

# British American Presbyterian

Vol. 6—No. 19.

TORONTO, CANADA, FRIDAY, JUNE 8, 1877

[Whole No. 279]

## Contributors and Correspondents

For the Presbyterian.

ST. ANDREWS AND ITS MEN.

BY W. G., PINE RIVER, ONT.

The above-named town, we are informed, was once the metropolis of the Pictish Kingdom, and the see of an Archbishop, and it is still the seat of the oldest Scottish university. Though in modern times the population be small and trade quite limited it must have been different in the olden time, when it had between sixty and seventy bakers. When we were there Professor Gillespie filled the Latin chair, a man of able scholarship, keen wit, and good humor. His pen, along with that of Hugh Miller the geologist, and others, might be traced sometimes in Wilson's Tales of the Borders, and one of his stories is known under the heading of "The Social Man." A good many years ago both writers left for the spirit land. Dr. George Cook filled the Moral Philosophy chair. In church politics he was just the opposite of his far-famed namesake, Dr. Henry Cooke, of Belfast, who, some may remember, challenged Mr. Daniel O'Connell to discuss some constituted questions bearing on the welfare of Ireland.

The ruins of the old castle, once inhabited by Cardinal Beaton, still remain in this town on the margin of the German Ocean. In another part we have the remains of the ancient cathedral, with the burial ground, including among others tombs of some of the confessors and martyrs—men of whom the world was not worthy, and who cast away the yoke of popery—a yoke which neither we nor our fathers were able to bear.

About the University it may well be said in the beautiful words of Dean Stanley, who was once elected Lord Rector, that it has "the hoary hairs of an institution which reaches back for centuries, and wears a crown of glory which amidst whatever infirmities, gives it at least one form of that pre-eminence—that exaltation above its fellows—which the Homeric verse describes."

St. Mary's is the name of the Divinity College, which in other times was honored with the professorship of Rutherford and Halyburton, whose praise as authors and eminent Christians has long been in all the churches.

When we attended, Principal Haldane presided, Mr. Jackson sat in the chair of Biblical criticism, while Dr. Buist read his prelections on Church history. But the man of most genius appeared to be Professor William Tennant, of weak bodily powers, but withal of well-furnished and brilliant mind, who taught the Hebrew class, and who possessed excellent descriptive powers both for prose and poetry.

For a time, it may be observed, Dr. Chalmers filled also the chair of Moral Philosophy, after his translation from St. John's in Glasgow, and no doubt such lectures had a powerful influence along with other things on such minds as Dr. Alexander Duff, and other pupils who were privileged to hear them.

Among our old fellow-students some few rose to honorable distinction as authors. One of them was called hence a number of years ago, but not until he had finished the "History of Scotland" and also a part of the memoir of Principal Cunningham, of the Free Church College, Edinburgh. Another, the Rev. Charles Glose, minister in Spring Hill, Nova Scotia, published "Stray Leaves from Scotch and English history," with a life of Sir William Wallace, a work which bears ample evidence of the author's talents, learning and patriotism; and which we are glad to learn has already reached a second edition. May its shadow never grow less and its editions continue to run on.

At the time of the Reformation St. Andrews had an unhappy notoriety as one of the seats of persecution. As William McGavin observed, "deceit and violence in their cruelest forms were employed by the image of the beast whose seat was in St. Andrews to extinguish the light of the Reformation. But the devil was eventually foiled in the use of both his instruments, at least for a time, for he made an attack again in a new character."

In this city Patrick Hamilton, who was among the first who suffered in Scotland, was put to death in 1527, and we find that George Wishart suffered in the flames at the same place in 1546. In our own day we are still called on to contend for Reformation principles, for which Knox and Melville and Henderson contended in the olden time, and to value highly the amount of civil and religious liberty which in God's good providence we are permitted to enjoy.

## OUR OWN CHURCH.

No. 5.

LOVE OF CHANGE.

In my last I made reference to the desire for change which would seem to be laying hold of the ministers of our Church, and which if fostered would probably lead to unsatisfactory results; both as regards ministers and people. If a minister changes very often people begin to think he has accepted their call to suit his own convenience, and that he will only remain with them until a better congregation is offered. Under such circumstances a minister cannot command the respect and esteem of his people. The warm sympathies which should subsist between them are not to be found; and the people instead of being stimulated to increased liberality and generosity are only confirmed in their own selfishness, and in the end lose respect for the ministerial office by which they were characterized at one time. But I would not wish it to be understood that I object to an occasional change of pastorate. On the contrary I think it good for all parties, not only the minister and people immediately interested, but for the Church as well. When a minister has been say from ten to fifteen or twenty years in a charge, even if he should be of more than ordinary ability, and of systematic, studious habits, the people will nevertheless become acquainted with his channel of thought and form of expression, so as to reduce what at one stage of his ministry was fresh and enjoyable to be considered stale and stereotyped. I remember hearing a distinguished professor on the eve of his leaving a pastorate extending over thirty years, to occupy a chair in a college, say that he had told the people all he knew, and that it was time for him to leave. No doubt this applies to others as well. Besides in this country the territory which is covered by a minister's charge is in many cases very large, so that no matter how much he may be given to study and reading, his life must of necessity be a rather active one, and he will wear out sooner than he would under other circumstances, and hence a change is likely to be profitable to all. Then again there are ministers settled when young, in small or retired country-congregations who have had time to read and study and build themselves up, and who are fully prepared to enter upon a larger or more active field of duty. These could, with much profit to the Church, be transplanted into a city charge or some of our large and bustling towns. There are other young men of a like disposition who would gladly succeed to a small congregation, when they would have an opportunity not only of discharging the duties of a minister but of satisfying a thirst for reading and study, and thus be prepared for a wider and more important field of labor at a future time.

### THE APPROACHING ASSEMBLY.

In a few days, probably indeed before this appears in print, the annual meeting of the Supreme Court of our Church will meet in Halifax, and whilst there will, in all probability, be a large gathering, still it will only be a representative assembly, and being so far removed from the centre of Presbyterianism, it is not likely to be so large as that of last or the preceding year. On such occasions it is usual to glance at the doings of our Church for the past year, to note her triumphs, and consider her difficulties and defeats. Whilst she has not been entirely free from the troubles which other churches are subject to; on the whole it will be found that general peace and prosperity have been her distinguishing characteristics, and that her progress is as steady and continuous as can be expected. It may be there are a few in our communion who think that Presbyterianism is slow, and antiquated, and behind the age, and who consider that it is not adapted to the advancing thought of the present time, still it is just the same now as it ever was, adorning closely to the sub-ordinate—"standards," guided by the unerring word of truth, giving no place to error, come from whichever quarter it may. We expect her to continue to be in the future what we have regarded her in the past "The pillar and ground of truth." The few who are clamoring for a revision of the Confession of Faith are but as a drop in the bucket to the large and increasing numbers who cling closely to it, and who, although it comes to us hoary with the age of centuries, still regard it as the bulwark of orthodoxy.

### CHURCH EXTENSION.

The opening of the Central Church on the 5th inst. marks a new era in the history of Presbyterianism in this city. When the whole circumstances are taken into account it is cheering to think that such an addition has been made to the Presbyterian edifice, and at the same time of so good a

class. The Church stands on a beautiful site, the outside appearance is an ornament to the city, whilst the internal arrangements are most comfortable and convenient. I hope to see the Central Church filled with devoted worshippers, and that it may long stand in the classic ground which bears the honored name of "old Knox College," and be a centre from which will go forth streams of light, and around which will gather many of the noble and the good, when the present generation shall have been gathered to its fathers.

There is another part of the city which requires the attention of the "Extension Committee," and to which reference has been previously made, that is the north-east section, where there is a large Presbyterian population. I know of about fourteen families which almost belong to one congregation who are very inconveniently situated regarding Presbyterian ordinances, and the result is that they are obliged to attend the services in other churches, nearly all of which are fully represented in this neighborhood. It need not be thought strange that in course of time people whose principles are not fixed and formed come to think that any other church is as good as their own or incomes cases better. It is with shame that we admit that there is no other denomination more careless in this respect, or so apt to stray to other churches or to contribute to the audiences of other denominations than Presbyterians. I do not write in any sectarian spirit; for I do not like to see even the members of other communions straying around.

### GOULD STREET CHURCH.

It is rumored that our friends of this congregation are thinking of erecting a new church. I hope this is true. Both minister and people are worthy of a better building than the one they now occupy (although it is a good church). Gould Street of late years has set a noble example to other congregations for the spirit of liberality which they have displayed, for the true spirit by which they have been characterized, and for their untiring exertions in providing Sabbath school instruction for more than one section of the city. It may be premature to refer to it, but the site talked of is on Gerrard St. in the neighborhood of Church St., and should they proceed with this proposed scheme I have no doubt that they will erect an edifice which will remain an enduring monument of Presbyterianism in this city, and of the zeal and liberality of Gould Street Church in particular. There is no congregation in Toronto which has accomplished more during their short history. The work which they have done is of a class that will remain and bear fruit, and in all this no little praise is due to their excellent pastor Rev. J. M. King. Other congregations are thinking of rebuilding, and some are at present improving and enlarging, so that in a short time, if our church buildings will not be ahead of others, they will at least be equal to the best of them. Whilst anxious to promote the outward or temporal interests of our church let us not forget that her true glory consists not in costly buildings or a gorgeous worship, but in maintenance of those blood-bought principles which were bequeathed to us by martyr sires, and the disseminating of a pure and unadulterated gospel as the only means by which this sin-ridden world can be won for Christ.

"His testimony and his law in Israel he did place,  
And charged our fathers it to show to their succeeding race;"

"That so the race which was to come might well them learn and know;  
And sons unborn which should arise might to their sires them show."

PRESBYTERIAN

Toronto, May 28th, 1877

### Abuses in Church-Work.

The N. Y. Christian Intelligencer has heard of a recent entertainment in a church parlor which, in addition to fine music, comprised some effective tableaux, some amusing recitations, and a laughable pantomime; and it makes the fact a text for a very sensible and deserved rebuke of the frivolous character of many of the devices which are resorted to in our time for what might be called the fertilization of church-work. For these abuses our contemporary holds the "church parlor" mainly responsible, declaring, in so many words, that that institution of the modern meeting-house has been "abused, diverted, and perverted" from really valuable ends, until it has become a nuisance and the occasion for great spiritual decline.

Some one has beautifully said, "The Old Testament is truth in its germs; the New Testament is truth in its blossom."

Every man is born for heaven, and he is received in heaven who receives heaven in himself while in the world, and he is excluded who does not.

## STATISTICS OF THE PRESBYTERY OF BARRIE FOR 1876-7.

REPORT OF THE COMMITTEE APPOINTED TO EXAMINE AND REPORT THEREON.

The committee beg to report as follows: That the statistical statements have been furnished by all the pastoral charges of the bounds and by the stations under the care of the two ordained missionaries.

Some statistics have been provided by Mr. Findlay from the stations in Muskoka, but there are no returns from five groups. The Assembly's Committee require Presbyteries to see that vacant congregations and mission stations furnish statistics, but it has been found impracticable in this Presbytery to procure the required information from the stations.

A comparative statement of the principal items for the present year and the last is given in the following tables:

### I. FINANCIAL STATEMENT.

OBJECTS.	1876.	1877.	Increase.	Decrease.
Stipend, all sources.....	\$18,700	\$13,185	\$5,515	.....
Arrears.....	986	682	304	.....
Expended on Church.....	4,819	3,244	1,575	.....
Expended on Manse.....	1,035	3,217	2,182	\$9,922
Other Expenditure.....	18,834	3,196	1,638	.....
Total Congregational.....	25,464	21,072	4,392	.....
Obligee.....	268	166	102	.....
Home Missions.....	828	660	168	.....
Foreign Missions.....	310	324	14	.....
Aged Ministers and W. and O. Fund.....	408	102	306	.....
French Evangelization.....	400	320	80	.....
Total for Schemes.....	3,273	1,870	1,403	.....
Benevolent Objects.....	1,000	884	116	.....
Total for all purposes.....	29,736	23,847	5,889	.....
Sabbath School, Contributions.....	127	230	103	.....

NOTE 1.—The decrease in Sabbath School contributions is only apparent, as \$108 from the Sabbath School of congregation of Orillia has not been entered this year in the column in which a similar contribution appeared last year.

NOTE 2.—The increase of the contributions to the several schemes is really greater to the extent of \$65, this amount being entered in the column for total contributions, but the particulars, showing the distribution of the \$65, were not furnished. The congregations which sent these imperfect returns are Guthrie Church \$20, Carluke \$14, and Burns' Church \$31.50.

### II. STATISTICAL STATEMENT.

	1876.	1877.	Increase.	Decrease.
Number of families.....	1,756	1,632	124	.....
Number of members.....	3,123	2,415	708	.....
Addition to membership.....	379	311	68	.....
Departures.....	162	153	9	.....
Elders.....	148	115	33	.....
Other office bearers.....	298	260	38	.....
Baptisms.....	306	317	11	.....
Religious classes.....	9,129	9,108	21	.....
Teachers.....	340	198	142	.....
Churches and Manse built.....	40 A.M.	40 A.M.	.....	.....

These tables afford evidence of progress in almost all details, and specially of increase as regards the membership of congregations, and the contributions for the support of the gospel.

There is one cause of regret, however, presented in the column for arrears of stipend. The following arrears are reported: West Gwillimbury and Innisfil, \$86 35; Collingwood, \$158.73; East Nottawasaga, etc., \$280; West Nottawasaga, \$300; Bonnyton, \$80; Duntroon, \$20; Wybridge, etc., \$60.

It is gratifying to observe that congregations generally have contributed to all the schemes of the Church, exceptions in this respect being found principally among the congregations that have been vacant during the year, and among the mission stations.

On account of the imperfection of three returns from congregations already mentioned it is impossible to state accurately which congregations have not contributed to the various schemes. The returns show the following results:

Seven congregations have not contributed to the ordinary revenues of the college, viz.: West Gwillimbury and Innisfil, Tecumseh and Adjala, East Nottawasaga, Alliston and Carluke, Cooktown and First Essa, Tossoronto and Mulmur, Duntroon and Nottawa, Burns' Church and the stations. But there were sent \$10 from East Nottawasaga for the bursary fund, \$107 from Cooktown, and \$52.75 from First Essa for Knox College building fund.

Five congregations have not contributed to the Foreign Mission Fund, viz.: Willis and Essa churches, Alliston, Tossoronto, and Mulmur, Duntroon and Nottawa, Burns' Church, etc., Wybridge, etc.

All except Duntroon and Nottawa contributed to the Home Mission Fund—besides the three, Carluke, Burns, and Guthrie. The French Evangelization scheme has received a general and comparatively liberal support, the amount for it being next to that of the Home Mission contributions.

While there does not appear cause for censuring any of the congregations for illiberality, the Committee desire to indicate the opinion that some of them fall very short of the reasonable expectations of the Church and of the average amount of giving—for example:

CONGREGATION	Mem.	H. M.	College	Assn. M.	F. E.	Total	Average per Mem.
Willis Church	\$69,300	3,000	2,000	2,500	10,000	184	cts.
Essa Church	6,500	2,000	3,000	2,500	11,000	184	cts.
New Lowell	8,500	2,000	1,000	.....	12,500	.....	.....

Not to include the membership of the Mission stations who give almost nothing,

the average contribution to the schemes is 84 cents. Including them the average is reduced to about 72 cents.

Your Committee in concluding this report recommend:

1. That it may be considered whether steps may be taken for procuring, regularly, returns from vacant congregations and mission stations.
2. That the arrears may be taken into consideration.—R. B. M., Secretary

### Surprise Party.

One of the largest surprise parties that has occurred in our village for some time took place at the Presbyterian Manse, on Monday evening last. The occasion which called together so large an assembly was that the Rev. James Carmichael, M.A., leaves for Scotland on Monday 4th June, and the people of the congregation, over which he is placed as pastor, and other friends, wished to convey to him a tangible proof of their love and esteem. Ladies bearing loaded baskets of provisions began to enter the manse about 7 o'clock, and the younger part of them immediately went to work, and set two tables of the most choice edibles. A number of both sexes by this time filled the manse, and at three tables over twenty sat down to tea. Six times in the course of the evening these tables were replenished and cleared. Fully one hundred and twenty people partook of the good things provided. All having been beautifully served, enough to store the cellar and fill the larder was left.

After all had enjoyed the tea, W. Eakin, Esq., Unionville, stated the object of their meeting at the Manse that evening and called upon Mr. William Fleming Oedergrove, to read the following address:

To the Rev. J. Carmichael, M.A.

REV. AND DEAR SIR.—As you are about to be absent from us for a short time on a visit to your native land, we have convened this evening to convey to you and your worthy partner our high appreciation of your uniform kindness, Christian walk and conversation, and untiring zeal for the spread of gospel truths. As a small token of our regard and esteem, I, in the name of your congregations and friends, beg your acceptance of this purse, which I now present to you, and trust that you will accept it in the spirit in which it is offered, not looking at its intrinsic value, but as a token of our friendly feeling for your many Christian virtues, dear to us as a people. It is our earnest prayer that you may have a safe journey across the Atlantic, an agreeable and profitable time in the land of your nativity, and an early return to your labours in our midst with health much invigorated and energy and mental faculties unimpaired. In behalf of congregations and friends,  
Wm. Fleming.

Markham, May 28th, 1877.

To which the Rev. Mr. Carmichael replied in something like the following terms:

MY DEAR MR. FLEMING.—To say that your presence and the presence of those here with you, as also the gift of this purse to me, are a complete surprise, would be to say what is not correct; and yet so completely overcome am I at this moment that I can scarcely find words to express the joy and gratitude which I now experience. From my inmost heart I thank you, and through you the congregations over which I am placed as spiritual guide, and the kind friends who have identified themselves with you in this presentation. I likewise thank you sincerely for the kind and considerate language you have made use of in your address to my partner in life and to myself, and I affectionately reciprocate the wish that I may return to you invigorated in mind and strengthened in body. Ever since my ordination and induction as your minister, I have at all times received the strongest possible proofs of your kindness and consideration; and I assure you this has been a source of much pleasure and satisfaction in the discharge of my duty. The presentation of this purse is the third occasion on which you have given me publicly tangible proof of your appreciation of my services, and manifested your sympathy for me in the exercise of my work, as an ambassador of Christ. To me, sir, this is exceedingly assuring and encouraging, and I trust we shall be long spared in the capacity of shepherd and flock; and that nothing shall ever occur on my part to mar the harmony or to disturb the loving intercourse which has always existed between us. My prayer is that I may ever retain a warm place in your hearts, and together journeying become daily more meet for that better home to which the winged hours are fast hurrying us. With no conventional utterance do I say that you are dear to me, and that time but deepens my love and esteem for all of you. God grant that we may prove ourselves true men and women, discharging our duties with an eye single to the glory of Him who made us,—continually striving to truly benefit our fellow-men, and thus aid in building the ruined walls of our common Zion. Again I thank you.

