention that among the ministers who came over to the United States with Mr. (afterwards Dr.) Mason, in the autumn of 1802, to labour in connection with the Associate Reformed body, were Mr. Forrest, formerly of Saltcoats, and Mr. Easton of Morpeth. That body appears to have thought of extending itself into Canada; for I have learnt that Mr. Forrest preached for some time, I know not how long, in St. Gabriel Church, Montreal. The attempt was abortive. When he had upon one occasion proposed to the congregation to connect itself with the Associate Reformed, a gentleman, as they were dismissing, gave utterance to the prevalent anti-American feeling in the form of a profane oath against the proposal. When Mr. Easton afterwards settled in Montreal, there was a fairer prospect of introducing the Seconsion, and that in immediate connexion with our Synod at home. He succeeded in erecting a place of worship, chiefly by the help of contributions obtained in the United States, on the express condition that it should be for the use of a congregation in connexion with the Secession."

He goes on to say that when he left Scotland for Canada, in May 1818, he brought with him a minute of the Associate Synod, authorizing Messrs. Easton. Taylor, Bell, and Smart, to form themselves into a Presbytery, in accordance with a petition those brethren had sent, and then proceeds-".I had no sooner arrived in this country than I found that the brethren instead of waiting the result of application to our Synod, had formed thomselves into a Presbytery on entirely different grounds, and had proceeded to license and ordain some very unworthy characters." Mr. H. therefore declined to join them. Mr. Easton, however, having gone on a visit to the old country, made such representations that the Synod at his request, put "the Presbytery of the Canadas" on their roll. This action of Mr. Easton's which had been entirely unauthorized, was repudiated by his co-presbyters, who did not wish to connect themselves with any church at home. "After some time it divided itself into three Presbyteries.* composing, I believe, the Synod of the Canadas. . Having become desirous, as well they might, to get rid of their brother one of the 'unworthy characters,') "and fearing that, if they attempted to proceed in the way of discipline, he would plague better way of accomplishing this end than by dissolving their corporate existence, and so letting him drop. After remaining thus separate for about a year they formed them-Melves anew under the title of the 'United Synod of Upper Canada,' and at length became absorbed in the Synod connected with the Church of Scotland."

Mr. Easton's congregation in Montreal had already preceded them to the same destination, carrying their property with hem, by means of a "manœuvre," in violation of express engagements. "It was this resolution that gave rise to the American Presbyterian Church of Montreal. The Americans belonging to St. Peter's street, many of them very excellent people, would most willingly have stood connected with the Secession; but they were indignant at the management which had been used, and spurned the idea of being handed over to another body.

In December 1884, the "Missionary Presbytery of the Canadas " was formed in mnection with the Secession Church of Seotland, containing eight or ten ministers, bom Mr. Proudfoot of London to Mr. (afterwards Dr.) Taylor† of Montreal (V. M. Sec. Mag., June 1885.) There were iten the following three Presbyterian Churches in Canada; as appears also from he interesting notices of Mr. Smart in retest numbers of this paper (which show, as is Mr. H's reminiscences, the confused

These Prosbyteries no represents as acting in a whore and irregular manner towards each deer, as if they had been independent bodies. into the William Taylor of Ossaburgh mention-lating.

character of the proceedings of certain of those worthy fathers, arising probably from the imperfect training in church order of some of their leading spirits.) There were (1) what had been the " United Synod of Upper Canada," which came into existance in the singular manner related above, but which had now descond ed from its Synodal Status, and became the "United Presbytery of Upper Canada." occupying an independent position (2) The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, formed in 1831. (8) The "Missionary Presbytery of the Canadas," connected with the United Secession Church. Of these the first two united in 1840, or according to Mr. H's version No. 1 became absorbed in No. 2, while No. 8 had become In 1842, or sooner, a synod embracing three Presbyteries.

In October, 1848, another Presbytery, the "Missionary Presbytery of Eastern Canada." was formed by authority of the United Secession Synod of Scotland. It consisted of the Rev. Andrew Kennedy of Lachute (now of Londou, Ont.), and the Rev. Alex. Lowden of New Glasgow, with their respective elders, Messrs. John Mo-Auat and John Murray. In the year after it joined the Missionary Synod of the same body, and was strengthened in 1845 by the accession of Dr. Taylor of Montreal and his congregation in Lagauchetiere St., which had been formed in 1888, but had hitherto been in Presbyterial connexion with Upper Canada. The Church was then being consolidated by a sort of crystallizing process, the scattered elements coming together gradually according to their natural affirmities. The last named Synod grew rapidly into the United Presbyterian Church, their name being assumed on the Union of the Secession and Relief Churches which took place in Scotland in 1847. We do not know that there were any Relief congregations in Canada. On the other hand, the body formed by the union of 1840 was broken into two by the disruption of 1844. making three bodies once more. These all vigorously pushed their way, shooting up with varying measures of strength, till the unions of 1861 and 1875, recunited the whole Presbyterian family in the Dominion, and healed, let us hope for ever, the breaches of a hundred and forty years.

If the Presbyterian Church has been noted for divisions, it has also been distinguished by its efforts to heal them. These divisions have arisen from the clear apprehension of principles characteristic of the Scottish mind, and strong attachment to them; and when the separated brethren have come to see that they could unke without compromising truth, the same loyality to their Master which parted them has brought them together again. The poet says of the two alienated friends:

"They parted—ne'er to meet again! But never either found another, To free the hollow heart from paining; They stood aloof, the scars rem aining, Like cliffs which had been rent asunder: A dreary sea now flows between.
But neither heat, nor frost, nor thunder, Shall wholly do away, I ween, The marks of that which once hath

And so, in the Church of Christ divided, the sense of brotherhood remains. But what the elements of nature cannot do, in with civil law, they could think of nc joining cliffs that had been severed by some convulsion, any more than in obliterating the traces of their former union; and what natural affection and worldly interest will not always do in reconciling separated friends, duty to Christ and love to him have done, and will do again in gathering together the dispersed of Israel, all their suspicions and jealousies and envies being left behind. The subject of this notice lived to see no fewer than five such unions, those, viz., of 1820, 1840, 1847, 1851 and 1875, in the last and greatest of which he was honoured, and counted it no small privilege to take a public part.

> (To be continued) (In the former article, column two, line six from the bottom, for 'acrive' read—otiose.)

> THE contributions of the Orillia congregation for 1876, are not \$1,887.72, but upwards of \$2 400.

> THE Rev. C. Chiniquy lectured to a crowded house at Straturoy, on Tuesday evening of last week. The nett proceeds. amounting to \$60, were handed to the lecturer in aid of the French Mission.

Mr. WM. WEATHERSTONE, for many years leader of the choir of St. Andrew's Church, Galt, was lately presented by the members of the congregation with a beautiful Albert geld chain, an album, and a violin case, in recognition of the endeavors which he had put forth on behalf of improving the Psalmody of the shursh. The presentation was accompanied by a very feeling and complimentary address, to which Mr. Weatherstone made a fitting response.

MODERN BIBLICAL HYPER-CRITI. Smith, I cannot but express a very high OISM.

MR. EDITOR,-In his article No. V. (in the BRITISH AMERICAN PRESBYTERIAN, March 23rd), Mr. Gray says :- " Principal Snodgrass certainl, misinterprets my meaning, however unwittingly when he takes a sentence out of my introduction, changes it from a fact to a motive, and then concludes that I am ascribing a motive of a very low order to the Professor."

My letter (in the PRESETTERIAN, March 9th), had reference solely to Mr. Gray's first communication, in which, immediately before alluding to Prof. Smith's article on the Bible in the 9th edition of the Encyclopædia Britannica," the Professor was named as a "conspicuous example" of many " who are trying in their longings after originality to find out how far they can wander outside of the wholesome teachings of creeds and confessions without exposing themselves to church discipline or expulsion." Before quoting these words I remarked that I could not convince myself that Mr. Gray was justified in using them. After quoting them I stated that my repeated perusal of the Professor's article did not tempt me to account for it as Mr. Gray docs. Mr. Gray tells me that I have changed the sentence from a fact to wanter tive. Admitting the sentence to be a fact there is certainly room in it for a motive. Statements of fact are not necessarily statements of motive, but in this case the look of the thing seems to be in invonr of identity. What does Mr. Gray assibe to Prof. Smith? The Professor has longings after originality. Creeds and confessions are not favourable to the gratification of such longings, and the gratification of them is kept in check by the dread of exposure to Church discipline or expulsion. With the fear of exposure before his eyes, there is, nevertheless, a certain point in the direction of heterodozy to which the Professor thinks he may venture; outside of creeds and confessions, a certain domain within which he may wander. He is trying to find out how far he can go and wander. This effort relates itself somehow to longing after originality. In his "trying," Profession has an object—a very unworthy object—in view, and in his longings he tries to attain it. This seems to be the amount of Mr. Gray's sentence, and yet no motive is ascribed! Well, the philosophy of motives has puzzled many an intellect, and little good results from mere verbal disputes. I am not desirous of accusing Mr. Gray of imputing what is usually understood to be a motive; and therefore whatever it is that he ascribes to the Professor in connection with the production of his article on the Bible, whether a longing

of heterodoxy, or both, my judgment is that it is something of "a very low order." I do not doubt the earnestness of Mr. Gray's love of truth, and it may be quite interesting to the public to learn that part of his excuse "for intruding at all into this controversy "is the presentation to him, by an old country friend, of "the forthcoming volumes of the new edition of the Encyclopædia Britannica. Nor do I question the sense of responsibility with which he undertook to give to thousands, not so be friended as he, his judgment on the views of Prof. Smith. It is altogether to the manner in which he presents the Professor's statements that I demur. In any case there is a demand for the fullest fairness in the exposure of error, real or supposed, and in this instance the demand is specially exacting when nothing less is at stake than the reputation and status of a Curistian theologian, of acknowledged scholarship, the occupant of an important professional position by virtue of the appointment of the General Assembly of one of the leading Scottish Churches. It ought not to be without indisputable reasons that the epithet "unscrupulous writer" is flung at such a man, or that an "unhealthy

after originality or an effort in the line

moral tone" is ascribed to his writings. The "Oracles of God" themselves often suffer by the manner in which particular passages are quoted, and perhaps we should not wonder at the writings of honest Biblical students being sometimes present ed in such fragmentary forms that mislead ing impressions are produced as to their real attitude. Prof. Smith affirms that he is not a "destructive" theologian, and yet his history of the literature of the Bible is represented as sapping the foundation of the Christian faith: he believes in the inspiration and divine authority of the Seriotures, and yet, when giving the results of investigations into their human authorship, his statements are identified in character and tendency with the rationalistic positions of what is called the higher German criticism.

Mr. Gray is constrained to say: "After

opinion of its freshness, originality, and ability." As to originality, it must be in form rather than in matter, for Mr. Gray has found no difficulty in tracing the writer's views to German sources, to one German author in particular, supplemented by "a work so very hostile to truth as Paine's Age of Reason."

In my former communication I remarked that in my opinion Mr. Gray's method of quotation needs reconsideration, and gave what appeared to be some pertinent examples of his method. Although I had abandoned all intention to revert to the subject, I now venture upon another line of observation.

The subject discussed is very large, inclusive of an immense mass of historical materials, numerous principles of literary and linguistic criticism with their applications, endless details and illustrations. For such a subject the condensation of the article is remarkable. This quality more than "vagueness" makes quotation difficult. It is no doubt to some extent a reflection of the author's ideas and habits of literary execution, but in any attempt to account for it fully, the hampering effect of limited space should not be overlooked. Admirable as conciseness is in any production, in the present instance it may occasion some liability to misapprohension. But it is nothing short of the wildest hypothesis to eredit a possibility of that sort to an improper design in the authorship, when adequate rational causes are assignable; for the contributor of that article, to such a work as the one in which it appears, is surely entitled to assume that his readers are prepared to discriminate between the application of general principles and the

introduction of subversive elements, and

that they will be considerate enough not

to tear examples from the positions they

are adduced to illustrate. With regard to the text of Scripture, Mr. Gray affirms that Prof. Smith "seems to take delight in proving it to be incorrect and unreliable," citing as an instance of this what the Professor says about the text of Micah, namely, that it is "often unintelligible, and many hopeless errors are older than the oldest version." This state. ment is introduced by Mr. Gray as if it were advanced in proof of a declaration made by the Professor that "the Hebrew text of Scripture" is in "a very unsatisfactory state." The Professor, however, does not introduce it for that purpose, but in illustration of a brief historical survey of causes which led to errors in copying. The really important questions-open for disputation to any competent reviewer-are (1) whether or not the positions affirmed historically accord with the facts of the case; if so, then (2), whether or not the alleged state of the text in Micah is a fair exemplification of their tenableness. If it be possible to predicate absolute purity of the text, then no discussion can arise, but Mr. Gray himself affirms of his favourite Massoretic no more than general, substan. tial correctness and purity. Allow any uncertainty and the question of purity becomes a comparative one, as regards the condition of the text, in the several books of Scripture. They are not all alike in ! that respect. The Professor's statement is, according to Mr. Gray, one of his "fierce onslaughts" on the integrity, authenticity, and genuineness of the Old Testament. It is impossible, however, to discover a greater indication of delight than of regret, and I am inclined to think that even "the famous spectacles of Joe Smith" to which the Professor's "critical insight" is not too

Mr. Gray, in his second article, is explosive against Prof. Smith because of his remarks in reference to a partition of the prophecies of Zechariah and Isaiah. The canonicity of these books or of any part of them is not questioned. The question adverted to is not new, and by any one who does not start, as Prof. Smith does not, from the empirical position that an inspired record is impossible, if it should be to a certain extent anonymous, the conditions of authenticity and genuineness are not imperilled. The question claims discussion according to its merits, and a decision according to evidence. To ignore it is more than that simple acknowledgment of difficulty which is sometimes all that is possible or safe. To honest students following the preponderance of proof a choice of sides cannot be denied. except from a fear that the Word of God may not survive any test but that of friendly criticism. Had Prof. Smith originated the question, and with "youthful" (?) rashness committed himself absolutely to one or other of the views that have been adopted, the epithet, "presumptuous crifrequent perusal of the article of Professor | tie," might have been plausibly if not de-

happily compared by his Canadian Re-

viewer, could not detect a trace of sanguin-

ary satisfaction.

corvedly applied: had he drivelled out in support of either opinion, some reasons so paliry as to make the absurdity of his position only the more apparent, that other term of repreach, "unscrupnious writer," might have been flung at him. The Professor's account of the question as it stands at the present stage of criticism may not be incontrovertible, but Mr. Gray, I cannot help thinking, would have been more like himself as a lover of truth, if instead of calling a brother by such names, he bad allowed the Professor's statements through a full quotation of them to speak in the first place for themselves-

To advert to one other point-the apostolicity of the the Synoptical Gospelsthere appears to be no good reason to deny that apostolicity is a characteristic, or that the belief of it was a condition of these books. The extent to which this may be affirmed is the subject of questionings. Mr. Gray is not dogmatic on this point, for while he speaks of the "Apostolic origin of the New Testament," he represents the view of the Church in all ages to be, that the New Testament was written either by spostolic men, or under their derect or indirect superintendence. But he tells us (in the PRESBYTERIAN, March 9th) that Prof. Smith's statement and reasoning tend in the direction of doing away with this principle, and that the general drift of his conclusions is to unsettle the mind in regard to the apostolic origin of the Greek Scriptures. The professor says, as quoted by Mr. Gray. "It appears from what we have already seen that a considerable portion of the New Testament is made up of writings not directly apostolical (the italies are mine), and the main problem of criticism is to determine the relation of these writings, especially of the Gospels, to apostolic teaching and tradition." The Professor's remark, which Mr. Gray also quotes, that "all the earliest external evidence points to the conclusion that the synoptical Gospels are non-apostolio digests (the italies are Mr. Gray's, although he does not say so), of spoken and written apostolic traditien," is not to be overlooked, but in all fairness it should be taken in connection with the preceding quotation, and it is specially important to observe that it is not in the article, as it appears in the quotation, an absolute, but a relative and hypothetical statement, dependent upon the acceptance of one of two possible solutions of a well-known difficulty with regard to the original form of the Gospel according to Matthew. From a critical point of view the Professor's survey of varying positions on this topic is perhaps the ablest and most interesting portion of that branch of the subject headed, Motives and origin of the first Ohristian Literature. It is impossible to do it justice except by a complete transcription.

Mr. Gray tells a capital story about acquiring fame by killing a famous man-a story specially interesting because of the manifold applications of which it admits. If the notoriety which comes of manslaughter be ever a proper object of ambition, it may be smirched by the manner in which the deed is done, for even murder admits of degrees in the artfulness of its execution. Should the Presbyterian "thunder" which, Boanerges-like, the minister of Orillia invokes to complete the business he has on hand, reverberate in answer to his call, we can only hope that it will do more good than harm, for we must not forget the well-known lesson of sacred history, that it is not always a Christian or a prudent course to imitate in every particular the "Prophet of Fire." Yours, etc., W. SNODGRESS.

THE QUARTERLY. A periodical connected with the Hamilton Collegiate Institute. A little more learned than usual. The article on "The Science of Language" is good. The poem called "The Plea of the Rivulet," contains forty-seven stanzas.

Queen's College, March 26, 1877.

THE NORMAL CLASS. A Quarterly Magazine. J. H. Vincent, Editor. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden. Price fifty cents per year.

This magazine is entirely devoted to Sabbath schools and Sabbath school teaching. Normal classes for the training of Sabbato school teachers are now established at various points in the United States. at which the course marked out by the Chautaqua Convention is followed. All necessary information regarding that source and the working of the normal classes is given in this magazine and in a series of iracts, the first seven of which we have reesived along with it. The tracts are published at the rate of four pages for one cent. The magazine also gives the regular S. S. Lessons with a number of freek ancedoies to illustrate them.

Contributors and Correspondents

OUR OWN CHUROH.

O WODLEN BIBLE CRITICIS'I," No. III.

DEAR EDITOR,-The Rev. John Gray, the estemed minister of Orillia, deserves the thanks of the Church at large for his examination and able relutation of the opinions of Professor Smith of Aberdeen.

It is very much to be regretted that opinions, such as those held by Dr. Smith and other ministers in Scotland should find any sympathy among Presbyterian ministers in this country; but disguise it as we may, these opinions are making head-way, and no doubt when they are held and taught in Scotland a corresponding number in this ocuntry will be influenced by them.

Our much loved Presbyterianism is spreading rapidly in this country, it is in every way adapted to the growing intelligence and culture of the age. It is liberal without being latitudinarian, simple yet protound, adapted alike to the tastes and capacities of all. But I know it is now asked by some within the pale of the Presbyterian Church: "Are we to be bound down to the 'creeds and 'forms' which were moulded and fashioned two centuries ago? Are we never to be freed from this incubus of 'creeds and confessions' which haunts as a nightmare, but to move on with these galling fetters which are hindering the onward march of our Church at present?"

