

# British American Presbyterian

Vol. 6—No. 18.

TORONTO, CANADA, FRIDAY, JUNE 1, 1877

[Whole No. 278

## Contributors and Correspondents

For the Presbyterian.  
**DR. GEORGE PATTERSON'S HISTORY OF PICTOU.**

BY THE REV. JAMES CAMERON.

We are right glad to welcome Dr. Patterson once more to the field of authorship. People have read with great interest his memoir of James McGregor, D.D., and his memoirs of Messrs. Johnston and Matheson. He now aspires higher. From the humbler field of biography, where he undoubtedly obtained a large measure of success, he ascends to the higher and more ambitious walk of historical research. Dr. Patterson here gives us a history of one of the counties of Nova Scotia, viz.: the county of Pictou, with the special object in view of fully delineating the early period of British colonization, of depicting, from the early descriptions to be got from a generation that is fast passing away, as well as from written records, the life and manners of the early settlers in Pictou,—the very form and pressure of their age.

The author assures us, and from a perusal of his work we believe that he does not exaggerate, that he has spared no effort to gain information in regard to the subject of his history. "He has ransacked," he tells us, "the County and Provincial records, and teased officials with his enquiries. He has plodded his weary way through newspaper files and works of Colonial History. He has interrogated Miamaos, and as the Scotch would say, 'expiscated' every old man and woman he has met with in the county for years. He has also conducted a large correspondence, and visited various sections of the country in search of facts. To arrive at the exact truth he has laboured as conscientiously as if he were writing the history of Europe."

It is true, that very much of this book is only of local interest, but there are, on the other hand, many portions that are of wide and general use to every intelligent reader. Every Canadian, we almost wrote Englishman, will read with attention and sympathy the account given (in the fourth chapter) of the first English settlement of Pictou. Is not the voyage of the brig *Hope* in 1767 from Philadelphia to Pictou in New Scotland, with six families of adventurous settlers, almost another version, lacking the religious motive, of the voyage of the *Mayflower* from Old to New England? Their experience, at least, in landing, was very similar.

The prospect that met them as they gazed on their new home from the deck of the *Hope* was as dreary as the prospect that first met the gaze of the passengers of the *Mayflower*.

"One unbroken forest covered the whole surface of the country to the water's edge. All around stood the mighty monarchs of the wood in all their primeval grandeur, the evergreens spreading a sombre hue over the plains and up the hills, relieved by the lighter shade of the deciduous trees, with here and there some tall spruce, rising like a black minaret or spire above its fellows. But chiefly conspicuous to the eye of the observer were the tasselled heads of the white pines, for which Pictou was afterwards so long distinguished—their straight stems towering to the height of 150 or 200 feet 'like masts of some huge admiral.' The scene was one on which the eye of the lover of nature might have gazed with delight, but it is needless to say that these settlers looked on the matter with more practical eyes. The interminable forest only presented itself to them as an insuperable obstacle to their labor, and their hearts sank as they contemplated the idea of wresting a subsistence from the soil so encumbered. So discouraged indeed were the whole band with the state of matters that the most of them were determined to return in the vessel which brought them; but the captain, after landing his passengers and supplies, slipped out of the harbor in the night and left them to their fate."

Though the honor of cutting the first trees, erecting the first huts, running the first lines, and planting the first seeds belong to the passengers of the *Hope*, yet the burden of the work of colonizing the northern coast of Nova Scotia fell to the passengers of the ship *Hector*, which sailed from Loch Broom on the 10th of July, 1773, with thirty-three families and twenty-five unmarried men, in all about 200 souls. The importance of this arrival, not only to Pictou, but to Nova Scotia, is well put by Dr. Patterson in these words:

"With the passengers of the *Hector* may be said to have commenced the really effective settlement of Pictou. But this was not all. The *Hector* was the first emigrant vessel from Scotland to Pictou or even to these Lower Provinces. That

stream of Scottish immigration which, in after years, flowed not only over the county of Pictou, but over much of the eastern part of the Province (of Nova Scotia), Cape Breton, Prince Edward Island, portions of New Brunswick, and even the Upper Provinces, began with this voyage, and even in a large measure originated with it, for it was by the representations of those on board to their friends, that others followed, and so the stream deepened and widened in succeeding years. We venture to say that there is no one element in the population of these Lower Provinces upon which their social, moral, and religious condition has depended, more than upon its Scottish immigrants, and of these, that band in the *Hector* were the pioneers and vanguard."