Rev. Messrs. Campbell, Hart and Bulman having been called upon to address the company, each in the course of his remarks spoke of the catholicity of spirit and untiring zeal and Christian deportment of Mr. Carmichael. Miss Maggie Canning, Miss Milne, and Mr. McLean, accompanied at the piano by Miss Hood, sang "Shall we gather at the river." Afterwards a suitable and fervent prayer was offered by Mr. Campbell whereupon the company began to disperse, having spent a most enjoyable evening. The purse contained \$150 in gold, a most magnificent sum, and proclaimed the esteem in which the Rev. gentleman is held, not only by the members of his own church but by the whole community.—Markham Economist.



Pastor and People.

HOME MISSION EXPANSION.

The question of the greater resources from the Church for mission work—Home and Foreign—is one that should be fairly faced at the coming meeting of Assembly. No one questions the necessity for more funds, but how to get them is the difficulty. Since the union there has been in the western section considerable demoralization. The redistribution into Presbyteries has tended toward this, and before the resources of the Church can generally be drawn upon, there must be some method of inducing all to realize the wants of the Church, and to bestir themselves to supply the demands of our newer districts. The method followed since the union of having a general committee, after the manner of the late Canada Presbyterian Church, which worked fairly in that Church, might have succeeded, had not this disorganization arising from the recasting into Presbyteries taken place. The anomaly presented just now is of a large, indeed, a cumbersome committee, meeting to divide certain moneys which come in by haphazard, and from no system whatever. The Convener or Secretary have no conception through the year whether there will be a balance on the right side at the end, or whether there will be \$8,000 or \$10,000 short. This should not be. It is a proof that the matter has got beyond the hands of the committee, and that a new method must be adopted to overtake the work.

Two plans are before the Church. I. That of giving the work over to the several Synods. This proposition coming from a prominent member of the Home Mission Committee (Dr. Proudfoot) is evidence of a felt deficiency in the present mode of working, and is so far hopeful. The chief objections to it are:

- (1) The Synods are too large to improve matters much.
(2) They do not meet frequently enough.
(3) While some Synods might do well, there would be no certainty of energetic working in all.

The problem simply is to interest the Church, and to have some simple, general, and effective method of gathering the money, which would be forthcoming from this more general interest. One recommendation of course, of the Synod plan, is that the Synods have little else to do, and the probabilities of greater attention to the subject would be increased. But the objections are too serious to be overcome by this doubtful advantage.

II.—That of making Presbyteries the agencies for mission work. The main features of this may be stated as follows:

- (a) Making mission work a prominent order at the meetings of Presbyteries. Appointing a Home Mission Committee in each Presbytery, not only to divide funds, but to stimulate the collection of funds from all the congregations of the bounds.
(b) Of having a simple mode of mission collecting introduced into all the congregations of the bounds, and of receiving all necessary contributions through these channels and not by Sabbath collections.
(c) Of having a small Executive Board of ten members, a due proportion of the ten being nominated by each Synod to carry out the regulations of Assembly as to supplemented congregations, distribution of probationers, students, etc., and to deal with emergent business.
(d) Of having this committee lay an estimate of probable receipts and expenditures before the Assembly from year to year, the Assembly apportioning on the recommendation of this committee to the various Presbyteries.
(e) Of the Convener of this committee being a minister called by the Assembly to the sole work of advancing the mission interests of the Church, of obtaining information as to modes of developing the mission energies of the Church, and of his co-operating with Presbyteries in organizing missionary associations in all the congregations of the Church, and of making the missionary work permanent in the pulpit and on the platform.

The advantage of some such system would be:

- (1) The Presbytery as being a smaller and more compact body could overtake its work far better.
(2) Presbyteries meet oftener than Synods.
(3) Such a Board would be more efficient than a cumbersome one.
(4) The Convener giving his whole time to the work could visit the Church largely, would be welcomed by Presbyteries and congregations, and in conjunction with them could awaken much interest. Surely the coming Assembly will deal with the matter earnestly. CANADENSIS. May 30th, 1877.

MUCH as the starry heaven with its innumerable worlds fills man's soul with wonder and awe, making him feel his own littleness, yet there is something within him which elevates him above suns and stars, above angels and seraphs, and this is his moral nature.—Kohler

Spartan Revivals.

The Rev. W. H. Marsh, Baptist pastor at Sautee, Ala., writes in the Methodist Sacred Scriptures on Revivals. He treats at length some errors on the subject. We quote some paragraphs relating to sensationalism.

If any one should think we have made our statement too strong, we are nevertheless persuaded that none will dispute the position that sensationalism now enters largely into the means employed, and that it was not used by the apostles. That in all places where they preached there was a curious, gaping multitude, doing nothing except hearing or telling some new thing, and that the agitation of the popular mind by the preaching of the apostles furnished a sensational stimulus and gratification to those gossiping loungers and idle talkers, was doubtless the fact. But the apostles did not pander to this class. They did not covet their approbation. They made no attempt to produce an excitement by catering to their prurient curiosity. We know that a "time of refreshing from the presence of the Lord" will occasion more or less excitement according to the sentiments, culture, and habits of the society in which it occurs. But that is not the question. What we say the apostles did not do, and we should avoid, is the deliberate creation of excitement in order to turn the thoughts of men to personal religion. Yet often the first thing done is to produce some excitement, and if this is not brought about in some way, nothing is effected. Arguments addressed to the understanding and designed to reach the conscience by convincing the judgment, thus rousing men to a sense of sin, of alienation from God, and of personal reconciliation to him through faith in our Lord Jesus Christ, are not relied upon. Reason and conscience are not the objects of appeal. The effort is not to awaken man's educated moral consciousness through them. They are not made the means of reaching, awakening, and renovating the affections and sensibilities. On the contrary, as every man must admit who has carefully and dispassionately studied the methods and measures of some evangelists, the emotions and imagination have been conspicuously appealed to, while the demonstrations of clear reasoning and the pungency of appeals to the conscience based upon God's word and man's moral constitution have been conspicuously absent. The theory on which these measures are defended is preposterous. What excite men before you reason with them? Excite men before you reach their consciences, and in order to reach their consciences? Excite men first, so that you may lead to Christ afterward? Very well, suppose you do. When the exciting conditions are withdrawn, what remains to hold either reason or conscience loyal to Jesus? Nothing. It happens to them, "according to the true proverb, the dog returns to his vomit, and the sow that was washed to her wallowing in the mire." Yet churches are looking for excitement as indispensable to the progress of Christ's kingdom. There must be some clap-trap to catch the people. Resort is had to some kind of pious fraud. A sort of side-show must accompany the exhibition of the cross. It may be a tirade against Universalism, or an unprovoked assault on other heretical bodies, whom we should rather try to win than that we may convince and save, than repel by insulting allusions or declamatory denunciations. No cause for surprise, therefore, that we have so much that is both superficial and sentimental in the typical piety of our day, when we make so little account of straightforward earnestness, of clear perception of the truths of the gospel, of deep conviction of man's moral ruin, and that his recovery is possible only through the saving knowledge of Christ. Therefore it behooves us to "inquire for the old paths, and walk in them;" so shall we see a better day in Zion. We shall rejoice in true revivals that will lift the people out of sin and bring them into joyful communion with God.

In submitting these reflections and criticisms, it is not meant to disparage revival effort. Having the fullest faith in both its necessity and efficacy to all that is scriptural and in harmony with the fitness of things, we say heartily, "Amen and amen!" The day in which we live calls for the employment of all our forces. The fields are white already to the harvest. Enthusiasm must not, therefore, be chilled by cold, searching criticism; nor honest endeavor intimidated by sarcasm or ridicule. But, notwithstanding, we need to be careful, though not abating earnestness one jot or one tittle; wise, though just as persistent; more Biblical, but just as unremitting in our activity. That untimely zeal should lead to extravagances, the results of which we deplore, is to be anticipated; that earnestness in so great a work should sometimes degenerate into rashness ought not to surprise us. Rather these possibilities and tendencies should excite us to a healthful caution, so that we may not suffer the consequences of undue zeal, thus preventing rashness and avoiding extravagances. To do this, how imperative that wisdom and grace that cometh from above! May it be sought in all our churches and by all our pastors; and in seeking it may the prayer of all Christians be, "O Lord, so revive thy work that we may see most of thy glory and least of human imperfection."

Tests of Piety.

Pure religion and undefiled is "ministering," not the other thing, "being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm-chair or sofa corner for one who is weary. It is "moving up" in the pew to let the new comer sit down by the entrance. It is rising from your place to darken the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving up your own comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity! If we mean to copy the spirit of the Master, we must be ready in every relation of life, and at every hour of the day, to give up being waited upon, and to practise this self-sacrificing, beneficent and "ministering" gracefulness of spirit and conduct.—A. L. Stone.

The Olive-Trees in Gethsemane.

They stand there still, Mute records of too deep agony Earth ever witness'd. 'Neath the midnight sky The blessed Saviour bent submissively Before His Father's will. From earthly eyes Those "unknown sufferings" were hidden quite; Only in silence came, that awful night. To "strengthen" Him, one of those angels bright Sent down from His own skies.

The chosen three In that mysterious hour were far from Him, The paschal moonbeams ro and about them swim, Whilst He contoured, amid you shadows dim, His solemn litany.

Yet they were there— These very trunks we still can see and feel, Those boughs, and which o'er now the moon-beams steal— Beneath their sombre shade He designed to kneel In that prevailing pray'.

When on His face, So worn and wan for us, the strange drops stood, The first-fruits of His Passion, "drops of blood" Proving the closeness of His brotherhood With all our sorrowing race

What Gothic fane, Piled by the hand of man, could ever rise Fraught with such consecrated memories— Though morn and eve upending to the skies Of Christian praise the strain—

As that gnarled tree Which, centuries ago, was standing there; And saw Isaac's torches redly glare, What time the Father answered Jesus' pray'r Breath'd in Gethsemane?

For calm, at last, He join'd—the struggle o'er—His chosen three; And went, without a pang, to Calvary. So, Christian sufferer, shall it be with thee: God sends His angel in thine agony— In death all woes are past! —The Quiver.

\* \* \* There are eight venerable trees, undoubtedly of great age, their trunks much decayed, but branches flourishing. The most venerable of their race on the face of the earth, says Stanley, their gnarled trunks and scanty foliage, will always be regarded as the most affecting of the sacred memorials in or about Jerusalem.

Make Room for Christ.

Will you not make room for him now. There are dark days coming upon you, my friends. Days when you will need some one to bind up your broken hearts. He says he has come to bind up the broken hearts. He wants you to make room in your hearts for him. If you receive him, now, he will not desert you in time of darkness and trouble. He will save you from sin if you will only give him a place in your hearts. The moment you make room for him he will come. He will be with you when you die. What will you do when you stand by the swelling waves of the Jordan, if you have not Christ? You may have praying friends and brothers, but they cannot go with you. They may come down to the brink of the Jordan, but they cannot pass over with you. You will have to cross it alone if you do not have Christ. O, take him and he will be with you in your hours of trial and sorrow and death, for he has promised to be with us if we only take him as our companion. Not only that, but he says, "I will raise you up at the last day." Make room for him in your heart and you will one day hear his voice, the voice of the Son of God, and come forth as Lazarus did. "I go," he says, "to prepare mansions in that kingdom of bliss for you, if you will only make room for me here. If you will only make room for me in your bleak, vile hearts, I will make room for you in the mansions yonder in the skies." The best thing you can do, my friends, is to make room for Christ in your hearts. How quick he will come if you will only have him. Now that is the question. Have you got room for him? You must answer that yourself. The question is, "Have you got room in your heart for the Son of God to-day, and are you willing to let him come in there and abide there?" He has come many a time, knocking and pleading for admittance, and you have not admitted him. You have not given him one look of recognition for all that he has done for you. I once heard of a mother who had an only child, and the child was an idiot. The mother watched over it and never left it and never let it want for anything, and one day a neighbor came in and found her weeping, and asked her what she was weeping for, and the poor woman replied: "I have been taking care of that child fourteen years, ever since it was born. I have taken her into my own room and been up with her nights and done everything for her, and now she doesn't know me from you or any other stranger. Oh, if that child would just recognize me, just give me one look to show she knows me from any one else. She obeys me, she follows me, but she never gave me one look of recognition for all that I have done for her." Oh, how that can be said of many who have known Christ for years, but have never said, "I thank thee for coming into this world to save me." He has showered blessing upon you, but still you keep him out of your hearts. People talk to you, but you turn a deaf ear. You have no room for Christ. Oh, may God help you to make room in your hearts for Christ, and to say, "Lord Jesus, I receive Thee into my heart now, and make room for Thee." That is what we mean by a personal Saviour. When Christ comes into our hearts He takes full possession, and there is peace and joy and gladness. Invite him to take a place in your heart. Receive him now, and He will never leave you; in the hour of calamity and affliction and death He will be with you.—D. L. Moody.

THE more you enjoy the smiles of God, the more you will shine in the eyes of those saints who judge of the trees of righteousness by their fruits.

THE day is gently sinking to a close, Fainter and yet more faint the sunlight glows: O Brightness of thy Father's glory, thou, Eternal Light of light, be with us now: Where thou art present darkness cannot be; Where thou art glorious noon, O Lord, with thee.

To love all mankind, from the greatest to the lowest, a cheerful state of being is required; but in order to see into mankind, into life, and, still more, into ourselves, suffering is required.—Richter.

The Unawakened Described.

We will suppose that some of our young and earnest Christians wish to improve themselves in the art of laboring among the unconverted. For this purpose books and helps, to some extent, have been prepared. But, with his Bible in hand, the worker can soon provide for himself all the instruction he needs.

Let him bear in mind that all the members of an assembly are made up of two classes:

- 1. Those in Christ.
2. Those out of Christ.
Those "in Christ" are "believers," "the regenerate," "the redeemed," and are known, also, by many other designations, each one of which has a special significance. But he is now not preparing to deal with them; so he may pass over all passages which allude to them. His concern, then, is with those out of Christ. This includes all mankind who are not "in Christ." To be "out of Christ" can be illustrated by showing what it is to be "in Christ"—as Noah was in the ark (all others were outside)—a man in the city of refuge—and a number of like instances to be found in the Scriptures. But those "out of Christ" are to be distinguished into two great classes, whom we will call—

- 1. The Unawakened.
2. The Awakened.

Let us first consider how to treat "the unawakened." A competent knowledge will require us—First. To mark all the expressions in the Scriptures by which the character and condition of these persons are indicated. He will find these expressions by the hundred. One class of them are substantive names, as "the ungodly," "children that have corrupted themselves." Others describe what they do, as "they that walk in the way of sinners." In order to do this work well, the student must read his New Testament through from beginning to end with this one object in view—and that is, to mark with a pen, and perhaps copy off, such phrases and words as depict the character and condition of unawakened men. If he wishes to be very thorough, he will read the whole Bible through in this way. Such a survey will put him in possession of an unlimited number and variety of passages which describe vividly every possible feature of the unregenerate. He will have a minute and profound knowledge of the malady he intends to deal with. Secondly. He may, while doing the above, or subsequently, if he prefers, note all the passages which declare what God intends to do to these unawakened persons; all the warnings and rebukes which in the Scriptures are addressed to them; all the instances in which the Scripture preachers have dealt successfully with them; and also the cases in which they have failed to move them, and the reason why, as well as the subsequent judgment of God upon them.

A diligent study of this sort in God's own school of the prophets, attended with unflagging prayer for the Spirit, will educate a worker in two things:

He will understand the unawakened man. He will know how to go to work to awaken him.

By way of example, we call out a few passages to make plain our meaning:

Thou that sleepest—the natural man—gone out of the way—the servants of sin—become unprofitable—enemies in your minds—under sin—carnally-minded—servants of sin—come short of the glory of God—sold under sin—not subject to the law of God—in the flesh—vessels of wrath fitted to destruction—conformed to this world—ignorant of God's righteousness—them that perish—sowing to the flesh—dead in trespasses and sins—children of disobedience—without Christ—children of wrath—aliens from the commonwealth of Israel—without God and without hope—alienated from the life of God—the old man which is corrupt—them that know not God and obey not the gospel of his Son—who hold the truth in unrighteousness.

The student may make note of as many of such passages as he pleases. But, in order to get the full benefit from them, he should make each word, or phrase, the subject of a special study. He should look at it from all sides—fathom, as far as he can, its depth and breadth of meaning, and then consider how he can illustrate and enforce its meaning. In this way not only he himself will grow in discernment, but he can use these elucidations for the conviction of his hearers. If he chooses, let him provide himself with a little blank-book. At the head of each page let him write one expression, such as, "Vessels of wrath fitted to destruction." All his thoughts and illustrations about that special phrase can be put on that page. Thus every one of a hundred phrases can be made the text of a short five minutes' sermon, less or more, as he may see fit.

The man who will do this will never lack for material for exhortations to repentance. The Christian who will study the Scriptures in this way will never lack for a word to edification in the prayer meeting.—Journal and Messenger.

Little Crosses.

Christ comes to us morning by morning, to present to us, for the day then opening, divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our pleasures. Do we kiss them, and take them up, and follow in His rear, like Simon the Cyrenian? Or do we toss them from us scornfully because they are so little, and wait for great affliction to approve our patience, and our resignation to His will? Ah! how might we accommodate to the small matters of religion generally those words of the Lord respecting the children: "Take heed that ye despise not one of those little ones." Despise not little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humanity. Despise not little temptations; rightly met, they have often nerved the character for some fiery trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even a crown of righteousness and life, which the Lord has promised to those that love Him.

Random Readings.

THE man that stumbles twice at the same stone is a fool.—Spanish Proverb.
Of all mistakes, the greatest is to live and think life of no consequence.
Nothing can be love to God which does not shape itself into obedience.—F. W. Robertson.

The intention of Holy Scripture is to show us how to go to heaven, not how the heaven goes.

SLEEP is death's younger brother, and so like him that I never dare trust him without my prayers.—Sir Thomas Browne.

WE are not saved by faith without works, for there is no such faith in Christ. Nor are we saved by works without faith, for no works but those that flow from faith are acceptable to God.—De. thune.

As iron, put into the fire, loseth its rust, and becometh clearly red-hot, so he that wholly turneth himself unto God, puts off all slothfulness, and is transformed into a new man.—Thomas a Kempis.

TRANSLATE the sense of Scripture into your lives, and expound the Word of God by your works. Interpret it by your feet and teach it by your fingers. That is, let your workings and your walkings be Scripture's position, as living epistles read and known of all men.

