Vol. 6-No. 19.1

TORONTO, CANADA, FRIDAY, JUNE 8, 1877

(Whole No. 279

Contributors and Correspondents

For the Presbyterian.1 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. I lough in modern times the population be small and trade quite limited itmust 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 polities 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 constitut. ed 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 martyre-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

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 deseribes."

St. Marys 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 ahurches.

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 lactures 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 Gloss, minister in Spring Hill, Nova Sectia, published "Stray Leaves from Scotch and English history," with a life of Sir Wilhism Wallace, a work which bears ample evidence of the author's talents, learning and patrictism; 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 scat 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 on 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 endlose that 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 stereo. typed. 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 honce 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 enterupon 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 satiating a thirst for reading and study, and thus be prepared for a wider and more important field of la-

bor 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 preseding 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, adhering closely to the subordinate-" 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 heary with the age of centuries, still regard it as the bulwark of orthodoxy.

CHURCH EXTRNSION.

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 edifices, 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 arrange ments 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 fa-

There is another part of the city which equires the attention of the "Extension Committee," and to which reference has been previously made, that is the northeast 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 in some 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 do not like to see even members of other communions straying

GOULD STREET CHURCH.

around.

It is rumoured 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 thairons section of the city. It may no 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 erectan 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-ruined world can be won for

"His testimony and his law in Israel he did

place. And charged our fathers it to show to their suceceding race:"

"That as the race which was to come might well them lear and know; the might to their to the single sould arise might to their

PRESENTERIAN

Toronto, May 28th, 1817

sons them show."

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 or 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 For these abuses our con temporary 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 co-casion 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 bimself while in the world, and he is exsluded who does not.

STATISTICS OF THE PRESBYTERY OF BARRIE FOR 1876-7.

HEPORT 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:

1. FINANCIAL STATEMENT.

<u> </u>				
objects.	1877. 25 Con. 7 Grps.	1876. 23 Congrega's:	1877. Igerease.	1877. Decrease.
Stipend, all sources Arrears Expended on Church Expended on Manke Other Expenditurs Total Congregational purposes	4,819 1,095 1,095 1,829 25,446	\$19,185 682 8,244 3,917 1 2,196 21,073	1,378	
Gollege	1 2.275	166 660 324 162 239 1,876	163 163 164 399	14
Benevolent Objects Total for all rurpess Sabbath School, Con- tributions	1 1,008 98,790	28,847 230	4,879	

Nors 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 partionlars, showing the dis-tribution of the \$65, were not furnished. The congregations which sent these imperfeet returns are Guthrio Church \$20, Car-luke \$14, and Burns' Church \$81.50.

II. STATISTICAL STATEMENT.

			-		٠.
	1877. Congregu's,	1876. Congregu's,	1877. Increase.	1877. Decrease.	
Number of families	1,756	1,532	224		
Number of members Addition to member p	3,123 379	2,415 311	224 703 68	****	
Diminution of do	152 148	155 115	33	3	l
Other office bearers	398 306	909 317	19 49	*********	l
Religious classes	9,490	2,106 196	391 44		
Churches and Manson built.	40,1M.		40,1M.		l
					١

These tables afford evidence of progress rease tables allord 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 stipand. The following arrears are reported.

presented in the column for arrears of sti-pend. The following arrears are reported: West Gwillimbury and Innisfil, \$86.35; Collingwood, \$158.78; East Nottawasaga, etc., \$280; West Nottawasaga, \$300; Bon-nyton, \$80; Duntroon, \$20; Wyebridge, 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 Gwälimbury and Inniedl, Tenumesh and Adjala, East Notawasaga, Alliston and Carluke, Cookstown and First Essa, Tossoronto and Mulmur, Duntroon and Notawa, Burne' Church and the Stations. But those ware and \$10 feet. sions. But there were sent \$10 from East Nottawasaga for the bursary fund, \$107 from Cookstown, 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., Wyebridge, etc. All except Duntroon and Nottawa con-

tributed to the Home Mission Fund-be sides the three, Curluke, 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 il-liberality, the Committee desire to indicate the opinion that some of them tall very short of the reasonable expectations of the Church and of the average amount of giv for example:

MB_101, 0							
CONGREGATION	7	H.K.	College	Ass 30.	Fr Ev.	Total	Average per Mem
Willis Church Esson Church New Lowell		3,50	3.00 2.00 2.00	3,00	2.50	10.50 11.00 15.50	10 ots.

Not to include the membership of the his own church but by the w Mission stations who give almost nothing, ity.—Markham Economist.

the average contribution to the schemes is 884 cents. Including them the average is

reduced to about 72 cents.

Your Committee in constuding this report recommend:
1. That it may be considered whether

steps may be taken for procuring, regularly, returns from vacan' congreg 'tone and mission stations.

2. That the arrows may be taken into considerat on -R Br M dut, Convener

Surprise Party.

One of the largest surper a parties that has occurred in our vilinge for rang time took place at the Pre byterlan Manse, on Monday evening last. The occasion which called together so targe 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 hima 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 these 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 boutifully served, enough to store the cellar and fill the larder was left.

After all had enjoyed the tea, W. Eakin, Esg., Unionville, stated the object of their meeting at the Manse that evening and called upon Mr. William Fleming Cedargrove, to read the following address: younger part of them immediately went to

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

Ray. 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 sation, 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 thing the facility for your many Clustian viv. friendly feeling for your many Christian vir-tues, dear to us as a peop c. It is our earnest prayer that you may have a safe jour-ney norms the Atlantic, an greeable and a 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. Figuing. Markham, May 28th, 1877.

To which the Rov. 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 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 have just thank you smeerely for tation. 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 vou i 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 given me puonery angione 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 tour the shall be less than the same of the sam aging, and I trust we shall be long spared in the capacity of shepherd and flock; and that nothing shall ever occur on my past 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 build-ing the rained 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 apoke of the catholicity of spirit and untiring zeal and Christian deportment of Mr. Carmichael. Miss Maggie Canning, Miss Milne, and Mr. McLean, accompani-ed at the plano by Miss Hood, sang "Shall we gather at the river." Afterwards a suitable and fervent prayer was offered by Mr. Jampbell whereupon the company began t. disperse, having spent a most enjoyable evening. The purse contained \$150 in gold, a most magnificent sum, and proclaims the esteem in which the Rev. gen-

tleman is held, not only by the members of his own church but by the whole commun-

Laster and People.

For the Presbuterian.1 HOME MISSION EXPANSION.

The quertion of white 1 sources 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 Presbytories has tended toward this, and before the resources of the Church can generally be drawn upon, there roust 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 Carada 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 cumbrous 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. (8) 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 heing 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 Pres-
- (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 cumbrous 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. Oanadensis. May 80th, 1877.

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

Sparious Revivals.

The Rev. W. H. H. March, Reptist pastor at Sa-loin Mass., writes in the Hibliotheca Sacra some strictures on revivals. He treats at length some errors on the subject. We quote some paragraphs relating to sousationalism.)

If any one should think we have made our statement too strong, we are neverthe-less persuaded that none will dispute the position that sensationalism now enters position that sensationalism now enters largely into the means employed, and that it was not used by the apostics. 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 cratification. of sensational stimulus and gratification to those goesipping 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 senti-ments, culture, and habits of the society in which it occurs. But that is not the question. What we say the aportles 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 consciouse 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 self-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 imag-ination have been conspicuously appealed to, while the demonstrations of clear rea soning and the pungency of appeals to the conscience based upon God's word and man's moral constitution have been as 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 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 that we may convince and save, than repel by insulting allusions or declamatory de-nunciations. 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 percoption 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 behaves 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 rovivals that will lift the people out of sus and hring them into invite communication. sin and bring them into joyful communion

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, "Amon and amon!" The day in whish 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. notwithstanding, we need to be care. ful, though not abating earnestness one jot or one tittle; wise, though just as persist-ent; more Biblical, but just as unremitting in our activity. That untempered 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 healthful caution, so that we may not suffer the consequences of undue zeal, thus preventing rashness and avoiding extravagan-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 imperfec-

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 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 ray streams 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 Christian-I 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-scarificing, beneficent and "ministering" graciousness of spirit and conduct.—
A. L. Stone.

The Olive-Trees in Gethsemans.

They stand there still, Muio records of the despost agony Earth over witnessed. "Neath the midnight sky The blessed Saviour bent sabmissively Before His Father's will.

From earthly eyes Those "nnanown sufferings" were hidden quite; Only in silence came, that awful night, To "strongthen" Him, one of those angels bright Sent down from His own skies.

The chosen three In that mysterious hour were far from Him, The paschel moonbeams round about them swim Whilst He outrours, amid you shadows dim, His solemn litany.