Now Mr. Editor, I think these are ques tions which in my mind will sooner or later force themselves on the attention of the church, and to which she must give an emphatic answer.

It may be that some polemical warrior will enter the arona of controversy, and convince his brethren that for centuries our Church has been holding only partial truth, and that some portions of what she holds and teaches is not truth at all.

Now even if some members should have the courage and ability to do this; it could hardly be expected that a church can alter her "standards" to suit the changing opinions of a few men who may arise from time to time, and who no doubt are actuated by the best motives.

Better I should say even at the risk of creating another denomination (although there are quite enough already), that those dissatisfied few would form a church, or join a church where they could with more freedom ventilate their opinions, which no doubt are honestly held, and arrived at after much anxious thought; but this is no reason why they should be received and adopted by a large church which with some degree of pride has always regarded itself as the very bulwark of ortho-

doxv. But should a conflict arise, and should these questions be forced on the Church, I have no doubt that when the hour comes, with the hour will come the men, with sufficient courage and ability, who will throw themselves into the breach and do vali-

antly. It is gratifying to note, as recorded in the PRESEYTERIAN from time to time, the increase in the number of new churches, which will add much to our respectability, should it do nothing more.

A pure worship and true devotion may ascend from the planest building, or from no building at all, still I think it is no credit to a congregation to worship in a delapidated house, with rickety pows, and a tattered Bible in the pulpit. We ornament our dwelling houses, our counting houses, our charitable institutions, and even our public or common schools, and why not beautify with the best artistic skill our charches, which "with their stony fingers pointing the way to heaven," will go down to posterity as monuments of our zeal and liberality. In this connection, I may mention the two new churches which are being erected or projected in Toronto at present -one bordering on completion is for the congregation of the Central Church, and the other is for the old St. Andrew's congregation; which congregations have shown a pluck and spirit worthy of emulation by larger and wealthier congregations.

It is evident that it is becoming more difficult every year to sustain churches in the front in Toronto, and as is the custom in older and larger cities when families move towards the outskirts of the cities, either for convenience or health, they expect as a matter of course that the

churches will follow them. The prospects of Presbyterianism were never so bright. There are a large number of young men devoting themselves to the office of the minstry; congregations are being multiplied with wonderful rapid-ity; the Home Mission field is being quickly taken possession of; the "Mucedon ian cry" is being rung, and rung again in our ears; our missionaries are being in every land, and people of every colour and every clime are receiving the Gospel at their lips. It is surely something to know that a church around which our atrongest affections are entwined is doing so much to bring about the day of which the Psalmist speaks, when he says:

> "He mindful of his grace and trute, To Israel's house hath been; And the salvation of our God, All on is of the earth have seen."

For the Presbuterian.1 ORIENTAL OCCUPATIONS.-THE BUILDER.

BY 19 Y. JOHN DUNBAR, DUNBARTON.

It is a dogma deemed by many to be far beyond dispute, that our first purents were simply savages, and this they stoutly assert houses of ancient Palestine we can at this is man's natural, normal state. Such an assumption, however, has no foundation in fact, and is at the best but a figment of the fancy, a freak of the imagination. Man we read, was made in the image of God, and we holieve, in knowledge, rightecusness and holiness, implying not only purity of nature, but rectitude in character and lutelligence in netion. Placed as he was in the garden of Eden " to dress it and to keep it, 'implied, not only a knowledge of the products of the earth as well as how to produce them, but also skill to manufacture and employ his implements of husbandry, and are we not warranted to suppose that Adam gave appropriate names to plants as we are certain that he did so to animals. Further, we read that God made man, only a "little lower than the augels," and conferred on him universal do minion, requiring in him wisdom to plan and power to execute, ill in keeping with the savage state. Besides all this, how soon do we meet in the sacred record the very striking and significant statement, that Cain "builded a city," a fact, brief though it be, which indubitably shows that houses were earlier than tents, the city preceded the camp, and they settled before the nomadic mode of life, and it is not till the fifth generation from Cain that mention is made of tents, and that "Jabel was the father of such as dwell in tents," a significant fact which shows that man had existed thirteen centuries ere the nomade life began. Thus while the first born man builds a city, the tent comes later by more than a thousand years. While there are those then on the one hand who stoutly affirm that our first progenitors were ignorant savages under the idea that the arts of civilization are ever progressively acquired, there are those on the other, who as confidently assert, that taught directly by God, they were possessed of all knowledge of which the human mind is capable. Both, however, are in error, and while far from attempting to determine the nature or extent of their knowledge, yet this much is certain, they had all that was needful as moral and intelligent creatures for the production of their kighest happiness, and the promotion of the honour and glory of God, a condition certainly very far removed from that of the uncultured savage.

As in most of the oriental occupations we can only learn of the art by the issue, of the process by the performance, so here we can learn but little of the builder but by the building. Of the first city we have not the remotest record either in regard to the builders, the buildings, or the materials of which they were composed. Such being the case we must not be carried away by the word "city," to form very extravagant ideas either of the extent of the city called Encch, or the grandeur of its architecture, for doubtless it presented very many and manifest evidences of primeval rusticity. It is evident, however, that the art of building was very early understood. The skill requisite to build the ark must have been great indeed, and the attempt to erect the tower of Babel could not have been made by a people who had only a mere rudimentary knowledge of the art of architecture, while the massive structures of ancient Expt remain to this day as marvellous monuments of architectural symmetry and whitegonhical skill. The earlier and ruder houses were evidently built of clay, mixed it may be with straw, hence we very early read of "houses of clay," and these while in so far comfortable yet when built of improperly prepared material often fell crash ing before the hurricane, and crushing the indwellers to death. Thieves, too, dug through them and stole. Often rents also were made in the walls by the dry hot weather, into which noxious reptiles often crept and concealed themselves, hence to this the prophet Amos alludes when he speaks of one in a house who "leaned his hand on the wall and a serpent bit him." At the land of promise was not in general, what might be called a wooded country very few houses were built wholly of wood. While the earlier and poorer houses were built of clay, the later and the better were built of brick or stone, and while the Israel ites long ere they entered Egypt had made no small progress in the art of building. and their sojourn there would tend much to increase it, yet on entering the land of promise they would occupy the houses of the dispossessed inhabitants, so that for a time at least no new buillings would be required, and when they were, they would be built after the style of those in the land. The houses of the Canaanites seem to have been of ordinary size, for no large and conspicuous building either of palace or tem ple is once mentioned in the conquest.

the aid and may we not suppose, in part at least by the art of the Phonicians. The rebuilding of the temple too, was by foreign assistance and when we come down to the period of the Herodian dynasty we see evidences of the Grecian in their architec-

In attempting to give an idea of the

date only do so with any kind of certainty

or satisfaction by describing as best we

can the forms of those existing houses in

the East which have been least effected by

modern innovations. The ordinary house

is of a square or quadrangular form, and

built so as to enclose su area or open court

proportioned to the size of the house. The

front presents little else than a dead wall

to the street, broken only by a door at the

one corner, over which is usually a latticed window, and it may be one or two, high up in the wall. The domestic privacy in which the Orientals live would render our plan of front-house exposure very repulsive to them. This outer door leads into a square room of moderate aiz, called the porch, in which are seats for the accommodation of strangers, since few except frien is or invited guests are permitted to go further. From this porch a door leads into the inner court, and this door is so placed that no one can see into the court from the street when the street door is open. This court is the "guest chamber" of Luke, and is furnished with carpets, mats, and seats of different kinds, while an awning of some suitatable material is stretched over the whole area. Around this court, on its four sides are large windows, and handsome doors open into it from all the rooms of the house, ensuing a privacy such as our houses do not present. As there are no doors between the rooms, a person in going from one room to another must always come out into the court and enter by the door which opens from the room into the court. if the house is of two stories the doors of the upper chambers in the same way open out upon a balcony which passes round the court, and is gnarded by a balustrade or lattice work in front to prevent accident. From the porch already mentioned, a stairway leads to the upper story, where such exists, and thence up and on to the roof. Strange as it may seem to us, the roof is employed as one of the most important parts of an eastern house. The roof unlike ours is flat or nearly so, and is covered with a kind of composite formed of various substances such as earth, ashes, gravel, etc., well compacted together and which, hardened by exposure to the weather forms a clean, smooth and very agreeable floor or terrace, and according to Divine appointment it was surrounded by a "battlement" lest any one should accidentally fall over. There we read that the females dry their clothes and set out their pot flowers; there too, the farmer suns his wheat for the mill and dries his figs and raisins secure from animals and thieves. The roof was always much used as a place of agreeable retirement; there people walked in the evening enjoying the cool breeze, and in summer they often slept there under the canopy of heaven. On such a roof Rahab hid the spies among the flax. Samuel talked with Saul, David walked at eventide, and Peter went up to the house top to pray. From auch a position too, the friends of the man sick of the palsy "uncovered the roof," or rather drew aside the awning and let him down into the midst or court before Jesus, where He and the multitude were assembled. It is worthy of our notice and still more of our imitation that the Jews in building a house, dedicated it, when finished and ready to be occupied, to God. The event was celebrated with joy, and vine blessing and protection implored alike on the house and its occupants. How striking the contrast between this, and many of the unseemly "house-heatings" more modern times. (To be continued.)

In a Borrowed Livery.

A story, aimed at those clergy of the High church persuasion who make their dress a part of their religion, is told as fol-

lows in a letter from London: The other day the Roman Catholic Bishop of Nottingham, being in London, walked in the cool of the evening, in Kensington Gardens, in company with a friend of his, an officer in the army. They met a priest—to all appearance a Roman priest—who had a woman on his arm, who had her hand in his, and who was making fast and furious love to her. The face of the Bishop flushed red; he passed on; but he instantly turned back, and overtak. ing the priest, begged permission to speak

"May I ask, sir," said he, "if you are a priest?

'Yes," was the reply.

"A Catholic priest? "And may I ask under the jurisdiction of what bishop are you?"

"Before I answer that question," said the pricat, "I should like to know to whom I am talking?"
"I am the Bishop of Nottingham," said

he.
"But we have no such bishop in the

MISSIONARY NOTES.

De. Spier, who has been a missionary in China thirty years, says it seems very strange to enter places now which were formally inaccessible to foreigners; to meet friendly salmations where they were form orly stoned and cursed, etc. . . Now many of the Chinese are coming back from Christian lands telling painful stories of personal wrongs.

DR. Scharr writes from Cairo to the N. Y. Evangelist that: "Prechyterianism is the only form of Protostantism which has taken root among the natives of Egypt. It is the Evangelical pioneer coursely. But there are a few English and Gayman charaches in Ale andreas lish and Gorman churches in Alcandria and Cairo, for the foreign population in these large cities. There is also an admirable educational work of a miscionary character, though without church organiz ation, going on under the care of Mi-s M. Arebishop of Dublin. She has been devoting the last officer yours to this noble and self-daying tark. Its school is near the railroad station, and numbers at the raircas and 250 toys, divided into halt a dezen classes. They are taught elementary studies in Arabic. Some learn elementary studies in Arabio. also English, French and Italian. The Scriptures are read and oxplained. And it scema Mobammedan parents do not object to it. Miss Whately told me, however, that hence ther pupils would dare to pro-fess Christianity and submit to baptism. which would at once provoke persecution.

Letters from Turkey to the Missionary Herald state that in Eastern Turkey the condition of affairs is still uncertain, but thus far there has been but little interrup tion of missionary labors. At Ialas, in the Cesarea field, Western Turkey, a new bell has been hung in the church, against a most determined opposition. Every time an attempt was made to put the bell in position a mob gathered, declaring that it should not be done. An appeal was made to the government at Constantinople, which was induced to order the pasha to protect the Christians in the hanging of their bell. Mr. Farnsworth reports that the Protest ant communities in the Ceasrea field "show good evideece of substantial progress. The sale of books for the year has amounted to 28,000 pastres. The five churches have had eighty-nine accessions, by far the largest number over received in one year in this field. The average attendance upon worship has been 2,785, an increase of 803, There are four pastors, three licensed preachers, and forty-two teachers. The Sunday-schools have 2,015 scholars, a gain of 275. The contributions were 25,580 piastres.

FURTHER intelligence has been received from the Nyanza Mission party of the Church Missionary Society. Liout. Smith has written a letter, dated December 2nd, at a place about a hundred miles south of the Victoria Nyanza. The expedition was taking a more northerly route than that of previous travellers, and was leaving Un-yanyembo (Kazeb) on the left. The health of the party continued good. "Authentic intelligence of an eye-witness" had reached Lieutenant Smith, "confirming the report that Colonel Gordon had two steamers on the lake," and that King Mtess had received the letter sent to him by the Church Missionary Society, and was desirous of receiving teachers. Lieutenant Smith also says: "Mirambo, that ubiquitous man, was within four days of us at Mukondoku, and sent most friendly messages in reply to the letter I wrote him asking him to do what he could for the London Missionary Society. He is fighting some one, but will not interfere with any white man. There is a Frenchman with him who resided some time at Mpwapwa, and letters written in English are translated by him to Mirambr." It was expected that the party would reach the lake by January.

What an interest has been awakened in the Christian world by the extraordinary triumphs of Christianity in Madagascar No annals of Christ's kingdom on earth are brighter and more cheering than those that record the wonderful work of grace on that island! Evon during the thirty years of cruel persecution under the persecuting, blood-thirsty queen, the work went on marvelously, and during her reign the little company of Christians had greatly in-creased. Since that time, principally through the alency of the London Missionary Society, the success of the Gospel has been marvelous. The Rev. Charles F. Moss, one of the missionaries of the above society, in writing to The Christian (London) says: "The staff of its (society's) missionaries has been constantly increasing its sphere of operations, and now not less than a thousand congregations, and some five or six hundred schools are looking to them, and the brethron of the Friends' Foreign Mission, who work with them, for teaching, guidance and help. Looking fairly and dispassionarely at the actual re-sults of missionary labor in Madagascar during the past fourteen years—the large, during the past fourteen years—the large, well organized, and fourishing churches, the decorous and well-conducted worship, with ctyle of preaching and a tervice of song—the turns and hymns of Philip I'mlines, and the Gospel hymns of Bliss and Sankey are principally used—that would do credit to many of the churches at Home; the almost total cossation of lelog or the Sabbath; the Pastor's Trainlabor on the Sabbath; the Paster's Training College, and the Normal School for Teachers; the hundreds of well-ordered schools with their thousands of intelligent scholars; the large and constantly increasing issues from our mission presses of good and useful books, eagerly read by many thousands of people—looking calmly at all this, it may be questioned whether another such fourteen years of divine benediction upon a similar area of Christian missionary efforts has been witnessed since the days of the apostles."

"Gop chose the Gospel to be the grand means of turning men from darkness to light, and from the power of Satan unto God. He ordained it to be the sword of Their city walls, too, either in their structure or their strength had comparatively little to withstand, and until the time of David and Solomon we read of no magnificent buildings, and these were erected by

"How Old Art Thou?"

Court not the days that have idly flown, The years that were validy spent; Nor speak of the hom-thou must blush to own When thy sphit stand-before the throne To account for the telents lent

But untaber the horn andrewed from the The moments employed for heaven; Oh! fow and evil thy doys have been, Thy life, a folloome out worthless seene, For a nobler purpose given.

Will the shade he back on thy dial-plate? Will thy snu . tand still on his way? Both haston on; and the splitt's fate Rests on the point of lite's little date; Then live while 'tis called to-day.

Life's waning hours, like the sybil's page, As they tessen, in a size rife: Ohi rouse thee and live, nor deem man's age Stands in the length of his pilgrimage, But in day, that are really wise.

- Christian Luries.

Children Never Live Long.

When they are not carried away in little coffine and laid torever in the silent grave, they become transformed so rapidly that we lose them in another way. The athletic young soldier or collegian, the graceful heroine of the ball-room, may make proud the parental heart, but can they quite console it for the eternal lose of the little beings who plagued and onlivened the early years of marriage? A father may some-times feel a legitimate and reasonable melancholy as he contemplates the most promising of little daughters, full of vivacity and balth. How long will the dear child remain to him? She will be altered in six months; in six years she will be succeeded by a totally different creature—a creature new in flesh and blood and bone, thinking other thoughts and speaking other lan guage. Tuere is a sadness even in that change, which is increase and progression, for the glory of noonday has destroyed the sweet delicacy of the dewy Aurora, and the wealth of summer has obliterated the tresumers of the spring.—Philip G. Hamer-

Raudom Beadings.

Most men employ their first years so as to make their last miserable.

A MAN's trials cannot be sufferable if he lives to talk about them.

Or all mistakes, the greatest is to live and think life of no consequence. The two most engaging powers of an author are to make new things familiar and familiar things new.—Thackeray.

FAILURE after long perseverance is much grander than never to have a striving good enough to be called a failure.—George Eliot.

We would often have reason to be ashamed of our most brilliant actions if the world could see the motives from which they spring.

"WHEN the power of the Gospel is experienced in the heart, the obstinate be-come docile; the self-willed submissive; the careless thoughtful, and the dissolute holy."

THE Cross of Christ is the key of paradise; the weak man's staff; the convert's convoy; the upright man's perfection; the soul and body's health; the prevention of all evil, and the procurer of all good .- Quarle.

"I have never been able," says Macaulay,
"to discover that a man is at all the worse
for being attacked. One foolish line of his
own does him more harm than the ablest pamphlets written against him by other people."

THERE is no other form of the true God to us to day but this, the Redeemer and Saviour. It is this that is seen in sacrifice, prophecy, and the cross. This is the "Light that lighteth every man that cometh into the world."—Rev. Dr. Crosby.

"THE Word of God is quick and powerful, sharper than any two-edged sword, piercing ever to the dividing assunder of soul and spirit, and of the joints and marrow, and is a descerner of the thoughts and interests of the heart.'

HE will do the most work and do it best who is happy and cheerful. There is nothing like a singing heart for devoted, earnest service. But it ought to be cheerful-ness which has come through pain, for then there is an appreciation of all sides of humanity and of all the wants of the world.

"By the Gospel the seeds of divine grace are sown in the naturally corrupt soil of the human heart, which, under the influence of the Holy Ghost, spring up and produce those spirits of righteousness which are, by Jesus Christ, to the preise and glory of God."

A LITTLE folly, a very small deviation from religious consistancey, will go further to undo his miluence (the minister's) than a much greater thing would in the case of an ordinary man. For this speek is to him as the "dead fly to those exquisite perfumes of the East. which were as admirable for their delicacy as for their fragrancy, and therefore not less liable to pollution by the least accident, than worthy to be preserved from contamination by the greatest care.