CHRISTIANITY is the true citizenship of the world; and universal peace, and the free exchange by all lands and tribes of their several peculiar goods and gifts, are possible only as all are grouped around, and united by the cross of a common Redeemer, and the hope of a common heaven.—Wm. R. Williams.

HE who never relaxes into sportiveness is a wearisome companion; but beware of him who jests at everything. Such men disparage, by some ludicrous association, all objects which are presented to their thoughts, and thereby render themselves incapable of any emotion which can either elevate or soften them; they bring upon their moral being an influence more withering than the blasts of the desert.—Southey.

THE salt must not lose its savor. Christian men are under the strongest bonds not only to keep the peace, but to create an atmosphere of peace for other people to breathe. The agitations of the time cannot be stilled by craft or vehemence. Sobriety of temper and of judgment are demanded of us all, most especially of all Christians. More prayer, more watchfulness, more faith in God, are required of every one of us who bear Christ's name.—Methodist.

WHAT dost thou mean by fortune? If mere chance, then to envy the lot of others, or murmur at thine own, is folly; if providence, then it is impiety; for whatever goodness, guided by unerring wisdom, doth, must be so well done that it cannot be mended; and whatever is merely in the power of a blind, giddy and inconstant humor (which is the notion by which men choose to express fortune), can neither be prevented, fixed nor regulated.—Rev. Richard Lucas, D.D.

If we wish the life to abound in freshness, we must keep the heart filled with grace; for how shall the outside be beautiful if internally there is a waste and desert? It is he through whom spread the waters of life who will present a genial side to the world and help its song. The rills which irrigate the soul of him who believes in Jesus fringe their little shores with beauty, just as the fountain streams, flowing silently through the meadows, adorn their banks with verdure.

THE grand difference between the Christian and the man of the world is: that the burden of the one is gathering as he proceeds, while the other is becoming lighter and more easy; the man of carnal mind and worldly affections clings more and more to the earth, and new cares thicken around his death-bed; his burden is collecting as he advances, and when he comes to the edge of the grave it bears him down to the bottom like a mill-stone. But the blessed Spirit, by gradually elevating the Christian's temper and desires, makes obedience more easy and delightful, until he mounts into the presence of God, where he finds it a service of perfect freedom.

WHEN a congregation has a pastor who will faithfully preach the gospel and properly do his work, it has so much to be thankful for, and is so far helped in the way of success. But it must have more. Its teachers, associated with the pastor, must also be pious, earnest persons, devoting themselves with conscience and labour to their work, seeking alike by holding up to the pastor's hands and adaptably using their own, to dispense the blessings of God's house. Let the elders, deacons and trustees be compact, strong and energetic in their several departments, let Sabbath-school teachers and other officers be filled with a spirit of genuine religious enterprise, and thus working, and working together, under the blessing from above, they will bear along with them the whole membership in prosperous devotion.

THE grace which God gives is for the real occasion of life. To forget this is to make the whole of our moral and religious life morbid and unreal. For a man to ask himself deliberately on his wedding morning whether he is so resigned to the will of God that he is perfectly prepared to consent to his bride's immediate death, is preposterous folly. The grace he needs just then, is grace to make him heartily grateful to God for the new brightness and joy which have come to him, and grace to enable him to treat his wife with the chivalrous devotion she has a right to claim, and grace, while he loves her with what seems all his heart, to love God still better. If we have honestly accepted the will of God as our supreme law, we shall receive strength from God to do God's will and submit to it as occasion demands. When God sends us work, He sends us strength to do it; and when he sends us trouble, He sends us strength to bear it. For troubles which we imagine for ourselves, and for work we imagine for ourselves, we must go for strength to our imagination—not to Him.—Rev. R. W. Dale.



Our Young Folks.

The Boys.

"Boys will be boys"—but not for long: Ah, could we hear about us This thought—How very soon our boys Will learn to do without us;

How soon but tall, deep-voiced men Will gravely call us "Mother," Or we be stretching empty hands From this world to the other;

More gently should we clasp the noise, And when night quiets the racket, Suteh in but loving thoughts and prayers While mending pants and jacket!

A Rapid Traveller.

Last night I looked out of my window, and I saw a great traveller. It had travelled very fast, faster than the steam-cars, faster than the winds, faster than the messengers. It had been travelling almost 200,000 miles every second for many, many years, and it had just reached me. Can you think what it was? Just a ray of light which took the north star nearly fifty years ago! Think how far off it must be from us, when it takes so long for such a fast traveller to come from there.

The Stream to the Mill.

"I notice," said the stream to the mill, "that you grind beans as well as as cheerfully as fine wheat." "Certainly," clocked the mill; "what am I for but to grind? and so long as I work, what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine flour than when I make the coarsest meal. My honor is not in doing fine work, but in performing any that comes, as well as I can."

That is just what boys and girls ought to do—do whatever comes in their way as well as possible, and those who act so are sure to get along nicely.—Children's Friend.

Considerate Bears.

A gentleman was once making inquiries in Russia about the method of catching bears in that country. He was told that to entrap them a pit was dug several feet deep, and after covering it over with turf, leaves, etc., some food was placed on top. The bear, if tempted by the bait, easily fell into the snare. "But," he added, "if four or five get together, they all get out again."

"How is that?" asked the gentleman. "They form a sort of ladder by stepping on each other's shoulders, and thus make their escape."

"But how does the bottom one get out?" "Ah! these bears, though not possessing a mind and soul such as God has given us, yet can feel gratitude; and they won't forget the one who has been the chief means of procuring their liberty. Scampering off, they bring the branch of a tree, which they let down to their poor brother, enabling him speedily to join in the freedom in which they rejoice."

Sensible bears, we should say, are a great deal better than some people we hear about, who never help anybody but themselves.—The Carrier Dove.

Truthful and Obedient.

"Charley! Charley!" Clear and sweet the voice rang out over the common. "That's mother," cried one of the boys, instantly throwing down his bat, and picking up his cap and jacket. "Don't go yet!" "Have it out!" "Just finish the game!" cried the players, in noisy chorus. "I must go, right off, this minute—I told mother I'd come whenever she called."

"Make believe you didn't hear?" they exclaimed. "But I did hear." "She'll never know you did." "But I know it, and—" "Let him go," said a bystander. "You can do nothing with him. He is tied to his mother's apron-strings." "Yes," said Charley, "and there is where every boy ought to be tied; and in a hard knot, too."

"But I wouldn't be such a baby to run the minute she called," said one. "I don't call it babyish to keep one's word," said the obedient boy, a beautiful light glowing in his eyes. "I call it manly for a fellow to keep his word with his mother; and if he doesn't keep his word to her, you see if he keeps it to any one else."

Building Without a Plan.

Walter, on his way to school, stopped in front of a lot which seemed to be graded for building, just as a load of lumber was being deposited upon the spot. "What are you going to build here, Mr. Gracey?" asked he of the builder, who was standing by. "I am going to put up a building, Walter."

"What kind of a building is it to be, sir?" "I don't exactly know yet." "Are you going to build a barn?" "Don't know yet, Walter, what it is to be." "Well, that is queer, Mr. Gracey. How do you know you have brought the right lumber if you don't know what you are going to build?"

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XXIV.

JUNE 17, 1877. THE CAPTIVITY OF ISRAEL. 2 Kings 17: 1-18.

COMMIT TO MEMORY vs. 13, 14, 18. PARALLEL PASSAGES.—Hosea xiii. 10; Ps. cv. 35-37.

SCRIPTURE READINGS.—With v. 6, read 1 Chron. v. 23; with v. 7, read Ex. xx. 2, 3; with v. 8, read Lev. xviii. 25; with v. 9, read 2 Kings xviii. 8, with v. 10, read Deut. vii. 5; with v. 11, read Hosea ii. 13; with v. 12, read Deut. iv. 19; with v. 13, read Isa. ii. 12; with v. 14, read Deut. x. 16; with v. 15, read 1 King. xvi. 18; with v. 16, read 1 Kings xii. 28; with v. 17, read 2 Kings xvi. 8; and with v. 18, read 1 Kings xi. 18, 22.

THE PUPILS SHOULD IDENTIFY HOSHA, Israel, Pharaoh, Judah; the Medes; and also Assyria, Samaria, Halah, Habor, Gozan, Egypt.

GOLDEN TEXT.—Because they obeyed not the voice of the Lord their God.—2 Kings xviii. 12.

CENTRAL TRUTH.—God forsakes those who forsake him.

The warnings and reproofs given to Israel, which we have studied in previous lessons, prepare us for the national ruin described in the present. The opening verses detail the immediate means by which it came about. In the reign of Ahas in Judah, Hoshea reached the throne of Israel, by the treacherous murder of Pekah (2 Kings xv. 10), and held it nine years (v. 1). His reign was wicked (verse 2). Shalmaneser, of Assyria, attacked him and put him under tribute, here called giving presents. (See the correct margin.) Hoshea tried to get Egypt's aid to throw off this yoke, and the attempt became known to Assyria (verse 4). To withhold the tribute of course was rebellion by a vassal, and was resented. This second invasion was about 723 B. C., and included all the land; the former included only the northern part of it. Samaria stood a siege of three years. (See 2 Kings xviii. 9, 10).

The king who began the siege did not finish it, as is known from ancient history; but "the king of Assyria" (verse 6), another, however (it is not implied that he was the same), took it in the ninth year of Hoshea. The exactness of Scripture is here remarkable (see 2 Kings xviii. 10). The Canon of Ptolemy makes this year B. C. 721, as does the Hebrew record.

I. The Captivity (verse 6). The time and manner of the carrying away are not detailed, only the fact. From the researches of Rawlinson, it appears that at first the chief of the people only were removed, and the tribute was continued on the rest, but later, probably to punish rebellion, or refusal to pay it, the rest were removed, and (in this the researches support the Scripture) he settled strangers from Arabia. Assyria then included Mesopotamia, Media, and Babylon, and the region to which the captives were carried is described by the ancient names, and is identified with the country about the Khabour, to which frequent reference is made in ancient inscriptions. The Medes had been conquered, and probably, after the fashion of the time, removed also, and some of their empty territory was filled with Israelites. For prophecies fulfilled in the ruin of Samaria, the pupil may refer to Hos. x. 7; Isa. xxviii. 1-6; Hos. x. 14; Mic. i. 6. The city's strength is shown by the length of its resistance. Gozan, Halah and Habor are mentioned together in 2 Kings xviii. 11, and in 1 Chron. v. 26.

II. The causes of this calamity. "And it was so because" (verse 7), in which is a general statement of the guilt of Israel, in apostatizing from the God who delivered their fathers, to other gods. Their cup of iniquity was full. Their sin was all the greater because of the national blessings, of which the deliverance from Egypt was the beginning. Particular sins are specified, from verse 8 onward.

(a) They adopted heathen worship, for which their predecessors had been cast out, and they followed their kings in idolatry. (See Deut. ix. 6.)

(b) They "did secretly," etc., or dissembled, pretending to worship God when they did not—a common sin still, renewed when men "go to church" for fashion, credit, pleasure, or hope of indirect gain, or to be like their neighbors. God looketh on the heart.

(c) They disregarded the one central place of divinely appointed worship (which was set up as against polytheism), and set up "high places," in the form of shrines, where they pleased (see 1 Kings xiv. 23), and for the number of them see Ezek. xvi. 24. (So in Roman Catholic lands one meets images, pictures or crucifixes in every prominent or picturesque spot, and as of old, painted in bright colors, Ezek. xvi. 16.) The last clause of the verse is a colloquialism to describe the commonness of the custom. Every place, from the meanest hut to the largest city, had them. (See Chron. xxvi. 10 and xxvii. 4.)

(d) They adopted image-worship, contrary to the second commandment, and set up "groves" (not a wood or forest; see 2 Kings xxiii. 6), probably the sacred symbolic trees of the Assyrians, in carved wood, with images (2 Chron. xxxiii. 19). Gideon assailed this (Judges vi. 25-31), and it died out for a time. It was forbidden (Ex. xxiv. 18). That it does not mean growing trees appears from "under every green tree,"—favorite places for image-worship.

(e) Their modes of worship were conformed to the heathen, in the burning of incense—an ancient and widespread form of worship. Fragrant resins of various kinds are meant. All this was against express prohibition (verse 12).

(f) They did all this against warning, rebuke and entreaty, often renewed and addressed to both Judah and Israel. It will be found a good exercise to collect the names of the "prophets" and "seers" mentioned, from Abijah (1 Kings xiv. 2) downward. The "burden" of prophetic utterance was now the same as the call of the gospel to men now, namely, to repentance, conversion, faith, and faithful following of the Lord, (see Amos v. 4-15, or Isa.

1. 16-20.) The warning aggravated their sin, for

(g) They persisted obstinately in it, as their fathers did not often (see Ex. xxii. 9, and Dent. xxxi. 27); and the root of all the evil in both cases was the same—"did not believe" (see Heb. iii. 19) "in the Lord their God" (verse 14).

The course of apostasy is onward and downward. Slavish imitations of heathen worship followed, copying the very sins for which their predecessors were driven from the land. Not in one thing only, but in all the commandments of God did they transgress (verse 16), multiplied molten images, adopted the Assyrian idol, called "a grove" (verse 16), worshipped the heavenly bodies and adored Baal. Deeper still they descended, till their children were burned in honor of Moloch, alleged to be a hollow figure of brass. When God is forsaken in Judea or America, some substitute for His form must be found. Hence augurs, fortune-tellers, sorcerers, necromancers, spiritualists, come into fashion. This is a truth that ought not to be forgotten. When men leave the true God, they do not long continue without a god. They set up a false god. Men feel themselves to be too weak to stand alone. And when they discard the Bible, perhaps calling the belief of it "superstition," it is commonly to become later the slaves of some invention of men. At length the cup of iniquity was full. Israel (i. e., the ten tribes or northern kingdom) was carried away as above stated, and notwithstanding many ingenious guesses, their place and descendants remain unknown to this day. They forgot God. They are "the lost tribes." Less sinful Judah remained longer free, and never lost its identity as the people of God.

THE LESSONS FOR US. (1) It is with God we have to do. He is a jealous God. He requires fidelity to himself in worship. If he has a right to be served, he has a right also to fix the form of service.

(2) Men do not stop with single sins. They wax worse and worse. So Israel. Where God is forgotten, the devil is followed, and he hurries his victims down a steep place.

(3) National sins bring national ruin; for nations do not exist as such, as men do, to be punished in the next life. If so with Israel, much more with ordinary people.

(4) Yet God is patient, uses means, and only strikes when his forbearance would be an evil.

(5) He can find even in ambitious and selfish men the means of executing his judgments, without approving their pride. (See Isaiah x. 5, 7.)

SUGGESTIVE TOPICS. The doom of the ten tribes—how executed—when—in what manner—whither carried—the grounds of it—the great original error—how it defeated its ends—the succeeding transgressions—forms of idolatry—cruelties in worship—the divine warnings—how sent—the substitute for God's word—the contrast between them and Judah—the lessons to us.

In Duty's Path.

An English Sunday-school paper has the following on the importance of faithfulness to the work God has given us:

In the backwoods of Indiana there lived a pioneer mother and her family. They had hewed themselves a place in the wilderness, and there they were making themselves a home. The nation knew not what that mother was doing, and she knew nothing of what was passing in the great world outside. She only knew she was doing her present duty. There she lived year after year, unknown and unappreciated, and wholly unconscious of what she was doing. She brought up her son to habits of industry and integrity, never suspecting what was in store for him, or what history would say of her. There, in obscurity, she prepared him to lead the nation through a civil war. But who will now say that the mother of Abraham Lincoln, in her log-cabin, obscure and unconscious, did not do the country a service as real and as valuable as that of any man that ever drew the sword in battle, or ever made a speech in Parliament? Had she been less faithful in her cabin home, there would have been less fidelity in the White House. The mother of Queen Victoria has often been praised for so carefully training her daughter. She expected her daughter would be a queen, and she trained her for the position and its duties. How much more honor is due to the "Queen of the Backwoods," who, without suspecting to what her son would be called, or how the eyes of the future would be turned to her simple home, yet fitted that son for his lofty calling. So well did she prepare him, that, when the emergency came, it found the man ready trained for the work his country required of him.

Every mother's work may not be made as public as this, but every mother's work is just as vital. Her work may be "real service" none the less, because never published to the world. If every father and mother did faithful service, there would be little need of soldiers. If those in private stations were all true, failures in public life would be rare and could do little harm. If those in private stations are un-sound, fidelity in public place can do little good.

The workers in Sunday-schools have a like responsibility. The nation's future depends really more on them than on those that make the laws. They can do more for the country than Parliament can. The world may never know what they have done, but the world will be blessed by their work, none the less. The best work is done in obscurity. The grandest work is that wherein "the left hand never knows what the right hand has done." The work is done in secret, but tested in public. When your scholars go out into the world, and battle with temptation, it will then be shown whether your work has been well done or not. As you teach your class from Sunday to Sunday, you may ask yourself often, "What good will it do?" But if you can make a dozen men and women better, as you certainly will if you are faithful, "the good it will do" is very easy to be seen, but not easy to be measured; for no one can measure the force of a dozen streams of purified life, sent out among men.

The Upbuilding of the Spiritual Life

The scholar having been brought to Christ, and led to trust in Him alone for salvation, and yield himself up to Him as his Lord—the Lord of his will and of his way—a very important question arises as to how he should be treated by his teacher. He having been used of God to his conversion, will have an interest in him such as none other can feel. He is by this brought into the closest possible spiritual relations with him. The scholar has become, to use Paul's phrase, his "Son in the Faith." And this suggests the duties that now devolve upon him—duties in advance of any yet performed by him. He was a sinner before, he is a saint now. He was outside the kingdom before, he is inside now, and under obligations to live a life becoming the gospel of Christ. His acceptance of Christ as the Saviour from sin is but the beginning of the Christian life, the entrance upon it, the first step of it, not the end of it, as many seem to think. The life received is instrumentally to be built up, to be nourished, and its powers developed, and the teacher is to gird himself to this duty. He may be assisted in it by parent or pastor, but only assisted, for he cannot without the rudest violence retire from his spiritual relations, or break away from the position of power in which God has placed him. He must hold the first place in the scholar's regard, and he must use it for the upbuilding of his spiritual life.