Yet they were there '--These very trunks we still can see and foel, Those boughs, 'mid which e'en now the moon beams ateal-

Boneath their sombre shade He deigned to kneel In that prevailing pray'r.

Whon 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 hard of man, could ever rise Fraught with such consecrated memories Though morn and eve upsending to the skies Of Christian praise the strain-

As that gnarled tree Which, centuries ago, was standing there; And saw Iscariot's torches redly giare, What time the Father answered Jesu's prayer

For calm, at last, He joined—the struggle o'er—His chosen three; And went, without a pang, to Calvary.

So, Christian safferor, shall it be with thee: God sends His angel in thine agony— In death all woes are pasti

-The Quiver.

"There are eight venerable trees, undoubtedly of great age, their trunks much decayed, but branches flourishing. The most venerable of such 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 Uhrist,

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. Ho 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. Timy 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 Ohrist. 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 Lazarusdid. "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 black, vile hearts, I will make room for you in the mausions youder in the skies." The best thing you can do, my friends, is to make room for Christin 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 yourcelves. 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. mother watched over it and never left it and never let it want for anything, and one way 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 who have known Christ for years, but have never said, "I thank thee for coming into this world to save mo." He has showered blessing upon you, but still you keep him out of your hearts. People talk to you, but you turn a deafear. 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 the 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

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

be with you .- D. L. Moody.

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; Midnight is glorious noon, O Lord, with thee.

To love all mankind, from the great-est to the lowest, a cheerful state of being is required; but in order to see into man-kind, into life, and, still more, into our-selves, suffering is required.—Richter.

The Unawakened Described.

We will suppose that some of our young and carnest 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 mem-bers of an assembly are made up of two

olasses:
1. Those in Thrist.

2. Those out of Christ.
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 Ohrist. This includes all mankind who are not "in Ohrist." To be "out of Ohrist." 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 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 mains to sin 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 unawaken i men. If he wishes to be very thorour, he will read the whole Bible through in this way. Such a survey will put had in possession of an unlir ited number and veriety of passages which describe vividly every possible feature of the unre-generate. He will have a minute and pro-found 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 awak-

on him. By way of example, we cull 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 be can, its depth and breadth of meaning, and then consider how he can illustrate and inforce its meaning. In this way not only he himself will grow in discernment, but he can use these elucidations for the conne can use these elucidations for the conviction of his hearers. If he chooses, let him provide himself with a little blankbook. 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 period the property of the property o cial 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 Lerd's hand, they have made men meet for a great crown, even a crown of righteonsness and which the Lord has promised to those that love Him.

Random Bendings.

The man that stumbles twice at the same stone is a fool .- Spanish Proverb.

Or 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 bow the heaven goeth.

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

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 Scrip-ture e osition, as living epistles read and known of all mon.

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.—

THE salt must not lose its savor. Chris. tian 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 implety; 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 hu-mor (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 the 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 honks with wardure. 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 pro-ceeds, 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 perfeat 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, devot-ing themselves with conscience and labour to their work, seeking alike by holding up the pastor's hands and adaptably using their own, to dispense the blessings of God's house. Let the elders, deacons and trus-tees 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 member-ship in prosperous devotion.

THE grace which God gives is for the real occasions 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 to love for 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, and for work we imagine for ourselves, we must go for strength to our imagination—not to Hime—Rev. R. W. Dale.

Our Foung Kolks.

The Boys.

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

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

More gently should we chide the neise, And when night queils the racket, Stitch 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 ateam-cars, faster than the winds, faster than the mes sa: Rashes along the telegraph wires. It had been travelling almost 200,000 miles had been travelling almost 200,000 miles svery second for many, many years, and it had just reached me. Can you think what it was? Just a ray of light which left 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 and as cheor-fully as fine wheat."
"Cortainly," clacked 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

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 enarc. "But," he added, "if four the charter that all get out seain." into the mare. "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 for-get 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

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

"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. toe."

knot, too."
"But I would'nt 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?" saked he of the builder, who was standing to

standing by.
"I am going to put up a building,

Walter." What kind of a building is it to be,

"I don't exactly know yet."
"Are you going to build a barn." "Don't know yet, Walter, what it is to

"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?"

If Mr. Gracey was in earnest with Wal-ter, he must have been a very foolish builder. And yet there are many young people who are getting ready to build just like Mr. Gracey. They grow up without any aim, forming habits without any model, and so have in after-life but a mass of bad

habits, and a record of wasted opportuni-ties. Have an aim, and work hard to reach it. Never build without a plan.

We are told the time when the peach erop of the great producing region of the middle States is liable to serious injury has pessed, and that the prospect is there will be an overabundant yield.

Subbath School Teacher.

INTERNATIONAL LESSON.

LESSON XXIV.

June 17. THE CAPTIVITY OF ISRACL. XVII. 6-19.

COMMIT TO MEMORY VS. 18, 14, 18. PARALLEL PASSAGES.—Hosen zili. 16 Ps. ov. 85-87.

Beripture Readings .- With v. 6, read 1 Ohron. v. 20; 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 Hoson ii. 18; with v. 12, read Deut. iv. 19; with v. 18, 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, 32.

THE PUPILS SHOULD IDENTIFY Hoshen Israel, Pharaoh, Judah; the Medes; and also Assyria, Samaria, Halah, Habor, Go-

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

CENTRAL TRUTH .- God foreakes those

who forsake him.

The warnings and reproofs given to Israel, which we have studied in previous lessons, prepare us for the national rulu described in the present. The opening verses detail the immediate means by which it came about. In the reign of Ahaz in Judah, Hoshen reached the throne of Israel, by the treacherous murder of Pekah (2 Kings xv. 10), and hold it nine years (v. 1). His reign was wicked (verse 2). Shalmaneser, of Assyria, attacked him and Shalmaneser, of Assyris, attacked him and put him under tribute, here called giving "presents." (See the correct margin). Hoshoa tried to get Egypt's aid to throw off this yoke, and the attempt became known to Assyria (verse 4). To withold the tribute of course was rebellion by a vassal, and was resented. This second invasion was about 728 B. O., and included and the former included only the 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 re-fusal to pay it, the rest were removed, and (in this the researches support the Scripture) he settled strangers from Arabia. Assyria then included Mesopolamia, 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 ter-ritory was filled with Israelites. For prophecies fulfilled in the ruin of Samaria, the pnecies itimiled in the ruin of Samaris, the pupil may refer to Hos. x. 7; Isa. xxvii. 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 Observ. 26. 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 east out and they followed their kings in idolatry

and they followed their kings in idolatry. (See Deut. ix. 5.)

(b) They "did secretly," etc., or dissembled, pretending to worsnip 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. the heart.

(c) They disregarded the one central place of divinely appointed worship (which was fit when the worship of one God was being set up as against polytheism), and set up "high places," in the form of shrines, where they pleased (see I Kings xiv. 23), and fer 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, Exek. xvi. 16.) The last clause of the verse is a colloquialism to describe the commonness of the custom. Every place, from the meanest but to the largest city, the data of the colloquialism. had them. (See Chron. xxvi. 10 and xxvii.

(d) They adopted image worship, contrary to the second commandment, and set (not a wood or forest; see 2 up "groves' up "groves" (not a wood or forest; see 2 Kings xxiii. 6), probably the sacred symbolic tree of the Assyrians, in carved wood, with images (2 Chron. xxxiii. 19). Gideon assalled this (Judges vi. 25-81), 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 againt ex-

press 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 much the same as the call of the gospel to men now, namely, to repeating of the Lord, (See Amos v. 4-15, or Issain good the Lor

i. 16-20.) The warning aggravated their

sin, for (g) They persisted obstinately in it, as their fathers did all too often (see Ex. xxxii. 9, and Deut. xxxi. 27); and the root of all the evil in both cases was the same—" did not believe" (see Heb. til. 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 sans for which their predecesors were driven from the land. Not in onething 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 word must be found. Hence augure, fortuné-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. c., 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 be served, he has a right also to fix the form of

(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

(8.) 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

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

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 execut-d—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 substitutes for God's wordthe contrast between them and Judah—the lessors to us.

In Duty's Path.

An English Sunday school paper has the following on the importance of faith-fulness 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 unat 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 sou to habits of industry and integrity, never approaching 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 logcabin, obscure and unconscious, did not do the country a service as real and as valu-able 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, 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.

of him. Every mother's work may net be made Every mother's work may net be made as public as this, but every mother's work is just as wital. 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 unsound, fidelity in public place can do little good.