THE image sation can hardly convince the heights of greatness and glory to which mankind would be raised, if all their thoughts and energies were to be animated with a living purpose. But as in a forest of oaks, among the millions of acorns that fall every autumn there may, perhaps, be one in a million that will grow on into a contract of the contra tree; somewhat in like manner fares it with the thoughts and feelings of man.—Julius

If you will show me a Bible Christian living on the Word of God, I will show you a joyful man. He is mounting up all the time. He has got new truths that lift him up over every obstacle, and he mounts over difficulties higher and higher, like a man I once heard of who had a bag of gas fastened on either side, and if he just touch ed the ground with his foot, over a wall or a hedge he would go; and so these truths make us so light that we bound over every obstacle. - D. L. Moody.

Our Joung Lolks.

Rough and Smooth.

There are some people who are always scratching you by their short answers and impatient ways if things go at all wrong with them. They are like a rough unwith them. They are like a longh, un-planed board, if you don't handle it with

the grain, you are very certain to be amoyed with the spliniers.

A gentleman, at an cating house, asked the person next to him if he would please ness the master?

pass the mustard.
"Sir," said the man, "do you mistake

me for a waiter?"
"No," was the reply, "I mistook you for

a gentleman." That man, the moment you touched his pride, throw out his sharp words as the porcupine does his quills.

Kind words cost nothing, and they save a word of worry and fretful feeling. They have a wonderful knack of smoothing over the rough places in our play and work.

Children, Give Attention.

We are old, and know some things, and have forgotten a great many more. Our text shall be a short one—it is, pay attention!

1. Pay attention to what you see. Our eyes were given us to see with, and a thou sand things are around us all the time to look at. It we would know a good deal, we must learn to attend to what we see.

2. Pay attention to what you hear. Our

ears were made for hearing. We may pick up a great deal of knowledge from what we hear if we will only give our attention.

8. Pay attention to what you read. Books are made up of what other people have seen, or heard, or know. By reading, therefore, we may learn all about the world in which we live. We may not be able to go to Europe, or Asia, or South America. But we can take our maps and look at them, and then we can take our books and read them, and then we can come to know a great deal about them. Our sermon is a short one, and we close with a short application.

If boys and girls become wise and wish to know a great deal, they must learn to pay attention to what they see, what they hear, and what they read.

Bome boys look at ever so many things and really see next to nothing. Some girls hear much, and it only goes in one ear and out of the other. And girls and boys, and men and women, read many books and remember very little. They fret and soold about it and blame their memory, when the fault is all their own. They have never learned to pay attention.

A Miracle Proved.

There is an Eastern fable of a boy having challenged his teacher to prove to him the existence of God by working a miracle. The teacher, who was a priest, got a large vessel filled with earth, wherein he depositvessel lined with partin, wherein he deposited a kernel in the boy's presence, and bade him pay attention. In the place where the kernel was put a green shoot suddenly appeared; the shoot became a stem; the stem put forth leaves and branches, which soon spread over the whole apartment. It then budded with blossoms, which drop-ping off left golden fruits in their place, and in the short space of one hour stood a noble tree in the place of the little stood a none tree in the place of the little seed. The youth, overcome with amazement, exclaimed: "Now I know that there is a God, for I have seen his power!" The priest smiled at him, and said: "Simple child, do you only now believe? Does not what you have just beheld take place now what you are only by a slower process?" year after year, only by a slower process? But is it the less marvelous on that account?" Suppose at rising in the morning we found a loaf added to our provisions, which we could be certain that neither we nor any human being had put there, we should then have no difficulty in saying that the Lord had sent it. Yet we actually find such a loaf every morning added to our provisions, and it is equally true that God has sent it.

Children Doing Good.

I am sure you will find out ways of showing kindness if One strong lad I saw the other day carry. ing a heavy basket up a hill for a little tired girl. Another dear lad 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?"

done her good.'

"Why, she runs about so nimbly to do the work of the house, she brings 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 that 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 bers," saidher companion, "and I cried, too, because I was sorry for her; and after a little while she left off crying, and said I had

A LEAGUE has been formed by English Ritualists for the purpose of agitating in favor of the disestablishment of the English Church.

CHAPLAIN MCCARE has eighered out the problem that if each of 2,000,000 communpressent that it each of 24,400,000 communicants and adherents of the Methodist Church in this country should give one cent a day for denominational work, the Church would receive annually \$7,800,000, thus securing a liberal endowment of all its Reards.

THE Calvinistic Church of Wales has about 100,000 communicants, and is governed by an annual General Assembly and two provincial associations, which meet quarticity. The Calvinistic Mestodists of North Wales have just completed a fund of upward of \$150,000 for the families of deceased ministers. ased ministers.

Subbath School Teacher.

INTERNATIONAL LESSON.

LESSOIT XVII.

MARTCH TA AHRILE FLISHA AT LOTHAN

COMMIT TO MEMORI, VS. 15-17. PARALLEL PASSAGES.—Matt. ii. 8; Gen.

SCHITTURE READINGS .- With vo. 8, 9, road 2 Chron xx. 20; with v. 10, road Jer. xxiii. 23, 24; with vs. 11, 12, road Ecc. x. 20; with v. 18, compare Gen. xxxvii. 17; with vs. 14, 15, road Ex. xiv. 10; with v. 16, read 2 Chron. xxxii. 7; with v. 17, read Pr. Ixeth. 17, and Matt. xxvi. 56; and with v. 18, comparo Acts viii. 11

The only pract to be identified as Doth-

The only person named is Elisha. GOLDEN TEXT -Fear not : for they that be with us are more than they that be with

them .- 2 Kings vi. 16. CENTRAL TRUTH .- On the Lord's side is

Love of country is countenanced in the Scriptures, and it is not less incumbent because the rulers are not exemplary. Jehoram was not, indeed, as bad as Ahab his father, but he was far from what he ought

Benhadad, son of Hadad, i e., dependant of Hadad, being possibly a name for the sun god, whose genealogy is given in I Kings xv. 18, now king of Syria, attacks Jehoram. Damascus was the centre of his power. It was part of an irregular war-fare, with various fortune (see I Fings xx. 38, 84), between Israel and Syria, whose 1876, with various fortune (see I rings xx. 38, 34), between Israel and Syria, whose borders touched. He seems to have been a daring politic, and active monarch, of whom we have considerable knowledge from other than Bible sources.

I. A PERPLEXED KING.

The Eastern armies were very numerous, for obvious reasons. Wandering tribes used to arms can be mustered readily. They have few local ties. The camp was of great moment as to situation, water was so important. A "council of war" advised a certain place (v. 1) in which it was expected an attack coul i be advantageously made on Israel. Or "pass not" may mean "overlook not," and the result may have been that Jehoram forestalled the Syriaus in the occupation of a strong point, and this repeatedly (v. 10).

Imagine the mortification of an Eastern king, coming in force to a selected vantage-ground, and, lo! his enemy is there before him, and this again and again! It was vexations in the last degree, and he could find no one on whom to reflect (v. 11). "His heart was sore troubled." He sus-

pected treachery, most naturally. Jehoram had made some advance to wards reform (2 Kings iii. 2), and the Lord, by his prophet, recognizes even so much good by his supernatural aid, which, giver him by Elisha, was another strong appeal both to his head and his heart. Surely he might have reflected how strong he would be if he followed the Lord fully (Ps. xlvi.

7). Elisha's fame was beyond Israel. Naa man's cure must have extended his reputa-tion, though it is not necessary to believe, as men will do who must always see the dramatic, that Naaman was the servant who replied (v. 12). In the East, the women's apartments are scollded, and "the king's bed chamber "is the very strongost phrase to describe absolute secrecy. The king is told that Elisha, "the prophet that is in Israel," is the informant. We may see from this (what is often forgotten in giving credit for wisdom to early nations) how much they had opportunity to learn from Israel. They would know something of a prophet—his office, his claims, his powers, his words, and the cause he repr

II. A TERRIFIED SERVANT. The Syrian king-a true autocrat, with The Syrian king—a true autocrat, with an overweening sense of his power as against a mere prophet—says (v. 18), "Go and spy where he is, that I may send and fetch him." (Ps. xxxvii. 32). Either then or after inquiry it was reported that Elisha was in Dothan, which in its own way has an interesting history. The word is thought to mean "double fountain." A little way from the plain of Esdvaslon was a fine to mean "couple tountain." A little way from the plain of Esdraelon was a fine grassy valley, on the direct road from Giload by Beisan (later Scythopolis), to Egypt. Here Joseph's brethren kept their flocks—here the boy wandered—here the caravan gaing into Egypt gaye the beathers the nere the coy wanteren—nere the caravan going into Egypt gave the brothers the op-portunity to get rid of him. Here is a mound, ruin-covered, with the spring at its side, and to this day the name Dothan is there. It was near Shechem, and seems to have been well known all through the later history of the Jews. There the God who watched over Joseph, and defeated the spite of his brothers, protected Elisha.

Oities in the East, like those one sees in

the hilly parts of Italy, are often on a narrow space, and on a high ground, so that to surround them was not difficult. The Syrian dotachment—footmen, charlots and horses—in great force surrounded the town

by night. Next morning the attendant on Elisha— Gobazi had no doubt been dismissed—sees with amazement and horror the host compassing the city, and he easily divines their purpose, and exclaims in terror, "Alas I my master, how shall we do?" He had probably not enjoyed the opportunity to see Elisha's former miracles. From the care Elisha takes to reassure and instruct him, we may infer that he was not a mere attendant, but a person intended for future service, perhaps a young man from one of the schools of the prophers. His question is answered.

III. THE THREEFOLD REPLY.

(a) The prophet gives verbal assurance (v. 1). "Fear not." How often this is said to men in Scripture! (It were worth while to find and compare the "fear nots." Ex. xiv. 18; 1 John iv. 4). This is faith, which does not dwell on anything but God's Word, as it reveals His attributes. How, or when or in what order, diliverance will some is not the point. "The Lord of hosts is with us"—that is enough. (See the three confessors in Babylon, Dan. iii. 16-19.)

16-15.)
(b) But the servant had not this intelligent faith. His mind is to be satisfied in

other ways. "Lord, open his eyes that he may see." Bow often we need to pray this regarding truths, lessons, warnings, lying all around, but unseen, as though not there! And "whether in the body or our of the kedy, he probably could not tell, but he saw the bill on which the little tom, but no saw the sim out when the utile town was seated, full of horses and charrots, so brilliant and uncarthly, that they can only be described as "of tire," and they are round about Elisha." (See Ps. CXXIV. 7,

(c) These flery profectors were not, how ever, man by the Syrians, nor were they now to opter into combat with mortal hoet. So the Syrians—with the light of day—proceeded to "fetch" Elisha. Again may proceeded to heen Edish. Again in mewer to his prayer, the men are smitten with blindness, or illusion, so that they did not see rightly, and infantry, cavalry, and charicters are all equally at fault, and equally helpless. This, indeed, con temptated more than the enlightenment of the young man. It was meant for the teaching of the Syriam, of Johoram, and of the people of Israel, as we see from the sequel, in which all parties are made witnesses to the resistless might of the God of I nael (v. 19-23), and the bands of Syrisus at that time came no more rate the land of I-rael. The miracle did its work. Learn

(1) Earth is a battle field. Syrians and Israelites are opposed to engenother. The war is on various fields, and with varying uccess, but it goes on. Now and then the Syrians speak sottly to the Israelites, but it is in self-love, and for their own ends. (See 1 Kings xx. 84). And another war is being waged between God and His forces and the devil and his angels. Only opened eyes see this. But it is real. One gets glimpses of it when the Son of Man on earth threw light all around Him. (See Heb. i. 14). What mean the demons, disclosed in their working by the presence of

(2) How feeble is the flesh! Benhadad cannot tell how his plans are disclosed. And how fretful it is when baffled! The proud have troubles of their own. And how self confident it is! Benhadad nover dreams of his detachment failing to fetch Elisha, if he can only know his place. And how constantly it is being humiliatedits plans deteated, and its giory turned into shame. (See e.g., the scaling of the tomb, and the watch; the crucifying of Christ itself).

(3) What a blessing is a prophet in Israel! How strong! how wise! how moderate ! (v. 22) how chivalrous! (v. 23) how victorious by magnanimity and love Our Bible is our Elisha. Let us obtain counsel from it.

(4) What a power is faith! Sometimes there is only the germ of it. So the servant barely hopes that somehow Elisha can vant parely nopes that somenow English can do something, or get it done. He goes in the right direction, and gets light. But higher far is Elisha's faith. He believes. He has gone through the stage of his servant. It is first the natural, afterward that which is spiritual. And faith prays. Twice here. And faith gets answers

(5) How safe saints are! All forces of nature, which is God's servant, all the "in-numerable company of angels" (Heb. xii. 22), "all power in heaven and earth (Matt. xxviii. 18), for their defence.

SUGGESTIVE TOPICS.

The two kings—the advantage to Johor am—how it worked—the vexation of the Syrian king—the attempt at capture—the place of Elisha's sojourn—its site—history -present name—the paralyzed servant— he prophet's word—prayer—result—the Syrian movement—how defeated—the lessons touching life—the spiritual world—the means of our power—the safety of saints.

For the Presbyteriand

THE RELATION OF PARENTS TO THE SUNDAY SCHOOL.

fervent expostulations for awakening parents to the duty of bringing up their childents to the daty of orniging up their children in the nurture and admonition of the Lord. The influence which parents evert over their little ones is far greater than any other agency. The responsibility of pastors and teachers is not to be compared to that of fathers and mothers. The for-mer to a great extent is artificial and secondary, the latter is natural and primary. God has ordained that it should be so. the parental relation we have a divinely constructed machinery for revolutionizing the whole moral world, and of transforming it after the pattern of the perfect man, Christ Jesus. The Divine command to all Christ Jesus. The Divine command to all parents is, "Train up a child in the way he should go, and when he is old, he will not depart from it." Prov. xxii, 6. Training is not mere teaching; a child may be taught the art of reading, spelling, writing and oi-phering, and yet be untrained. Instruction and education are not synonymous terms; one may be instructed and at the same time be poorly educated. Training or education signify the development of the infantile powers, the bringing out or leading out the germinant elements of the mind by out the germinant elements of the mind by the varied examples, experiences and pre-cepts of Christian life. Youth is the time for unwearying activity; habits, tastes and predilections, are as yet not fixed. The faculties are fresh and full of vigor, the faculties are fresh and full of vigor, the pursuits are not so numerous or perplexed as in advanced years. Childhood is in fact the moulding period in human life. If a river is the between dinto a new direction, begin at the place where it is shallow and narrow, and not when it approaches the ocean. If a tree is to grow in any form you leave here in the place when it approaches the ocean. If a tree is to grow in any form you have in the head of a saling. and narrow, and not when it approaches the ocean. If a tree is to grow in any form you desire, begin with the tender sapling, and not when it has grown bulky and stiff with

dians should begin early in teaching their tender charge to avoid the veorg and oultivate those habite that are in accordance with the word of God, and when they will become old, they shall be found etrength-oned, e tablished and settled in the principles and practices of truth and recentude. It parents were heartily and zeal-usly em-ployed in properly training up their children, and thus co operate with the teachers, then a greater blessing would decend on the young; they would grow in grace as they advance in years, and God would be greatly honorin years, and cool would be greatly in the world. In pre-paring Moses for the energy the work, the Supreme Being arranged that he should be committed to his mother's care during his infancy and childhood, and as Pharach's daughter said to that heavenly appointed daughter sold to that heavenly appeared nuce, so the great Father says to every parent now, "Take this child and nurse it tor me, and I will give thee thy wages." Parents should always remember that in training, nurturing and pruning their tender plant, they may become, by the aid of the Great Husbandman, the means of imparting to it a happy existence, a beauty and glory that shall never fade. It has been truly said that the arm chair is the mightiest pulpit, and the home the most influential school; these are sources of power, and are perpetually at work for good or evil during every day of the whole year. How little will an hour's teaching in the Sabbath school effect in successfully counbacons school effect in successfully could teracting the evil habits of an ungodly house, or what will this brief period accomplish if home teaching is substituted for the Sunday school. The command for home instruction remains intact, and as obligatory to day as when giver by Divine authority, (Deut. vi. 6, 7.) Parents were not only to store their own minds with Bible truths, but they were to teach them diligently to their children; when sitting in the house with their family assembled together. they were to talk of the commandments of the Lord, or when walking by the way, going to rest at night, or gotting up in the morning, the same subject was to be repeat-od. Still they were to talk of the words which God had commanded ther, to remember and observe. If children were thus instructed in Gospel truths, and all this training accompanied with the Spirit of grace and prayer, might we not expect to see Canadian homes pure, peaceful and prosperous. Fathers and mothers are the ceal educators of their children, but while this duty is chiefly incumbent on them, there are aids for them in this arduous and responsible work, and one of those is the Sunday school. They ought to co-operate with pastors and teachers, and regard the Sabbath school as an invaluable auxiliary for the moral and religious education of their little ones. They should send their children seasonably and regularly to this—the grandest institution in Christian-dom. If fathers and mothers are negligent or indifferent in this respect, their children may often lose valuable instruction that might be communicated to them. They have more influence over their children than any other class, and if they take personal interest in the school, they will see to it, that whatever excuses or hin-drances that may be in the way of the childrances that may be in the way of the oliver dren for punctual attendance, will be promptly removed. They will attend themsolves along with their children as frequently as possible; in doing this teachers and children would be greatly oncourters and children would be greatly oncourters. aged and stimulated in their work. As many as possible of the patents should be engaged as teachers, for where else can such warm hearts, sympathetic natures and experienced judgments be found.
Who can be better qualified for this responsible office than those who are surrounded from day to day by a group of loving children. But it is to be regretted that the wast majority of parents are seldom or never seen in the Sunday school. Oh! it is dis-THE SUNDAY SCHOOL.

BY REV. ALEXANDER MACKAY, D.D.

In these days when the qualifications of teachers, and the duties of pastors to the rising generation, are so frequently discussed, there is great danger of ignoring or overlooking the relation of parents to the Sunday School. Parental instruction is of paramount importance. Its necessity is not adequately felt, nor sufficiently acknowledged. The Puritan Divines spoke frequently and largely on this interesting topic. Baxter has somewhere stated that if parents were faithful in the religious instruction of their children thore would be little occasion to preach to adult sinners. Flavel abounded in earnest appeals and fervent expostulations for awakening parents to the duty of bringing up their children there would be speak. Children should be taught to love and respect their spiritual guides, if they are not to the duty of bringing up their children there would be a constant. tressing to think of the mere modicum of and respect their spiritual guides, if they are to be bonefited by their instructions. The affection and respect of children to the ancount and respect of children to their parents is one great cause why the former pay so much attention to the coun-sels and reproofs of the latter. If parents are careless about their own spiritual interare carefork bout their own spiritual interests, and speak disparagingly of religious instructors, no wonder that the children of such would cherish the same feelings of contempt and eventually throw off all the restraints of morality and religion. What restraints or morality and religion. What must be the fruit of parental irreligious principles, practices and examples in their children, the results may be told with almost absolute certainty. They who cultivate the thorn in their household shall not gether the grand, and they who feature not gather the grape, and they who foster the thistle shall not gather the fig. What-scever a man sows that shall he also reap. The parents should be thoroughly convinced of the beneficial results of Sunday school teaching, and that their children go their to be benefited for time and eternity. If fathers and mothers really and deeply felt this, and speak highly and favorably of this institution, the same feeling of enthu-siasm and appreciation will be undoubtedly

imparted to the children. Parents should

co-operate with the teachers in assisting their children to understand the lesson.