But how shall he do this? We answer first of all by fellowship. The teacher is to take the scholar to his heart, and unfold him in the mantle of his sympathy, and give him to feel that one, at least, cares for him and has a deep interest in his welfare. He is to surround him, as much as it is in his power, with a warm atmosphere—an atmosphere of love; he is to impart to him the realization that he is not alone, but that he belongs to a family—the household of faith. And this is not a matter of small importance; it is rather one of the greatest importance, one of mighty and far-reaching influence. How many bright and hopeful Sunday-school scholars have been chilled to death without this, and have at length dropped off from the class and the church, and every good association? How many? These first days and weeks and months of Christian life, when the battle with sin is a new and unaccustomed fight, are to be cheered, and strengthened and upheld by a living, loving fellowship. This is one of the first conditions of the spiritual life. For as the early morning hours of the Christian determine the character of the day, so these early days of Christian experience determine the character of the young convert's after life. They stamp it with the impressions it will always afterwards bear.

The second thing required in the teacher is a watchful oversight. He must shepherd his sheep. He, of course, knows something of his temperament, and of his circumstances, and of his temptations. In his previous life and character he has the key to unlock the great possibilities of his future, both bright and dark. And he is full of anxiety to guard him against the devices of the devil on the one hand, and to lead him into the green pastures of holiness and happiness on the other. His relation to him necessitates this. See how the horticulturist deals with his plants! He prepares a proper soil, he provides an atmosphere of a certain temperature, he plucks out the weeds and destroys the insects that are wont to infest them, that they may grow luxuriantly and bloom abundantly and beautify the garden or the home. And such attention do the souls of young believers require. Surely we would not allow plants to be better cultured than immortal souls! And yet, alas! they often are. The weeds of sin are permitted sometimes to entangle them and choke them, the insects of doubt are allowed to prey upon the life, or a chilly atmosphere is suffered to depress the spirit and damp its joyous and bounding enthusiasm. How many things arise to interfere with the free action of God's Spirit in the soul! Now, the teacher, like a faithful friend, will keep watch against these as he is able, and stir up the scholar to intelligent and wise action. Young believers are fiercely tempted, and what is more, frequently tempted—their temptations abound. Let this fact be fully recognized. How shall the teacher come at his peculiar temptations? No better plan can be adopted than that employed by Martin Luther in his visitation of the sick; he was accustomed to ask: "Have you any temptation?" and finding it out, apply suitable words of promise to the soul. How shall the teacher deal with his doubts? Thomas Carlyle suggests a valuable consideration. He says: "No error is fully committed till we have seen not only that it is an error, but how it became one." Every Christian knows how doubts arise, how they grow to strength, and also how they are exercised by the magic touch of the Word of God. How shall the teacher increase the love of his heart when it has grown cold? By presenting Christ in all his attractive sweetness and grace. The more clearly Christ is seen and apprehended by the soul, the warmer the heart grows, and then love flows out to all around. This care and culture, reaching out to and compassing all the difficulties and discouragements of the new life, is a service urgently called for, and always blest to the soul.

The third thing required in the teacher is to give an introduction to work for Christ. The sooner this is done the better. Yet there is to be a fitness for the work he is asked to undertake. It must be such as he is able for and can do. Let the "first works" be the easiest, as, for instance, the distribution of tracts, asking others to religious meetings, etc. Quiet work will exercise all his graces of prayer, faith, love, courage, etc., without exposing him to the danger that comes of ostentatious service. There must be some kind of work engaged in to keep the soul in a healthy and vigorous condition, else it will soon be cumbered and oppressed with disease. But let him be sure strongly to dissuade the young disciple from speaking of what he does, to impress on him constantly that word of a certain heathen: "Talk not of a good life, but let thy life speak." This will conserve his energy, and cause it to eventuate more richly in action. Many get into the habit of talking of work, and soon imagine, be-

cause they have talked of it, that it is done. This caution is given by Dr. John Owen in reference to talk, and is of wide application. He says: "Have a care that your head in motion and your tongue in talk do not soon empty your heart of truth. We are apt to lay up in our heads by notions and bring it forth in talk, and not let it be in our life, and this weakens spiritual life greatly." Every observer of men has noticed this again and again. As fitting him for work, he will be encouraged to be instant in prayer, and as a "now-born babe to desire the sincere milk of the word that he may grow thereby." The relation of this to the upbuilding of the spiritual life is of vast importance, and cannot be dismissed with a word; they demand a larger consideration, which for the present we cannot enter upon. Work for Christ calls for the word of Christ. And as that grand old Puritan, Thomas Brooks, has it: "Soul opportunities are worth more than a thousand worlds; mercy is in them, grace and glory are in them, heaven and eternity are in them."—Rev. J. A. R. Dickson, Toronto, in S. S. World.

"Don't Talk to the Man at the Wheel."

These words are painted in large letters where every one who walks the deck on any steamer of a great Atlantic line can read them. They mean something. They mean that the man who holds the helm of a great ship must give his eyes, ears and thoughts to the work assigned him. He must be quick to hear, quick to understand, and quick to act, for through him the captain governs the vessel. When the lesson bell taps, every teacher takes the wheel. Great interests are at once dependent upon his watchfulness and wisdom. Through him the Master directs a class. The waters may be dangerous, and his full thought should be upon the work. There are schools in which a pleasured, "D. n't Talk to the Man at the Wheel" might well be put over each class. We have now in mind such a school, and there are hundreds like it. Its teachers are no sooner fairly at work than the librarian comes for the returned books. While the steersman's attention is taken with him, the class (vessel) runs wild or is caught aback. No sooner are things again under way than the penny collector comes round, and there is further interruption. Then the new books are brought on, the papers are distributed, etc., etc., etc. Continual interruptions hinder the work of the teacher by taking not only his attention, but that of the scholars, from the lesson. A little care and planning in advance will leave forty minutes in an hour for undisturbed teaching. The books, papers and primers can be looked after before or after this hour. We recommend schools which have not already done so to try the plan of "No Talking to the Man at the Wheel."

Winning a Soul.

A Christian man, deeply devoted, and wise to win souls, made it a rule to speak to some one unconverted person every day on the subject of his soul's salvation. One night as he was about retiring to rest, he thought himself that he had not fulfilled his vow that day. He immediately put on his attire and prepared to go in quest of a soul. But where should he go? was the question. He concluded to make a visit to a grocer with whom he was in the habit of trading. He found him engaged in closing up his store. When the errand of his customer was made known he was surprised. He said all sorts of Christian people traded with him, Methodists, Episcopalians, Presbyterians, Baptists, etc., but no one had ever spoken to him about his soul. The night visit of his customer and his earnest pleadings made such an impression upon his mind that it led to his speedy conversion. Reader, go thou and do likewise. There are many souls that sit in darkness waiting for life from above. Can you not lead some of them to see the light of life?

The Penitent Thief.

Now that is what that thief did. Just look at him. In the morning condemned, in the evening in paradise with God; in the morning cursing, in the evening singing hallelujahs to God; in the morning in company with thieves, in the evening in company with God; in the morning with his hands dripping with his fellow-creature's blood; in the evening drenched with the saving blood of the Lamb. Arm and arm with Christ he walked down the crystal pavement of heaven. He asked for mercy, and he got it. If you ask for it, you can have it now. Will you be like that unbelieving thief, or will you accept His gift as did the other thief, and not let prejudice keep you from Christ? A prominent man said yesterday, going out of the city, that "rather than be converted in the Tabernacle he would go down to hell with full sail and colors all flying." Well, if you would rather be lost you can. Choose this day which you will serve—God or the devil. Which side will you be on? Will you take your side by that repentant thief, or the other? Will you take Christ as your Saviour, as your Redeemer, or will you reject Him tonight? May God bring hundreds to a decision, and now.—D. L. Moody.

An Old Course.

Drunkness and its attendant evils are by no means confined to our own day and age, or the use of distilled liquors. Says Dr. Eadie: "Ephesus was a commercial town and a busy seaport, and its wealth led to excessive luxury, and Bacchus was the rival of Diana. The women of Ephesus, as the priestesses of Bacchus, danced around Mark Anthony's chariot on his entrance into the city. Drunkenness was indeed an epidemic. Alexander the Great, who died a sacrifice to Bacchus, and not to Mars, offered a prize to him who could drink the most wine, and thirty of the rivals died in the act of competition. Plato boasts of the immense quantity of liquor that Socrates could swallow unharmed; and the philosopher Xenocrates got a golden crown from Dionysus for swallowing a gallon at a draught. Cato often lost his senses over his choice Falernian wine."



British American Presbyterian,

132 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE FRONT PAGE. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning. All communications must be accompanied by the writer's name, otherwise they will not be inserted.

OUR GENERAL AGENTS.

MR. Wm. STEPHENSON, General Advertising and Subscription Agent, will visit Bradford, Galt, Guelph, etc., in the course of this and following weeks.

British American Presbyterian.

FRIDAY, JUNE 8, 1877.

THERE was an error made in acknowledging the Guelph contribution to the Knox College Student's Missionary Society. It should have been \$81 instead of \$1.00.

In other columns we re-publish from our excellent contemporary, the Witness, of Halifax, a pretty complete list of the delegates to the General Assembly.

THE METHODIST CHURCH AND THE REV. MR. ROY.

The present is an age in which all branches of the Christian Church seem to be called in turn to the unwelcome task of dealing with doctrinal divergences in their ministry. The Methodist Church in this country is perhaps one of the last in which a departure from evangelical doctrine, in the direction of Arian or Socinian error, would have been expected.

We, for our part, can only congratulate the Methodist body on its fidelity to the interests of divine truth, while we sympathize with it in the pain which the exercise of fidelity in this instance must have caused to these more immediately concerned.

CANDIDATES FOR THE MINISTRY.

The discourse preached at the opening of the Synod of Toronto and Kingston by the retiring Moderator, the Rev. Professor Mackerras, and which was published two weeks ago in the BRITISH AMERICAN PRESBYTERIAN, well deserves special attention.

Let us hope that the words of the preacher will not fall to the ground in vain. They were spoken through the Synod to the parents in the Presbyterian Church in Canada. They were intended not merely for ministers and their sons, but for elders, for deacons, for all the members of our Church.

It is our earnest desire that the sermon of Professor Mackerras will be widely read and known, and it is our sincere prayer that rich and abundant fruits from that discourse may be seen in the years that are to come.

mankind. As such it brings into play love, sympathy, tenderness. The minister like the Master is constantly doing good. He is to take the poor and suffering by the hand. His object is to lift the sinner up from the miry clay, and set his foot upon the rock.

These things have only to be stated in order to show what a noble office is that of the minister of Christ. But in thus stating it we know the danger we incur—of producing no effect upon those to whom we are pleading.

It is our earnest desire that the sermon of Professor Mackerras will be widely read and known, and it is our sincere prayer that rich and abundant fruits from that discourse may be seen in the years that are to come.

GOULD STREET CONGREGATION, TORONTO.

At a meeting of the Presbytery of Toronto, held on Monday, this congregation received power to dispose of its present church and grounds and to erect a new church on Gerrard street, opposite the Normal School square, or in its immediate neighborhood.

We are pleased to notice that Mr. H. Hough, M.A., editor of the Cobourg World, has been elected Secretary-Treasurer of Victoria University.

The Guelph Mercury says: "The Sabbath School Presbyterian, published by Mr. C. Blackett Robinson, is one of the best Sunday school papers we have seen.

A PRELACY COMMA.—Dr. Adger's attention has been drawn to the fact that punctuation of the Revised Form, chap. 2, sec. 1, No. 3, makes it read, "Christ as king, has given to the Church officers, oracles and ordinances."

Ministers and Churches.

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

The Rev. Father Chiniquy, we regret to learn, is seriously ill.

The Rev. R. N. Grant has declined the call extended to him by St. Andrew's Church, Chatham. His Ingersoll congregation will be rejoiced at the result.

REV. NEIL M. KINNON was inducted into the pastoral charge of Burns' Church, Moss, on the 23rd ult. Previous to leaving Belmont he was presented with a purse of \$100.

At a pro re nata meeting of the Toronto Presbytery, the Gould street congregation in this city obtained leave to sell the Church property on corner of Gould and Victoria streets, and purchase elsewhere.

THE Sacrament of the Lord's Supper was dispensed in St. Thomas on the second Sabbath of May, Rev. J. A. Murray of London assisting. The congregations were large both morning and evening.

REV. JAMES QUINN, recently of St. James, N.B., was inducted into the pastoral charge of Sherbrooke Presbyterian Church, N.S., on Tuesday evening, 1st May, by the Presbytery of Pictou.

THE annual report of Fort Massey Church, Halifax, N.S.—Rev. R. F. Burns, D.D. pastor—is a very satisfactory exhibit. The total raised for 1876, \$9654, being at the rate of \$110 for each family.

Book Reviews.

DAME EUROPA'S REMONSTRANCE AND HER ULTIMATUM. By the author of "Dame Europa's School." Toronto: Belford Brothers. Price 15 cents.

This pamphlet will probably be as extensively read as the author's former one. The Allegory is well kept up, and the hits are sometimes clever.

THE DAY OF REST. By W. McDonnell. Lindsay: The Canadian Post Printing and Publishing House. 1877.

Our opinion of the contents of this pamphlet will be found in our notice of the Canadian Monthly in our issue of July 14th, 1876. We only add that we would advise such far advanced writers to leave the Divinely instituted Sabbath alone.

THE WESTMINSTER QUESTION BOOK ON INTERNATIONAL SERIES OF SABBATH SCHOOL LESSONS FOR 1877. A Manual for teachers and older scholars. By the Rev. W. M. Rice, D.D.

Nearly one half of the year is gone, but this excellent manual will be of good service for the third and fourth quarter, and the lessons are important, on the Acts of the Apostles from chapter 13th to the end, embracing the missionary labours of Paul and his associates in carrying the Gospel of salvation for the world at large, apart from the Jews, down to the end of that great Apostle's course.

Copies of the manual will be supplied by Rev. A. Kennedy, London, at a cheap rate, viz: Single copies for ten cents, and three for twenty five cents, sent free by mail.

THE CANADIAN MONTHLY. Toronto: Hart & Rawlinson.

The number for June contains Goldwin Smith's article "The Political Destiny of Canada," originally published in the Fortnightly Review. In giving it a place in the Canadian Monthly, the editor takes care to repeat the usual protest, "not responsible for the writer's opinions."

morally certain, and that nothing is left for Canadian patriotism but to provide that it shall be a union indeed, and not an annexation. Canadian patriots will no doubt be duly thankful for the advice. But would it not be well for the physician to feel his patient's pulse before prescribing for him?

Laying the Corner Stone of a New Church, Exeter.

The corner stone of the Presbyterian Church was laid on the Queen's Birthday. There was quite a large attendance of members and citizens. The following gentlemen were invited to take part in the services of the day: D. D. Wilson, Esq., of Seaforth, to lay the stone; Rev. T. Goldsmith, Seaforth; Rev. H. Cameron, Kippan; Rev. H. Gracey, Thames Road; Rev. J. Holmes, C.M., Exeter, and Rev. Mr. Ryan, Church of England, Exeter.

A MAN'S care should be to avoid the reproaches of his own heart; his next to escape the censures of the world.—Addison. MME. BONAPARTE, of Baltimore, is now in her ninety-fourth year, and it seems probable she may yet realize her expressed wish to live to be one hundred years old.

COMMISSIONERS TO GENERAL ASSEMBLY.

PRESBYTERY OF TORONTO. Rev. Dr. Topp, Toronto.—W. J. Stairs, South st. Principal Owen, Toronto.—Rev. G. W. Hill, South st. Prof. McLaren, Toronto. Rev. Dr. Burns, Hollis st. Dr. Robb, Toronto.—W. S. Sterling, South Park st. J. M. King, Toronto.—W. J. Stairs, South st. D. J. Macdonnell, Toronto.—Mrs. Lawson, Morris street. John Smith, Toronto.—John Burton, Green street. J. Alexander, Norval.—S. Brookfield, Spring Garden Road. J. Carmichael, Luckey.—Dr. Avery, South street. J. Breckenridge, Streetsville.—Andrew Boak, 158 Lockman street. Hon. J. McMurrish, Toronto.—A. G. Jones, M.P., North West Arm. Rev. Dr. Reid, Toronto.—Rev. Dr. Burns, Hollis street. Mr. John Harvey, Toronto.—Prof. Currie, Bland street. Moses Stanton, Toronto.—E. Smith, Spring Garden Road. W. Adamson, Toronto.—Ald. McPherson, 26 Campbell Road. A. J. Jardine, Toronto.—Ald. McPherson, 26 Campbell Road. James McLennan, Toronto.—G. J. Troop, Dartmouth. John McBean, Toronto.—American House, Argyle St. John Bruce, Gashel.—American House, Argyle St. J. K. Macdonald, Toronto.—Robt. Sedgwick, 77 Queen St. PRESBYTERY OF OTTAWA. Rev. James Whyte, Manotik.—C. E. Stayner, 179 South Park St. George Bremner, White Lake.—Geo. Taylor, 22 Morris St. James Tait, Pakenham.—Mrs. Hosterman, 96 Argyle St. D. J. McLean, Arnprior.—Donald Keith, 99 Queen St. D. M. Gordon, Ottawa.—Mr. Costley, Hollis St. W. D. Ballantyne, Pembroke.—Mrs. McKay, 55 Lockman St. John Bennet, Almonte.—E. G. Stayner, 17 Tower Road. Alex. McLaren, Sandpoint.—A. G. McDonald, 137 Pleasant St. Robert Campbell, Renfrew.—James Thompson, North West Arm. Mr. Robert Bell, Carleton Place.—Rev. T. Duncan, Tobin St. Andrew Drummond, Ottawa.—Wm. Montgomery, Green St. Alexander Muthmore, Ottawa.—International Hotel. John Hardie, Ottawa.—H. C. Freedie, 3 Chestnut St. John Durio, Ottawa.—Mrs. Cogswell, 141 Barrington St. John McMillan, Ottawa.—Mr. McQueen, 293 Brunswick St. Hiram Robinson, Ottawa.—Mr. McQueen, 293 Brunswick St. S. S. M. Hunter, Pembroke.—Mrs. Corbin, 1 Granville St. PRESBYTERY OF BROOKVILLE. Rev. Dr. Bain, Perth.—Dr. Avery, South St. W. T. Canning, Oxford Mills.—Henry Burton, 207 Pleasant St. G. M. Clark, Kemptville.—Wm. Robertson, 105 Pleasant St. J. Crombie, Smith's Falls.—W. S. Sterling, South Park St. Wm. McKibbin, Edwardsburg.—Peter Ross, 68 Morris St. W. J. Dey, Spencerville.—W. H. Neal, College St. Mr. R. Cassele, Lyn.—Mrs. McNab, Hollis St. John Hart, Brookville.—D. Calder, 74 Victoria Road. James Anderson, Kemptville.—Mr. McLaren, 212 Gittingen St. Walter Kerr, Kemptville.—Mr. McLaren, 212 Gittingen St. Andrew Carmichael, Spencerville.—Mrs. Mitchell, 51 Argyle St. PRESBYTERY OF BRUCE. Rev. Dr. G. Bell, Walkerton.—Rev. T. Duncan, Tobin St. John Scott, North Bruce.—Mrs. Forrest, 244 Lockman St. A. Tolmie, Sauguen.—Mrs. Forrest, 244 Lockman St. John Anderson, Tiverton.—John Strachorn, 117 Dresden Row. John Straith, Paisley.—Mrs. G. P. Mitchell, 121 South Park St. D. Wardroppe, Teeswater.—Mrs. Bolton, 156 Pleasant St. Mr. Wm. McKague, Teeswater.—Mr. Potter, Lower Water St. R. M. Hay, Paisley.—Mrs. Gorham, 19 Maynard St. John Ewing, Paisley.—Mrs. Gorham, 19 Maynard St. O. McRae, North Bruce.—Adam Logan, 250 Gittingen St. John Dewar, Tiverton.—E. Wright, Barrington St. Robert Eplin, West Arxan.—E. Wright, Barrington St. PRESBYTERY OF HURON. Rev. John Ferguson, Brussels.—John Davison, 56 Garrick St. Stephen Young, Auburn.—John Anderson, 57 Brenton St. Finlay McCuaig, Clinton.—Dr. Burns, Hollis St. Hector McQuarrie, Wingham.—Dr. Delaney, 126 Morris St. Robert Lesak, St. Helen's.—James Fraser, 32 Hollis St. James Pritchard, Bluevale.—W. Reynolds, South St. Mr. Archibald Matheson, Clinton.—J. W. Campbell, Bedford Row. Robert Turnbull, Seaforth.—J. Cornelius, 89 Victoria Road. W. E. Wilson, Brussels.—Miss Payson, 14 Poplar Grove. John Gardner, Farquhar.—E. Wright, Barrington St. John Jackson, Auburn.—Miss Payson, 14 Poplar Grove. Thomas Strachan, Brussels.—R. Wilkie, 14 Maynard St.