The workers in Sunday schools have s 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

The Upbuilding of the Spiritual Life

The scholar baving 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 Pauls phrase, his "Son in the Faith., And this suggests the duties that new de volve 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 incide now, an i 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 enfold 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 unaconstomed 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 de-termine 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 some thing of his temperment, 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 ne-cessitates this. See how the horticulturist deals with his plants! He prepares a pro-per 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 bound-ing enthusiasm. How many things arise to interfere with the free action f 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. nized. 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 auggests a valuable consideration. He says: "No error is fully confuted till we have seen not only that it is an error, but how it became one. Every Christian knows how doubts arise, 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. and then love hows out to all around. In a 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 sconer 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, fath, 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 vigor-ous condition, else it will soon be cumbered and oppressed with disease. But let him be sure strongly to dissuade the young dis-ciple from speaking of what he does, to impress on him constantly that word of a ser-

cause they have talked of it, that it is done. Time 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 warman and again. instant in prayer, and as a "new-born babe to desire the sincere milk of the word that ne 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 Curist calls for the word of Christ. And as that grand old Puritau, Inomas Brooks, has it: opportunit os are worth more tuan a thousand world.; 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.

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

These words are painted in large letters where everyone who walks the deck enany stoamer of a great Atlantic line can read them. They mean something. They mean that the man who holds the notice of a great ship must give his eyes, cars and thoughts to the work assigned him. He must be quick to hear, quick to understand, and quick to near, quick to diductioning 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 cluss. The waters may be daugerous, and his full thought should be upon the work. There are schools in which a pleuard, "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 re-turned books. While the steersman's attention is taken with him, the class (vessel) runs wild or is caught aback. No sooner 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. Continual interruptions hinder the work of the tagher by taking not only 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 bethought 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 Now that is what that their 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. H asked for mercy, and he got it. If you ask for it, you can have it now. Will you be like that unbe-lieving thief, or will you accept His gift as did the other thief, and not let prejudice the she vou 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 Curse.

Drunkenness 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 scaport, and its wealth led to excessive luxury, and Bacchus was the rival of Dians. The women of Ephesus, as the priestesses of Bacchus, danced around Mark Anthony's chariot on his entrance into the oity. 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. Plate beasts of the immense quantity of liquor that Socrates could swill uninjured; and the philosopher press on him constantly that word of a sertian 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-

British American Presbyterian, 102 BAY STREET, TORONTO.

For Terms, 210, and Etoner Page C. BLACKETT ROBINSON Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles manded for the next issue should be in the houls of the Editor not later than Tuesday morning. All communications aust be accompanied by the vriter's name, otherwise they will not be inserted. Articles not accepted will be returned, if, at the time they are sent, a request, a made to that effect, and sufficient pectage stamped are excised. Manuscripts not no accompanied will not be pleasely and autoquent requests for their return cannot be complied with

OUR GENERAL AGENTS.

MR Wu Serrer General Advertising and Sub-cription agent will visit Brantford, Gull, Guelph, scription Agent will visit Brantford, Guit, Gue etc., in the course of this and following weeks

MR. CHARLES NICOL, General Agent for the PRESENTELISM is now in Western Ontario pushing the interests of this journal. We commond him to the best effices of ministers and people Any assistance rendered him in his work will be taken by us as a personal kindness.

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 Sociaian error, would have been expected. It is well known that active endeavour in a church for the conversion of sinners, is a powerful protection against these forms of error. But even this Church, so earnest in the work of enforcing the Gospel of Jesus Christ, has been placed within the last week or two under the accessity of subjecting one of its ministers, educated in its own college, and occupying a prominent position, to trial for his doctrinal teachings, and of suspending him from the ministry. The immediate occasion of this trial and condemnation was the publication by the Rev. Mr. Roy, the minister referred to, of a pamphlet entitled "Catholicity and Methodism." In this production, evidently the work of a thoughtful and scholarly person, Mr. Roy takes very advanced ground as to the diversity of view even on essential points, which might, and in his opinion, ought to be tolerated within the same Church, and with some plausibility, we are not able to say with how much truth, claims the powerful name of John Wesley, especially in virtue of the opinions held by him in his later years, in favour of the ground taken by him. From the aim of the pamphlet, it is not always easy to discover the views of Gospel truth which the writer himself entertains. It is possible that he asks tolerance for a degree of divergence from the views ordinarily entertained, which he himself has not reached. But he does not conceal that the views entertained generally by Evangelical Christians and embodied in the creeds of the Reformed Churches, on inspiration, the Trinity, the incarnation and sacrifice of Jesus Christ, are not those which he now holds. In these circumstances we do not see that the body appointed to investigate the case, could have come to any other conclusion than that at which it has arrived. The action has evidently been taken with great pain by Dr. Douglas and those associated with him. It is all the more to be regretted that some ministers in Montreal, belonging to another denomination-one of these at least a minister from whom something different might have been expected-should have hastened to express their sympathy with Mr. Roy, and to censure those, whom faithfulness to the truth, as embodied in the Church's standards, obliged to suspend from the ministry, a brother on many grounds beloved.

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.

Against Mr. Rey we have nothing to say. He is no doubt conscientious in the views of doctrine which he holds, and in the opinion, that the interests of religion in our day demand the telerance within the Church of almost any degree of diversity as to the eignificance of the great facts of redemption. There are probably some in all the churches who hold a similar opinion; though we have seen few if any who go so far as he. Would it not be better for these to go together, and shew to Christendom unhappily wedded for the most part to definite doctrine, the power of a body, holding the widest diversity of view on religious truth, to edily its members, and to win sinners to repentance and a new life?

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 Pres-BITERIAN, Well deserves special altention. In itself it is a model sermon. The terse and nervous language in which it is conched, the clear and forcible thought which it contains, the powerful presentation of the great missionary apostle which is its essential feature, and the noble end of winning the youth of the country into the ministry of the Church which animated the preacher -all these made the discourse a most telling and valuable one. Professor Mackerras as the retiring Mederator set a good example for all who may have to follow him -whether in Synod or General Assembly. To be suitable for such an occasion, the discourse ought to aim at some speciality. It should not be too general. It should have a positive end in view in relation to the Court to which it is addressed. The sermon was all this, and the attention given to it by the brothron was intense. Every

one felt that the appeal for young men to dedicate themselves to the ministry was opportune and was also suitable as a conclusion to such a discourse. 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 deacens, for all the members of our Church. The question is becoming a pressing one, why should fathers and mothers not be anxious to see their sons in the ministry? Why should they not dedicate them at their birth to the Lord? Why should they not be found earnestly praying that their sons may fulfil the dedication vows made over them, by choosing the ministry for their life work? The calling is a noble one. Indeed, there is none other more noble. It leads to a life of consecration. The young man who from right motives becomes a minister, attains an enviable position. His life is to be one of deep meditation and also of intense activity. It is to unite in his person the two poles of devotion and work. On the one side, he is called to a task that is elevating and ennobling in itself. He is to spend much of his time with the deep things of God. He will ever be gazing upon the verities of eternity, and filling his soul with costatic views of the heavenly purity and bliss. He is to behold continually the worthy Master whom he serves, to be inspired by his words and animated by his example. His hours to a large extent are to be spent in laying up in his own heart the treasures of wisdom and knowledge, as they are found in the Word of God. He is to master THE SCIENCE, -the science without which all other sciences are in vain. What a profoundly interesting and varied study is before him ! It is the Book before which the leftiest intellects have bowed with reverence. It is the only book that contains the Science of God, that reveals in lofty language the Maker of the worlds, the Lord of the human soul, that shows the deep mysteries of God, and is not burdened with the contradictions of men. What a splendid society is that in which the minister is called to take part,—the society of the angels who cast their crowns before the Lord of glory, the society that is composed of the faithful

and true of all ages-of holy seers who

could unravel the mysterious threads of

history, of rapt poets who sing of God and

heaven, of philosophers who no longer

weary with vain speculations, but reveal

the grand architectural structure of the

not their lives precious when put side by

side with the value of their faithful testi-

mony to the cause of Christ. But all this

branches out into other studies. The min-

ister is called to the study of human learn-

ing. His one science dovetails into all the

sciences. There is nothing but what he

may well desire to know in order to illus-

trate and enforce the prime truth upon

others. He may make the natural sciences

his servants to do his will. Poetry and

philosophy will be esteemed by him as the

handmaids of theology. Ecclesiastical and

secular history will never be without in.

terest to him as revealing the wonderful

purposes of God. All biography will pre-

sent a treasure house which he may always

ransack with advantage to the main issues

of his life. And in our day what a new

field of study in the explorations of the

ancient cities of the Bible, in the discover-

ies of the civilizations which have come and

gone, in the philological aspects and rela-

tions of theology, in the history of the

various races of men! What a noble cail-

ing therefore is that which has relations to

every study and every science! What

higher occupation would a parent have for

his child ?-- an occupation that is teeming

with mental profit and which must be the

nearest approach to that which engages

But the ministry has another side. It is

a work of benevolence. It is of such a

nature as to foster and cherish the finer

feelings of the heart. It is a work for

. attention of the heavenly beings.

ling truth, of martyrs who counted

Victoria University.