They should devote some of their time, labour and thought, in thoroughly preparing their children with their tasks. Many pay no attention to this; all is left to the teachers. The juveniles go and come from

school, and no questions are ever asked

years, for then it will become gnarled and

impossible to bend. So parents and guar

their children are like a garden that is not cultivated, and finally become all over-grown with weed. They should extends their children on every lesson, both before and after attending the school, as far as they are able. Home teaching has not the prominence sixed to it that it ought to have in this age. The good old page to of cat chising in tatallies is now too mach neglected. The Shorter Catechiem—time honored in our Scottish fathers' homes, and which cannot be surpassed in any 10 pt of, should not be displaced. There is not a better text book beyond the Bible for systematically instructing the young in the grand and leading doctrines of the Christian religion. Its conciseness, suppositiveness, accuracy and clearness are worthy of all praise. The repetition of a part of the ary Sabbath evening with some explanations of its comprehensive statements would be found to he a very profitable exercise in the family school. Domestic catech tical instruction is a means of inestimable power in the tormation of character. The thor leasons studied in the Sabbath school, and afterward repeated in the home circle may remain for life written in the mind, and asseemes of affection. That household is ill regulated that has not its hour every Sunday night for this express. General instruction is useful, but extechisms with proofs is more so. The subjects taught in the Sunday school should be frequently introduced at the family table, and familiarly discussed and explained by the parents; in this way much precions time might be spent very profitably by the whole household. The parents should highly praise the visits of the Sabbath school teacher at their house. The conscientious teacher will occasionally call at the homes of their scholars; he will be auxious to know something about the conduct of his class during the week, and their diligence in preparing the lessons. He may converse with them on the peculiar talents, disposition of their children, and the best way of managing them. He will caution them against profaning the Sabbath day, and visiting places where their morals might be contaminated. The teacher should always feel that he is cordially received and made welcome at the parental home.

(To be continued.)

British and Foreign Potes.

THERE is a religious revival in Syracuse, N. Y., and thus far 1,250 conversions are reported.

SAID Louis Agassiz: "I do not believe that I am descended from a monkey; Ged is my Father."

EVEN under the most favorable sanitary conditions, eleven out of every 1,000 persons must die annually.

An effort is being made to organize a Christian Association among the students in the University of London.

THE State Penitentiary of Western Pennsylvania has a library of 4,000 volumes, solely for the use of the prisoners. Mr. Spungeon has two sons in the min-

istry—Charles, jr., and Thomas—for whom a new chapel is being erected.

In the province of Shinghiu, Japan, a church which has now forty communicants, has grown up without the aid of a missionary "HoLD the Fort" has been ruled out of

the public schools in Paterson, N. Y., but the little folks still practice it on the street.

Dr. CHARLES HODGE, senior professor in Princeton Theological Seminary, has resigned his professorship after a service of fifty five years.

Five churches in San Francisco have freed themselves from the incubus of debt, by the payment of over \$122,000 during the

past few weeks. In Sheffield and other English towns, "coffee cart" companies, are furnishing coffee to the thirsty multitudes for a halfpenny a cup.

THE twenty-second International Y M. C.A. Convention, numbering about 500 delegates, will meet in Louisville, June 6, continuing five days. The General Secretaries Conference, composed of above eighty secretaries, will be held the previous Saturday.

During the past four or five years fifty four journals have been started in Japan, and their circulation is very large, though the prices range from six to eight dollars a year. The paper published exclusively for women has a circulation of 12,600.

THE Baptist Weekly says that fifty years ago thirty Baptist Churches in Maryland declared themselves opposed to missions, while two alone took a stand in favor of them. The two increased to thousands, while the anti-ussion enurches distantial and the standard of the sta minished, till they now number seven or eight persons.

THE CRY "Hard times" is not confined to Canada and the United States. Germany and Syria utter with equal earnestness the story of little money, work scarce, hundreds out of employment, many unused to beg obliged to do so or starve. Cannot the wise men of all countries help to remedy this trouble? Surely the world is rich in resources, and millions of acres of fertile, healthy lands have no inhabitants.

THE Pope has just reminded the Bishops of the Roman Catholic Church throughout Europe that they are bound by the cath of allegiance to make a pilgrimage once in three years to the reputed tomb of St. Peter at Rome. Many of them are consequently expected in the Holy City during the present year.

THE Presbyterians in Australia have taken up the question of revising the standards. The General Assembly of Vistoria has appointed a committee to consider.

(1) whether the flexend Book of Discipling should not be dismissed from the standards of the Church and the property of the Church and the consideration of the c enous not no dismanded from the standards of the Church; and (2) whether the subscription required should not be confined to the Confession of Faith, accompanied by a generally expressed approval of the other subordinate Standards.

British American Presbyterian, ID2 BAY STREET, TORONTO.

FOR TERMS, BTO , SEE EIGHTS PAGE. . BLACKETT ROBINSO4

Editor and Proprietor TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Fditor not later than Thesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accepted will be returned, if, at the time they are sent, a request is much to that affect, said anticlent postage stamps are enclosed. Manuscripts not so accompanied with not to preserved and absorption inquests for their return cannot be somplied with

OUR GENERAL AGENT.

MR CHARLES RICOL, General Agent for the Freshvirkian, is now in Western Outsrie pushing the interests of this journal. We commend him to the best offices of ministers and people Any assistance readered bim in his work will be taken by us as a personal kindness.

British American Bresbyterian. FRIDAY, APRIL 20, 1877.

HOME MISSION FUND.-THE OUTLOOK.

In another column will be found the minutes of the half-yearly meeting of the Home Mission Committee, held in Toronto a fortuight ago. From these minutes we are glad to learn that the finances are in a much more satisfactory condition that at the same period last year. The following is the state of the fund on the 1st of April

in each of the two years :			
	1876.	1977.	
Disbursements.	\$23,450 16,500	\$26,442 25,687	
Claims for half year end- ing March 31st	86,950	\$755	
	9,000	7,333	

Leaving fund in d'bt 1 Ap. \$15,950 From the above it will be seen that on the 1st of April the indebtedness was about \$8,000 less this year than last.

Between the 1st of April and the Assembly Meeting last year, there was Received...... Reducing the indebtedness by \$6,000

On the supposition that the result will be similar this year, the Committee will only have to report a deficit of \$2,000 to the Assembly. We trust that those congrega tions which have not yet contributed to this scheme for the current year will do so within the next few days. We are convinced that were they all to do so, the debt would be entirely removed.

From present indications, the total expenditure for this year's work, -not including the debt of \$9,000 at the beginning of the year—will be about \$27,000, \$4,500 less than last year. This reduction is owing almost entirely to the transfer of Manitoba College from the Home Mission to a separate fund. The total grants to supplemented congregations and mission stations for the year ending 31st March, 1876, were \$19,225; and for the current year \$18,458. If to the latter are added those congregations recommended as exceptional eases to the Assembly, it will be found that the expenditure for each of the two years is about the same. At its meeting in October last the Committee aimed at a reduction in the grants of twenty-five per cent. in the aggregate. The reduction actually made was ten per cent. A few new fields with grants from the fund have been added to the list. This expenditure will be counterbalanced by the grants withdrawn from congregations that have lately become self-supporting. The number of missionaries employed by the Committee this summer is three less than last year. The increased ability of the people in Manitoba will lessen the outlay from the fund in that direction. All these things seem to indicate that the expenditure for next year will be less than that of the one just closing by fully \$2,000; in other words that \$25,000 will be sufficient to meet the liabilities of the work to which the Church is at present committed.

It must not, however, be forgotten that there are many new openings into which the Church should at once enter. Presbyteries have been deterred from beginning operations in several districts owing to the depressed state of the fund for the last two years. Cries for help are coming from the east and the west, and if the Church is to he true to her mission she must without delay respond to those appeals by furnishing additional missionaries. To meet those growing necessities of the work our people should furnish at least \$5,000 additional during the coming year. There is no Church in the Dominion that conducts its Home Missions with greater economy, not to say efficiency, than our own; and we have every confidence that our people will in future years provide the requisite funds to carry on this important department of the Church's work.

THE Woodville Presbyterian congregasion held their annual meeting on the 5th inst. The meeting was not very large owhag to bad roads, but was very cordial, and notwithstanding the hard times the finanpiat statement was not far behind other years. Over \$1,600 were collected for the congregation, besides the sum of \$2,888. that was collected towards their new church, making 1 Wial of nearly \$4,000 for all purposes. Not so bad for Woodville. Messes Dünckn Campbell and John Camp. bel c., were appointed auditors.

LIVINGSTONIA

Cheering intelligence comes to us from the heart of Africa as to the massion which was established in 1875 upon Lake Nyassa. It will be remembered that this is a colouy made up by the Established and Free Churches of Scotland. The various trades are represented in it. The idea was not morely to send out a mission composed of those who would teach and preach the Gespel, but rather to plant a town where trade and semmerce would go on, where the arts would be practised, and where cocular and religious calcution would form a marked feature. It was an excellent plan. It commended itself to the canny Scot at once. It drew out the benevolence of the two leading Churches, and it was interesting to find the Established and Free Courches, which had held aloof from each other during so many years, co operating in this pleasant manner in order to carry out the grand missionary purposes of Dr. Livingstone, and to establish the cause of Ohrist in a central and favorable position in Africa. Long may the Churches of Scotland be united in such loving work, is our earnest prayer!

The xperiment of carrying a steamer in detached pieces from England to Lake Nyassa seems to have been most successfully carried out. There is a tribe called the Makololo, comprised in part of those who served Dr. Livingstone, and such is their remembrance of the brave and kind old man, that they would do anything for Englishmen. Lieutenant Young, who had the charge of conveying the colony to their destination, says that he entrusted these men with carrying the steamer a distance of many miles, and that without European overseers, they discharged their duty so thoroughly that not a single nail or screw was wanting. There is a volume of meaning in this! It speaks well for the great missionary. It speaks well for the work of missions. Missions have in other countries been much injured by the unprincipled conduct of English traders. But Livingstone seems to live in Africa as a sort of superior god. He lives in the imagination of the people. His name is a synomyn for truthfulness and honesty.

The colony has been somewhat afflicted with fever, but not to any great extent. There has been no decimating epidemic amongst them. The original number will of course be increased from time to time by new immigrants, and doubtless fresh colonies will be planted on the shores of the other lakes. The theory of Dr. Livingstone is thus being carried out, viz.: of Christianising Africa from within. The Nile we doubt not, will soon be the scene of a thriving commerce between these missionary colonies in the interior and the Mediterranean. Already the experiment has resulted beneficially in the marked reduction of the slave traffic from thousands to about twenty or thirty in the locality of Livingstonia. The disappearance of this abeminable commerce will of itself be a sufficient return for the outlay connected with the colonization of Africa.

THE REV. JOSEPH COOK.

The name of Rev. Joseph Cook has become known through the lectures which he has been delivering in Boston. Mr. Cook seems in fact to have found out a new clerical office. The task he has set himself is to deliver lectures upon special topics that are destructive of the skepticism and rationalism of the age, and that are at the same time strongly affirmative of orthodox views. It is a task of course which few could pretend to do. It requires scholarship that penetrates into all the appartments of religious thought. It demands originality both as to theme and as to modes of expression. Before the audience which he commands, his preparation must be very thorough, and at the same time not of that east iron kind, that cannot take advantage of new circumstances, and that cannot grapple with some difficulty suddealy thrown in upon the attention.

Mr. Cook must be a remarkable man to make good such an unwonted position. He is no ordinary speaker who can on the Sabbath day, when men have leisure from their employment, crowd a large building with eager and earnest listeners. But Mr. Cook lectures on Monday at noon. He addresses at that time of day an audience of from three to four thousand persons. He does not adopt the methods of the preacher. He does not for example select a text from Scripture. The lecture again is the principal feature of the service. The devotional exercises are brief and simply introductory. The address is the essential element. The subject is rather philosophical that Scriptural. It is a topic rather than a text. At first the speaker is cool, simple, and keeps his seat. But soon the thermometer of his eloquence rises. With that he gets up from his chair, and pours forth a rich stream of learned discourse, eloquent in expression, logical in form, most convincing to the intellect and moving to the heart. Mr. Cook is evidently a rare phen menon. He is a somet rather than a star. He has not only his own orbit to move in, but his orbit is different from that of every other

It is evident that great changes are taking place in the religious world. That there is a special place and office for a man like Mr. Cook is evident. The experiment having been made, others of like nature will doubtless rise upon the coclesiastical firmament. By and by we may expect to have a special order of preachers—a sort of professorship that has to meet the wants of that large floating class of the learned and leisurely who require a special instruction of their own.

A man like Mr. Cook would be of great value in every great centre of population. One of the felt wants from which the hardworking clergy suffer, is that they are constantly pumping themselves dry to slake the thirst of their people, without any refreshing streams of instruction coming to themselves. They are always preaching to hers, without ever being preached to themselves. Perhaps we shall have byand-by in every city a Joseph Cook, who will lecture the clergy on Monday, the day on which they are most receptive, and thus replenish the stores, from which such sorious drains were made on the Sunday previous. We often wonder how our clergy get along without being preached to themsolves. We have heard many of them complaining that while constantly ministering to others, they are never ministered unto themselves. Some such service as the kind we have hinted at we could conceive of as answering a very important purpose.

THE BIBLE IN INDIA.

If it is difficult to introduce the Bible and its religion among savage tribes, still more arduous is the task of introducing them among what are usually called half-civilized nations such as the Hindoos and Chinese. And the higher the civilization -as long as it is based upon a false belief -the greater the difficulty. These nations have an education and a literature of their own. Of these they are proud, and to these they cling with the utmost tenacity. But every civilization which is not based upon, and accompanied by, the Bible and its religion must give way before the higher civilization, or go on to speedy ruin. Where are the empires of Babylon, Egypt, Greece and Rome? Unlike these, a nation or an empire whose civilization flows directly from the Bible, carries within it the germ of stability and permanence. On this rests our hope for the continuance and prosperity of modern Christian nations. Our good Queen showed that she well understood this principle when, in answer to the Eastern prince who sent to enquire wherein the strength and stability of her empire lay, she sent him a Bible. And on this ground, we venture to say that Lord Macaulay's pseudo-prophetic vision of a forthcoming civilized New Zealander sitting on a dilapidated arch of London bridge and sketching the ruins of St. Paul's, with groups of savage natives gazing at him in ignorant wonder, will never be realized.

For India's own sake as well as for the sake of Christianity-for the sake of its permanence as a nation—for the sake of its prosperity as one of the most important parts of the British Empire-we are glad to find that the Bible is now gaining a better footing there than it ever had before, and at various points penetrating the dead wall of Hindoo superstition and bigotry. Rev. J. Fraser Campbell, missionary of the Presbyterian Church in Canada to India, has favored us with the "Fifty-fifth Annual Report of the Madras Auxiliary Bible Society," and the "Fifty-seventh Annual Report of the Madras Religious Tract and Book Society." From the former of these reports we learn that during the year (1875), 87,045 copies of the Bible, or of parts of it, have been sold at the society's depots and by its colporteurs. These were in various languages : English, Tamil, Telugu, Canarese, Malayalam, and Hindustani -the largest number (26,112) in Tamil. In the course of the year the colporteurs travelled 65,478 miles, visited 10,796 towns and villages, and 207,720 houses, communicating more or less of Christian truth, orally or in print, to vast numbers of persons with whom they came in contact. The following extracts from some of their jour-

nals will be interesting :to me and asked, 'Are you not the same man that once came to Altour when the man that once came to Abtoor when the collector was there and distributed such books? When I replied that such might have heen the case, he said, 'I bought a copy from you, and in it mention is made of one called Christ. I want to know what kind of person he is, and what he did.' I conversed with him on the subject and spent the night under his roof. A young man came to me and said, 'These books are very good. Since reading them I feel are very good. Since reading them I feel some change in me. Some of the listeners mocked him, but others said that they too would read the books, and bought a few

copies."
"Ethpoor, 4th Feb.—A Brahmin pointed out to me several passages to prove that Christ was only a mau. In reply I quoted several passages to prove that Christ is God. He then went away quietly."

"Baebynadi, 8th March.—A certain man chearwad: 'I need to vand the hooks you

observed: 'I used to read the books you gave me during the nights when at leieure, on account of which my neighbors began to mock me. I have finished the portion. I have a doubt as to how Christ could save us when He, while young, was required to flee from the wrath of Herod. I answered

him suitably, and sold him a copy of the Gospol according to Luke."

"Soomarubatty, 24th Juns.—Visited forty houses, 'the people said: 'Europeans brought this religion with them when they came here and you having adouted. they came here, and you, having adopted their faith, advise us to follow your ox-ample. In reply I told them that Chris-tianity had its origin in Asia and not in

Europe."

"Dindivanum, 20th Oct.—Rev. Mr. MarWhote we tyn and I visited sixty houses. Whou we exhorted them to purchase, I was asked by one of them, 'what wisdom was and its source, and how it was to be obtained and understood. My reply was, that wisdom sprang from the holy God, the Creator of the Universe, and that from Him spring holy things, and that he gives it to whom he pleases. The Scriptures say that the fear of the Lord is the beggining of wisdom, and those who wish to obtain it should fear the Lord and obey His command-

ments. Atter some more conversation, I sold him some portions of the Scriptures."

"Puller, 16th Oct.—I saw a schoolmaster and explained to him the benefit to be derived from introducing the Scriptures in his school. Atter a long conversation, he bought eight books."

Mannarkudy, 12th April.-When I was speaking to the people in the street, a certain man said to the audience: 'This is a bad book; why do you listen?' Another asked him 'Is it bad to hear? Do not we give ear to the stories in the Paranas? The former then said: 'These men, by their preaching, have occuverted two Brah-mine. The other replied: The very fact that a Brahmin has joined their religion proves that it is good.' The objector then went away saying 'What do I care? You do as you like.'"

From the report of the Madras Religious Tract and Book Society we learn that, since the establishment of the Society in 1818, no year had been so prosperous as that to which the report refers, and which closed on 80th Sept., 1875. The number of distinct publications during the year was 144, of which sixty four were in Tamil, twenty in Telugu, nine in Malayalam, and fifty-one in English. The number of publications printed for the first time was seventy-eight. Porhaps it would be interesting to our readers to see the titles of some of the books and tracts published by this Society in Tamil and other languages: —" The Story of Ruth ;" "The Olivo Tree ;" "The Ark;" "Educate Your Children;" "The Siberian Leper;" "The Wolf and the Lamb;" "The One Mediator;" "The Bridge of Salvation;" "Jesus, Justice, Sinner;" "Idolatry, a Child's Play;" "Es. sence of Christian Doctrine;" "The Great Physician;" "Do You Pray?" "How to Cure an Enemy;" " A Man that Sold Himself," etc. Our interest in the natives of this vast empire is, if possible, intensified by the fact that they are now to us, not foreigners, but fellow-citizens; and we hope the day is not very far distant, whether we see it or not, when India will form, not only a part of the British Empire, but also a part of Christendom.