PRESBYTERY OF CHATHAM. Rev. John Gray, Windsor.—Rev. A. S. Wylie, 77 Russell St. John Beckett, Thomsouville.—W. Hedley, Willow Park. Wm. Walker, Chatham.—Rev. A. Simpson, 7 Canard St. Mr. Alexander Bartlett, Windsor.—O. Graham, 12 Lower Water St. Captain John Taylor, Bothwell.—Capt. Nickerson, 122 Creighton St. Mr. George F. Burns, Toronto.—Dr. Burns, Hollis St. PRESBYTERY OF PARIS. Rev. John McTavish, Woodstock.—R. Boak, Morris St. John McEwan, Ingersoll.—A. Anderson, Morris St. Rev. D. D. McLeod, Paris.—H. O. Preedy, 2 Chesnut Place. Dr. Cochrane, Brantford.—Judge Jas. Dartmouth. J. M. Aull, Ratho.—H. A. Taylor, 90 Sackville street. Mr. P. Marshall, Ayr.—W. Elliot, Dartmouth. Peter Wilson, Paris.—W. Elliott, Dartmouth. D. Turnbull, Paris.—Duncan Waddell, Dartmouth. W. Turnbull, Brantford.—Duncan Waddell, Dartmouth. James Lillio, Ayr.—John McInnis, 268 Gittingen St. PRESBYTERY OF HAMILTON. Rev. D. H. Fletcher, Hamilton.—Rev. A. Simpson, 7 Onnard St. John Laing, Dundas.—Hon. R. Boak, Morris street. G. Bruce, St. Catherine's.—Hon. R. Boak, Morris street. J. Black, Caldwell.—A. Forrest, 246 Lockman street. W. Craigie, Fort Dover.—Willoughby Anderson, 42 Morris St. J. C. Smith, Hamilton.—Mrs. Andrew Mitchell, 60 Spring Garden Road. J. A. F. McBain, Drummondville.—Rev. Dr. McGregor, Gittingen St. J. McGuire, Jarvis.—John Gibson, Pleasant street. S. W. Fisher, Waterdown.—Owen Evans, Block House Hill, Dartmouth. Mr. Hugh Young, Hamilton.—Mrs. Taylor, 98 Argyle street. Jas. Hutchinson, Hamilton.—Alex. McKay, Teacher, Dartmouth. D. McDonald, M.D., Hamilton.—J. W. Marling, 5 Bland St. Wm. Henderson, Flamboro.—Mrs. Owens, 58 Barrington St. W. J. McCulla, St. Catherine's.—Julius Cornelius, 89 Victoria Road. Robt. McQuinn, Kirkwall.—W. Macleod, 142 Brunswick St. Thos. Kennedy, Dundas.—Mrs. Owens, 58 Barrington St. Wm. Buntin, Wellington Square.—Thos. Gentes, Dartmouth. PRESBYTERY OF SAUGEN. Rev. John Morrison, Cedarville.—Mrs. Fairbanks, King street, Dartmouth. P. Greig, Orchardville.—D. Calder, 74 Victoria Road. J. MacMillan, Mount Forest.—Edward Smith, 89 Spring Garden Road. R. F. Gunn, Hanover.—Mrs. Kendrick, King street, Dartmouth. Mr. James Gunn, M.D., Durham.—Mrs. Tupper, Victoria Road. James Scott, Mount Forest.—W. J. Fraser, Dartmouth. J. B. Robinson, Clifford.—W. J. Fraser, Dartmouth. PRESBYTERY OF GUELPH. Rev. Richard Bentley, Galt.—A. Stephen, 60 Queen St. James Middlemiss, Elora.—J. H. Liddell, 24 Baur St. A. D. McDonald, Elora.—A. Stephen, 60 Queen St. John Davidson, Alma.—A. Stephen, Jr., 12 South St. George Smellie, Fergus.—John S. Maclean, Inglis St. D. B. Cameron, Acton.—G. J. Troop, Dartmouth. Mr. Thomas McCrae, Guelph.—J. C. Mackintosh, 87 Tower Road. Chas. Davidson, Guelph.—Mrs. Taylor, 98 Argyle St. Archibald Campbell, Aton.—Archibald Campbell, 10 Bedford Row. William Kerr, Elora.—Mrs. R. Innis, Dartmouth. PRESBYTERY OF BARRIE. Rev. W. Fraser, Bondhead.—Principal Ross, Dartmouth. J. Gray, M.A., Orillia.—Judge James, Dartmouth. John Ferguson, M.A., Honeywood.—Mrs. J. Thompson, 187 South Park St. D. McDonald, M.A., Creemore.—Mrs. John Thompson, 187 South Park St. R. Moodie, Stayner.—A. Stephen, Jr., Smith St. Robt. Rodgers, Collingwood.—E. Gorham, 28 Bishop St. Mr. A. D. McNabb, Barrie.—Mrs. McCulloch, 12 Smith St. Peter Murray, Orillia.—J. P. Muir, 65 Maynard St. Wm. McWhinney, Alliston.—W. Montgomery, Green St. Simon Fraser, Bradford.—W. Montgomery, Green St. PRESBYTERY OF OWEN SOUND. Rev. D. Morrison, Owen Sound.—W. J. Stairs, South St. J. Somerville, Owen Sound.—Mrs. Mott, Quarrel street, Dartmouth. J. Cameron, Chatsworth.—Hon. W. Ross, Seymour street, West. Mr. J. Douglass, Owen Sound.—Rev. Dr. McKnight, Dartmouth. Gideon Harkness, Aunau.—P. P. Archibald, 55 North Park St. PRESBYTERY OF WEXLEY. Rev. A. A. Drummond, Newcastle.—E. G. Stayner, 17 Tower Road.

W. M. Roger, M.A., Aabham.—Mrs. John Grant, 12 Plossant St. W. A. Ross, Pickering.—Archibald Mitchell, 183 South Park St. Mr. James Fairbairn, Bowmauville.—Miss Payson, 14 Poplar Grove. John Parker, Dunbar.—W. Grant, 198 Lockman St. J. Ratcliffe, Columbus.—W. Grant, 198 Lockman St. PRESBYTERY OF KINGSTON. Rev. Wm. Snodgrass, D.D., Kingston.—Rev. Dr. Pollok, Hollis St. James Williamson, L.L.D., Kingston.—Mrs. Keith, Hollis St. Thos. G. Smith, Kingston.—John S. Maclean, Inglis St. Alexander Young, Napanee.—Allison Smith, 111 South Park St. James M. Gray, Stirling.—A. Forrest, 246 Lockman St. Mr. W. Maclean, M.A., Belleville.—James Thompson, North West Arm. David Wishart, Madoc.—James Gordon, 148 South Park St. Mr. John Cook, Belleville.—Mrs. McKay, 12 Starr St. G. H. Boutler, M.D., Stirling.—Alexander Anderson, Morris St. Rev. J. H. McKerras, M.A., Kingston.—Rev. G. M. Grant, Manse, St. Matthew's. Mr. G. S. Hobart, Kingston.—Joseph Section, Inglis street. George Davidson, Kingston.—Mrs. Smith, 98 Hollis street. Thos. Rutherford, Belleville.—Isaac Murray, 14 Smith street. PRESBYTERY OF GLEGARRY. Rev. K. McDonald, Athol.—Peter Ross, 68 Morris street. H. Lamont, D.D., Newington.—Henry P. Burton, Pleasant street. R. Binnie, Cornwall.—C. A. Stayner, 179 South Park street. Mr. B. D. MacLennan, Cornwall.—Robert Sedgwick, 77 Queen street. H. Robertson, Martintown.—Mrs. Corbin, 1 Granville street. Wm. Colquhoun, Cornwall.—Mrs. Corbin, 1 Granville street. PRESBYTERY OF PETERBOROUGH. Rev. W. Donald, Port Hope.—John Cameron, 140 South Park street. Jas. Cleveland, Port Hope.—J. M. DeWolf, Quinpool Road. James Ballantyne, Coburg.—Professor Macdonald, Tower Road. N. Clarke, Lakefield.—Professor Macdonald, Tower Road. W. E. Johnston, Grafton.—W. H. Cogswell, 141 Barrington street. PRESBYTERY OF MONTREAL. Rev. Dr. Jenkins, Montreal.—Mrs. Keith, Hollis street. Principal McVicar, Pres. College, Montreal.—W. J. Stairs, South street. Prof. Campbell, Pres. College, Montreal.—Miss Nordbeck, 61 Victoria Road. J. C. Baxter, Montreal.—J. Scott Hutton, 287 Gittingen street. R. H. Warden, Montreal.—International Hotel. John Scrimger, M.A., Montreal.—Joseph Section, Inglis street. James Watson, M.A., Huntingdon.—Isaac Murray, 14 Smith street. J. B. Muir, M.A., Huntingdon.—Jas. Hunter, 25 Morris street. Daniel Patterson, St. Andrews.—W. A. Heeson, 107 Pleasant street. Mr. Warden King, Montreal.—Rev. John Forrest, 194 Gittingen street. A. C. Hutchinson, Montreal.—Rev. John Forrest, 194 Gittingen street. Alex. McPherson, Montreal.—International Hotel. Dr. Rodger, Point St. Charles.—Professor McDonald, Tower Road. David Aikman, Montreal.—Mrs. McKay, 55 Lockman street. D. McFarlane, Montreal.—Joseph Section, Inglis street. PRESBYTERY OF QUEBEC. Rev. John Cook, D.D., Quebec.—A. G. Jones, M.P., North West Arm. Wm. B. Clark, Quebec.—Hon. R. Boak, Morris street. Peter Wright, Quebec.—Dr. McGregor, Gittingen street. Malcolm Mackenzie, Inverness.—John Davison, 56 Garrick street. Elders from this Presbytery at Mrs. Mitchell's, 51 Argyle street. PRESBYTERY OF STRATFORD. Rev. T. McPherson, Stratford.—J. K. Munis, 3 Matland street. J. McAlpin, St. Mary's.—K. Graham, 96 Cornwalis street. J. W. Mitchell, Mitchell.—Mrs. Keith, Hollis street. Rowland Hall, Thorndale.—J. C. Mackintosh, 87 Tower Road. J. J. Cameron, Shakespeare.—H. N. Paint, 1 Annandale street. Mr. John Stewart, Shakespeare.—J. W. Campbell, Bedford Row. John McLean, St. Mary's.—John Greenaway, 22 Moren street. David Oliver, Motherwell.—Miss Payson, Poplar Grove. David Barton, Stratford.—John Creelman, Parker House. Robert Heron, Harrington.—James Hutton, 180 Spring Garden Road. PRESBYTERY OF LONDON. Rev. Donald McKenzie, Ingersoll.—Hon. W. Ross, Seymour street. W. R. Sutherland, Strathburn.—Mrs. Kandick, Dartmouth. J. B. Duncan, Fore.—Willoughby Anderson, 42 Morris street. Dr. Proudfoot, London.—A. Anderson, 80 Morris street. James Ferguson, Alvington.—Miss Mackenzie, Dartmouth. N. McKinnon, Belmont.—Mrs. Thompson, 112 Cornwalis street. G. Munro, Embr.—Edmund Twining, 98 Morris street. G. Sutherland, Fingal.—John Bayne, 8 Gittingen street. L. Cameron, Thamesford.—John Bayne, 8 Gittingen street. Mr. Adam Murray, London.—Mrs. Grant, 12 Pleasant street. Thomas Gordon, Longwood.—Charles Graham, 12 Lower Water street.

Thomas Patterson, Thamesford.—Mrs. Tupper, Victoria Road. Robert Gow, Wallacestown.—John Creelman, Parker House. James Allan, Strathburn.—George Tupper, 114 Gittingen street. Alexander Steel, Fingal.—James Newlands, 121 Maynard street. James Brown, Toronto.—John H. Mackintosh, 46 South Park street. H. S. McKay, Embr.—Miss Payson, 14 Poplar Grove. James Cowan, London.—Miss Payson, 14 Poplar Grove. PRESBYTERY OF LINDSAY. Rev. D. McGregor, Uptergrove.—Peter Ross, Morris street. J. L. Murray, Woodville.—A. Anderson, 80 Morris street. E. Cockburn, Uxbridge.—Dr. Cogswell, Dartmouth. Mr. Donald Grant, Woodville.—W. Hyde, 87 Lockman street. Daniel Dunoon, Cannington.—W. C. Spencer, 127 Argyle street. Robert Douglas, Cambray.—Miss Campbell, American House, Argyle street. PRESBYTERY OF MANITOBA. Mr. J. L. Morris, Montreal.—Rev. G. M. Grant, Pleasant street. James Hossack, Quebec.—John W. Burton, Green street. Judge Blanchard, Kentville.—Dr. Dodge, 27 South Park street. PRESBYTERY OF PRINCE EDWARD ISLAND. Rev. R. S. Patterson, Bedouque.—J. A. Sinclair, Morris street. A. Campbell, Strathalbyn.—Wm. Boak, Victoria Road. Isaac Murray, D.D., Cavendish.—J. S. Maclean, Inglis street. R. MacLennan, Charlottetown.—Dr. Lawson, Pleasant street. Alexander Moran, Belfast.—Principal Ross, Dartmouth. N. McKay, Summerside.—W. F. Knight, Victoria Road. Mr. A. C. Stewart, Georgetown.—Rev. G. M. Grant, Pleasant street. John MacLennan, St. Peter's East.—Mrs. Baillie, 78 Birmingham street. P. McEwan, St. Peters, West.—Mrs. Baillie, 78 Birmingham street. Archd. Sinclair, Princetown.—David Scott, Sackville street. Alex. Mathews, Alberton.—David Scott, Sackville street. Jas. Henderson, New London.—Dr. McKnight, Dartmouth. PRESBYTERY OF SYDNEY. Rev. H. MacLeod, D.D., Sydney.—John Gibson, Pleasant St. M. Wilson, M.A., Sydney Mines.—A. McKenzie, 15 Falkland St. James Ross, Grand River.—G. Buist, Gas Works. Mr. Robert Murray, Halifax. William Gamwell, Little Bras D'Or.—John Gibson, Pleasant St. Duncan McLennan, Sydney.—W. H. Neal, College St. PRESBYTERY OF VICTORIA AND RICHMOND. Rev. Kenneth Mackenzie, Baddeck.—Mrs. McNab, Inglis St. A. F. Thompson, Mabou.—W. Kandick, 91 Pleasant St. Mr. David McCurdy, Baddeck.—W. Kandick, 91 Pleasant St. Lewis McKean, Mabou.—Mrs. Smith, 99 Hollis street. PRESBYTERY OF WALLACE. Rev. H. B. McKay, River John.—T. Archibald, Argyle street. James Murray, Wallace.—J. S. Hutton, Gittingen street. J. M. Sutherland, Pugwash.—Dr. Cogswell, Dartmouth. Prof. Currie, Halifax. Mr. W. Blackwood, Tatamagouche.—Miss Service, Gittingen street. W. D. Main.—Rev. G. M. Grant, Manse, St. Matthews. PRESBYTERY OF LUNenburg AND YARMOUTH. Rev. George Christie, Yarmouth.—Rev. C. Pitblado, Dresden Row. William Duff, Lunenburg.—Rev. J. Forrest, Gittingen street. Matthew G. Henry, Clyde.—Capt. Wood, 50 Lockman street. Mr. Andrew Gow, Bridgewater.—W. Robertson, 105 Pleasant street. Gabriel Robertson Barrington.—W. Robertson, 105 Pleasant street. James Eisenhour, Lunenburg.—International Hotel. PRESBYTERY OF TRURO. Rev. James Byers, Clifton.—Charles Robinson, Dartmouth. James McG. McKay, Economy.—C. Robson, Dartmouth. John McMillan, B.D., Truro.—Mrs. Wiswell, Fawson street. Mr. Joseph Pappard, Great Village.—Robt. Davidson, 108 Creighton street. James K. Blair, Truro.—J. S. McLean, Inglis street. Samuel Ryan, Brookfield.—Robt. Logan, North street. PRESBYTERY OF MIRAMICHI. Rev. W. Wilson, Chatham.—W. Sutherland, 18 South Park street. Thos. G. Johnstone, Blackville.—J. Barnes, Hollis street. S. Houston, Bathurst.—J. K. Munis, 3 Matland street. Hon. J. Hamilton, Dalhousie.—D. Scott, Sackville street. Mr. J. Nicholson, Newcastle.—Rev. G. M. Grant, Pleasant street. PRESBYTERY OF NEWFOUNDLAND. Rev. A. Ross, Harbor Grace.—James Thomson, Pleasant street. J. D. Paterson, St. Johns.—R. H. Skimmings, Tower Road. PRESBYTERY OF HALIFAX. Rev. R. Sedgwick, Musquodoboit.—R. Sedgwick, 77 Queen street. Dr. Burns, Halifax. A. Stuart, Lawrencestown.—Rev. A. Simpson, Canard street. T. Duncan, Halifax. Dr. Macknight, Dartmouth. G. M. Grant, Halifax. J. B. Logan, Kentville.—Mrs. Lawson, Morris street. C. B. Pitblado, Halifax.