In connection with the moral and spiritual interests of this important colony too great importance cannot be attached to the labours of three men whose names are prominent in the history of Pictou, and will be held in everlasting remembrance down by the Sea. "The first three" of Nova Scotia's Presbyterian worthies, Dr. Jas. McGregor, Dr. Thos. McCulloch, and the Rev. Duncan Ross, were very remarkable men indeed, each in his way. In simple, persuasive eloquence, pains-taking pastoral care, tender sweetness of disposition, fearless defence of truth, and a noble self-sacrificing spirit, Dr. James McGregor holds a very high position. We question if in all the annals of all the colonial churches there appears anything more unselfish and Christ-like than the following act. To redeem a slave held in bondage in the colony, Mr. McGregor agreed to pay fifty pounds to Matthew Harris, his master and owner. When the first payment of Mr. McGregor's stipend fell due he should have received £40 in cash and as much more in produce, but he actually received only £27 of money and £80 in the shape of produce; and of this £27 he paid out £20 as the first instalment for the redemption of Dio, leaving only £7 for himself as the result of his year's toil.

Mr. Ross was a man of very clear and logical mind, and sound practical judgment, but destitute of the popular gifts of Dr. McGregor. He was the first in the Province to found and support a temperance society. Of his quiet humour, Dr. Patterson gives us one or two good specimens. Hearing a man described as "hard and honest," he remarked "that generally meant hardly honest." He was accustomed to say, "that he had tried three ways of living. The first was to buy just what he wanted, but he found that would not answer; he then tried only buying what he could not do without, but he did not find that to answer either. He then tried only buying what he could pay for, and that he found to answer well."

Dr. McCulloch was a man of multifarious learning, so that he was in his element at the head of the humble college set up by the Presbyterians in the face of vexatious opposition, for training their young ministers. The college, where was begun the first attempt at giving a liberal education in these Provinces, was just a single room fitted up with pine desks so shaky that a Highland student intent on taking notes, bothered by his mates, was obliged to seek the protection of the Principal by shouting "Please master, they're skaking the desk on me." But, never mind, the building is but the guinea stamp, the teaching is the gold "for a' that," and out of the college with the shaky pine "desks" came to the work of the ministry such men as John McLean, J. L. Murdoch, R. S. Patterson, John Campbell, Drs. Ross, McCulloch, McGregor, and Geddie, and we suppose Dr. G. Patterson, the accomplished editor of this volume, though he is too modest to mention his own name. To law and politics it gave Sir T. D. Archibald, baron of the English Court of Exchequer; Judge Ritchie now of the Supreme Court of Canada, A. G. Archibald Governor of Nova Scotia, Judge Young, Judge Blanchard. Among its students who followed the healing art may be mentioned Dr. Grant of Pennsylvania Medical College, and among scientific men Dr. J. W. Dawson, Principal of McGill College, Montreal.

From the slight and imperfect sketch we have given of this book our readers can see that it covers an important section of our Dominion, and an important period in Colonial History. We regard this contribution to the history of the Dominion of Canada as extremely valuable, and would wish to see similar contributions coming from other sections of the land, and from other pens, before the time for these contributions shall have forever passed away. We venture also the suggestion that a copy of the "History of Pictou" should find a place in every Presbyterian congregational and ministerial library in the Dominion. It would not only diffuse information of an interesting and important kind; but it would help to increase that corporate spirit, *esprit de corps*, which is apt to be wanting in a church, such as the Presbyterian Church in Canada, composed of distinct branches recently united, and congregations widely separated by wood and flood.