THE Guelph Mercury says: "The SAB-BATH SCHOOL PRESENTERIAN, published by Mr. C. Blackett Robinson, is one of the best Sunday school papers we have seen. The reading matter is choice, the illustrations are excellent, and the printing is good." Specimen numbers forwarded free to any address on application.

A PRELATIC 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." According to this puntuation, "oracles and church ordinances are given not to the Church but to the officers of the Church. Here is prelacy in punctuation—church government in a comma, undoubtedly. And many an intensely scrupulous critic, who has been gazing at the book so long, will now learn to his great disgust of the great Bonauza of criticism which has escaped his attention .- S. W. Presbyterian.

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 enflering by the hand. His object is to life the sinner up from the miry clay, and set his foot upon the rock. There is thus no human being with whom he has not relations. His heart is to go out to every one wanting help and sympathy. And hence the noble benevolence of the minister's life. He is to have a voice for every good cause. The existence of slavery will suffice to enlist him in the army of its opponents. Where there is ignorance he is called to remove it! With the causes of reform in every possible department he is to be associated. His heart is to go out to the whole world in rich benedictions. Nay, he is to embrace the world with his heart for the Master, and accordingly his life on its active side is to be spent in carrying on those grand enterprises which have for their object the extension of Christ's kingdom over the world. and saving every individual from the wrath

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. Could we say that young men would find the Church a royal road to wealth, to rank, to influence, we feel it would not be difficult to gain recruits in large numbers. Were we to tell our sons that the Church offers them rewards at least qual to those of other professions, and especially of commerce, we know that we should soon command attentive ears. But we can offer no such inducements. At the same time, while there are much suffering and hardship in the ministry, on the whole we maintain that the service of the Ohurch offers every needed comfort and many valuable blessings. The manse, however humble, is a sort of paradise. It is the abode of peace. It is the scene of much happiness. It is always known by its hospitalities. With the blessing of God upon it, it is a nobler inheritance than that of the proud dweller in a palace, With the Divine blessing, the minister's salary, which in general is a mere pittance compared with the rewards and fortunes which business has to offer, is yet worth more than the unfold riches of the miserly millionaire.

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

GOULD STREET CONGREGATION,

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. The congregation has been desirous for some time of securing enlarged and improved accommodation, both for public worship and for Sabbath School instruction. The degree of interest felt in the matter is shown by a subscription, very large considering the state of the country. To this subscription of \$14,000, many additions will, it is believed, be made. The first thing is to get a purchaser for the present church at a price which the congregation will approve. This being secured—and there is some prospect of its being done-it is understood that a very suitable, and in many respects, even superior location for a new church can be obtained in the immediate neighborhood. Should it come to this, the congregation will leave, not without regret, the former place of worship, with its sacred associations; but the regret will be tempered by the prospect of carrying on its Missionary and Evangelistic Schemes, more efficiently in a larger and more commodious building

the pastoral charge of Burns' Church, Mosa, 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. Sixty-two names were added to the roll; twenty seven by profession of faith, and thirty-five by certificate. 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. Rev. Prof. Pollock preached, Rev. J. Forbes related the steps taken, put the usual questions to the pastor elect and congregation and offered the in-

> dressed the pastor, and Rev. R. Cumming the people. 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. Ordinances supported entirely by Sabbath collections taken in plate at church door, which amounted to \$4757, or, an average of \$89.77 per Sabbath. Missiopary contributions including those of Indies Society and S. S., about \$1500. Appropriations made by Missionary Society twice a year. Paid on account of debt on building

Ministers and Churches.

[We urgently sentet from Presbytery Clerks and our readers genesally, items for this department of our paper, so as to caske it a general epitome of all local church news.]

THE Rev. Father Chiniquy, we regret to

THE Rev. R. N. Grant has declined the

call extended to him by St. Andrew's

REV. NEIL McKinnon was inducted into

Church, Chatham. His Ingersoll congre-

gation will be rejoiced at the result.

earn, is seriously ill.

\$2647. Pastor's salary raised to \$8000. Book Beviews.

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. Besides furnishing its readers with some amusement, it at the same time places before them a pretty correct view of the present condition and attitude of the different powers of Europe.

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. Call it "Jewish," or call it "Puritanic," it is the only Day of Rest that can be had. Place it on a human basis, devote it to recreation, and it will not last a year. There is a class of people for whom it is said "there is no rest;" and the less the Sahbath is devoted to religious duties, the larger that class will become.

THE WESTMINSTER QUESTION BOOK ON IN-TERNATIONAL 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 18th 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. As he has not many on hand applications should be early.

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 Month'y, the editor takes care to repeat the usual protest, "not responsible for the writer's opinions." After giving an exaggerated view of the discordant elements in the population, and taking stock (with several important omissions) of the irfluences which tend to bind our people together and to preserve our connection with the mother country, the Professor arrives at the conclusion that Canadian nationality is a lost cause, that the ultimate union of Cauada with the United States is lowly and contrite, and makes them great-

morally certain, and that nothing is left for Canadian patriotism but to provide that it thall be a union indeed, and not an surex. ation. Canadian patriota will no doubt be duly thankful for the advice. But would it not be well for the physician to feel his pa. ilent's pulse before prescribing for him? The simple fact that such ulterances are decidedly unpopular in Canada is sufficient to show that Cauadian nationality is not : lost cause, and that Canadian patriots cher. ish loftier aspirations than onther annexs. tion or union. There is a very racy article on "The Higher Education of Women." It purports to be written by one of the gen. tler sex; but this is doubtful. There is no harm in taking a glance at the ludierous side of things occasionally; but, joking apart, the higher education of women is a very important matter. The mothers of the great men of the next generation must be educated. The Darwinian controversy between Professor Watson and Mr. J. A. Allen proceeds. The professor "has the floor", and maintains his original position, as taken in his article in the October number, that whether the doctrine of evolution, in its physical aspect, be true or false, it gives no assistance in the solution of ethical problems. "Current-Events" whether of political or social, or religious significance, are dealt with candidly and intelligently as

Laying the Corner Stone of a New Church, Exeter.

usual. The other articles, essays, poems,

stories, etc., fully maintain the high stand-

ard of this magazine.

duction prayer. Rev. P. Goodfellow ad-The corner stone of the Presbyterian Church was laid on the Queen's Birthday. 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, Kippen; Rev. H. Gracey, Thames Road; Rev. J. Holmes, C.M., Exeter, and Rev. Mr. Ryan, Church of England, Exeter. The proceedings of the day commenced shortly after 2 o'clock p. m., by Rev. Mr. Gracey giving out part of Psalm 84. Rev. Mr. Holmes then read 1 Peter ii. 1-17. Rev. Mr. Cameron offered prayer. Mr. Rev. Mr. Cameron offered prayer. Mr. Geo. McLeod then came forward and read a paper giving a historical sketch of the congregation. Mr. Wm. Bawden read the names of those invited to take part in the ceremony. Mr. Thos. Ballantine read the names of the Session and Managing Committee of the congregation. Elder D. Mc. Kay read names of Building Committee, contractors and architect. Mr. James Ramsay read the detect the levies of the levies say read the date of the laying of the stone. These papers were enclosed in a glass jar, together with copies of the BRITISH AMERICAN PRESBYTERIAN, Presbyterian Record, Globe, Mail, Exeter Times, Huron Expositor, and Goderich Signal, also current coins of the Dominion, and deposited by Elder Anderson in the cavity beneath the corner stone. John Anderson, Esq., the oldest elder in the congregation, then presented the trowel to Mr. Wilson. The trowel was made of silver, with ivory handle, and bore the following inscription: "Presented to D. D. Wilson, Esq., in commemoration of laying the corner stone of memoration of laying the corner stone of memoration of laying the corner stone of the Presbyterian Church, Exeter, 24th day of May, 1877: A. Y. Hartley, Pastor; John Anderson Esq., Elder; D. McKay, Esq., Elder." The trowel was made and engraved in Exeter, by Mr. Fitton, and speaks very highly for that gentleman's taste and skill. Mr. Wilson proceeded to lower the stone to its place, and when it had been tested by the architect and builder, Mr. Wilson said: "In the name of our Lord Jesus Christ, the King and Head of Lord Jesus Christ, the King and Head of His Church, I declare this corner stone of Cavan Church to be well and truly laid." The pastor of the Church, Rev. Mr. Hartley, then came forward and read an address, which space will not permit us to publish this week. After the reading of the address the proceedings closed with singing and prayer. In the evening, at 6 o'clook, a social entertainment was held in Drew's Hall. After partaking of a splended tea, D.D. Wilson was called to the Chair, and gave a short but very happy address. Rev. Mr. Cameron of Kinner speker well. gave a short but very happy address. Rev. Mr. Cameron, of Kippen, spoke very ably on "Christian Enterprise." Rev. Mr. Holmes, C.M., of Exeter, spoke on "The Advantages of Christian intercourse." Rev. T. Goldsmith, of Scaforth, who had been prevented from taking partin the services of the afternoon by other important duties, was called on, and spoke at considerable length, and with great elegence or erable length, and with great eloquence, on "Christian Liberality." Rev. Mr. Gracey stated that he would reserve his speech for the church opening—they might expect a the onurch opening—they might expect a great treat then. Rev. Mr. Ryan, Church of England, sontan apology for his absence. He was called away on other important matters. Music of a vory select character was furnished by the following ladies and gontlom n: Miss Lutz presided at the instrument, Miss Pickard, Mr. Souior, Mr. N. Hooper and Mr. H. Gurch. N. Hooper and Mr. H. Cowan. The usual votes of thanks were given and responded to, and a very happy evening was brought to a close by the singing of "God Save the Queen," and benediction by Rev. Mr. Gracey. Proceeds of the evening \$301.