Dr. McGregor, " Mr. C. Robson, Dartmouth. J. S. Gutton, Halifax. W. Anderson, Musquodoboit.—Robt. Section, Spring Gardens. C. M. Forbes, Annapolis.—J. J. Brommer, 135 South Park street. F. Fricke, Matland.—Professor Currie, 3 Bland street. PRESBYTERY OF PICTOU. Rev. G. Walker, New Glasgow.—Thos. Bayne, 110 Gittingen street. A. P. Miller, Men'gomiuh.—Thos. Bayne, 110 Gittingen street. D. H. Blair, Barnes's River.—W. G. Ross, Pleasant street. James Thompson, West River.—R. Urquhart, 175 South Park street. Alexander Ross, Pictou.—International Hotel. Mr. David Miller, Green Hill.—R. McConnell, Lucknow Terrace. Alexander McKay, Pictou.—M. McLeod, 89 Victoria Road. Alexander Grant, Stellarton.—W. Landale, 46 Garrick street. James Cumming, Springville.—M. McLeod, 86 Victoria Road. Harvey Graham, New Glasgow.—R. McConnell, Lucknow Terrace. PRESBYTERY OF ST. JOHN. Rev. Dr. Waters, St. John.—James Hunter, 25 Morris street. D. McRae, St. John.—W. Lawson, Victoria Road. D. Mitchell, St. John.—George Mitchell, 105 South Park street. J. C. Burgess, Carleton.—D. H. Starr, Brunswick street. James Bonnett, St. John.—Edward Lawson, Hollis street. Joseph Hogg, Moncton.—Robert Section, Spring Garden Road. Mr. McRobie.—D. H. Starr, Brunswick street. Cruikshanks.—International Hotel. Hegan.—Rev. G. M. Grant, Pleasant street. J. J. Brommer, Halifax. Judge Steves, S. Stephens.—W. Montgomery, Green street. Campbell.—M. J. McCurdy, Bauer street. The Late Mr. A. McColl, St. Thomas. Mr. Alexander McColl, father of the late John McColl of Hamilton, departed this life on the 14th May, 1877. In the year 1812, Mr. McColl was born, in Oban, Scotland. His boyhood and early manhood were passed away in the fold of our fathers, the honored Church of Scotland. At the time of the disruption he allied himself with the Free Church, and not long after was ordained an elder in the same. In 1852, with his family, he emigrated to America. Belmont, Yarmouth township, county of Elgin, Ont., was the first congregation to elect him an elder in this country. After serving the Master faithfully in Belmont for some time, the family removed to the town of St. Thomas, Ont., where, shortly after, Mr. McColl was again elected an elder; in which capacity aid congregation he continued to serve well till the King said, It is enough, enter into rest. The family of the departed have the sincere sympathy of this neighbourhood, particularly of the St. Thomas Presbyterian congregation. Five times, inside of fifteen months, the pale messenger death, has depredated this family circle. In February and March of 1876 a grand-child and its father passed away; in June of the same year, the Rev. John McColl was called to his reward; in October following, Alexander the brother of John, a doctor living in the United States, fell asleep; and now in May this year, the father departs to meet his loved ones and be at rest. The illness of which our respected elder died was not very protracted nor severe; he faded and fell like an autumn leaf. His faith was firm to the end, and triumphant; his confidence sure, his hope bright, and full of immortality. His children had all openly given themselves to the Lord, previous to his falling asleep; his last Sabbath on earth was the first Sabbath to one of them at the Lord's table. His end was peace. In the bosom of his own family, in his own residence in St. Thomas, he quietly and victoriously passed away. "Mark the perfect man, and behold the upright; for the end of that man is peace." Ps. xxxvii. 37. MUNGO FRASER. Presbytery of Paris. A special meeting of the Presbytery of Paris was held in Knox Church, Woodstock, on Tuesday of last week, for the purpose of considering and disposing of a call from St. Andrew's Church, Chatham, to the Rev. R. N. Grant, of Knox Church, Ingersoll. The Rev. W. Forrest appeared on behalf of the Chatham Presbytery to urge the translation, and the Rev. W. King as Moderator of the Session, and from the congregation Messrs. Malcolmson, Campbell and McNaughton. The stipend promised was \$1,500 with manse. The delegates from Ingersoll were Messrs. Piper, King, Stewart and Dr. Springer. Mr. King unfolded a petition with about 400 names to it, praying that Mr. Grant be retained in Ingersoll. After both delegations had been heard, Mr. Grant was asked by the Moderator to indicate his own views. He stated that he could not, after the most lengthened and prayerful consideration of the matter, see his way clear to leave his present charge. He had viewed the matter on purely public grounds. Every minister of the Church could appreciate the difference between \$1,500 salary and \$1,200, but he had dismissed mere personal considerations from his mind. The Presbytery then proceeded to deliberate, and on motion of Dr. Cochrane the translation was not granted. This decision was hailed with very opposite feelings by the two delegations. We may add that the Ingersoll delegates declared the purpose of the congregation to build a new and spacious church and that the temporal comfort of their minister would not be forgotten. This is as it should be. Three hundred dollars a year is quite an item for Mr. Grant to sacrifice, but a very small trifle when divided among five or six hundred. The meeting was closed with the benediction.



A Christian Hero.

Commodore James Graham Goodenough, of the English navy, was born in 1800. His father, a clergyman, was the Dean of Wells. As his godfather at his christening, Sir James Graham, was first Lord of the Admiralty, it was settled that the boy should go into the navy. Between nine and ten he went to Westminster school, and at thirteen he joined his ship.

At school and on board ship he showed the qualities that afterwards distinguished him. Though a mere boy, and one full of spirit, he passed a great deal of his time in the cabin of the naval instructor on board the *Collingwood*, applying himself with untiring energy both in professional studies and to the acquisition of modern languages. A friend writes of him: "As a midshipman young Goodenough fulfilled the promise he had given at Westminster. Always modest and unassuming, he naturally took the lead in everything; the best as a linguist, in navigation, in seamanship, in gunnery, and all exercises, and among the foremost in all expeditions. His mess mates looked to him as their leader, almost as their guide; and none of them ceased to look back with regret to those four happy years."

An incident which occurred during this period of his life presents a characteristic which was, perhaps, as prominent in Goodenough as it has ever been in anyone. He and a shipmate were pushing their way through the dense leafage of one of the ravines of Juan Fernandez. Goodenough was in front, when suddenly his companion heard a crash, and a moment afterwards Goodenough's voice warning him not to follow. Goodenough had fallen down a precipice, and there he lay for twenty-four hours in great agony. And his first thought had been for his companion. "Such," says a friend, from whom we have already quoted, "was Goodenough; in pain or in danger his first thought was for others."

The backbone of his character was, from the outset of his career, high religious principle. One of his companions writes of him, in reference to the time when he was working for his lieutenant's commission—which he obtained in 1851: "There are few, if any, the delineation of whose character should be more inspiring to young men who are seeking after the best and noblest things of this life and that to come. The time we spent together in the *Excellent*, and at the Royal Navy College, was one of close study and constant companionship. We taught in the Sunday-school together. We read and prayed together every night; and what little time we snatched from study was generally devoted to walks into the country, to which a little sketching and a little botanizing added interest."

In 1851, when appointed to the *Centaur*, he used to teach the ship's boys on Sunday afternoons. At this time when speaking of the grandeur of Nature and his enjoyment of it, he writes: "If to know and see a little of God's doings is a source of real happiness, how much more is to be obtained by what Dr. Milner calls, in homely phrase, making God our 'sumum bonum,' the source of all our springs of action." In 1856 he was appointed first lieutenant of the *Raleigh*. He was present, in 1857, at the taking of Canton, and was immediately afterwards promoted to the rank of acting commander. In 1858, he assisted at the taking of the *Taku forts*. On board the *Raleigh* he was known among some of the crew as Holy Joe; and an old shipmate tells of having seen him standing for a moment or two, just before going into action under the walls of Canton, engaged in silent prayer with his unshathed sword in his hand. A little after he saw him pour the contents of his water-bottle into the mouth of a Tartar soldier, who was lying with a wound in his thigh.

We need not follow the story of Goodenough's life through his various commands and appointments. His mind was one of great activity, and his high intelligence led the government to call him to positions of great responsibility. He was made Naval Attaché to the Maritime Courts of Europe; and was appointed a commissioner to visit the United States and inquire into the ships and guns used in the great war between the North and South. While performing this service he was impressed by the superiority of the education America was giving to her naval cadets, and on his return to England, by his tongue and pen, ably advocated the imperative necessity of a more systematic training for the young British naval officers.

He had great sympathy for the poor, for the working classes, and desired their elevation and improvement. In 1869, writing of education, he says: "It seems to me that education is the great question of the day. Education will do something—not everything—to relieve pauperism and to diminish crime, and something to stay the process which, to me, is undoubted, of the rich getting richer, and the poor poorer; the distance increasing, as it is, with increasing population and strife for living between grades; when the law, however slightly, is made by and favors the richest and most satisfied people. Education is the only way we have of enabling the lower ranks of life—without surpassing merit—to raise themselves to their proper level with the rich; to make themselves, body and mind, of such worth as to make the highest wealth of small comparative value."

Such a man would be the friend of his ship's company, and be careful of their interests. The following, written at a time when he had an opportunity of joining his wife and children for a time, makes plain the spirit that was in him: "I shall come away from Milford, if I can get leave for my men; but I won't go away on leave unless they do. I want to engraft that principle on my officers—that excellent rule of the sea by which the naval service is more excellent than any other—that in all great hardships and privileges officers and men share alike."

In 1878 he assumed his last command, sailing as commodore in command to the Australian station. While raising among the South Sea Islands for nearly two years, he took a great interest in Christian missions, carefully gathered information in relation to the condition of the native population, and labored to establish friendly relations between the natives and foreigners. During this time he also threw his great in-

fluence first into the scale of temperance in the use of strong drink and then into that of total abstinence. He lived more for others than he did for himself.

In June 1875, Commodore Goodenough having landed Sir Arthur Gordon, the newly-appointed Governor, at Fiji, sailed for the New Hebrides, and thence to the Santa Cruz Islands. Avoiding, as unsafe, Nukapu, where Bishop Patteson was murdered, on the 13th of August he went ashore in Carlisle Bay, Santa Cruz. After spending some time on shore, a native fired an arrow into his side; on which he gave the order, "To the boats." Five others were wounded—the commodore himself a second time, in the head. A volley from those who were armed in the boat-party put a stop to the arrow-firing. The wounds were at once tended. For five days Goodenough seemed well. The ship was without delay steered southward, in order to get to a cooler climate, but after the fifth day signs of tetanus appeared. He had on the Sunday desired the chaplain to give thanks that he and the rest had not been out off suddenly, but had been allowed time to prepare for death, if death should come. And now the end drew on apace. He had all the officers brought to his cabin, told them how he had loved them all, and seen in them all something worthy. He told them how absolutely he trusted in God, how happy he was in His love, and he bade each one kiss him as a token that any hastiness on his part was forgiven. Though it was feared it might do him harm, he insisted on taking leave of the ship's company. He said: "If I can only turn one soul to the love of God, if it were but the youngest boy in the ship, I must do it. Perhaps when they hear it from the lips of a dying man they will believe it."

He was carried out in his chair, wrapped in blankets, and laid on a bed on the quarter-deck, the ship's company being all around him. He begged the men to smile at him, and not to look sad. He told them that he was dying, and therefore he wished to say good-bye to them. He told them that he had had a very happy life, and now God was taking him away before he had any sorrow. He told them how happy he was in the sense of God's love, and in the conviction that whatever happened was according to God's will; and he exhorted them most earnestly to the love of God, saying, "The love which God himself will give you, if you trust Him, is very great; it will guide all your goings and doings." He begged them to try and resist when on shore the temptations to sin, which led them to break their leave and desert. "When you are tempted," he said, "think of the love of God."

He begged the older men who had influence over the younger ones, to use it for good; adding, "Will you do this for my sake?" He begged the forgiveness—or rather he took for granted the forgiveness—of any who might feel he had been mistaken in his dealing with them, assuring them that he had always loved his ship's companies, even those among them that he had punished, for that he had always seen some good even in the greatest offender. "As to those poor natives," he added, "don't think about what they have done. It is not worth while; they could not know right from wrong. Perhaps some twenty or thirty years hence, when some good Christian man has settled among them and taught them, something may be learned about it."

After again speaking of the vastness of God's love, he said, "Before I go back to die, I should like you all to say, 'God bless you!' which they did; and he then said, "May God Almighty bless you with His exceedingly great love, and give you happiness, such as He has given me!"

He then shook hands with all the petty officers, having a special word for each; and then—again saying good-bye to all—he was carried back to his cabin. He had spoken for twenty minutes or more; his voice, which was very weak at first, became quite strong and clear as he went on. On getting back to bed he said: "Well, I suppose there is nothing more to be done now but to lie down and die quiet."

As was the manner of the man in his vigor, so he was in his mortal sickness. The veil over the tenderness of his heart and over the movements of his Christian life was a little more drawn back; otherwise he was the same. He thought of everything that had to be done, and of every one about him. And so, with his face to duty, with the high striving for himself, his officers, his men, his service, his country strong in him, as it had been from his early years, far out on this great and wide sea on which his life had been spent, on the 20th of August, 1875, he "died quietly."

He was laid to rest on the north shore of Sydney Harbor, with two of his sailors, who had also died of arrow-wounds: he, in the middle; they, one on either side of him. And this noble thing was written on his grave:

HE SAILED AWAY TO DIE;  
REFUSING TO ALLOW A SINGLE LIFE  
TO BE TAKEN IN RETALIATION.

"Company."

What a ceremonious affair we make of entertaining a company? Too many of us lose all sense of being at home the moment a stranger crosses our threshold; and he instantly feels himself to be a mere visitor—nothing more—and acts accordingly. The man who knows how to "drop in" of an evening, draw up his chair to your hearth as if it were his own, and fall into the usual evening routine of the household as if he were a member of it—how welcome he always is! The man who comes to stay under your roof for a season, and who, without being intrusive or familiar, makes you feel that he is at home "with you, and is content in his usual fashion of occupation—how delightful a guest he is! And the houses—ah, how few of them!—into which one can go for a day or a week and feel sure that the family routine is in no wise altered, the family comfort in no wise lessened, but, on the contrary, increased by one's presence—what joy it is to cross their threshold! What harbors of refuge they are to weary wanderers! What sweet reminiscences they bring to the lonely and homeless!

Little Zacheus.

We often quote the words, "the Son of Man is come to seek and save that which was lost." Very graphic is the Scripture narrative of which that verse forms the conclusion. It brings the whole scene before us more thoroughly than it could have been presented to our view by the finest painting, or the minutest photograph; for no matter how interesting the grouping may be which the artist seizes, he gives but a momentary view after all; whereas here we see the very individuals themselves moving before us; nay, we are almost for the time, ourselves a part of the multitude that thronged around the prophet of Nazareth as he passed through "the city of palm-trees."

There in the centre of a group, which we at once recognize as the twelve apostles, is the Lord himself, and close beside him, nearer for the time than any one else, is the man to whom at the gate yonder he gave sight, and who in the first joy of his new possession is fanning his eyes alternately on the fair face of nature, and on the loving countenance of his great benefactor. They are going slowly forward; slowly, because an immense crowd has gathered to see the wondrous one of whom such marvellous reports have been given. The farther they go into the city the greater becomes the throng, until it is with the utmost difficulty that they can proceed at all. On the outskirts of the moving mass a little shabby-looking man is anxiously trying to elbow his way into the centre, if haply he may get a glimpse of the mysterious stranger; but so dense is the pressure, that it would be hard for even one of Saul-like stature to push through it; how utterly hopeless, therefore, for one so diminutive as he.

But he is not to be baffled thus. Earnestness is full of expedients, so he runs on before the multitude, and climbing up a sycamore-tree that was growing on the wayside, he takes his place on a stout branch, heedless of the jokes of which he is made the butt, and calmly waits until the crowd comes forward. And now Jesus is just beneath him, and the little man is congratulating himself on the splendid opportunity he has of looking on that matchless countenance, when lo! to the astonishment of all—of none more than the man addressed—the Saviour pauses, looks up, and says, "Zacheus, make haste, and come down, for to day I must abide at thy house."

And he did make haste, and received the Master with the utmost joy; but as they departed together, the surprise and disapprobation of the multitude take expression in some such form as this: "Was there none fitter in Jericho to entertain him than this hated publican? he cannot surely be the prophet he is said to be else had he not chosen to be a sinner's guest." To all of which insinuations—leaving Zacheus to answer for himself—the Saviour replies, "The Son of Man is come to seek and to save that which was lost." As if he had said, "Let him be as bad as you say he is, then, in going to him, I carry out the purpose for which I have come into the world. Let him be as you insinuate he is, lost to all honor and honesty and religion; then to such as he my special errand is; for I am come to seek the lost."

Such is the point of this verse as a vindication by Jesus of his conduct in going to the house of Zacheus; but like all other words of the Lord, these also have a wider bearing than that of their primary application. Indeed they have come to have among us peculiar attractiveness, inasmuch as they form one of those brief, pointed, motto-like sayings, in which the New Testament is so rich, and which seem to have been designed to contain the greatest possible amount of truth in the form in which it can be most readily understood, and most easily remembered. This particular utterance is divine in its simplicity and touching in its tenderness.

Jesus seeks to save. There is a seeking not to save, but to punish; as when the officers of justice search out for traces of the murderer that they may bring him to his doom. There is a seeking too in mercy, which after all may fail to save the poor victim even when he is found; as when the prodigal's father, having followed him from place to place, comes up with him at last, only to find him on a death-bed, or immersed within a prison to answer for some crime. In such a case, the wanderer is found, but his father cannot save him, he is not able to arrest the progress of the disease that is eating into his vitals, or to atone for the evils which he has committed. But Jesus is not on the sinner's trail like a dogging detective whose sole aim is to bring the criminal to judgment. Neither is he like the philanthropist of earth seeking the lost one on the mere peradventure of being able to help him when he is found; but he seeks to save—and no matter who the individual may be, or what the circumstances may be in which he finds him—"he is able to save him to the uttermost."