LEGAL ASPECTS OF THE MACDONELL CASE.

MR. EDITOR,-I wish to direct the attention of your contributor, Union, and your readers to a few facts, and to ask in view of them if the article in your issue of the 18th inst. is a true statement of the case.

1. The reference was for judgment. "The whole matter" was "referred to the General Assembly with the request that that venerable court would finally issue it." (See minutes of Assembly, page 88.) Is that to "issue a procognition of a fama clamosa" and no more?

2. The decision of the Assembly (Min., page 41) is based, not on the sermon preached months before, nor on the statements sent up from the Presbylery with the reference, but on "statements laid before this Assembly," in which Mr. Macdonell "has declared that he does not hold the doctrine of everlasting punishment in the sense held by this church," etc .- and these statements are declared by the Assembly to be unsatisfactory.

3. Most of the resolutions offered during the debate, and nearly all the speeches, either explicitly or implicitly, gave prominence to these statements as the ground on which the decision should be based.

4. No dissent from that decision was taken for the reason that the statements of Mr. Macdonell before the Assembly had been made the ground of decision, irstead of the alleged offences concerning which procognition was being made by the Presbytery when the appeal was taken and the reference made. On the contrary, the dissent of Principal Snodgrass rests on this reason: "Because Mr. Macdonell has this evening fully and clearly stated his views to the Assembly" (Min., page 42.)

5. The report of Committee, which, being adopted, become the ultimate judgment of the Assembly, contains the fc owing words: Mr. Macdonell "respectfully referred them (the committee) to the statement made on Thursday evening before the Assembly, as clearly defining his posisition, and stated that the report of that statement which was published in the Daily Mail of the 16th inst. is substantially correct." (Min., page 58.)

6. The first reason of dissent from the with.

resolution adopting the report, is an allegation, that "the committee, in considering the position of Mr. Macdonell, do not appear to have attached due weight to the full statement of his views submitted by himself to the Assembly on the evening of Thursday last " (Min., page 54.)

From the above it is evident that after having sustained the reference and heard Mr. Macdonell's statement (a statement which led the representatives of the Presbytery to withdraw what they had said in support of the reference), the Assembly proceeded to deal with Mr. Macdonell's statement made in its presence, and not with the matter referred to them. Hence the offence, if there be one, whether " flagrant" or not, consists in stating publicly, i.e., publishing in presence of the Supreme Court certain views, and expressing doubt as to certain doctrines, in a way which the Assembly declares to be unsatisfactory, in as much as "the destrine of the eternity or endless duration of the future punishment of the wicked, as taught in the confession of faith, is a doctrine of Scripture which every minister of this Ohurch must hold and teach."

Hence it seems to follow that the "summary process" of which Union speaks may constitutionally be taken by the Assembly, as the case is one of "offence in its own presence."

I have no reason to expect that such action will be called for, and I hope for a more happy termination of this case; but seeing that the two last numbers of your paper have contained articles calculated to prejudice the case, I have felt it only right to direct attention to the facts, so that your readers may not be misled. I do not know who Union is, but I am yours, etc.,

JOHN LAING. Dundas, Ont, April 14th, 1877.

Meeting of Home Mission Committee. Western Section.

At Toronto, and within the Deacon's Court Roem of Knox Church there, on Monday, the 2nd day of April, 1877, at Monday, the znd day of April, 1011, as seven o'clock in the evening, the Home Mission Committee of the Presbyterian Church in Canada—Western Section—met. and was constituted with prayer. Rov. W. and was constituted with prayer. Rov. W. Cochrane D.D., Convener; Rev. Robert H. Warden, Secretary. The Committee continued in session till ten o'clock p.m., on Tuesday, 8rd April. The following members were present:—Dr. Cochrane, Dr. Proudfoot, Rev. Prof. McLaren, Rev. Macare J. McTavish R. Towares P. Dr. Proudfoot, Rev. Prof. McLaren, Rev. Mesers. J. McTavish, R. Torrance, R. Hamilton, J. Laing, J. M. King, D. J. Macdonnell, J. Carmichael, (King), P. Wright, W. Donald, Arch. Brown, Joseph White, T. G. Smith, F. McCruig, J. S. Burnet, R. Rodgers, J. L. Murray, A. Tolmie, H. Crozier, G. Bruce, and R. H. Warden, ministers; and Messrs. H. Young, T. W. Taylor, and T. McCrae, elders. Mesers. R. Dewar, J. Little, and W. Walker were invited to sit with the Committee as corinvited to sit with the Committee as corresponding members.

CLAIMS FOR THE PAST HALP YEAR.

The claims of the representive Presbyteries for services rendered in Supplemented Congregations and Mission Stations during the past six months were carefully considered, and the following sums were ordered to be paid:

/tery	of	Quebec		
,	**			
•	"	Brockville.	. 12	
•	**	Ottawa	4309	
	"	Kingston	. 600	58
1	**	Kingston	. 338	50
1	"	Peterboro	. 448	30
	**	Whitby	*****	****
	**			
	**	Toronio.	. 525	10
	**	Barrio	- 467	
	**	Owen Sound.	. 25	60
	**			
	"	Guelph	. 91	•0
	**			
	**			
	44	London	. 867	50
	**	DVI attorus	EΛ	^^
	46			
		Huron	183	90
		Make?		

Total \$7332 96 N. B.-Thes 1st April, 1877, including retrospective grants, special claims, etc., passed at this meeting, particulars of which are here given:

Presbytery of Quebec .- Winslow: Claim for \$50. Disallowed. Claim for travelling expenses, \$14. Allowed.

Presbytery of Montreal .- Arundel and De Salaberry: Special claim for \$4 per Sab. for past six months. Allowed.—East End, Montreal: Claim of \$3 per Sab. for past six months. Allowed.

Presbytery of Ottawa .- Nepean: Claim of \$50 for past elx months. Allowed.—Admaston: Claim of \$50 for past six menths. Allowed.—Claim of \$5 travelling

expenses. Allowed.

Presbytery of Kingston.—Camdon and Sheffield: Claim of \$75. Disallowed.— Claim of \$43 for travelling and exploring expenses. Allowed.

Presbytery of Toronto.—Mono E. and St. Andrew's Church, Caledon: Special claim of \$37.50. Allowed.—Sutton: Special claim of \$25. Allowed.

Presbytery of Saugeen.—S. L ther and Little Toronto: Claim of \$87.50. Granted

NEW APPLICATIONS, CHANGES IN THE GRANTS, &c.

Presbytery of Quebec:-Richmond Mills: Removed from list of Supplemented Congregations: Windsor Mills: do.—Winslow: do.—Danville: Granted \$200 per annum, from let October, 1876.—Scotstown: Trans: ferred to list of Supplemented Congregations, with grant of \$150 per an.—Hampden: Transferred to list of Supplemented Congregations with grant of \$100 per an. Conditional on settlement.—Valcartier: Put on list of Mission Stations, with grant of \$8 per Sabbath.—Metis: Grant withdrawn, the requirements of the Committee in October last not having been complied

Put on list of Mission Stations, with grant of \$4 per Sabbath.—Hochelaga. Grant in-creased to \$4 per Sabbath.

Presbytery of Glongarry.—E. Hawkes-bury: Grent withdrawn.—Summeratown: Put on list of Mission Stations, with grant of \$4 per Subbath.—South Finch: Put on

list of Mi sion Stations. No Grant.

Presbytery of Brockville—Dalhousie and North Sherbrooke: Removed from the list of Supplemented Congregations.—North Augusta and Fai field. Granted \$200 per annura, from 1st October, 1876.—Bathurst and South Sherbrooke: Asked \$3 per Sabbath. Granted \$2 per Sabbath.—Palm. Granted \$8 per Sabbath.

Presbytery of Ottawa —Admaneton, etc.: Asked \$150 per annum, conditional on settlement. Delayed.—Aylwin: Granted \$260 per annum, conditional on settlement. Ohelsea: Granted \$150 per annum.— Nepean: Removed from the list of Supplemented Congregations.

Presbytery of Kingston. — Amherst Island: Removed from list of Supplement-

ed congregations.

Presbytery of Peterborough.—Fenelon
Falls: Granted \$125 per annum, from 1st
October, 1876.—Perrytown and Oakhills: Removed from the list of Supplemented

Congregations. Presbytery of Barrie.—Town Line and Ivy: Granted \$50 for next six mouths.— Bracebridge: Granted \$500 per annum .-Gravenhurat: Asked \$800 per annum, if ordained missionary got. Delayed.—Stis-ted, Town Line, and Port Sydney. Put on list of Mission Stations, with grant of \$8

per Sabbath. Presbytcry of Owen Sound .- Menford Removed from list of Supplemented Congregations.

Presbytery of Saugeen.—North Arthur Granted \$50 per annum, for next six months.—Hanover and West Bentinek: Granted \$150 per annum, from 1st October, 1876.—North Luther and Ross: Granted \$200 per annum, conditional on settlement. —South Luther and Little Toronto: Removed from list of Supplemented Congregations.—Egremont and North Proton: Removed from list of Mission Stations.— Osprey: Granted \$150 per annum. Grant to be paid for last six months, only when satisfactory statistics are forwarded.

Presbytery of Guelph.—Hillsburg and Price's Corners: Granted \$100 per annum. -Elmira and Hawksville: Granted 200 per annum, conditional on settlement .-Rockwood: Removed from list of Supplemented Congregations.

Presbytery of Hamilton.—Stevensville: Put on list of Mission Stations, with a grant of \$4 per Sabbath.—Louth: Put on list of Mission Stations. No grant.

Presbytery of London.—Port Stanley : Granted \$200 per annum, from 1st October, 1876.—Hyde Park: Granted \$8 per Sab -Dorohester: Removed from list of Supplemented congregations.—West Williams and North Adelaide: Put on list of Mission Stations. No grant.—Arkona and West Adelaide: Put on list of Mission

Removed from list of Supplemented Congregations.—Dover and Oliver's Section:
Granted \$150 per annum, conditional on

settlement.—Dresden: Grant withdrawn.

Presbytery of Stratford.— Listowel:
Removed from list of Supplemented Congregations.—Molesworth and Trowbridge: Granted \$100 per annum, conditional on settlement.

Presbyfery of Bruce.—Langside: granted \$100 per annum, from 1st October 1876. esbytery of Huron.—Bayfield and Bethany: granted \$200 yer annum conditional on settlement; and \$2 per Sabbath while vacant.—Stephen: granted \$8 per Sabbath.—Cranbrook and Ethel: granted \$180 per annum.—Dungannon and Port Albert: Asked \$25 per annum for one year, declined.—East Ashfield: put on list of Mission Stations. No grant.

ONGREGATIONS RECOMMENDED TO THE ASSEMBLY.

It was agreed to recommend to the Gen-ral Assembly, as cases to be dealt with reeptionally, the following congregations, hose contributions are below the required minimum; and in the event of the Assembly giving its sanction to their being placed the Supplemented List, the following gants were agreed upon for the year, be-funing 1st October, 1876:

\$200 per aunum.

Presbytery of Montreal.—Mille Isle:
\$200 per aunum.—Farnham Centre: \$200

Presbytery of Kingston.—Camden and Sheffield: \$150 per annum.

Presbytery of Saugeen .- Proton: \$100 Per annum.

MANITOBA. CLAIM OF REV. A. PRASER.

The Convener laid on the table and read letter from Mr. Fraser claiming \$200 for Espenses incurred in returning from Manicoba to Ontario. Mr. Fraser was leard in support of the claim. Moved by Dr. Proudfoot, that the claim be allowed for the fair of the claim be allowed to the control of the claim be allowed to the control of the claim be allowed to the control of the c n full. Moved in amendment by Mr. King, conded by Mr. Smith, that the claim be hot allowed. Moved in further amendent by Mr. Macdonnell, seconded by Mr. icCuaig, that in view of all the circumdances of the case, the claim be allowed othe extent of \$100. After lengthened enssion, Mr. Fraser agreed to withdraw

STATISTICS. MTC.

The Convener read letters from Mesers You a Robertson to the effect that the tesbytery of Manitoba were endeavouring procure full statistics from the Supplehenied Congregations and Mission Stations lihin the bounds in accordance with the Scalations of the Committee. On motion the King, seconded by Dr. Proudfoot, was unanimously agreed to recommend be Ganard Associated instructions of the Press e General Assembly to instruct the Presvery of Manitoba to present to this committee a statement of the amount hish, in its judgment, each group of staons should pay for every Sabbath it re-ives supply, together with a statement of of this committee, of this committee, and that no payment be made for work in Manitoba after first October next, unless this instruction is complied with.

APPOINTMENT OF REV. H. M'RELLAR. Mr. H. M Kellar was appointed to Mani-toba for three years on the usual terms. HELP ASSED FROM MARITIME PROVINCES.

The Convener intimeted that he had corresponded with the Eastern Section of the Home Mission Committee as to securing their assistance in carrying on the work in Manitoba, but that thus far no aid had been received. The Committee agreed to record their opinion, that the expense of work in Manitoba should be shared by the eastern section of the Church.

BRITISH COLUMBIA.

The Convener reported that the Congre gation in Butish Columbia had not contri buted \$800 towards Rev. R. Jamieson's support, this being the condition on which the grant of \$1200 per annum was to be given by this Committee. It was agreed that as the congregation had declined to report the fulfilment of the stipulated condition on which the grant of \$1200 was promised, the supplement for this year be \$1000, the rate formerly paid, and that this action be reported to the General Assembly.

LAKE SUPERIOR.

BAULT STE. MARIE.

The Sub Committee reported that they had made a temporary arrangement with Rev. W. Stuart to supply this field, his salary to be at the rate of \$600 per annum. with the understanding that the people would contribute at least \$250 cf this amount, and that Mr. Stuart had proceeded to the field in December last. The report was received, the action of the Sub Com-mittee sustained, and future arrangements left in their hands.

PRINCE ARTHUR'S LANDING, ETC.

The Convener reported that he had carried out the decision of the October meeting of the Committee in regard to this field, and that Mr McKeracher had lately written to the effect that the people were pre-pared to contribute \$500 annually, and that arrangements were now being made looking towards his being duly called and settled among them as a regular pastor. The re port was received.

MANITOULIN ISLAND.

The Committee agreed to invite Mr. Hugh McKay to labor as Ordained Missionary in Manitoulin Island for a term of two years, at a salary of \$700 per annum, and the Preshytery of Bruce were instructed to take steps to obtain from the field as large a portion of the salary as they were able to contribute.

MISCELLANEOUS.

FREE CHURCH GRANT.

The Convener reported the receipt of £300, sterling, from the Colonial Committee of the Free Church of Scotland, which he had duly acknowledged.

REV. A. STEWART'S SALARY.

The Convener, and Mesers. King and T. W. Taylor, were appointed to meet with the Foreign Mission Committee to arrange as to the proportion of Rev. A. Stewart's salary to be paid by that Committee.

CONTINUOUS SUPPLY OF MISSION STATIONS. Mr. Laing, on behalf of the Sub-Commit-Mr. Lising, on benail of the Sub-Committee appointed to prepare a scheme for the more continuous supply of Mission Stations (See page 70, Minutes of Assembly, 1876), submitted the following report, which was received and adopted by the Committee:

The Sub-Committee is of opinion that the time has not wat arrived for the detailed.

the time has not yet arrived for the detailed presentation of a scheme, but that the following general recommendations may be laid before the General Assembly:

1. That Preabyteries should aim at grouping missions in such a way as may afford full emuloyment for an active minis-ter, with a considerable proportion of the salary from the field in which he labors. 2. That the salaries of suitable Mission-

aries, accepting an engagement for more than one year, should be on a liberal scale and not subject to the regulations affecting Supplemented Congregations.

That an effort should be made to secure the services of our young men immediately on their being licensed, for mission engagements for a term of not less than

two years.

4. That when deemed necessary such Missionaries may be ordained by Presby-teries with a view to laboring for such term in a partionlar field, and may enjoy the full privilege of ministers of the Church.

5. That provision be made for the more continuous supply during winter of the Mission Fields which are wrought by students during the summer, by a different class of Missionaries.

The Committee further recommend that copy of this report be sent to the soveral Synods with a request that it may be considered by them.

STATE OF THE FUND.

The Committee took into consideration the state of the Fund. It is as follows: the state of the August Paid out by Treasurer prior to 1st April, \$25,449 00 1877 \$22,449 00 Beceived by Treasurer prior to including last year's deficit. 25,687 00

Balauce against the Fund 1 Ap '77. \$755 00 Claims passed by Com. at this meeting ... 7.3% 00 for Manitoba, Lake Superior, etc. 3,163 00

Indobtedness of the Fund at date ...\$11,250 00
With one month's contributions (April) yet to be
received. [List of Missionaries and appointments appeared in our issue of the 6th of April.-ED. B. A. P.]

Synod of Hamilton and London,

There was a large attendance at the meetings of this Court at Woodstock. The retiring Moderator, Rev. J. O. Smith, M.A., of Hamilton, preached the opening sermon from John vii. 17

After the conclusion of the sermon the Synod was formerly constituted, when the retiring Moderator made a few remarks, thanking the Court for the consideration number of families and com-bies connected with each group, the consideration and approval

tions of the past year. Motions for the election of a Moderator for the next year were then received. The Rev. John Laing of Dundas and Dr. Cochrane of Brantford of Dungas and Dr. Occurant of Dramora were nominated. Dr. Cochrane asked that the Synod permit his mover and seconder to withdraw his nomination. While highly appreciating the honour intended he executy preferred that another should be appointed. The Synod having granted the request, Mr. Laing was unsuimously elseted, and took the char accordingly. After a brief address by the newly elected Moderator, the Clerk read the changes that had taken place in the Synod by deaths, translations, demissions and otherwise. The roll was then called, when about 100 ministers and more than thirty elders answered to their names. The appointment of committee for the transaction of business concluded the first sederunt of the Court. On motion of Dr. Cochrane, seconded by Mr. Living stone, a cordial vote of thanks was tendered to the retiring Moderator for his excellent sermon, and for the efficient manner in which he had discharged his duties.

SECOND DAY.