## SHOULD THERE BE A REVISION OF THE WESTMINSTER CONFSSION?

This is a question at present causing a good deal of agitation among Presbyterians, particularly in Scotland, with which it has long been venerably connected, and the question has to some extent been brought up by circumstances in Canada. The discussion has been laid hold of by the public press, chiefly in the newspapers, always ready to catch at something new, however crude it may be, being such papers as would fain advocate that there should be no formal systems of religious belief, but that liberty should be allowed to all and sundry opinions, with regard even to Christianity and the scriptures. This would be tantamount to the broadest latitudinarianism in belief, however loose.

In the May magazine of the United Presbyterians in Scotland, there is an article on "Creed Revision," a few extracts from which are well worthy of being transferred just now to the BRITISH AMERICAN PRESBYTERIAN to assist its readers in coming to a judgment on the question which has been proposed. Now for the extracts.

"It is asserted that dissatisfaction with the Confession of Faith is very general, and that the demand for its revision is very extensive; but what proof have we that such assertions are correct? We have nothing bearing the least resemblance to the agitation by which reform in political or ecclesiastical matters has in past times been preceded. The number of persons who have spoken out on the subject is still very small; and few can deny that the opinion of the majority of this small number on any theological question is of no weight whatever. This small party, by resorting to strong language and confident assertion, have succeeded in raising a considerable amount of noise on their side of the question, while quietness reigns on the other side; but this amounts to very little. Mere silence proves nothing. It may be traced to some other cause than sympathy, and mean something very different from acquiescence. Another point of inquiry, and one of still greater importance, is the extent to which revision is demanded; but here we are quite at sea. Reformers are generally able to tell what they want, and the creed reformers of the present day may be able to do so also, but certainly they have not yet made their wishes definitely known. If we are on the eve of a great reformation, it is a little strange that there should still be so much that is vague and indefinite in the demand for reform. We question if any two of our reformers are agreed about even the leading points of the Magna Charta by which the liberties of enslaved and oppressed churches are henceforth to be secured.

"It is admitted on all sides that the Church may revise her creed, and it will be generally conceded that some changes might be made in the Confession of Faith with perfect safety; but no reformer has ventured to tell us what these changes ought to be. We believe the state of the case to be this: The Confession of Faith contains a series of doctrines relating to the deep things of God. These doctrines are plainly taught in scripture, and involved in the very nature of God, but are liable to be perverted and abused, and require to be handled with prudence. Side by side with the truth about God, there are other doctrines relating to the duty and responsibility of man, and therefore in their nature more directly practical. The former class of doctrines may be firmly believed, though not often dwelt upon, while prominence may be given to the practical aspect of Christian truth. There is nothing in the doctrines of the Confession, as a whole, to prevent the preacher who subscribes it, from telling any sinner of the human race, that if he believes he shall be saved.

"In dealing with the extent to which revision is demanded, there is not only the entire absence of definite statement, but nothing can be more vague than the standard to which some of our reformers appeal. The great favorite with them is 'modern thought.' The Confession must be brought into harmony with modern thought. Well, what is modern thought? There can be no doubt that the one great modern thought of those who believe themselves to be the only thinkers worth mentioning, is the renunciation of all authority in sacred things. God has implanted in the human mind the power of believing, but modern thought finds no place for its exercise. Each man must just believe what he knows to be true from his own observation or experience, which is not belief at all. The tendency of what is called modern thought is unquestionably in the direction of pantheism in theology and positivism in philosophy. Spinoza and Comte are the objects of modern thought worship.

There is really nothing less worthy of being called thinking than the great mass of what goes by the name of modern thought. It is in many cases mere assertion, with no other foundation than the purest fancy. No standard of revision can be more worthless than modern thought; and no task more hopeless than the attempt to bring the creed of any Christian Church into harmony with that which lays claim to this high-sounding appellation. Those who believe themselves to be the great thinkers of modern times, are as much opposed to the Bible as they are to the Confession of Faith; and their antipathy to the Bible is chiefly founded on the fact that the theology of the Confession is plainly taught in it. If the creed of the Church is to be made broad enough for modern thought, the Bible as well as the Confession must be got rid of. The results of Biblical criticism leave the peculiar doctrines of the Calvinistic system untouched. If the Bible is still to be regarded as the supreme and infallible standard of Faith, all that can be said against Calvinism from the Scripture standpoint, has been said long ago, by men who, in point of intellect and learning, were at least equal to any of its modern assailants. And as to reckless, irrelevant, and scurrilous misrepresentation, modern thought has little to be proud of.