> 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.

Do not carry your own burdens. The strain will be too great for your back. He who casts his burdens on the Lord can go easily under cares that would crush the man who has not learned the secret.

WE are so little that if God should manifest his greatness without condescension, we should be trampled under his feet; but God, who must stoop to view the skies, and bow to see what angels do, looks to the lowly and contribe and rotate.

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

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Davidson, 108 Creighton street.
James K. Blair, Truro—J. S. McLean, Inglis atrect.

Samuel Ryan, Brookfield-Robt. Logan, North street. PRESEVTEDY OF MIDAMICHI. Rev.W. Wilson, Chatham-W. Sutherland, 18 South Park street.

Thos. G. Johnstone, Blackville—J. Barnes, Hollis street. S. Houston, Bathurst—J. K. Munnis, 3 Maitland street.

Hon. J. Hamilton, Dalhousie — D. Scott, Sackwille street.
Mr. J. Nicholson, Newcastle—Rev. G. M. Grant, Pleasant street. PRESENTERY OF NEWFOUNDLAND.

Roy. A. Ross, Harbor Grace-James Thomson, Pleasant street.
D. Paterson, St. Johns—R. H. Skimmings, Tower Road.

PRESBYTERY OF HALIFAX. Rev. R. Sedgewick. Musquadoboit—R. Sedgewick, 77 Queen street.
Dr. Burns, Halifax.

A. Stuart, Lawrencetown—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. O. Robson, Dartmouth. J. S. Antton, Halifax. W. Anderson, Musquodeboit-Robt.

Scoton, Spring Gardens.
C. M. Forbes, Annapolis—J. J. Bromner, 135 South Park street.
F. Frieze, Maitland—Professor Currio, 3 Bland street.

PRESENTERY OF PICTOU.

Rev. G. Walker, New Glasgow—Thos.
Beyne, 110 Gottingen street.
A. P. Miller, Medigomish — Thos.
Bayne, 110 Gottingen street.

D. B. Plair, Parrey's River—W. G. Rose, Pleasant event. James Thompson, W. At River—R. Ur-quiact, 175 Soc. Park street.

Alexander Ross, Pic . u-International Mr. David Miller, Green Hill-R. McCon-

nel, Lucknow Terrace.

Alexander NcKay, Pletou—M. Me-Leod, 86 Victoria Road.

Alexander Grant, Stellarton-W. Landals, 46 Garrick street.

James Cumming, Springville—M. Me-Lood, 86 Victoria Road. Harvey Graham, New Glasgow—R. McConnell, Lucknow Terrace.

PRESBYTERY OF ST. JOHN. Rev. Dr. Waters, St. John,-James Hun-

ter, 25 Morris street. D. McRac, St. John—W. Lawson, Victoria Road.

D. Mitchell, St. John—George Mitchell, 105 South Park street.

eil, 105 South Park street.
J. C. Burgess, Carleton—D. H. Starr,
Brunswick street.
James Bonnott, St. John—Edward
Lawson, Hollis street.
Joseph Hogg, Monoton—Robert Secton, Spring Garden Road.
Mr. McRobic—D. H. Starr, Brunswick street.

Cruikshanks—International Hotel. Hegan-Rev. G. M. Grant, Pleasant street.

J. J. Bromner, Halifax.

Judge Stovoue, S. Stephens—W.

Montgomery, Green street.

Campbell — M. J. McCurdy, Bauer

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, Scot-1812, Mr. McColl was norn, in Onan, Scot-land. 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 him-At the time of the disruption he allied himself with the Free Church, and not long after was ordered 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 electhim an elder in this country. After serving the Master faithfully in Belming the factor of the country of the factor of mont for some time, the family removed to the town of St. Thomas, Ont., where, shortly after, Mr. McColl was again elect-ed an elder; in which capacity and congreed an elder; in which capacity and 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 derarts to meet his loved ones and be at rest.

The illness of which our respected elder died was not very protracted nor

The illness of which our respected slder 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 them selves 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 ond was neace. In the bosom table. His end was peace. In the bosom of his own family, in his own residence in St. Themas, he quietly and victoriously

Presbytery of Paris-

"Mark the perfect man, and behold the apright; for the end of that man is peace."

Mungo Fraser.

pased away.

Pe. xxxvii. 87.

A special meeting of the Presbytery of Paris was held in Knox Church, Wood-stock, on Tuesday of last week, for the pur-puse of considering and disposing of a call from St. Andrew's Church, Chatham, to the Park P. M. Grant of From Church, Lucas 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. Malcomson, Campbell and MoNaughton. 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 saked by the Moderator to indicate his own views. He stated ator to indicate his own views. He stated ator 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 more personal empiderations had dismissed mere personal considerations from his mind. The Presbytery then pro-ceeded to deliberate, and on motion of Dr. Coohrane the translation was not granted. This decision was hailed withvery opposite fashings by the two delegations. We may feelings by the two delegations. We may add that the Ingersell delegates declared add that the Ingersell 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 Octmodors James Granam coolendary, of the English navy, was born in 1830. His father, a clery, man, was the Dean of Wells. As his godic user at his christoning, Bir James Graham, was first Lord of the Admiralty, it was settled that the boy should go into the navy. Hetween 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 cabin of the naval instructor on board the Collingwood, applying himself with un-tiring energy both in professional studies and to the acquisition of modern languages. A friend writes of him. "As a mid-shipman young Goodenough fulfilled the promise he had given at Westminster. Al-ways 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 moss 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

An incident which occurred during this period of his life presents a characteristic which was, perhaps, as promir at 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 ra-vines 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 twesty-four hours in great agony. And his first thought had been for his companion. "Such," 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 no-blest 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 obtain-de by what Dr. Milner calls, in homely phrase, making God our 'summum bonum,' the source of all our springs of action." 1956 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 unsheathed sword in his hand. A little after he saw him pour the contents of his water bottle into the

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 Attache to the Maritime Courts of Europe; and was appointed a commissioner to visit the United States and inquire into the ships and gurs 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.

mouth of a Tartar soldier, who was lying

British naval officers.

He had great sympathy for the poor, for the working classes, and desired their elevation and improvement. In 1969, writing of education, he says: "It seems to me that aducation is the great question of the day. Education will do something—not everything—to relieve paupersm and so diminish erime, and something to stay the process which, to me, is undoubted, of the rich getting richer, and the poor poor. the rich getting richer, and the poor poor-er; the distance increasing, as it is, with increasing population and strife for living increasing population and strite 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 mon; 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 Australian station. While inising 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-

finence 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 humself.

for others than he did for himself.

In June 1975, Commodore Goodenough having landed Bir 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 Patieson was murdered, on the 12th 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 were wounded—the commodore himself a second time, in the head. A volley from 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 sucked For five days Good-enough seemed well. The ship was without delay steered scuthward, in order to got 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 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 drow 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 absclutely he trusted in God, how happy he was in His love, and he bade each one kiss him as a token that any each one kiss him as a token that any 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

Perhaps when they hear it from the hips 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 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 desort. "When you are tempted," he said, "think of the love of God." of the love of God "

He begged the older men who had influ ence 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 mis-taken 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 hap-piness, 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 sup-

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 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

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—sh, 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 wanderes! What sweet reminiscences they bring to the lonely and homeless! Little Zaccheus.