On Wednesday the Synod met at 10 a.m., the various Preebyteries having held meet ings early in the morning. After the usual devotional exercises, Mr. Sieveright eub-mitted an overture in reference to that clause of the Registration Act which affixes a penalty upon clersymen for officiating at funerals without first having received a certificate of death from the Registrar. Several speakers took strong oljections to this clause of the Act, and thought that the law should be changed. After some dis-cussion a motion was adopted that the overture be laid before the Government. An overture was next presented from the Paris Presbytery in reference to Colleges, recommending that the theological department of Queen's College be done away with, and that the Institution be maintained only as a University, with which all the Colleges of the Canada Presbylerian Church be affiliated. The Presbytery asked that the Synod transmit the overture to the General Assembly. This led to an animated discussion which took up all the morning sederunt. The everture was strongly opposed by Dr. Bell, Mr. Smith of Hamilton, and others. During the recass the Paris Presbytary met to teles the cess the Paris Presbytery met to take the overture into further consideration. At the afternoon sitting of the Court the overture upon Colleges again came up, the Paris Presbytery agreeing to have the objectionable clause with reference to Queen's College expunged After prolonged discussion, an amendment in the following terms was an amendment in the following terms was carried, over a motion to transmit the overture simpliciter to the Assembly: "That the Synod, while disapproving of the paragraphs relating to Queen's College in the overture from the Paris Prebytery, agree to transmit said overture to the Assembly

The Synod considered an overture from the Huron Presbytery relating to the On-tario Act for the Registration of Births, Marriages, and Deaths, in which a penalty is imposed upon clergymen who fail or neglect to register deaths. The matter was remitted to a committee to prepare a deliverance. At a subsequent sederunt the committee reported, recommending that the Synod appoint the Moderator to bring the subject matter of the overture under the notice of the Premier of the Ontario Government, and respectfully urge its modification in the direction which the overture indicates.

The next subject that came up for disdussion was "The Bible in the public schools," coupled with the narres of the Rev. Messrs. Smith and Law. The Moderator by the request of Mr. Smith took that gentleman's place in the discussion. He thought that the great number of studies in the common school curriculum prevented the teacher from giving any time to Biblical instruction. There were two views in objection to the introduction of the Bible in the public schools. 1st— That it forces Roman Catholics to take their children from our schools. 2nd— That it would not be safe to trust some of our teachers with the Bible among our children. Throwing aside other considerations, the Bible was unequalled as book of instruction in almost every department of literature, and for this reason, if for no other, he would like to see it in use in our schools. The ulterior design of all education should be the formulation of enduring religious principles in youth, and no book is better adapted for this purpose than the Bible. The Scriptures vere disseminated among the heathen, yet they were excluded from our schools! Are we, as Christians, asked the speaker, prepared to say, that it is not our duty to see that our children are taught the blossed truths of the Word of God? Are we going to cut ourselves loose from all our privileges? That beautiful reply of Queen Victoria to the African Prince who desired to know the secret of England's greatness is well known to all, and although many thought that the idea of the Bible being the secret of England's glory was a mere fancy, he for one thought it truth. He was decidedly in favor of the introduction into and use of the Bible in the school, and he trusted that immediate steps would be taken to place the matter before the Minister of Education.

Mr. Macpherson thought that their of

forts to place the Bible in our school would be successful now that we have a Minister of Education uninfluenced by Archbishop Lynch.

Mr. Bell thought that in one souse that the Bible should be made a public school book, and again it should not be. One hour per week could be demanded from the trustees to teach the scholars the Bible, but he was very sorry to say that the law was never enforced. He would suggest that a committee be appointed to confer with the Minister of Education on

the subject.
Mr. Macpherson—can you say that the Bible is an authorized school book? (Mr. Bell—No). Then it cannot be used as a school book.

The Moderator-Although there is no law on the statute to exclude the Bible to mour public schools, yet it is the law it endency to excitement. The effect upon that the trustees see that no book is taught limited had been most important in teaching him directness in the way of dealing with soils. The rev. gentleman then deschooks.

A member thought that the council of cribed what he thought the proper and by the Moderator. from our public schools, yet it is the law that the trustees see that no book is taught that is not on the list of Educational Books.

public instruction was influenced by Bishop Lynch by having erastd solvol books that were on the Index Expurge

Mr. Campbell thought it was putting too much on the teacher to ask him to teach the Scriptures. If the Bible were taught in school it would not be preperly rever suced by the pupil.

Arother speaker said the Bible was not wholly excluded from our school, as the Ten Commandments were to be taught by the teacher. He thought it would be well for the committee to impress upon the Minister of Education the necessity of the teachers acquaintance with Biblical information before he or she is granted a vertificate.

Mr. Macpaerson knew a school where the Bible was taught, and he would challenge them to produce a school with more moral young men and women.

Mr. Hamilton had found that where no-

thing had been done to cultivate the youth in our schools the effect of preaching had very little effect upon the community. heartily supported the memorilization of the Government.

Several members here entered into the discussion, prominent among whom was Mr. Thompson, who thought it was too much for the Government to ask the prohibition of the Bible from our schools. He had speken with a number of Roman Catholic Priests, and they say that their principal reason for domand g separate schools was that they believed the Bible and secular training should go hand in hand; while Protestants bolived it important to give secular instruction only.

Messrs. Sutherland, Gracey and Thomp on discussed this subject at considerable length, all agreeing that the Bible should form a part of the common school curriculum. Space prevents us from giving even a resume of their remarks.

After discussion it was moved by Dr. Bell, and seconded by Dr. Gordon, "That the Synod sustain the overture, and appoint the Moderator (Mr. Laing), the Olork (Dr. Cochrane), with Dr. Bell and Mr. J. C. Smith, a Committee to confer with the Hou. the Minister of Education on the subiect."

It was agreed to hold the next meeting of Synod in Stratford, and within Knox Church there, on the second Tuesday of April, eighteen hundred and seventy-eight,

at half past seven o'clook.

The Sabbath observance Committee was e-appointed, and a committee consisting of Messra, D. D. McLeod, Grant and Gordon appointed to prepare a special deliverance on the subject of Sabbath descoration, and report the same to the Synod. The deliverace, which was presented before the close of the Assembly, instructed the Synod's Committee to co-operate with the Assem-bly's Committee to use all legitimate means to enforce existing laws, and influence public opinion towards the better observance of the Sabbath.

SECOND EVENING.

The Synod met at 7.80 in the evening, when a very large attendance of townspecple and many from the country were pre-sent. After the reading of the minutes of previous sitting their report of the Com-mittee appointed to examine the records of the various Presbyteries was presented and adopted.

The Rev. Jas. Mitchell, convener of the Committee upon the state of religion read the report. The reports which the Committee had received in answer to the questions which they had sent out to the different Presbyteries and congregations bad been much fuller than upon previous years. All the Presbyteries had sent in returns, and the number of sessions thus reporting was much in advance of any pre-vious year. The Committee had thus been able to gain a vast amount of information. They found that throughout the whole church there were many indications of growth and progress and of the quickening of religious life. The increase in church membership had in all places been encouraging, while in some congregations and Presbyteries it had been very great. Interacting statistics were given to show this. The reports received in regard to the observance of family worship were indefinite. It appeared however, to be very generally ob served. There was a great failure in many places to impart proper parental instruc-tion to the young. It was very often left entirely to the Sunday School. In one entirely to the Sunday School. In one Presbytery there was a very marked increase in the attendance at prayer moetings In all quarters the Sabbath Schools appeared to be in a flourishing condition. Only two churches were reported without them, and the Shorter Catechism was, with one or two exceptions, used in all. The returns from many places showed that the membership of the places showed that the membership of the churches was drawn very largely from the Sabbath School and Bible Class. There were in many sections indications of an increase of liberality, and a decrease nowhere. The chief hindrances to the success of their gospel offerts appeared to be intemperance, worldliness, fashionable amusements, Sunday railway traffic, indifference and sectarianism. Very few cases of church discipline were reported. Good results in many congregations flowed from special evangelistio services.

Dr. Ure, in moving the adoption of the report spoke at some length. He thought they had much reason to be thankful to God for the encouraging nature of the report, although there were some matters brought out by it over which they had reason to mourn. He believed the subject referred to in the report was the real work of the Church, and that in the past too much attention has been paid to mere matters of business. He would confine him-self more particularly to the question of special religious services. He and his colleague had begun such about a year ago and had since kept them up. They were regarded at first as an innovation, but they and reason to bless God for the result Such meetings throughout the Presbyterian Church had grown out of the annual week of prayer. His own were as calm and erderly as ordinary church services, with no

most effective mode of procenting the gospol to sinners at such meetings. Those who had not seen Dr. Ure before must have recognised him at once as a man of murk in the Church. His white was a most admirable once showing his intellectuel nontoness as well as his epiritual dis-

ournment.
Hoy. My. Scott, of North Bruce, in seconding the adoption of the report conseconding the adoption of the report con-ourred with what the provious speaker had said in regard to the grost supertance of the question of the State of Religion. He pointed out the bonofit that had re-orued from statistics upon this subject. He also to and average average to He also fe ored special evangelistic services.

Mr. McLaud, of Paris, called attention to the importance of employing means to instruct the people in the distinctive fea-tures of the doctrine and government of their own church. He suggested that a question regarding this point be added to those sent out by the Committee in future.

Rev. Mr. Hamilton thought that there existed very great ignorance in many congregations of the Confession of Faith, and suggested that lectures upon it and the principles of the Church would result in good.

Rev. Mr. Lowry thought more time should be given to the subject of Missions. He would speak more particularly on the establishment of Women's Foreign Miaof Mr. McKay of Formess, and the expense that would attend the sending out of a substitute for that devoted missionary.

a substitute for that devoted missionary.

Mr. McGuire, (Elder) next spoke briefly.

Rev. Mr. Thompson of Sarnia, spoke
of the importance of keeping the idea before their people that children of Christian
parents were members of the Church. This
he had been in the habit of teaching.

Saisitral life might be developed simultane. Spiritual life might be developed simultane onely with intellectual growth, and their children ought to be spoken of as members of the church.

Rev. Mr. Fletcher alluded to the subject of Family Worship, and thought the reports upon this question were unsatisfactory. It was a most important part of re-ligious duty.

Rev. Mr. Straith spoke of the importance of the religious training of the young, and thought there was a lamentable amount of ignorance of scripture even among the

of ignorance of scripture even among the children of Godly parents.

Rev. Mr. McEwen spoke of Sabbath School work. He thought that in the way of S. S. papers and other means of carrying on the work there was no lack, but that the teachers relied too much upon these. Some means should be taken to train the Teachers, and the question should be taken up

by the Presbytery.

Rev. Mr. Sutherland agreed with what had been said about the Confession of

Rev. Mr. McPherson, regretted that more time had not been given for the discussion of the question.

Rev. Mungo Fraser suggested that a Sabbath School Convention be held next year in connection with the Synod. Dr. Cochrane agreed with Mr. Fraser, and thought that a whole day might be given to the question of S. S. Instruction. With regard to the special religious services he thought that some of their able

young men should give a week now and then to holding such services in neighboring congregations.

This closed the discussion on the state of

religion when the Committee's report was adopted. A Committee was then appoint. ed to report next year upon the work of Sabbath Schools, and to make arrangements for holding a S. S. Convention in connection with the meeting of Synod. A like Committee was appointed upon the question of Temperance. An overture from the Presbytery of London recommending important changes in the mode of carrying on Home Mission Work was next laid before the Court. After some discussion it was agreed to transmit it to the General Assembly.

Several other matters were disposed off, when the Moderator announced that the business before the Court had all been transasted. The meeting had been a very pleasant one, and he trusted that they would be enabled during the year that will elapse between now and the next meeting of Synod, to do more than ever they had in the past to further the cause of Christ.

thanks be tendered to Rev. Mr. McMullen, the office-beaver of Knox Church, and to all the friends of both Presbyterian congregations and others outside of them, for the manner in which they had entertained the members of Synod. The members of the Court would always look back with pleasure upon this meeting, for never had they been more hospitably or kindly en-tertained than in Woodstock.

Rev. Mr. Smith, of St. Paul's Church, Hamilton, said it afforded him great pleasure to second the motion which had just been made. He could endorse all that had been said by Dr. Cochrane as regards the hospitable manner in which they had been entertained. He had visited Woodstock some fourteen years ago, and he was pleased to notice the rapid strides that had

been made in material progress.
The motion being put was carried amidst applanse.

Rev. Mr. McMullen in thanking the Synod for the vote of thanks which had just been passed, assured them that it afforded the people of Woodstock a peculiar pleasure to have the Synod meet here, and they would long remember the event as a most important one in the history of the Church in this town. He was pleased to know that they had succeeded in entertaining the members of Synod in a manner so as to give such satisfaction. They had made it their aim to do so, and it was pleasing ta know that they had succeeded. Mr. John Doug'as was sepecially deserving of their thanks for the indefatigable manner in which he had worked in order to see that accommodation was provided for all.

The Moderator then announced that the Synod would stand adjourned till the second Tuesday in June, 1878, then to meet at Stratford at half past seven o'clock in

Choice Lite ature.

One Life Only.

CHAPTE XXAVI.

Una Dysart lave ed the whole adone of her generous sympathetic intune on the mission which had been imposed upon her by Wilhelmius Northcole. The very fact by Wilhelmus Northcole. The very fact that she had resigned all hope of lappiness for herselt, made her the more anxious to for nersell, made her the more anxious to promote that of her friend, and the folt deeply also for the poor old squire, who seemed completely broken down by the painful estrangement from his betoved son; the only person to whom he had ever spoken on the subject was Mr. Trattord, whose on or the subject was Mr. Trattord, whose worderful power of sample good traces had wonderful power of winning confidence had not been exercised in vain, even on the stout hearted country goutleman, and Una was therefore aware that the clergyman knew all the circumstances of Rupert's fault. This being the case, she telt very auxious to have his powerful . olp in the difficult task she had undertaken, and, with Wil s complete concurrence, she determined to take her letter to him, and ask him to enclose it to Rupert in one frem himself, which would add weight to her earnest entreaties that he would return to his home, and gladden the hearts of those

to whom he was still unchangeally dear.

Una sat up late into the night after she
saw Wil. writing her letter, in which she
gave a detailed account of the circumstances
of Little death. gave a detailed account of the circumstances of Lilith's death, and of all that the young girl had said to her before she passed away; and the next morning she set out at an early hour, when she know she would find Mr. Trafford at t. pariel school, to ask him to forward it to Rupert Northcote.

The cool sweet air refreshed Una's tired eyes, and the sunshine streamed upon her in all its summer radiance as she walked along. But she looked on the bright landscape with very different feelings from those with which, one year before, she would have gazed on such a scene, for the last few weeks had taught her to look beyond this world for the fulfilment of that ardent desire of happiness which she had once so confidingly fixed on the love that seemed to have failed her utterly. She felt, however, as if the fair beauty of the calm clear morning impressed itself upon her mind with that sense of mysterious sympathy in Nature, of which we are all sometimes scious, when the spirit, the breath of God within us, asserts its power over our lower being. It seemed to offer her a faint reflection and foretaste of the eternal loveliness of the true Home, where the aching regret that lay so heavy on her heart could regret that my so heavy on her heart could never enter; and as she lifted her eyes to the blue limpid sky, where the snowy elouds seemed like the white angel wings that had borne Lillth to her blussful rest, Una almost hoped that the happy ransom ed soul could look down through those lucid depths, to see with joy the fruit her bright example had already borne. The school-house was near the church,

and the door stood wide open, to admit the fresh air, so that Una's entrance was not perceived as she stood for a moment look-ing, with a smile, at the scene. Mr. Traf-ford sat at the end of the room, surrounded by an eager group of the smallest children. who were crowding about him with fearless confidence; a chubby little one sat on his knee, and two or three others clung to his disengaged hand, while the rest listened with upturned animated looks to the low kind voice, that was telling them how the Good Shepherd loved His little lambs, and watched over them day by day. Una could hardly believe that this was the stern preacher who could denounce with such scathing words the pleasant vices of the world, and of whom she had been so much afraid. He detected her presence before she was aware of it, but he made no move-ment to come to her till he had finished all he wished to tell the children; his keen eye noted, however, the charming picture she made as she stood there framed in by the doorway, with the soft light of her sunny smile brightening the sweet face that had acquired a new spiritual beauty since the pure winds of heaven bad blown in suffering upon her soul. Presently he rose; at a gentle sign from his hand the children melted away from around him, and coming forward to Miss Dysart, he asked her in his frank cordial manner if he could be of any use to her. When she answered that she was anxious for a few minutes' conver-sation with him, he led the way into the garden attached to the school-house, where there was a seat under a shady tree.

"This will be more agreeable than the atmosphere of the school-room," he said, "and no one will disturb us here. Now,

what can I do for you?"
Then Una told him all that had passed at Lilith's death-scene, and the conversa-tion that had taken place between herself and Wil. Northcote the previous day; finally she gave him the lotter she had written to Rupert, and begged of him to read it, and if he approved of it, to send it with one from himself. Trafford went slowly and carefully over the clearly-writton pages, with a joyful light stealing into his eyes, as if he were receiving the assur-suce of some unexpected good fortune to himself, and when he had finished it, he turned with a bright smile to Una, saying "I hardly think it possible that so beautiful and pathetic a history can fail of its effect on this young man, capecially as the blessed death of this pure-hearted girl touches him in every way so nearly, and I am most thankful that an effort will be made at last to win him back. I never saw him, but his case has lain very heavy on my heart for his father's sake, as well as his own. If I had not feared that he would resent the interference of a stranger, I should have gone to nim myself long ago I am very much inclined now, however, to take your letter as my credentials, and go to him at once, instead of writing, as you

But he is at Vienna I" said Una, opening her eyes wide; "have you forgotten what a long fatiguing journey it is to go there?"

"Don't you think St. Paul's example teaches us that part of the duty of the messengers of Christ is to be 'in journeyings oft?' I can go to Vienna and refurn within ten days, and I can easily get a friend to take my work here for that time, or longer if necessary. I think that if I go

I rany be able to bring bine back with rewhereas it we only write, he may lack courage for a return home under such cironmstances."

There can be no question that it would be far the most efficacions means we could amploy, and I have no doubt at all of your success; it was only of the fatigue to your success; self that I thought as an obstacle to the

plan."
"My physical self has nothing whatever to do with it, he answered, in log, "it is quite plain that it is part of my work as the servant of God, and that settes the question. I shall go to morrow morning, as I should like to see Mr. Northcote first; I shall go hum to give me a letter timealf

as I should like to see Mr. Northcote first; I shall ask him to give me a letter himself for his soo, and I have no doubt he will."

"I cannot help being very 2 had you are going, though I would not have ventured to ask it," said Una. "I shall be most anxious to know the result."

"I will some and see you so soon as I return," said Tre fford, " and then you shall know all that has happened. You are return, raid Trillord, "and then you shall know all that has happened. You are looking brighter yourself than when I saw you last," he added, bendied his eyes searchingly on her face, "... t. a' Lilith, as she passed into paradise, has left open a little chink of the gate, so that the blossed little chink of the gate, so that the blessed light shines down up in you even through all the earth shadows?"