Now what is the salvation which he thus brings? It is in one aspect of it, pardon of sin. The guilty one is forgiven. The law which formerly hung frowning over him has now no terror. He is free from its condemning curse. This salvation is, in another aspect of it, restoration to God's favor. The sinner is treated for Christ's sake, as if he had himself obeyed the law of God in every particular. The sentence of condemnation is erased, and that is much—but in its room is written the promise of reward, and that is more. This salvation is in the highest aspect of it, regeneration of character. The sinner is renewed as well as forgiven. His heart is changed, by the power of God's Spirit through the belief of the truth as it is in Jesus. He is thus brought into harmony with the joys and holiness of heaven, and fitted to be happy in their possession. What a great salvation this is? Pardon of sin! a title to heaven, and meanness for it, and its eternal enjoyment unfailingly secured—all these to one—and Jesus seeks the sinner in order to bestow these priceless blessings on him!—Rev. WM. M. TAYLOR, D.D., in *the Christian Weekly*.

On the 8th of April, the Rev. Dr. James Ingram, minister of the Free Church, Unst, reached his one hundred and third year. He was ordained in 1808.

Advanced Thinkers.

However it may be, in these days, with a few clever men, who keep together, stand by one another, puff one another up with the belief that they are the "elite of humanity," and utterly delude themselves as to the extent to which their teachings are accepted, the vast majority of decent folk believe in a future life just as firmly as in a present. The brilliant sceptics of the day would be aggrieved if they were told that they "think the cackle of their hour the murmur of the world," but this is exactly what they do. A little shoe cut from the vast society of a vast metropolis is a provincial bourg just as really as any little country town or village. And the talk of a few clever men, some of them morally disqualified in any degree to discern religious truth, and all of them egging each other on to more daring suggestions, is nothing better than cackle, though it be expressed in arrogant tones, which the antecedents of some make very ridiculous, and printed in good type on decent paper. Outrageous self-conceit quite incapacitates to see the most vital truth. A man who, whether in book or sermon, never for a moment loses the thought of himself, nor misses the chance of obliquely pushing himself, is not likely either to see far into things, or to tell us anything much worth hearing, unless, indeed, he have bagged it from some simpler and nobler soul; and surely it is very obvious that almost all unbelieving philosophers and scientists are blown up with self-conceit, and a good many liberal theologians (self-styled) are blown even tighter. One recalls, with grim amusement, the universally standing of some of these. For at two or three and twenty, men are (in most cases) ranged for life. And it is amusing in like manner to note how some of these have made arrangements to have their doings habitually puffed in two or three newspapers. Sometimes this is done by a humble retainer or faithful dog, whose sufficient reward is to be permitted to do it. Sometimes a laet but well understood contract has been made with another mortal for mutual puffery. However this be, I suppose that we have all occasion, in these days, sometimes to read pages which remind us of the wise words of Sir Henry Taylor—"We see every day that talents are easily divorced from wisdom and charity; and when this separation takes place, there is no pride which is more tyrannical, more insolent, more wantonly aggressive than the pride of intellect." If the pride of real intellect be thus offensive, much more the pride without the intellect. One has known conceited blockheads who fancied it made them intellectual to be sceptical, just as one has known vulgar persons who thought that to wear the livery of some little social, political, or ecclesiastical caste would make them "genial."—A. K. H. B. in *Fraser's Magazine*.

Worship and Life.

There is a great deal of *worship* without any *life* at all. In some cases it is not even attempted. When a clergyman is careless, lifeless and indifferent; when the music is bad, and the singing worse, and no pains is taken to improve either one or the other; when the congregation lounge about, and look about, during the service, not kneeling during the prayers, not joining in the responses or the hymns; not following either the lessons or the sermon with their Bibles; but regarding it as what they call a religious duty once a week to sit for an hour and a half in church, we need not say there is no *life* there. No one seeks it, and no one pretends that it exists.

But there are other cases altogether different, cases in which there is immense activity and painstaking. Everything is done to render the service effective. There is nothing careless or slovenly. The music is as good as money can make it, and if it is not too refined, the people join in the singing. There is no lounging, but on the other hand exaggerated attitude; and no pains are spared to please the ear and engage the eye. But this is not *life*, nor can it produce *life*. It may be unconsciously accepted as a substitute for *life*, but it is distinct from it, and it cannot give it. We give credit to a great many young clergymen for real conscientiousness in their endeavors to improve their services. We believe that many of them have introduced most objectionable innovations in the real desire to call forth *life*. But they are utterly and totally mistaken. Music cannot give *life*. Attitudes cannot give *life*. Changes cannot give *life*. We may go on changing till we harass the people into distrust and irritation, but we cannot give *life* by it. When we have done our very best, our work will be no better than the golden candlestick without any oil. All may be of the finest gold, and all in perfect symmetry, but all will be dark, cold and lifeless. It is when the golden oil flows through the branches from the golden olive-trees that there is *life*. What we want is Christ Himself in the midst of the golden candlesticks, the presence of God filling the temple. We want the anointing of the Holy Ghost in all our hearts, and when we have that, we have *life*. The heart is poured out in prayer, not to the note of the organ, but in the natural utterance of those who deeply feel their need; the hymns are sung devoutly, for the heart is full of praise; and the whole soul is brought under such a sense of the presence of God that even if a stranger come in, "falling down on his face he will worship God, and report that God is in you of a truth."—*The Christian Observer*.

The British House of Lords last week adopted, despite the opposition of the government, the amendment to the Burial Bill proposed by the Archbishop of Canterbury permitting the reading of other services than that of the Church of England in church-yards.

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

Scientific and Useful.

BREAD PUDDING.

Unfermented brown bread, two ounces; milk, half a pint; one egg; sugar, quarter of an ounce. Cut the bread into small slices, and pour the milk over it boiling hot; let it stand till well soaked, and stir in the egg and sugar, well beaten, with a little grated nutmeg, and bake or steam for one hour.

SUET AND MILK FOR INVALEIDS.

Two ounces of mutton suet (just next to the kidney is best), cut into small pieces, and simmered in half a pint of water fifteen minutes; then throw the water away, and add to the suet one quart of new milk, two ounces of loaf-sugar, two drachms cinnamon bark, quarter ounce isinglass. Simmer for fifteen minutes, strain and drink lukewarm.

MOCK CHICKEN FROASSER.

Take a fine fat veal shank, and with a pint of water allow it to simmer until perfectly tender; remove the large bones; season to taste, and add two table-spoonsful of flour, smoothly blended with a teacupful of milk; when thickened, pour the whole very hot over a well-beaten egg and a half teacup of parsley. Stir well and serve. On no account allow the egg to boil.

POTTED MEAT.

Remove all gristle, hard pieces and fat from some cold roast or boiled beef, and any remnants of the tongue or ham; mince it very fine, and pound it in a mortar with a little butter, a little gravy well freed from the grease, and a spoonful of Harvey's or Worcester's sauce; beat it to a smooth paste, seasoning during the process with pounded clove or allspice, mace or grated nutmeg, salt and a little cayenne; put it into pots, press it close down, and cover it with clarified butter.

CHOCOLATE CAKE.

One pound powdered sugar, one-half pound best butter rubbed to a cream; add to this one-half pound grated chocolate, and beat all together very light; eight eggs very fresh, and also beaten very light; juice of one lemon, one large table-spoonful of vanilla extract, one and a half cupfuls milk; sifted flower with baking powder, added before sifting, to make a batter that will break off clean when held up in the spoon, as pound cake does. You may take sufficient dough from this to bake one cake in a jolly cake pan, having orinary jelly for the top and bottom layers, with milk and coconut between.

A GOOD PASTE.

A good paste with which to put paper on walls is made by beating flour into a stiff batter with cold water. Then pour boiling water slowly on to this batter, stirring briskly all the while. The batter will swell and change from white to a yellowish color—when this change is observed the paste is done. It is not necessary to add alum, resin, or anything else. Some mix the flour and cold water to the consistency of milk, then boil over a slow fire—but the other way is better. A good size to apply to the wall before papering is made by dissolving half a pound of glue in alcohol, or hot water, and adding it to a pailful of hot water. Apply warm with a whitewash brush.

THE EARLY RISING DELUSION.

For farmers and those who live in localities where people can retire at eight or nine o'clock in the evening, the old notion about early rising is still appropriate. But he who is kept up until ten or eleven o'clock, and then rises at five or six, because of the teachings of some old ditty about "early to rise," is committing a sin against his own soul. There is not one man in 10,000 who can afford to do without seven or eight hours' sleep. All the stuff written about great men who slept only three or four hours a night is apocryphal. They have been put upon such small allowance occasionally, and prospered; but no man ever yet kept healthy in body and mind for a number of years with less than seven hours sleep. If you can get to bed early then rise early. If you cannot get to bed till late, then rise late. It may be as proper for one man to rise at eight as it is for another to rise at five. Let the roving bell be rung at least thirty minutes before your public appearance. Physicians say a sudden jump out of bed gives irregular motion to the pulses. It takes hours to get over a too sudden rising. It is barbarous to expect children instantly to land on the centre of the floor at the call of their nurses, the thermometer below zero. Give us time after you call us to roll over, gaze at the world full in the face, and look before we leap.

THE ART OF CARVING.

In order to its thorough mastery, the following regulations are laid down by the *Rural New Yorker*. The writer says:—It is not proper to stand in carving. The carving knife should be sharp and thin. To carve fowls (which should always be laid with the breast uppermost), place the fork in the breast, and take off the wings and legs without turning the fowl, then cut out the merry-thought, cut from the breast, take out the collar-bone, cut out the side pieces, then cut the carcass in two; divide the joints in the leg of a turkey. In carving a sirloin, cut thin slices from the side next to you (it must be put on the dish with the tenderloin underneath), then turn it and cut from the tenderloin; help the guests to both kinds. In carving a leg of mutton or ham, begin by cutting across the middle of the bone; cut a tongue across and not lengthwise, and help from the middle part. Carve a fore quarter of lamb by separating the shoulder from the ribs, and then divide the ribs. To carve a fillet of veal, begin at the top and help to the dressing with each slice. In a breast of veal, separate the breast and brisket, and then cut them up, asking which part is preferred. In carving a pig, it is customary to divide it and take off the head before it comes to the table, as to many persons the head is revolting; cut off the limbs and divide the ribs. In carving venison, make a deep incision down to the bone to let out the juices, and then turn the broad end towards you, cutting deep in this slice. For a saddle of venison, cut from the tail toward the other end, on each side, in thin slices. Warm plates are very necessary with venison and mutton, and in winter are desirable for all meats.



"Echoes."

They say that echoes heard at even
Are the voices of the dead,
That come to join us down from heaven,

It may be that the dead who love us
Break the silence of the tomb,
In those weird tones that strangely move us

Yo dear and dead! Oh, still be near me
In the solemn lonely night!
Still let your ghostly voices cheer me,

Smiles.

If people will only notice, they will be
amazed to find how much a really enjoy-
able evening owes to smiles.

Fill the silence like a speech—
the smile of a full, appreciative heart.
The face that grows finer as it listens,

Church Ventilation.

In an editorial in one of our religious pa-
pers, are these words: "If the Brooklyn
catastrophe will lead to an entire overhaul-

It is as impossible for some persons to be
wakeful and attentive after taking exhaust-

Once had a good opportunity to observe
the working of a furnace to warm and ven-

How delicious! as I passed from room to
room, and through halls, and up and down

Once heard an intelligent lecturer say,
that it is the practice in some churches to

The number of persons in attendance
upon the services of the Railway Branch

A GERMAN female dentist, who learned
her profession in Philadelphia, has been ap-

The Free Church of Scotland has now
more than one thousand ministers. It

Since 1868 Spain has increased her
debt from \$1,250,000,000 to \$2,200,000,000

Social Treatment of Women.

Harriet Martineau says in her Autobiog-
raphy that she had never met more than
three men who knew how to treat women.

There are women, and women, and wo-
men, and this is a truth which compara-
tively few men are able or willing to recog-

Temperance and the Gospel in Japan.

A young Scotsman who has lately re-
turned from Japan states that he endeav-
ored, while in Yokohama, to form a tem-

When, however, he heard of this temper-
ance union, and saw its beneficial opera-

This young Scotchman, Mr. Henderson,
is the son of a Presbyterian minister in

MAN'S love to his God is like the chang-
ing sand; He is like the solid rock. Man's

The first duty of the worshipper is per-
sonal prayer. It is not necessary that he

How to be Miserable.

Think about yourself; about what you
want, what you like, what respect people
ought to pay you, what people think of you,

In heaven, either, I say. For that
proud, greedy, self-seeking spirit would
turn hell for the great devil himself.

A WRITER in the Churchman makes pro-
test against some new fancies in the read-
ing of the Scriptures, as follows: "A new

Dresden Hall.

CLEVERDON AND MARTIN.

12 and 14 King Street, West, Toronto.

We are now showing, at low prices, our large and
varied stock of

CHINA, GLASS AND EARTHENWARE.
In all qualities, at our extensive and elegant show
rooms.

WEDGEWOOD HOUSE.
We are showing the Finest and Best Assort-
ment of

CHINA, GLASSWARE, &C.
In the city, comprising in part Dinner and De-
sert Sets, Breakfast, Tea and Bedroom Sets,

\$66 a week in your own town. Terms
outfit free. R. HALLETT & CO., P land
Maine.

J. BRUCE & CO.,
Photographic Art Studio,
118 King St. West, Toronto, opposite the Rossin
House.

A. & S. NAIRN,
Coal Merchants,
TORONTO.

DOCKS foot of Church St. OFFICE 80
Adelaide St. next Post Office.

COAL FOR HOUSEHOLD, FOUNDRY, AND
BLACKSMITH'S USE, shipped f. o. b. cars.

Is Aerated Bread
WHOLESOME?
Prof. Croper, University of Toronto,

J. D. Nasmith,
Corner Jarvis and Adelaide Streets,

\$5 TO \$20 per day at home. Samples worth
\$5 free. STINSON & Co., Portland,
Maine

THE CANADA
Christian Monthly.
A Review and Record of Christian Thought,

EDITED BY REV. JAMES CAMERON, CHATSWORTH.

NUMBER FOR JUNE, NOW OUT.

EDITORIAL: The Merits and Demerits of Islam.—
LIVING PREACHERS: A Good Conscience.—
POETRY: "To say Good Night and Pray"—
Will you Vote for Crime?—What do People go

Published by C. Blackett Robinson,
at the office of this paper.

TERMS:—One Dollar per annum—free of postage
—in advance.

Sample copies mailed on receipt of ten cents.

FITS!

FITS! FITS! FITS! FITS!

CURE OF EPILEPSY OR FALLING FITS
BY HANCOCK'S EPILEPTIC PILLS

Persons suffering from this distressing malady
will find Hancock's Epileptic Pills to be the only
remedy ever discovered for curing it.

OPENING OF NAVIGATION.

STEAMER CITY OF TORONTO,
COMMENCING TUESDAY, MAY 1ST, 1877,
Leaves Young at Wharf Toronto, daily at 7 a.m.,

GALT COLLEGIATE INSTITUTE.

Each Department in charge of an experienced
Gentleman, every facility afforded to those pre-
paring for Examinations. With a single excep-

HAMILTON COLLEGIATE INSTITUTE.

SPECIAL FEATURES OF THE SCHOOL ARE:—
(1) Large classes organized for those reading for
the Universities, Professional Examinations,

E. N. FRESHMAN AND BROS.,
Advertising Agents,
186 W. Fourth St., CINCINNATI, O.,

\$12 a day at home. Agents wanted. Outfit and
terms free. TRUE & CO., Augusta, Maine.

ONTARIO BAKING POWDER.

White, Odorless, and does not discolor.
10c, 20c and 40c. Packages.
Best Manufactured. Try 'em and be convinced.

MANITOBA CHEAP LANDS FREE.

MANITOBA CHEAP LANDS FREE.
M. Grants' Good Investment. Cheap
passages. Send stamped envelope for in-

THE PHILADELPHIA LAWN MOWER.

AHEAD OF ALL COMPETITION.
TEN SIZES, to suit every requirement, from
small grass plots to the largest parks.

GUELPH Sewing Machine Co.

THE OSBORN SEWING MACHINES having been
awarded
MEDALS, DIPLOMAS & CERTIFICATES

At the Centennial at Philadelphia,
may be taken as confirmatory of the judgment of
judges and spectators.—London Advertiser.

WILKIE & OSBORN,
Manufacturers, Guelph, Canada.

Alexander & Stark, STOCK BROKERS.

Members of the Toronto Stock Exchange.
LOANS MADE
AND
EXISTING MORTGAGES PURCHASED.

Orders for sale or purchase of
Stocks, Shares, etc.,
promptly attended to.

10 KING STREET EAST, TORONTO.

D. S. KEITH & CO., PLUMBERS, GAS & STEAM FITTERS

FOUNDERS AND FINISHERS
Manufacturers of
PETROLEUM GAS WORKS

Engineers and Plumbers' Brass Work, &c., Con-
structors and Green House Heating.

CANADA STAINED GLASS WORKS

ESTABLISHED 1856.
Ecclesiastical and Domestic Stained Glass Work
dove executed in the best style.

BANNERS AND FLAGS PAINTED TO ORDER
JOSEPH McCausland Proprietor
8 King Street West, Toronto.

THE FORTY TEMPERANCE HOUSE

centrally situated at 94 Bay Street near King
"Ought to find a place in every Presbyterian home"
—Collingwood Bulletin.

British American Presbyterian,
FOR 1877.

TERMS:—\$2.00 per annum in advance. Postage
prepaid by Publisher.

Efforts will be made during the coming year to
make the PRESBYTERIAN increasingly attractive

Rev. Dr. Waters, St. John, N.B.
Rev. Prof. Bryce, M.A., Winnipeg, G. Ma.
Rev. Principal McVicar, L.L.D., Montreal.

The Sabbath School Lessons will be continued;
and increased attention will be paid to the question
of Prohibition now happily growing on the public

We invite the cordial co-operation of ministers,
elders, and people generally to aid in extending
the circulation of the PRESBYTERIAN. Much has

Remittances and Correspondence should be ad-
dressed to
C. BLACKETT ROBINSON,
Publisher and Proprietor.

Sabbath School Presbyterian FOR 1877.

Notwithstanding the almost insurmountable diffi-
culties in the way of getting our Sabbath Schools
to even introduce the S. S. PRESBYTERIAN, we have

In order to insure an interesting quantity of
reading matter the paper will be placed in charge
of a gentleman in every way competent to conduct

Single Copies..... 25 cents per Vol.
Twenty Copies and under..... 50 " "
In Parcels over Twenty..... 15 " "
Postage prepaid. Subscriptions must be paid in-
variably in advance. Specimen copies to any ad-
dress on application.