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 be fore us more thoroughly than it could have been presented to our view by the finest painting, or the muntest 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 apostler 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 feasing 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 marvellons 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 out-skirts of the moving mass a little shabbylooking 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 bailed 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 oppor-tunity he has of looking on that matchless countenance, when lot to the astonishment of all-of none more than the man addressed—the Saviour pauses, looks up, and says, "Zaccheus, make haste, and come down, for to day I must abide at thy house.'

And he did make hasto, and received the Master with the utmost joy; but as they departed together, the surprise and disacprobation of the multitude take expression in some such form as this: "Was there one 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 Zaccheus 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 pur-pose 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 Zaccheus; but like all other words of the Lord, these also have a wider bearing than that of their primary applica-tion. 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 Tes-tament 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. Josus 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 vicum 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 immured within a prison to answer for some crime. In such a case, the wanderer every one about him. And so, with his factor cannot save him, face to duty, with the high striving for 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. Neithis 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 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: ation is reward, and that is more. This ... tion is in the highest aspect of it, regen. ration 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 heliness of heaven, and fitted to be happy in their possession. What a great salvation this is? Pardon of sin! a title to heaven, and meetness 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 8rd 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 elever men, who keep together, stand by one another, puff one another up with the belief that they are the "clito 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 bourg the murmur of the world, but this is exactly what they do. A little slice 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 clover 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 batter 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. Ontrageous self-conceit quite incapacitates to see the most vital trush. 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 bagged it from some simpler and noner 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 university standing of some of these. For at three art three and twenty, men are (in most 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 tacit 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, those is no wilds which is more transitions. there is no pride which is more tyranuical, 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 ecclesisatical casto would make them "genteel."—A. K. H. B. in Fraser's Maga-

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 had, 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 respenses or the hymns; not following either the lessons or the sermon with their Bibles; but regarding it as what her call a religious duty once a week to 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. one seeks it, and no one pretends that it ex-

But there are other cases altogether different, cases in which there is immense activity and painstaking. Everything is done tivity and painstaking. Everything is done to render the service effective. There is nothing careless or slovenly. The music 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 engree the atte. But this is not life, nor can panes 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 clergy-men for real conscienciousness in their endeavors to improve their services. We bemost objectionable innovations in the real 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. Ohanges 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 vary 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 symmetric. the finest gold, and all in perfect symme-try, but all will be dark, cold and lifeless. It is when the golden oil flows through the the wheels the golden of how among the branches from the golden olive-trees that there is life. What we want is Christ Himself in the midst of the golden candloaticks, the presence of God filling the temple. We want the anoisting 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 letter, I. H. S.! The Arabs will be impressed by his erudition.

Scientific and Aseful.

BREAD PUDDING.

Unformented brown bread, two onness; milk, half a pint; one egg; sugar, quarter of an ounce. Out 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

SUET AND MILK FOR INVA IDS.

Two cunses of mutton suct quat 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 suct one quart of new milk, two conces of loaf-sugar, two drachms cinnamon bark, quarter onner isinglass. Simmer for fifteen minutes, strain and drink lukewarm.

MOCK CHICKEN PRICASSEB.

Take a flue fat veal shank, and with a pint of water allow it to simmer until perfeetly tunder; remove the large bones; season to taste, and add two tablespoonfuls 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; minos-t 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 smoth paste, seasoning during the process with pounded clove or allspice, mace or grated nutmeg, salt and a little cayenne; put it into pote, 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 tablespoonful of vanilla extract, one and a half cupfuls milk; sitted 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 suffi-cient dough from this to bake one cake in a jelly cake pan, having or linary cake for the top and bottom layers, with jelly and cocoanut 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 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 dis-solving half a pound of glue in alchohol, 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. another to rise at five. Let the rousing bell be rung at least thirty minutes before your public appearance. Physicians say a sudden jump out of bed gives irregular mo-tion to the pulses. It takes hours to get over a too sudden rising. It is barbarous to expect children instantly to land on the the thermometer below zero. Give us time after you call us to roll over, game 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 and logs without turning the fowl, then cut out the merry-thought, out from the breast, take out the collar-bone, out out the side pieces, then cut the careass in two; divide the joints in the leg of a turkey. In earying 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 yeal, 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 thin slices. For a saidle of venison, out from the tail toward the other end, on each side, in this slices. Warm plates are very necessary with venison and mutton, and in winter are desirable for all meats.

Y. They say that ochoes heard at even Are the voices of the dead, That come to join us down from heaven, Lingering o'er our head; Answering to the words we've spoken In soft cadence wild and broken; That gave us back from wood and wave The love we laid within their grave.

It may be that the dead who love us Break the silence of the tomb, In those weird tones that atrangely move us Through the evening's gloom. I gainsay not the fond belief, Because it gives my heart relief; I fain would feel some mystic chain Twixt dead and living might remain.

Ye dear and dead! oh, still be near me In the selemn lenely night! Still let your ghostly voices cheer me, Make my darkness light

Let the day be for the living. While I cherish the believing, That when the lightfof day is fied The night will give me back my dead. -The Quiver.

Smiles.

If people will only notice, they will be amazed to find how much a really enjoyable evening owes to smiles. But very few consider what an important symbol of fine intellest and of fine feeling they are. Yet alismiles, after childhood, are things of education. Savages do not smile; coarse, hard avail men may lead but hard the sale braial cruel men may laugh, but they seldom smile. It is painful to reflect how seldom the poor smile. The affluence, the benediction, the radiance, which

Fills the silence like a speechthe smile of a full, appreciative heart. The face that grows finer as it listens, and then breaks into sunshine instead of words, has breaks into sunsine instead of words, has a subtle charming influence universally felt, though very seldom understood or ac-knowledged. Personal and sarcastic re-marks show not only a bad heart and a bad head, but also bad taste. Now society may tolerate a bad heart and a bad head, """ it will not andura had taste; and it is but it will not endure bad taste; and it is in just such points as this that the con-ventional laws which it has made represent and enforce real obligations. There are many who would not cease from evil speaking because it is wrong, who yet restrain themselves because it is vulgar. Lord Bacon tells of a nobleman whom he knew; a man who gave lordly entertainments, but always suffered some sarcastic personality to "mar a good dinner," adding, "Discre-tion of speech is more than eloquence, and to speak agreeably to him with whom we deal is more than to speak in good words: for he that hath a satirical vein, making others afraid of his wit, hath need to be afraid of others' memory."—Mrs. Barr, in Christian at Work.

Church Ventilation.

In an editorial in one of our religious pa-pers, are these words: "If the Brooklyn satastrophe will lead to an entire overhauling of our public places of assembly, those three hundred will not have died wholly in vain." Will this overhauling be done? If it is done, will the proper ventilation of those buildings be remembered? Will it be written and the best plane all the proper ventilations. studied, and the best plans followed to se-eare a generous supply of pure healthful air, of a comfortable temperature, for the people who shall congregate in them, and especially in the churches, in the future? Will the minds of architects and builders, and trustees of churches, in town and country, be drawn to this important subject?

It is as impossible for some perons to be wakeful and attentive after taking exhaustthair into their lungs for a time, as to be so after taking morphine into their stomache. And almost any one is made more or less dull by breathing in such an atmosphere. But then many do not detect the same of their dulness, and sometimes assabe it to the dulness of the preacher.

I once had a good opportunity to observe the working of a furnace to warm and venthate a dwelling-house. I found that the tunace and fixtures cost but little, if any, more than stoves for all the rooms would have done; and the fuel used was not more than would be used in one stove; though the furnace was large enough to warm at oms and nams How delicious I as I passed from room to nom, and through halls, and up and down sairways, to find the air everywhere com-letably warm, and still pure and fresh. But I learned that to obtain this state of lings, two important matters must be atkaded to. The air must be brought to the imace by tubes or ducts, from outside the bilding, and from a side where it can be had free from all odors; and secondly, beremust be flues near the floor inside he building, by which the air can pass out wit becomes unfit for use. Let the flues on the same side as the register; then with warm air passes up into the room, it rises to the ceiling and goes to the fur-ber side of the room, and then settles to he floor and passes back to the flues.

I once heard an intelligent lecturer say, that it is the practice in some churches to ki the used up air settle into the basement; and then to warm it over and send it back, for the people to breathe again. How deadful! How wonderful that the fact of Re necessity for pure air should be so long wored.—L. W. M. in N. Y. Christian Weekly.