"Ye that is precisely what it is," she answered, smiling; "and, Mr. Trafford, Lulth has shown me, amon, st other truths, that however rad one's own life may seem, there is always an unfailing joy to be found in ministering to Christ's own poor as she did. I want you to tell me how I can be

of use to the people here."
"That is easily done," he answered;
"there is work enough and to spare; here as elsewhere it is the workers that are unhappily so searce. You might become most useful to me as well as to the poor, if you would undertake various offices among the sick and the children, which are

among the sick and the Sintara, which are not in my province at all."

"I will do anything you tell me most gladly," said Una; "only you must give me explicit directions, for I am very ignorate is such matters." rant in such matters."
"You shall have them written down be

ore I leave home to-night," he answered with his usual energy; "there are one or two cases of sickness I shall be glad to leave under your care till I return."

"Then I will not take up more of your time now," said Una, as she walked home, with her heart lightened of half its load by the hope that she might be able in some small degree to relieve the sufferings of others.

Miss Dysart soon found that Trafford had been as good as his word in leaving ner plenty of work, but the delight she took in being a true source of consolation to the poor around her, made the time of his absence pass much more quickly than she could have expected, anxious as she was concerning the result of his mission.

It was about a fortzight after he had left home when he suddenly startled her, one evening, by walking into the drawing-room evening, by walking into the drawing-room at Vale House, when she was eiting there alone quietly reading, without the least expectation of seeing him. She started up with an exclamation of surprise and plea-sure; and as she went forward to greet him she looked up into his face with an ex-

pression of eager inquiry.
"Rupert is safe at home," said Trafford, answoring to her speaking eyes; "it is through his impatience that I pay you so late a visit, as we have only just arrived, after travelling night and day, and I remembered my promise to let you know the result of my mission as soon as I returned. Ho seemed at last as if he could not rest till he held his father's hand in his."

"Oh I am so thankful! How happy they will all be; and what a good work you have done, Mr. Trafford!"

"It has been Lilith's work, not mine, or yours," he answered; "the light of her pure life does indeed seem to shine out from paradise upon us still. It is wonderfoll what a mighty influence for good that one simple unpretending girl had exercised by the mere blamelessness of her obedience to the law of God; it has been a most striking illustration of the silent elequence

of example." "What a blessing for the Northcotes that it has so completely conquered Rupert. It must have changed him very much.

"It has indeed; he is, in the deepest sense of the word, 'a new creature;" his undiminished love for Lilith Crichton predisposed him to hear with intense interest the history of her beautiful happy death; it filled him with remorae for having been the cause of it, and drove him to look back into his past life, and to consider what his own position would be when he came to his last hour as she has done."

"Do you think the hope of seeing her again in a happier sphere had any share in the change which has taken place in him? asked Una.

'Just at first, as a secondary cause, it may have had; but before we left Vienna he had learnt to appreciate the value of a far higher hope of happiness than the recewal of mere human love could give. It so hap pened that on the Sunday we spent to-gether I preached in the chapel of the British Embassy, on the words, 'Blessed are the pure in heart, for they shall see God.' I had Lilith in my mind, no doubt, when I chose them, but that same evening Rupert came to me at the hotel, with his eyes so bright and his whole appearance so radiant, that I thought some great good fortune had befallen him. I asked him what it was, and he told me that one painful thought had continued as it were to pierce his heart, through all the blessed change that had come upon him, and that it had now been suddenly removed, so that he seemed lightened of all his burthen, and full only of thankfulness; and then he explained to me that it had seemed to him so sad and cruel, that Lilith who had bene-fited so many others should herself have been out off in her fairest epring, and punished as it were by death for her very good ness; but when he had heard me speak Last day of the glorious blessedness of those vho, because of their hears purity, had atwho, because of the visible presence of their God, it fashed upon him like a light from heaven, that so far from being punished, Lilith had in truth received the highest reward that could be given her, inasmuch, as she, so pure in heart, was rapt away from

this cinful world, to see and enjoy the in-estable vision of the Divine Love—of God, who is love for evermore; he said he never again should grieve that she was gone, but would only feel thankful always for her would only lest institut aways for her blessedness, and for the mercy which had given her to earth a little while, that she might shed her bright influence on loca steadiest souls."

"It is exactly what I felt myserf when I saw her lying dead with the rapturous emile upon her face," said Una; "but more dead done Think would have thought deed dear Lilith would bave thought it recvil life, as she seems to have done.

"No doubt she would; and his parents have good cause to bless her memory; fu she has given them back their sou as one who was dead, and is alive; who was lost, and is found."

CHAPTER XXXVII.

Una Dysart lay down to rest that evening with the teeling that whatever the future much have in store for her of pain or of regret, she had it in her power to become possessed of one pure joy at least, which the world could neither give ner ake

awav. away.

She was tasting it even the — the exquisite enjoyment of knowing had he had been able to relieve the sorrow at some of her fellow cleatures, and that the had brought back hope and brightness to lives that but for her would have struggled on in that but for her would have struggled on in grief and gloom boneath a load of care. She was too young yet to know, as those do who have travelled longer on the rough paths of this mortal life, that the consolation she was then experiencing is, in truth, the one and only human happiness which can never decrive or fail us. All other earthly joys contain in their very essence the power to destroy as well as to bless, for none are exempt from the chances of death and change, satisfy or decay; but the relief of suffering is in the power of all, be their own fate what it may; and the most deso-late heart that beats on earth may know somewhat of the bliss of the tender minis-tering angals when its action assumed here. tering angels, when its active sympathy has won back smiles to the lips of mourners and shed brightness on forlorn seals. Una thought with delight of the happiness little Wil. must feel in having not only regained her lost brother, but in being relieved from all fear of separation from her future husband; for she suffered herself so keenly in the consciousness that mighty trackless oceans divided her from the presence she most desired on earth, that she could well understand what it must be to Wil. to know that she would go with Hervey now to his Indian home; but it was for the poor old equire chiefly that her gentle heart re-joiced; now would he be able once more to lift up his head, and face the world without the dread that his honest name would ever again be tarnished by him who should most have sought its honcur, or his old age bereft of the first-born son ir whom had been centred all his hopes an de. Una felt that it would indeed be sweet to her to see her friends in their restored happiness but she resolved, with the delicacy which vas one of her most charming qualities, that she would not intrude upon them in any way for some days, and that she would avoid as much as possible any allusion to her own share in Rupert's repentance and

She found, however, on the very next morning that she was to have no choice in the matter. Lady Elizabeth always re-mained in her room till a late hour of the day, with Miss Grubbe in attendance upon her, and Una had scarcely finished her solitary breakfast, when she was told that Mr. Rupert Northcote had called and wished to know if he could see her.

return.

She felt that she could not refuse, and desired the servant to show him into the desired the servant to show him into the drawing-room, but it was with a certain timidity and unwillingness that she joined him there. She had only known him slightly in the days when she used to meet him in society, where he had always been entirely absorbed in Lilith's presence, and entirely absorbed in Lilith's presence, and she had never been prepossessed in his favour, though her artistic eye cculd not fail to be struck with his personal beauty. The young man was standing by the window, looking out on a bed of white lilies which had been Una's special care from some association of ideas with Lilith, and as she came in he turned round at once, and came forward to greet her with a frank and manly modesty which put her instan-

"Miss Dysart," he said, "I have come to thank you with all my heart for your letter in my own name and in Lilith's." Ha voice faltered on the last word, and she answered warmly, "I am so glad, so thankful that you have returned home!" They sat down, and then she had time to note the great change that had taken place in his appearance; he was dressed in the deepest mourning, and there were dark lines now under the large eyes that used always to seem so full of joyous light, while the beautiful suppy face she remembered was pale and haggard now, but his once and reckless expression had given way to a look of earnest thoughtfulness, and the scornful curve was gone from the calm moninful lips; all the sparkling gaiety, which had been one of his chief faccina tions, too, had vanished, and there was a quiet humility in his manner which seemed to her very touching.

"My dear father and Wil. are coming to see you presently," he said; "but, Miss D sart, I was very anxious to meet you first alone; there was so much I wished to say to you. Your letter has been to me like a message from the paradise of God, and I cannot find words to express how grateful I am to you for having written it.'
"You must not think of me in the mat-

ter at all," said Una; "that letter really came to you from her who alone had a right to say to you all that in her name I

ventured to repeat."
"Yes; and it is for that very reason that I wish to tell you what those words have done for me; it is a foelish faney doubtless, done for me; it is a toulint maney donness, but I feel as if when it is told to you she too will learn it and rejoice; it almost seems to me as if I might be able to catch some echo of her accents from your voice, since you were the last to hear her tones on earth before she went to add them to the singels' nongs, and indeed there may be some word she said that night which you have omitted in your letter."

"I think not, for I wrote down all I could remember the very next morning, and Una; "but the record just as it was," said Una; "but you know dear thith's departure was startlingly sudden; it almost seemed as if a supernatural dreacth bud been given her till she had completed her tack in speaking to me, and the moment she had said all that was needful, the was caught away as swiftly as if the flery charlot had been waiting for her us it did for Ebjah."

"No deabt her Muster would not keep but back from heatony 100 a moment more than could be helped, but I shall never cease to thank Him for having sent you to her that you might be her interpre-

ter to me."

"And I too have reason to be deeply grateful that I was allowed to see her," said Una, "for she opened my eyes to the errors of my own life with wonderful

power."
"I have often thought of late, said Rupert, "that she was really one of God's own-messengers, whom He merely lent a little while to this world that she might work out His purposes of mercy, and then when out His purposes of mercy, and then when she had done His bidding He straightway drew her back within the pearly gates, be-fore the dust of earth had dime to soil her snow-white garments. You can hardly imagine, Miss Dyssart, in how strange a manner she has influenced my life, from the first moment I saw her. It was by no overt act of her own; she never said a word of reproof to me in all the time I knew her; not did she ever try to teach me her religion; but it was impossible for me not to see that it was simply her very life, it shone through her transparent nature with a pure and steady light that illumined all way around her as she went upward with her flying feet on the steep ascent to heaven; I saw it, I fels it, and I rebelled against it with all my power, but it was an everlasting witness for her God to my erring soul, from which I could not escape, for I loved her so intensely that I was literally unable to give her up, though I knew her whole being was animated by the influence I dreaded most. My one hope always was that if only I could make her my wife, I should soon be able to coerce her—tender, loving, and obedient as she was sure to be—into flinging aside the faith which would have ever stood as a barrier between us.'

When he said this Una looked up at him with a question on her lips, which she checked before she uttered it; Rupert saw her movement.

"Say what you will, Miss Dysart; no re-ference to the past can hurt me now, for I feel as totally changed from what I was then as if I had died when Lilth did, and risen again to a new and purer state of

"I only felt the wish to ask," said Una, "whether you had in those days actually adopted sceptical opinions."

"Only in the sense described by our Lord Christ when He said that men would not come to the light because their deeds were evil; I had never examined the subject intellectually, but I was resolved that pleasure and self-gratification should be my only gods, and I tried to persuade myself that the pure faith which warred against them was a delusion. I would not look at the question or think of it as regarded myself, and I chose to believe that the majority of persons professing Christianity were insincere, and the remainder, like Lilith, deceived by so unsubstantial a dream, that it would at once dissolve in their grasp so soon as it came between them and their happiness. It was this hope that made me commit the crime whereby I disgraced myself so deeply," and he reddened painfully as he spoke. "I thought that if I could hurry on our marriage by this fault, and then make her cognisant of it, she would become entan-gled in the meshes of my error, and would abandon for ever the laws of her immaculate righteousness."

"How little you knew her!" said Una.
"True," he replied, "I only knew her love, which seemed to me strong enough to conquer every other feeling in her heart."
"Love strong as death," said Una, in a low voice; "but a living faith in Christ is stronger still."

"Yes, so my darling has proved," he said; "but when I left her that day by the river-side, it was with the full conviction that if I absented myself for a time she would so suffer in the separation that as oon as she was of an ace to defy her brother's authority, she would fling her religious scruples to the winds, and bid me come back to claim her as my wife. lived in this hope a reckless uncody life, and as I never heard from home I knew nothing of her illness whatever, till the news of her death came upon me like a thunderbolt; and then when you sent me the history of her last hours, it was to me an absolute revelation from heaven. remorse and terror were, however, so great that I think they would almost have killed me if Trafford had not been with me then. for I felt that I was Lilith's murderer, and It seemed to me impossible that the right. cons God could ever pardon me; but that good and wise man showed me how deep answers to deep, and attermost sin is met by uttermost mercy. He raised me with a strong hand out of my gulf of misery, and now he has set my feet on a new straight path, wherein I hope to walk unswerving to the end."

"I am sure you will," said Una, "and," ahe continued, smiling, "dear Lilith will be to you what Beatrice was to Danto;" but could not add more, for at that moment sne could not add more, for a trust moment the door-bell rang, and little Wil., rushing impetatously into the room, flung her arms round her friend's neck, sobbing with de-light; the squire followed almost as quickly, and clasped Una's hands in both his own, while he prayed God to bless her for ever and ever, since it was to her they owed the happy return of their dear lost Rupert, and restored peace and comfort of the home his absence had made desolate.

'(To be continued.)

THE superintendent who unites the teaching force of the school in securing the best discipline and developing the best counsels, and in directing the teaching to the best ends, is a successful superintend-

Scientific and Useful.

STEAMED PUDDING.

Two ones of milk, ball a cupful of molasses, two-thirds of a cupful of chopped pork, one teaspoonful of sodu, three cupfuls of flour. Steam two or three hours, and est with a sweet rance.

pudding sauck.

One onpful of sugar, one cupful of butter, one egg, the yolk and white beaten separately, flavor to out the taste, beat and to. getner, and add one tablespoonful of hot water just before serving.

EARACIO.

There is searcely any ashe to which oblidren are subject, so bad to bear and difficult to cure as the earache. But there is a remedy, never known to fail. bit of cotton batting, put upon it a pinch of black popper, gather it up and the it, dip in black pepper, gather it up and seed of sweet oil, and insert into the ear. Puta flaunel bandage over the head to keep it would give immediate relief.—S. warm. It will give immediate relief .-

HOME-MADE VINEGAR.

Almost every tamily use apples enough, if they would save the peelings and cores, to constantly keep pure and healthy vinegar. Have a jar, and throw all the peelings in, with soit water; and so soon as they thoroughly ferment, squeeze out the juice and put into the vinegar barrel. Then, as apples are used, fill up the jar again.

CURRANT LOAF BREAD.

Make a batter of one quart of flour and one pint of warm sweet milk, two teaspoon-fule salt, and a half a cake of compressed yeast dissolved in a little water; cover and set in a warm place until very light. Then rub to a cream one engial granulated agar, and a piece of butter the size of a egg; add this to the sponge and one tespoonful powdered cinnamon and the half of a small nutmeg grated. Have one half pound of currants cleaned; rub through them a little flour and put in the dough; mould up very soft and place in the pair dish you intend baking it in; cover warm, and let it rise quite light.

WHAT IS DANDRUFF?

Is it a disease? Is it curable? No, no, no! It is an evidence of a healthy scale, and as to its cure, you might as well at tempt to stop your toe-nails from growing.
It is simply Nature's mode of renewing
the sourf skin all over the body, and the
reason why it is not shown on other parts is that the friction of clothing removes it as fast as it is loosened, while the bair of the head, if not often brushed and combed, or washed, prevents its escape. Now, if you have any doubts as to the truth of what I have asserted, rub the inside of your lower limbs smartly with a black cloth, and you will find you have rubbed off a white powder which is of the same material as the dandruff on your soals, only more finely pulverized.

THE INFLUENCE OF PICTURES.

THE INFLUENCE OF FICTURES.

A room with pictures in it and a room without pictures differ nearly as much as room without windows. Nothing we think, is more melancholy, particularly to a person who has to pass much time in his room, than blank walls and nothing on them; for pictures are loopholes of escape to the soul, leading it to other scanes and other subers. leading it to other scenes and other spheres It is such an expressible relief to some persons engaged in writing, or even reading on looking up, not to have his line of vision and against off her are expressible relief. chopped square off by an odious white wall chopped square off by an odious white wall, but to find his soul escaping, as it were, through the frame of an exquisite picture to other beautiful and perhaps idyllescenes, where the fancy of a moment may revel refreshed and delighted. It is winted in your world? perhaps it is summer in the picture; what a charming momentary change and contrast. change and contrast.

CHILDREN'S FEET.

CHILDREN'S FRET.

Life-long discomfort and sudden death writes a medical man, often come to children through the inattention or carelest ness of the mothers or nurses. A this should never be atlowed to go to sleep will cold feet; the thing to be last attended is to see that the feet are dry and warm Neglect of this has often resulted in dispersons attacks of croup. distheria, or fat gerous attacks of croup, diptheria, or fits sore throat. Always on coming for school, on entering the house from a ris or errand in rainy, muddy, or damp wester, the child should remove its shoes, the mother should herself ascertain wh the stockings are in the least damp. I they are, they should be taken off, the is held before the fire, and rubbed with h hands till perfectly dry, and another pair of stockings and another pair of shost pon. The reserve shoes and attended should be kept ready for use on a minute notice.

TO DRIVE AWAY RATS.

A lady writer, in a recent number of New York journal, discourses in the following style concerning her treatment of and mice: "We cleaned our promises those detestable vermin by making a white concerning and covariant of the cov wash yellow with copperas, and covers thick coating of it. In every crevice when a rat might tread, we put chrystals of the copperas, and scattered the same in the corners of the floor. The result was perfect stampede of rats and mice. Simplest the time and contact of the contact that time not a footfall of either rate mouse has been heard about the hou Every spring a coat of the yellow wash given to the cellar, as a purifier as well. given to the cellar, as a purifier as well a rat exterminator, and no typhoid, of sentery or fever attacks the family. May persons deliberately attract all the rate the neighborhood by leaving fruits and the tables uncovered in the cellar; and sont times even the soup scraps are left open their regalement. Cover up everythings able in the cellar and pantry, and you were able in the cellar and pantry, and you soon starye them out. These precautes joined to the service of a good cat, will per as good a rat exterminator as the chemist provide. We never would allow rate to poisomed in our dwelling; they are so ble to die in the wall, and produce me annoyance."

The energy that would animate a cris not more than is wanted to inspire at solved submission, when the noble has of the soul reasserts itself.—George Eliot.

Spring.

He who, from some dreary mountain, watches o'er it a dusky doep
For the coming of the dro-god, ilsing from his rosy

Sees the darkness slowly riven, and a line of sil

very gray. Glimmer—gle um—then change, and scatte, all the heavons with golden spray.