"The paper is good, and both printing and
illustrations are excellent.—London Advertiser."
"Very much needed by the Presbyterian Schools
of our country."—J. S. Hunt, North Pelham. "It
should certainly meet with a wide circulation."—
Rev. W. Ross, Kirkhill. "The children of the
Church should have a Sabbath School paper of
their own."—H. Gray, Record.

Address,
C. BLACKETT ROBINSON,
Publisher and Proprietor,
Drawer 2484, Toronto, Ont.

Fortieth Anniversary of Knox Church, Elora.

The fortieth anniversary of the origin of Knox Church, Elora, was celebrated on Tuesday, the 22nd ult., by a social, which in every respect was a most successful affair.

The following members of the congregation at the time it was formed occupied seats on the platform, or were present at the service:—Mr. and Mrs. Barron, Mr. and Mrs. Alex. Watt, Mr. and Mrs. John Keith, Mr. John Calder, and Mr. John A. Davidson.

After an introductory prayer by Mr. Torrance, Mr. Macdonald, the chairman, made an appropriate speech, and read the following brief sketch of the history of the congregation.

A few individuals having, in the Providence of God, left Scotland, their native country, and settled on the 11th and 12th concessions of the Township of Nichol, in the Province of Upper Canada, feeling deeply the value of Gospel ordinances from their being deprived of them and now completely destitute, met and unanimously resolved to use every means that might obtain from time to time, a supply of Sermon and a dispensation of sealing ordinances as frequently as possible.

The Presbytery having heard the petition, came to the resolution contained in the following abstract from the Minute of Presbytery:

"Read and received from nine persons residing on the 11th and 12th concessions of the Township of Nichol, a petition bearing that they belong to the U. A. Church in Scotland; that they wish to receive a supply of sermon; and as soon as possible to be formed into a church and to have sealing ordinances dispensed amongst them.

West Flamboro, 8th Feb., 1837. Agreeably to the above appointment of Presbytery, Mr. Christie visited the petitioners upon the 18th day of May following, and having met with them in Mr. Watt's Barn, and preached to them, he, after Sermon, converted them into a congregation.

Mr. Alex. Watt and Mr. John Alexander Davidson were then appointed and ordained Elders.

Sabbath January 1st, 1842, Mr. Watt, by order of Presbytery, read the edict for the induction of the Rev. William Barrie to the pastoral charge of the congregation on Thursday, 5th January, upon which day the event occurred.

On the 27th July, the same year of Mr. Barrie's induction, he received a call from the congregation at Hamilton, which call was sustained by the Presbytery, and the Rev. Dr. Coult appointed to declare the church vacant. The nine members protested against the decision of the Missionary Presbytery to dissolve the connexion between them and their pastor, declaring the action to be unconstitutional and illegal.

At a meeting of the congregation held in Elora on the 19th of February, 1849, it was resolved to build a church in Elora in connection with the United Presbyterian Synod. The late Charles Allan granted the congregation a free lot, and the old frame church was erected. The history of the congregation has been one of steady progress, and its membership now numbers 315.

Interesting addresses were then given by Mr. John A. Davidson, Dr. Barry, Mr. Torrance, Mr. Duff, and others, and altogether a pleasant evening was spent.—Guelph Mercury.

An exchange tells of a man who said in prayer meeting: "Why, my dear friends, before I would stand up here and tell of my colts, I would hide in shame under the seats. We should not come here to tell of our coldness and indifference, and thus chill each others' hearts. This is not an ice-house. We come here to warm each other. We should come warm from our closets." This was deserved reproof and sensible advice.

The Spanish Armada.

About three hundred years ago, Philip, King of Spain, was as much elated as Haman with the grand prospect he had of crushing those whom he esteemed his enemies. The English nation had some time previously cast off the Pope's supremacy. The Protestant religion had then been established in the realm, and the Roman Catholics deprived of place and power. Instigated by the Pope, the monarch of Spain, at that time a very powerful kingdom, resolved to invade England. During many months, immense preparations were made; and in May, 1588, the Invincible Armada, as it was called, set sail for the purpose of laying low the arrogant people whom Queen Elizabeth ruled.

One of the Spanish nobility commanded a ship, which was taken in battle by Sir Francis Drake, the English admiral. The nobleman, being brought as a prisoner before the Privy Council for examination, was asked, "What was your object in invading England?" He replied, "To subdue the nation and root it out." The next question was, "What did you mean to do with the Roman Catholics of England?" "To send them, good men, directly to heaven," answered the Spanish lord; "and you heretics to hell." In his ship were found many whips made of intertwined cord and wire, and these he declared were intended to scourge the heretics (the Protestants) to death.

Miscellaneous.

Nothing is more easy than to grow rich. It is only to trust nobody, to befriend none, to get everything and save all you get; to stint ourselves and everybody belonging to us; to be the friend of no man, and to have no man for our friend; to heap interest upon interest, cent upon cent; to be mean, miserably and despised, for some twenty or thirty years, and riches will come as sure as disease and disappointment. And when pretty near enough wealth is collected by a disregard of all the charities of the human heart, at the expense of every enjoyment, save that of wallowing in filthy meanness, death comes to finish the work—the body is buried in a hole, the heirs dance over it, and the spirit goes—where? To gain obedience, you must first set yourselves to deserve it. Whatever you promise your little one, however small the thing seems to you, and whatever trouble it costs you, perform it. Never let the doubt once enter that innocent mind that you say what you do not mean, or will not act up to what you say.

No good man will willingly speak evil of another. If circumstances will compel him to accuse, he will show that he does so reluctantly, and for the sake of justice, and that he scorns the thought of self-gratification in such an act. If therefore any accusation appears to be grounded in a mean, wanton, or malignant spirit; if the occasion to make it appear to be sought; if the accuser speak not to the face of the accused, but behind his back, then it may be set down as certain that, at least the truth is distorted, and that, in all probability, it is corruptly falsified. For where a revengeful and malignant spirit is, there the truth cannot dwell. The angel will not abide with the demon. The common perception of this fact is the reason why slanders are so little credited and do so little harm.

The two most engaging powers of an author are to make new things familiar and familiar things new.—Thackeray. THE Emperor Alexander has issued a manifesto thanking the Holy Synod for finishing the translation of the Bible into the Russian vernacular, after twenty years of labor. This is the first translation approved by the Czar and the church. Good singing is a great help towards good preaching. A minister who begins his sermon upborne and stimulated by the praise which has filled his soul, starts with a double advantage over him who has listened to discords. But the praise, to be effective, ought to be that of the whole congregation. It is the sympathy in religious song that gives it its power, and the pastor gets his joy from it because it is the rolling in upon him of the soul of his people.

Official Announcements.

MEETINGS OF PRESBYTERIES. 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. OREGON.—At Prescott, on Tuesday, 13rd of July, at 7 p.m. PETERBORO.—At Millbrook, on the second Tuesday of July, at 11 a.m. CHATHAM.—In St. Andrew's Church, Chatham, on the first Tuesday of July, at 11 o'clock, a.m. OTTAWA.—Bank street Church, Tuesday, Aug. 7th, at 3 p.m. BARRIE.—at Bracebridge, 1st Tuesday of August, at 7 o'clock. WHITBY.—The Presbytery of Whitby will meet in St. Andrew's Church, Whitby, on the third Tuesday of July, at 11 a.m. TORONTO.—In the lecture-room of Knox Church Toronto, on the first Tuesday of July, at 11 a.m.

AGENTS WANTED to sell ELKIN'S LETTER WRITING COPYING BOOK AND INK. Does away with letter-press and water; PERFECT IMPRESSION GUARANTEED. 46 Church St., corner of King.

Recent Publications.

- LIFE OF THE REV. GEORGE WHITE-FIELD, by the Rev. L. Tyerman, 2 vols., with portraits. 56 00
HISTORY OF CHRISTIAN THEOLOGY IN THE APOSTOLIC AGE, from the French of B. Hous, volume 1. 8 00
OUR INHERITANCE IN THE GREAT FUTURE, by Piazzi Smyth, Astronomer Royal, Scot., new edition, with plates. 5 00
LETTERS OF JOHN W. BARKER OF LITTLETON, edited by Wm. Hanna, D.D. 2 25
STUDIES ON THE NEW TESTAMENT, by F. Godot, D.D., edited by the Hon. and Rev. W. H. Littleton. 2 00
SEEKERS AFTER GOD, by the Rev. E. W. Farrar, D.D. 1 75
THE PROPHETS OF CHRISTENDOM; sketches of eminent preachers, by W. Boyd Carpenter, M.A. 1 25
RECOLLECTIONS OF THE IRISH CHURCH by R. S. Broome, D.D. 1 35
THE MARTYR GRAVES OF SCOTLAND, by Rev. John H. Thomson, Second Series. 1 00
PERSONAL VISITS TO THE GRAVES OF EMINENT MEN, by Rev. Jas. Barstley, Farrar, D.D. 1 00
LABOURS AMONG THE WALDENSIANS OF PIEDMONT, by J. P. Melillo. 1 00
DISCOURSES BY THE LATE REV. JOHN SMART, D.D. OF LEITH, with memoir by the Rev. James Harnet, D.D. 1 75
GLIMPSES OF THE INNER LIFE OF OUR LORD, by W. G. Blaikie, D.D. 1 00
WALKS IN CANAAN, by John Ashworth. 1 00
VERITY AND VALUE OF THE MIRACLES OF CHRIST, by Thomas Cooper. 75
Mailed post free on receipt of price. JOHN YOUNG, Upper Canada Tract Society, 102 Yonge Street.

1877. SUMMER CIRCULAR.

Gentlemen: We beg to invite your inspection of our Summer stock of Woolsens and Garments of the Furishers, which we believe is one of the most select and varied ever shown in our city. Clergymen and Students will find our stock of Super-fine Cloths and Black Goods generally, the most reliable of any in the trade, and our prices very moderate.

R. J. Hunter & Co., Merchant Tailors, Cor. King & Church Streets.

1877. Wm. McMaster, Jr.

Announces the arrival of 960 LADIES' EMBROIDERED LINEN SUITS. Unique and much below value. The complete stock of a manufacturer of Ladies Embroidered Underwear at About Half Price. Do not neglect seeing this line. Also 5 cases more of the PATENT EXTENSION CORSET, So favourably spoken of by all ladies who have already worn them. This corset for style, fit and comfort cannot be surpassed.

WM. McMASTER, JUN., 206 & 208 Yonge Street.

NOW READY. "HEAVENWARD,"

A new collection of Sunday-school Songs, by JAMES R. MURRAY, containing, besides new contributions from most of the leading writers of Sunday-school Music in America, the BEST and most popular HYMNS and MUSIC of the late P. P. BLISS, most of which will be found in no other new book. "HEAVENWARD" is now ready, and for sale by Bookellers and Music Dealers throughout the country. "HEAVENWARD" is unequalled by any other book both in words and music. "HEAVENWARD" is the only new book in which you will find P. P. BLISS'S most famous songs "HEAVENWARD" is our usual Sunday-school style, printed on fine tinted paper, and containing 100 pages. Price 35 cents, by mail, 40c per hundred. Specimen pages free. Single sample copy, in paper covers, mailed for 25 cents. Order from your nearest Bookeller, or of the publishers, S. BRAINARD'S SONS, Cleveland O.

JUST RECEIVED

a fine assortment for the season's trade of WATCHES, GOLD AND SILVER, Chains, Lockets, Necklets, and a great variety of other kinds of Jewelry. CLOCKS AND ELECTRO-PLATED WARE consisting of TEA SETS, SALVERS, CUP & CAKE BASKETS, EPERGNEs, &c., entirely new, at moderate prices, and warranted of the finest quality. W. WEARIN, 23 KING ST. WEST, TORONTO.

1877. NEW CARPETS. 1877

WILLIAM GORDON. New Brussels, New Tapestries, New All Wools, New Unions. Bought when prices were at the lowest, will be sold low. N. B.—As usual Mr. G. will give ten per cent. off to clergyman. 184 YONGE STREET.

IMPORTANT NOTICE. KENT BROS' Celebrat'd Spectacles

THAT NEVER TIRE THE EYE. Parties who use Spectacles should be careful to get them properly suited to their sight, as many get their eyesight ruined by wearing spectacles improperly fitted. By using our PATENT SPECTACLES' INDICATOR we are able to fit with the first pair, saving the annoyance of irritating the eye. Importers of Watches, Clocks, Jewelry, &c. KENT BROS' 186 YONGE ST., TORONTO.



SEND FOR PRINTED INSTRUCTIONS FOR Self-Measurement. A. WHITE, 65 KING ST. WEST, (LATE WHITE & SHEARPE.)

S. JAMES & CO., Architects, Civil Engineers, and Building Surveyors. 17 TORONTO STREET, TORONTO.

LANGLEY, LANGLEY & BURKE, Architects, Civil Engineers, &c., 31 King St. West, Toronto.

THOMAS CREAM, Merchant and Military Tailor, MASTER TAILOR Q. O. RIFLES, (Late Master Tailor in the 16th Regt.) 435 YONGE ST., between Ann and Carleton Sts., TORONTO.

BUILT TO ORDER FROM \$600 TO \$3,000. Order from the Manufacturer and save 25 per cent. EDWARD LYE, 20 St. Alban's st., Toronto. Builder of Organ in Central Presbyterian Church, Toronto.

THE OLDEST UNDERTAKING ESTABLISHMENT IN TORONTO. ESTABLISHED 1838.

W. H. STONE, (Late H. B. WILLIAMS) Furnishing Undertaker, 239 YONGE STREET, TORONTO, (Opposite Piddington's Bookstore.) METALLIC CASES A SPECIALTY. OPEN AT ALL HOURS.

BLYMNER MFG CO BELLS

Church Bells, Fire Bells, Fire-alarms, Low-pitched, warranted. Catalogue with 70 illustrations, price, sent free. Blymner Manufacturing Co., Cincinnati, O.

MENEELY AND KIMBERLY, BELL FOUNDERS, TROY, N. Y. Manufacture a superior quality of Bells. Special attention given to Church Bells. Illustrated Catalogue sent free.



BUCKEY'S BELL FOUNDRY, Established in 1837. Superior Bells of Copper and Tin, mounted with the best Rotary Hangers, for Churches, Schools, Farms, Pastors, Court House, Fire Alarms, Power Cloths, Calves, etc. Fully Warranted. Illustrated Catalogue sent Free. VANUZEN & TIFT, 102 and 104 King Street S., Cincinnati, O. NO DUTY ON CHURCH BELLS.

McSHANE BELL FOUNDRY. Manufacture those celebrated Bells for CHURCHES, ACADEMIES, &c. Price List and Circulars sent free. HENRY McSHANE & CO., BALTIMORE, MD.

MENEELY & COMPANY, Bell Founders, West Troy, N. Y. Fifty years established. CHURCH BELLS and CLOCKS; ACADEMIC; FACTORY BELLS, etc. Improved Cast-iron Mountings. Catalogues free. No agencies.

SUN MUTUAL Life and Accident INSURANCE COMPANY OF MONTREAL

Authorized Capital, - \$1,000,000.

THOS. WORKMAN, M.P., President. T. J. CANTON, Esq., Vice-President. M. H. GAULT, Esq., Managing Director. ROBERT MACALUAY, Esq., Secretary.

HEAD OFFICE—164 ST. JAMES STREET MONTREAL.

This Company is remarkable for the following features of interest to assured:— 1. It is a Canadian Company incorporated by special Act of the Dominion Legislature, and invests the whole of its funds in Canada, thereby giving to its Policy Holders the benefit of their own promissaries. 2. It has made the required deposit with the Dominion Government, for the absolute security of its Policy Holders. 3. Its investments are of the most select character, and command a high rate of interest, making it profitable to its Policy Holders. 4. Being under an experienced management, by which its funds are husbanded, risklessness, waste and ruin, incident to companies in the hands of novices, are avoided.

With these and other inviting features made known on application to the Head Office or to any of its agencies, there will be no cause for surprise that during the past twelve months of unparalleled depression in trade, the Company has done

More Than A Million of new Life business besides Accident.

TORONTO BOARD:

HON. JOHN McMURRIE, M.P.P., JAS. BETHUNE, Esq., Q.C., A. M. SMITH, Esq., M.P.P., JOHN FISKE, Esq., WARRING KENNEDY, Esq., HON. S. C. WOOD, M.P.P., ARTHUR MORRISON, Esq., (Mayor).

Manager for Toronto, R. H. HOSKIN.

ROBINSON & KENT, (Late Duggan & Robinson.) BARRISTERS-AT-LAW, ATTORNEY Solicitors, Conveyancers, &c. Office—Provincial Assurance Buildings, Court Street, Toronto.

ESTABLISHED 1864. A McDONALD, Renovator and Dyer, of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of Jamb., TORONTO

MERRYFIELD Boot and Shoe Maker, 190 YONGE STREET. A large and well assorted Stock always on hand.

BOOK AND JOB PRINTING

Business and Visiting Cards, Circulars, Hand-bills, PAMPHLETS, SERMONS, BILL HEADS;

BLANK RECEIPTS, AND ALL KINDS OF PLAIN, ORNAMENTAL AND FANCY PRINTING

Neatly and expeditiously executed at low prices at PRESBYTERIAN PRINTING HOUSE, 102 BAY ST., TORONTO.

Estimates furnished for Book Work. BOOK BINDING in all its departments at fair prices. Orders from our friends and patrons solicited and satisfaction guaranteed. Address, C. BLACKETT ROBINSON, 102 Bay Street Toronto.

British American Presbyterian

102 BAY STREET, TORONTO, CANADA.

TERMS:—\$2 a year, in advance, free of postage. To avoid mistakes, persons sending money should write the name of their Post-office, County and Province.

CHANGE OF ADDRESS.—Subscribers when changing their address should be careful to send the name of the office to which the paper is to be sent, as well as that to which they desire to be sent.

Post Office Money Orders, Registered Letters and Drafts may be sent by our agents. One of these modes is perfectly safe, and Masters of all Post Offices where money orders are not sold, will register letters for a small fee. Money mailed in unregistered letters will be at the risk of the sender. Make Drafts and Money Orders payable to the order of the undersigned.

Orders to discontinue the paper must be accompanied by the amount due, or the paper will not be stopped. According to law, papers may be forwarded until an explicit order of discontinuance is received; and whether taken by subscribers or from the place where they are deposited, he is accountable for the pay until he orders a discontinuance and pays what is due.

ADVERTISEMENTS 10 cents a line—15 lines the inch. Special Rates on application, for long continued advertisements. Births, Marriages and Deaths, not exceeding 4 lines, each 25 cents; 5 lines over, 50 cents. Orders to discontinue Advertisements must be handed in writing. Address all communications, C. BLACKETT ROBINSON, Publisher and Proprietor, Toronto, P. O. Drawer, 3464.