THE number of persons in attendance spon the services of the Railway Branch of the Cleveland Y.M.C.A. during April, was

A GERMAN female dentist, who learned herprofession in Philadelphia, has been ap-louted dentist to the children of the royal amily at Berlin.

THE Free Church of Scotland has now more than one thousand ministers. It stated with under five hundred, so that in shifty-four years it has doubled itself. A very actiefactory progress.

Sixon 1868 Spain thas increased her less from \$1,250,000,000 to \$2,200,000,000 or nearly doubled it—notwithstanding the sale of large amounts of public proper-y and excessive taxation. Social Treatment of Women.

Harriet Martineau says in her Autobiography that she had never met more than three men who knew how to treat women. As she had seen a great variety of distinguished men, her views as to the proper treatment of women must have been extractions. steament of women must have been ex-tremely fastidious, if not very peculiar. Still, her remark is well founded; there are many women and not a few men who will attest the truthfelness of its spirit, though they may object to her way of stating it. It would be very hard, indeed impossible, to lay down any general rule for the treet. It would be very hard, indeed impossible, to lay down any general rule for the treatment of women, because they are so very different, that what might delight some would disgust others. Harriet Martineau, for example, at the time she wrote the sentence quoted, was advanced in years, so verely intellectual, and rather masculine, as was natural, considering that from girlhood she had pursued literature and phihood she had pursued literature and philosophy, and had never known wifehood or maternity. What she would have regarded as acceptable behavior in a man might not have been so regarded by a representa-tive wife and mother, or by a young lady just entering society. This possibility or probability, however, does not affect the main fact that mon generally fail in their

There are women, and wemen, and this is a truth which comparatively few men are able or willing to recognize. Most men are able or withing to recognize. Most men imagine that women admit of scarcely any variation; that they are divided into two great classes, the interesting—these must, of course, be young and pretty, and the uninteresting—the plain, old, and stupid—and that the latter are those whom their bad behavior does not please. A sardinal article of mesons not please. A cardinal article of masculine belief is apt to be that women like almost any kind of treatment better than sensible treatment; that even a small amount of this annoys them, and, if continued, alienates them forever. If the word of women can be trusted at all, if they have any sort of understanding of themselves, they reject the belief totally, and resent the conduct on which it is founded. There are many exceptions, no doubt—for all of one sex is not intelligent and rational any more than all the other sex is, but would it not than all the other sex is, but would it not be safe to take their word on this point? Unquestionably, women of the better kind frequently listen to and appear entertained by talk that is more than empty, downright silly in fact; but the probable reason is that they have no hope of anything better or higher for the present, though they expect to create a favorable change after a while. Even on women reckoned the most foolish and characteriess the experiment of foolish and characterless the experiment of employing common sense might be tried, we suspect, with beneficial results. If a women be insane and frivolous it is by no means likely that she enjoys being treated in a manner that shows her how she is regarded; and it is quite certain that such manner will not remedy her defects. An established rule for the cure of lunatics, is to treat them as if they were sane.—N. Y.

Temperance and the Gospel in Japan.

A young Scotsman who has lately re-turned from Japan states that he endeavturned from Japan states that he endeavored, while in Yokohama, to form a temperance union for the benefit of the foreign residents in that city. While he was engaged in that work, one of the principal inhabitants of Onida, a city outside of the treaty limits, came down to Yokohama to inquire into the new religion which the missionaries were teaching. But though every facility was given him, and he attended many of the religious meetings, he did not seem to get hold of anything.

When, however, he heard of this temper-

When, however, he heard of this temperance union, and saw its beneficial operaance union, and saw its beneficial opera-tion, he said, "This is something which our people need, and I can do something for them in this direction." So he went home and began a temperance crusade. But finding that a pledge against strong drink alone was insufficient to restrain those who were also guilty of theatre-going and of using profess language. and of using profane language, he added these things to the pledge, and then everything went well. It went so well, indeed, that after a time he said within himself, "There must be something beneath and behind us that we have not yet reached; this is an outgrowth and development of Christianity."

thought uppermost in his mind, and be-eame so interested in the Gospel that he begged for a native teacher to accompany him to Ouida. The teacher went, and the result has been the formation, in that heathen city, of a church, which, when last

heard of, numbered some forty members.

This is a beautiful illustration of the relation of temperance to the Gospel. Some-times, as in the case of our friend's estabtishment of the Temperance Union, it is the effect of that principle of Christian love which makes a man say, "If drink make my brother to offend, I will drink no wine my brother to offend, I will drink no wine while the world stands;" and sometimes, as in the case of this intelligent Japanese, it is the forerunner of the Gospel, saying, like John the Baptist, "Prepare ye the way of the Lord, make straight in the desert an highway for our God." Those are always the most successful advocates of temperance who plead for it beneath the

This young Scotchman, Mr. Henderson, is the son of a Presbyterian minister in Paisley, Scotland, and though he went to Yokohama as a hardware merchant, he was a valuable coadjutor of the missionaries. If all the foreign residents in Yokohama were such as he, the success of the foreign missionary would be multiplied many fold.

Man's love to his God is like the changing sand; He is like the solid rock. Man's love is like the passing meteor with its fitful gleam; His is like the fixed stars, shining far above, clear and serene from age to age, in their own changeless firmament.—
Rev. F. M'Duff.

The first duty of the worshipper is per-sonal prayer. It is not necessary that he should kneel to pray; even the bowed head may be a poor substitute for the bowed and waiting heart. All forms fail; nothing but the personal outstresshing of mind and heart after God will meet the want.

How to be Miserable.

Think about yourself; about what you Think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself, out of overything which God sends you; you will be as wretched as you choose on earth or in heaven either.

will be as wretched as you choose on earth or ju heaven either. I say. For that proud, greedy, self-seeking spirit would torn heaven into hell. It did turn heaven into hell for the great devil himself. It was by pride, by seeking his own glory, (so at least wise men say), that he fell from heaven to hell. He was not content to serve God and rejoice in God's glery. He would be master himself, and set up for himself, and rejoice in his own glory; and, so, when he wanted to make a private heaven of his own he found that he had made a hell. When he wanted to be a little god a hell. When he wanted to be a little god for himself, he lot the life of the true God, to lose which is eternal death. And why? Because his heart was not pure, clean, honest, simple, unsolfish. Therefore he saw God no more, and learned to hate Him whose name is Love.—Kingsley's Ser-

A writer in the Churchman makes pro-A WRITER in the Ohurchman makes pro-test against some new fancies in the read-ing of the Scriptures, as follows: "A new affectation has come into fachion in the use of the preterite of many verbs. Such words as leaped, walked, baptized, be-lieved, saved, damned, are 'rolled as a sweet morsel under the tenge,' restitute. sweet morsel under the tongue, until their use has become burdensome. When St. Paul healed the impotent man at Lystra, we hear, 'And he leap-ed and walk-ed.' Also, 'His bear-ed was not trimm-ed, his shoes were not cleans-ed.'"

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Efforts will be made during the coming year to make the Preservenian increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strongthened; a larger variety of Missionary In tolligence will be furnished by Dr. Fraser, Formosa: Rev. J. Fraser Campbell, and Rev. James Donglas India; and special papers are expected from the following gentlemen:—

Rev. Dr. Waters, St. John, N.B. Rov. Prof. Bryco, M.A., Winnij eg, Ma. Rev. Principal MoVicar, L.L.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Gregg, M.A., Toronto. Rev. Prof. MeKerras, M.A., Dundas. Rev. Prof. McKerras, M.A., Kingston Rev. W. D. Ballantyno, B.A., Pembroke. Rev. G. M. Grant, M.A., Hallfax, N.S. Rev. W. Houston, M.A., Bathurst, N.B. Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Gallaher, Pittsburg, O.; etc., etc.

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

We invite the cordial co-operation of ministers, olders, and people generally to aid in extending the circulation of the PRESEXTERIAN. Much has been done in this way already; but much still remainsundone. Our circulation is now 6,000; there is no good reason why it should not be 16,000! If each of our present subscribers will only send US ANOTHER NAME We shall at once reach 12,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this par-

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Notwithstanding the almost insurerable diffi-culties in the way of setting our Sabbath Schools to even introduce the S. S. PRESETTENIAN, we have resolved to continue the publication for another year, believing that superintendents and teachers will ere long see the justice and propriety of mak-ing room—among the numerous papers usually ordered—for a few copies of a micribily got up specially for our own schools.

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

volume.