Sees the hidden voice of waters, over maracrans through the night,

More around the dim herizon, one meat are of rolling light—
While amid a hundred easign , in the orient for

Cuward comes the central severeign, sels sustainer of the world.

go, throughout the winter weary, I have walked

through the night,

And have seen the dead earth tremble into music, warmth and light;

feen the barren hawthern ridges brake and bramble, bush and tree,

Braid the sonny lanes with verdure, skirt with living green the leat

Seen the farrows of the con-field fringed with bands of emeauld bloom;

In the harobell halls a splendor spread, cerulean through the gloom;
In the glen the streamlet quiver into motion, into

Orchards bountiful with blossom, meadows gur-

landed with white. Perlume rises from the woodlands, fragrance floats along the meads;

Far above, the larks sing high, the thrush a grateful anthem leads-For a voice awakes the heav'ns, and a footstep

shakes the hills, And a low, delicious breathing, each enchanted

valley fills. Eyes of viciot look southward, waves of gold are backward blown,
Rainbow hues are lightly falling from an azure-

belted zone;
And she moves, imperial goddess-Spring, her

to the sun.

virgin triumphs won-Like a bride to meet the bridegroom, she advances

-Once a Week.

Mohammedanism, Past and Present. The speaker, after referring to the malig-

nity with which the memory of the Arabian prophet had been pursued by Christian writers, said that recent researches and more liberal thoughts had placed a different construction upon his acts. Mohammed was, in truth, a greater reformer an! a was, in that, a great relocated at all a purer man than was generally supposed. For more than 1,409 years one hundred and eighty millions of people, constituting one-fifth of the human race, had adopted and cherished his religion with more zeal and observance of its tenents than the converts of any other belief. Christianity never made such rapid advances, or, for the time, held its place so tensciously. Mohammedanism must have some vital truths underlying its system, or else some great moral truths were blended with its errors. Was it an improvement over the old Arabian system? Was it better to have provalent a corrupted system, containing some important truths, or Paganism? The religion of the land was originally a graded polytheism. The "Black Stone" at Mecca, the chief of Pagan temples, was to its possessors, the priests, like the shrine of Delpin, a source of profit. The people were split up into numberless hostile sects, and Mohammed's great reform was the coalition of the opposing and like corrupt forces and the restoration of a belief in the unity of God. Mohammed was born in the year 570, and was one of the family of Korish, the keepers of the "Black Stone." He became a merchant; travelled extensively, and, probably while in Syria, became ac quainted with the Christian religion, par-ticularly the Old Testament. He was wealthy, cultivated and sethetic in his nature, and when he became united in mar-riage to one of the richest widows in Arabia, found in her a companion fully capable of appreciating his loity aims. He first talked with his uncles, the Pagan priests, concerning his desire to promulgate the new religion, but, receiving from them little sympathy, spent a number of years in contemplative solitude, varied by travel, and during this period probably wrote the greater part of the Koran, the book without beginning or end. He believed he had been visited by the angel Gabriel, who commanded him to go forth and preach the word of the Lord. At the age of forty he entered upon his mission, teaching a religion which combined nearly all the great truths of Christianity, and possessed none of the errors of what is now known as mohammedanism. But he used only moral means to create converts; he appealed only to the mind; his strange teachings were in direct opposition to the customs and depraved appetites of his hearers, and he was met first with scorn, next with derision, and finally with a persecution which drove him in danger for his life from Mecca to Medina. He had preached three years be-fore being compelled to five from his home, and had then made but thirteen converts. In Medina he built a mosque and labored thirteen years longer, and yet, though aided by the influence of the Jewish religion, increased his followers by a score. Up to this time he had relied upon moral force alone. He preached the unity of God; the virtue of chastity, justice, forbearance, humility, benevolence, solt-abregation, and above all the personal responsibility of man to his Maker. But after all these years of unrewarded labor, his life threatered, his wife dead, his days and nights passed in solitude, only relieved when preaching to unwilling ears, it may well be supposed that the Prophet became a visionary fanatic. His brain turned, and goaded by a restless ambition for success, he at last determined to adopt a new form of spreading his great ideas. His people were wild, fierce, warlike, passionate. To appeal to their love of martial glory he called upon them to take up the sword for his religion, and promised the victors and the slain eternal promised the victors and an about the sin bliss in a sensual paradise where the air was fragrant with roses, the soil luxariant and aircams runwith fruits and flowers, and streams runming in crystal water, milk, wine and honey; where the people lived in sumptious palaces, dressed in silken garments, reclined on soft divans, and where blackeyed hours revelled in perpetual charms of beauty and grace. To accommodate his religion to the enstoms of the people, he

preserved their feast and fast days; taught preserved then tesst and not days; taught the efficacy of prayers, absolutions and pilgrimages; but in this mass of error pre-served intact the great traths he had first preached. It was the old plan of expedi-ency, a repetition of the political life of all ages, "The end ju-tifies the means." Wil-ling converts agency to his side and in ling converts sprang to his side, and in cleven years a great nation had accepted the new religion, and in accepteen years from the Prophet's death had conquered to Mohammedani m Syria, Egypt, Persia, India, and ponetrated into Europe. In that time 86,000 cities, towns and cartles surrendered and 14,000 mosques bad been erected. The Letterer, while admitting that few a mice could hope for success against a fee to whom destin offered tar more delights in Mohammed's Paradia than life, said that the new religion mant have contained some marvelous truths which appealed to the heart and consoiwhich appealed to the heart and consei-ence, and, if so, it could not be scorned, but must ever remain an august mystory. Though he differed from Carlyle, who made a hero of Mohammed simply be-cause he was successful, though he depler ed the miscrable and corrupting means Mohammed had used to gain his end, Dr. Lord argued that the Prophet was himself a pure-minded man, who yielded to sophiem for the sake of what he had no doubt be-lieved was for the benefit of his people. The Caliphs who followed in his footsteps were men of simple habits and asthetic tastes. In comparing the rapid advance of Mohammedaniem with the slow but surer progress of Christianity, the speaker said that we were driven to the ultimate deduction that it is not truth which prevails, but the Divine assistance given to the truth.—From a Lecture by Dr. Lerd.

Heat of Rooms.

The investment of a shilling for a ther-The investment of a shifting for a thermometer will make paying returns in health. The great tendency in winter is to keep rooms too warm. The foundation of pneumonia, pleurisy and pulmonary consumption is frequently laid in overheated, ill ventilated apartments. The inmates become accustomed to breathing hot, close air; the system is toned down and relaxed, and a slight exposure to cold and wet results in serious illness.

"Some years since," says a medical

"Some years since," says a medical writer, "we called one winter evening on a friezed, whom we found in a cosey sitting room, with a large fire, a low ceiling, and the heat raging about the eighties. She was suffering from a severe cold, but could give no account of how she took it. A month later she was prostrated with passumonia, and she and her sister died within a week of each other, and were buried in the same grave. The intelligent use of a thermatter would deathless here saved thermometer would doubtless have saved both of those lives."

The mercury in the tube should never be permitted to stand above seventy. If that temperatue is not sufficient to give warmth, it is an indication that the person does not take sufficient exercise, and the cure for it is more miles and more flannel. In the coldest weather, when the ground is like stone under the feet, when there is no drip from the eaves, and when snow lies on the roof, rooms should be ventilated. Pure air should be admitted through open doors and windows, so that the oxygen consumed by flame and by respiration may be replaced, and the effete and poisonous matters thrown off by the body thoroughly driven away. As one of our best writers on household science remarks, ventilation is a graphic of recover. But how much is a question of money. But how much wiser is he who, while willing to pay a large coal bill, yet enjoys fresh air in his winter sitting room, than he who keeps everything shut up that heat may not be lost, and has a long doctor's bill to settle in spring, and mayhap a grave to be cut through the frozen turf.

Progress of Geography.

At the annual meeting of the American Geographical Society, held in New York, January 16th, Judge Daily gave a review of the progress made in geographical discovery for the year. Considerable progress has been made by Stanley and others in the exploration of Central Africa. Some new knowledge has been obtained by the Arctic expedition of Captain Nares, in regard to the North Polar regions. Judge Daily said that Archeological researches have during the past year been active and attended with interesting results. R. T. Wood, who spent eleven years exploring the site of the city of Ephesus, contending with brigands, and working in pits and trenches almost con-stantly under water, has during the year published the account of his labors. The German erchæologists, Drs. Hirschfold, Weil, and Mr. Botticher have been engaged during the year in making excavations at Olympia, in Greece, which, besides clearing the ruins of the temple and laying bare ts marble pavement, have led to the discovery of numerous inscriptions, soulptures, and other objects of interest. The site of the celebrated ample, which for centuries was a dreary waste, cas now, in consequence of these discoveries, become a resort for tourists. Mr. L. P. di Cesnola, who has been absent for three years continuing his researche, in Cyprus, ended his labors last autumn, and is now upon his return to New York. He has discovered the site of Kurium, mentioned by Strabe, of which no trace existed, identified the great temple of Apollo, and discovered the treasure chambers of another unknown temple, filled with innumerable votive offerings. He says that his last three years excavations have surpassed those of the seven preceding years. Dr. Schliemann has followed up the excavations upon the site of Mycense, the most ancient city in Greece. It is identified with the poems of Homer, and Dr. Schliemann supposes that he has found the tombs of Agamemnon, Clytemnestra, and other Homeric personages. But whether he has or not, he has found But whether he has or not, he has found and opened tombs which, from their cyclopean structure, belonged to a very early period of Grock civilization." The United States coast aurvey has been busy, and has developed important facts relating to our coast and the adjacent islands, and considering all things, the year has been an unusually active one in matters relating to geography. geography.

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Sabbath School Presbyterian FOR 1877.

Notwithst nding the air estins yerable difficulties in the way of getting our Sarbath Schools to even introducethe S. S. Presentranan, we have resolved to continue the publication for another year, believing that superintendents and teachers will ore long see the justice and propriety of making room—among the numerous papers mullly ordered—for a few copies of a monthly get up specially forour own schools.

It is true that we have not by any means reached our ideal of what such a paper should be, but marked improvements will be made in the next yelume.

marked improvements will be made in the devictions.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman the very way compotent to conduct such a publication; the illustrations will be more numerors, and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the Rev. J. Fraser Campbell; but he cally left a couple of months ago, so that it was impossible to redeem this promise. Both Mr. Campbell and Mr. Douglas will (D.V.) write during the coming wear, and Dr. Fraser, who write during the coming wear, and Dr. Fraser, who convocus greaders, will continue his valuable contributions.

butions
Ministors and superintendents are carnestly inwited to forward their orders without delay, so
that we may know in good time the number to be
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"The paper is seed, and both printing and illustrations are well executed.—London Advertiser.
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Emong many competent judges, sindly permit reference as to the perfect PURITY and WHOLE. SOMENDES and emperior NUTRITIVE QUALITIES of bread made by the senating process and made by the senating process. present. To this end the Editorial staff will be strengthened; a larger variety of Missionury In tellizence will be faraished by Dr. Fraser, Formass; Rev. J. Fraser Campbell, and Rev. James Donglas India; and special papers are expected from the following gentlemen:—

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Rev Prof. Grozg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Frof. McKerras, M.A., Kingston

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Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Gallaher, Pittsburg, O.; etc., etc. Rev Alexander M'Kay, D.D.

The Sabbath School Lessons will be continued and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the inture of Presbyterianism in the Dominion duly examined.

We invite the cordial co-operation of ministers, olders, and people generally to aid in extending the circulation of the PRESEXTERIAN. Much has been done in this way already; but much still remainsundone. Our of roulation is now 0,000; there is no good reason why it should not be 10,000 If each of our present subscribers will only send us another name we shall at once reach 12,000 and then to get the remainder will be a compara tivoly easy matter Friends, holp us in this particular.

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OPTNIONS.

minion, Postal Laws, etc., etc.

OPINIONS.

The Year Book has established for itself a high character not only in Canada but in the United States, for editorical ability and ears, fulness, clearness, and correctness in matter and arrangoment, in witness of which statement we append one or two of the many notices and reviews that have reached the Publisher

We selden find, in so modest and unpretentions form, so much and so various ecclesiastical information. It were well if our people, and particularly our rancisters agained themselves of the assistance this little work affords, as a convenient these sures. It valuable information.—Philadelphia Presbyteriam.

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Book Reviews.

Ocean to Ocean.—By the Rev. Goo. M. Grant, of Hainer, N.S. Enlarged and revised edition—illustrated. Toronto: Bellord Bros. 1877.

The able and accomplished author of this book accompanied Bandford Fleming's surveying expedition on the line of the Canada Pacific Railway in 1872; but his journey was longer than that of the surveying expedition; it begar at Halifar and ended at Victoria in Vancouver's Island; so he may well call it from "Ocean to Ocean." The book was written by the way; and it is on that account a correct and life-like photograph of what the writer saw and heard and felt and thought from day to day. First copies, struck off while the impression is fresh and clear and sharp on the traveller's mind, are much more apt to be correct than those which are taken afterwards when the picture becomes dimmed by time, colored and shaded by after-thought, or defaced by the tread of subsequent events. Here is the opening paragraph :-

"Travel a thousand miles of the St. Lawrence; another thousand on great lakes and wilderness of lakes and aircams; a thousand miles across prairies and up the valley of the Saskatonewan; and nearly a thousand through woods and ever great ranges of mountaine, and you have travelled from Ocean to Ocean through Canada. All this country is a single colony of the British Empire; and this colony is dream-ing magnificent dreams of a future when it shall be the Greater Britain, and the high-way across which the labrics and products of Asia shall be carried, to the Eastern as well as to the Yestern sides of the Atlantic. Well as to the Western sides of an Adiabate.

Monntains were once thought to be effectual
barriers against railways, but that day has
gone by; and, now that trains run between
San Francisco and New York over summits of eight thousand two hundred feet, why may they not run between Victoria and Halitax, over a height of three thousand seven hundred feet? At any rate, a Canadian Pacific Railway has been undertaken by the Dominion; and as this book consists of notes make in connection with the survey, an introductory chapter may be given to a brief history of the project."

After supplying the "brief history " mentioned above, the author proceeds in his second chapter to give an account of the journey from Halitax to Thunder Bay. The record of this stage is brief, for the country is well known, and the writer evidently does not wish to weary his readers with empty twaddle regarding his own individual impressions of places and things of which they must have pretty distinct ideas of their own. He praises the Province of Ontario for its fertility and beauty, but seems to deplore its want of mountains. One incident is detailed at length, and although it will occupy a good deal of our limited space we are tempted to place it before our readers :-

"We reached Collingwood at mid-day, and were informed that the steamer Frances Smith would start for Fort William at two p.m. Great was the bustle, accordingly, in getting the baggage on board. In the hurry, the gangway was shoved out of its place, and when one of the porters rushed out on it with a box, down it tilted, pitching him head first into the water between the pier and the steamer. We heard the splash, and ran, with half a dezen the splash, and ran, with nair a dezen others, just in time to see his boots kicking frantically as they disappeared. 'Oh, it's that tool, S——,' laughed a bystander, 'this is a second time he's tumbled in.' 'He can't swim,' yelled two or three, clutching at ropes that were tied, trunks and other impossible life preservors. In and other impossible life-preservers. In the meantime S—— rose, but in rising, struck his head against a heavy float that almost filled the narrow space, and at once sank again, like a stone. He would have been arowned within six feet of the wharf, but for a tall, strong fellow, who rushed through the crowd, jumied in, and caught him as he rose a second time. S-bke a fool as he was said to be, returned the kindness by half-throttling his would be deliverer; but other by standers, springing on the float, got the two out. The resour swung lightly on to the wharf, shook nimself as if he had been a Newfoundland dog, and wasked off; nobody seemed to notice him, or to muck that he deserved a word of places. On Lequiring, we learned that on his way to the Upper Likes, who, last summer asso had jumped rom the steader's ueck into Like Summer's ueck into Like Summer's to save a child that the and failer one hoard. Knowing that the and the like Likes Summer's Saviets that Car and had no Humane Scelety's media to the w, one of the party ran to that to the country to offer a slight gratury, but he plucky fellow refused to take a thing, on the plus that he was a good momer, and that his clothes had not teen muc." and chapter- Thunder Bas to Iı

For only '-tuere are many brilliant pas sage . . crictive of the conery, the mode of trav i, is crossed by the way, etc.; but We have space only for a short paragraph expresse of the author's admiration of Prairie Land :-

"July 81st -Awakened at eight a.m. by heam a voice exclaiming, thirty-two new secon acready; it's a perfect floral maw species asteady; its a pericot noral garder. Of course it was our botanist with his arms that it thetre sures of the prairie. We lo ked out and beheld a sea of green sprick country ellow, red, lilac, and white, extends a fround to the horizon. None of us he version a piatric before, and, be-hold, the half had not been told us! As you cannot know what the ocean is withyou cannot allow what the ocean is with-seeing it, no now on you in imagination picture the grante. The vast, fertile, beau-tiful expanse suggests mexhaustible nation-al with Our uppermost thought might be expressed in the words, 'Thank God, the great North-west is a reality.'"

Mr. Grant gives a very thorough description of Manife ba and the great Lone Land

beyond; and the book ought to flud many readers among those whose eyes are beginning to turn in that direction. We moverry that we have not space for longer extracts; we can only give a very about one regarding Manitoba :-

"As specimens of what may be done here, the farm of one Morgan was pointed out. He had bought it some years ago for £50 and this year, he had already been offered 1450 for the petatees growing on it. A Wesleyan missionary told us that last year he had taken the average of ten good far mers near Portage la Prairie, and found that their returns of wheat were seventeen bushels to one—and that on land which had been juilding wheat for ten years back, and which would continue to yield it on the same terms for the next thirty or forty."

The descriptions of seenery among the Rocky Mountains and on the Pacific coast are well executed and very interesting. The printing and binding of the book are very creditable to the publishers.

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MARRIED.

On the 11th unst, by the Rev R Redgers of Collingwood, at the residence of the bride's father, the Rev John Rutberford Stuart Burnet, c' Aliston, to Miss Latharine Seath Michille, second daughter of Andrew Melville, Esq., of Nottawa.

DIED.

In London, Ont. on Sabbath, the 1st of April, Elizabeth, wife of John Glen, Esq., and beloved caughter of the Key. William Graham, Pine River, aged 27 years 5 months and 10 days.

At Streetsville, on the 2nd inst., James Spence, aged 71 years, deeply regretted by a large circle of friends. Deceased was an older in the Presbyterian Church, streetsville, and at the time of his death heid the position of Clerk of Session and representative in the Church Courts. His end was

Official Announcements.

MEETINGS OF PRESBYTERIES. LINDSAY.—At Woodville, on the last Tuesday of

May.

Oltawa.—Next Presbytery meeting in Knox Church, Ottawa, on Monday, 7th May, at 3 o'clock

p.m. QUEBEC.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m.

Paris.—Within Dumfries Street Church, Paris, on the first Tuesday of July, at eleven a.m. Congregational payments to the Presbytery fund are payable at this meeting.

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The Manse, Orbita, March 31st, 1877.

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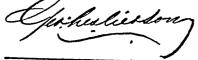
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