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 such a publication; the illustrations will be more numerous; and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the Rev. J. Fraser Campbell; but he only left a couple of months ago, so that it was impossible to redeem this promise, Both Mr. Campbell and Mr. Douglas will (D.V.) write during the coming year, and Dr. Fraser, who is already so well and favourably knewn to our young readers, will continue his valuable contributions.

Ministers and superintendents are carnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

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Fortisth Anniversary of Knox Church, Elora.

The fortieth anniversary of the origin of Knox Church, Elora, was celebrated on Tuesday, the 22a cut., by a social, which in every respect was a most successful affair. The attendanc was large, and much interest was taken in the proceedings. On the platform were the pasto of the church, Rev. A. D. Macdonald, Rev. Mr. Torrance, Rev. Dr. Barric, Rev. Messrs. Duff, Middlemiss and McGregor, and Messrs. Barron, Alex. Watt, John Keith, John A. Davidson of Eden Mills, etc.

The following members of the congrega-tion at the time it was formed occupied seats on the platform, or were present at the soiree:—Mr. and Mrs. Barron, Mr. and Mrs. Alox. Watt, Mr. and Mrs. John Keith, Mr. John Calder, and Mr. John A.

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

lowing brief sketch of the hatery 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 the Apprixed of them and now comtheir being deprived of them and now com-pletely destitute, met and unanimously repletely 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. Having formerly been members of the United Associate Church in Scotland, and still attached to Church in Scotland, and still attached to the Jestines and dissipling of said church. the doctrines and discipline of said church, they unanimously resolved to petition the Missionary Presbytery of the Canadas in connection with and subordinate to the Synod of the said United Associate Church in Scotland to appoint one of their in Scotland, to appoint one of their number to visit and torm them into a conin Scotland, to appoint one of their number to visit and form them into a congregation, and to grant them a supply of Hermon and a dispensation of sealing ordinances as frequently as possible. For this purpose they accordingly appointed as their commissioner, John Alexander Davidson, to proceed to West Flamboro, where the Missionary Presbytery were to meet on the 8th of February, 1887, to present and support their petition, and give all necessary explanations as to the circumstances and prospects of the petitioners, which he accordingly did, and which petition was signed by the following individuals:—Alexander Watt, Barbara Watt, George Barron, Elspet Barron, John Alex. Davidson, John Calder, Christian Calder, John Keith, Christian Keith.

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

"Head and received from nine persons"

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. Heard a full statement of the present cir-cumstances and prospects of the petitioners from Mr. Davidson, the commissioner, and also from Mr. Christie and Mr. Skinner. Appointed Mr. Ohristic to preach to the petitioners when he may find it convenient; to congregate them; to elect and ordain elders; and to dispense scaling ordin-

ances. West Flamboro, 8th Feb., 1887.

Agreeably to the above appointment of Presbytery, Mr. Christic visited the petitioners upon the 18th day of May following and having met with them in Mr. ing, and having met with them in Mr. Watt's Barn, and preached to them, he, after Sermon, converted them into a congre-

Mr. Alex. Wait and Mr. John Alexander Davidson were then appointed and ordain-

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 call was sustained by the Presbytery, and the Rev. Dr. Coutis 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. They carried their point, and their beloved pastor remained with them till the appointment of Rev. John Duff in 1850.

ment of Rev. John Duff in 1850.

At a meeting of the congregation held in Elcra 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 creeted. The history of the congregation has been one of steady the congregation has been one of steady progress, and its membership now numbers 813. The old edifice has been taken away and a handsome new church, costing 22,000, has taken its place.

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 coldites, I would hide in shame under my coldicis. I would hide in shaine 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. We have often listened to speakers in religious meetings who seemed to think of nothing so much as to make an to think of nothing so much as to make an exposure of their imperfect piety. They were bent on criminating themselves in the eyes of the public. Nobody who listens to them is profited by their lamentations, while many think they are canting and pretending. More gratitude and less murmuring would lift many a prayer meeting into a new experience.

The Spanish Armada.

About three hundred years ago, Philip, King of Spain, was as much clated as Haman with the grand prospect he had of ornshing those whom he esteemed his onemies. 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 menarch of Spain, at that time a very powerful kingdem, 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. There were in the fleet 182 ships of war, armed with more than 3,000 cannons, and manned by nearly 10,000 sailors. These vessels carried, besides, an army of 22,000 men, and all the appliances that were deemed necessary to insure a successful landing and speedy victory. On Philip's arms the blessing of heaven had been invoked by the Roman Catholic Church; and every weapon, carnal and spiritual, had been made ready for the destruction of the English. News of the coming invasion had reached many months, immense preparations were pon, carnal and spiritual, had been made roady for the destruction of the English. News of the coming invasion had reached the British shores, and every effort had been put forth to fit out a fleet, and equip an army sufficient to resist the enemy. There was, however, after all that was possible had been accomplished, great anxiety in England. Many a prayer ascended to heaven, for the protection of our country and the preservation of our pure religion, not from Britain only, but from those on the continent who loved the glorious gospel of free grace. If Philip should succeed in his endeavors, it was feared that Protestantism would be speedily extinguished all over Europe. Hence the united cry for help from above, which arose from multitudes at home and abroad. Ther supplications were not unheard. The Armada had not long set sail till it met a most terrific storm. The hurricans did incalculable damage to the Spanish fleet, drawing it back towards its own shores, and scattering wide its ships. As it made towards back towards its own shores, and scattering wide its ships. As it made towards England again, the little fleet of Elizabeth, England again, the little fleet of Elizabeth, taking encouragement from the disasters wrought by the storm, attacked and conquered many of the strongest Spanish ships of war. Others of them were destroyed by British vessels purposely set on fire, and allowed to drift down among the paramyle and while struggling against adfire, and allowed to drift down among the enemy's craft while struggling against adverse wind and tide. Discomfited and dispirited by these losses, and still meeting dreadful storms, the Armada returned home after sacrificing 35 ships, and no fewer than 13,000 men. Never again did Spain attempt to invade the kingdom of

England.
One of the Spanish nobility commanded 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 heawith the Roman Catholics of England?"
"To send them, good men, directly to heaven," answered the Spanish lord; "and you hereties to hell." In his ship were found many whips made of intertwisted cord and wire, and these he declared were intended to scourge the hereties (the Protestants) to death. When he was further asked, "What would you have done with the young children?" he boldly responded, "Those above seven years of age should "Those above seven years of age should have gone the way their fathers went, the rest should have lived in perpetual slavery, branded in the forehead with the letter "T." for Tutherer" " for Lutheran."

Happy day was it for Britain when such ornel monsters were driven back, when God axose and scattered his enemies.—O. S. Magazine.

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, miserable and despised, for some twenty or thirty years, and riches will come as sure as disease and disappointment. And when protty 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 danes 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 niserable and despised, for some twenty or

doubt once enter that innocent mind that you say what you do not mean, or will not act up to what you say. Make as few prohibitory laws as you possibly can, but once made, keep them. In what is granted as in what is defied, compel yourself, however wearied, worried or impatient, to administer always even-handed justice. This is a system much more likely to secure your child's real affection, than all the petting and humoring so generally in-

cure your child's real affection, than all the petting and humoring so generally indulged in, to give pleasure or save trouble, not to your little ones, but to yourself.

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-gratication in such an act. If therefore any accusation appears to be grounded in a mean, fication in such an act. If therefore any accuration appears to be grounded in a mean, wanten, 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 now things familiar and familiar things new.—Thackeray.

THE Emperor Alexander has issued a manifesto thanking the Holy Synod for fluishing the translation of the Bible into the Russian vornacular, after twenty years of labor. This is tue first translation approved by the Carr and the church.

ed 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 nower, and the paster 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.

deficial Aunouncements.

MEETINGS OF PRESBYTERIES.

Quenec.—At Phree Rivers, on the first Wednesday of July, at ten o'clock c.m

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

Payavio at this meeting.

Kingston.--In St. Androw's Hall, Kingston, on 10th of July, at 3 p.m.

BROOKVILLE.—At Proscott, on Tuesday, 1 Srd of July, at 7 p.m.

July, at 7 p.m.
PETRIBORO'.—At Millbrook, on the second Tuesday of July, at 11 a.m.
Onatham.—in St. Androw's Church, Chatham, on the first Tuesday of July, at 110 clock, a m. OTTAWA.—Bank street Church, Tuesday, Aug. 7th, at 3 p.m. Barrio.—at Bracobridge, 1st Tuesday of August, 24 7 o'clock.

at 7 o'clook.
WHITHY.—The Prosbytery of Whitby will meet
in St. Andrew's Church, Whitby, on the third
Taesday of July, at 11 a.m.
Tononto.—In the locture-room of Kuox Church
Toronto, on the first Luesday of July, at 11 a.m.,

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