"If the Confession is to be revised, it must be done by an appeal to the Word of God, with a due perception of the difficulties in the way, a solemn sense of responsibility, a deep reverence for divine things, and earnest prayer for a special fulfilment of the promise,—'When He, the Spirit of Truth, is come, He will guide you into all truth.' It is hoped that this condensed substance of an able and reasonable discussion will be duly appreciated by the readers of the B. A. PRESBYTERIAN. A. K.

## THE MARITIME PROVINCES.

In both the eastern and western papers I see a great many wise suggestions made to the General Assembly as to how the business is to be conducted at the approaching meeting. It is said that a mania of that kind usually makes its appearance at this season of the year. The epidemic is now on. In the multitude of counsellors there is safety. It is just possible however that the General Assembly may do very much this year as it has done heretofore, and as the several Synods did, that is follow the course that seems to suggest itself at the time, just as if a host of sages had not given such varied and abundant advice.

The matter of appointing Committees or Boards is commented on as much as any other. A brother in the west, who has no name, is outraged that on the Board of Home Missions there are five of the Presbytery of Toronto, and four of the Presbytery of Hamilton. To us in the east that seems not worth mentioning. We can hardly comprehend how a grievance can be scarce out of that paltry thing. Why, a brother in the east who has a name and is not ashamed to tell it either, tells us that of the twenty-one members on the same Board in the eastern section, no less than twelve of them, four-sevenths of the whole, are of the Presbytery of Halifax. And another Board is about as bad. Then the Foreign Mission Board consists practically of the Presbytery of Pictou. Now is it asking too much of the western nameless brother to let Toronto and Hamilton Presbyteries alone until we have taken away somewhat the monopolies which Halifax and Pictou Presbyteries have, and perhaps mean to hold. Possession is nine points in the law. It is perhaps as well however to say that the late Synod of the Lower Provinces localized its Boards or Committees; that was the principle it acted on. Halifax had Home Missions and the College, Pictou had Foreign Missions and the Business (there was a standing committee on this department), Prince Edward Island had Sabbath Observance and Temperance, St. John had French Evangelization, and so on. For good or for evil this was the plan, a plan which is not I presume to be followed any longer. The theory that every minister is as good as every other for a Committee is the other extreme, and cannot be adopted by any church body. It is plain that some men are better adapted for certain kinds of work than others. Some ministers are utterly at sea as to directing the work of a Committee. Those that are fitted by nature and by education for doing certain kinds of work are the men to be appointed to that work. The evil perhaps is found in the nominating committee having too little time for the selection, the members of it having too much to do in other committees that are sitting at meal hours during the meeting of the Assembly. Some months ago I observed in your pa-

per, Mr. Editor, a report of a convention on Sustentation, and a committee was appointed to make inquiry and report. I have heard inquiries as to when the report is to be published. The impression is that the committee should have spoken ere now. Why is it so long silent?

LEUMAS.

## INFANT SALVATION.

Mr. Editor,—In a former article, I said if there were a morsel of comfort in the sermon referred to, I would be very sorry to deprive any person of it, who may have suffered the loss of their little ones by death. I say so again. Nor do I think that I said a single word that would lead any one to believe that I did not believe in infant salvation, Mr. McKay excepted. I will give him in due time what I do believe on this subject, in a more positive form, and my reasons too, for thus believing, if I have any. I am sorry to see unmistakable evidences of sneering and sarcasm in my reply to my first communication, for I think they are easily out of place. Perhaps I could measure swords with him in this respect, but I forbear.

The main point, then, to which I objected in my last notice of his sermon was this: "Children dying in infancy are free from the ground of condemnation." If I knew just exactly the position of the author, I could perhaps deal with it more readily, and I am sorry if he knows it himself, that he did not take the trouble of stating it. I will try to do it for him.

There are only three positions that present themselves to my mind at present, and they are these: First, Mr. McKay must hold that Christ died to take away the guilt of the original sin of the whole world, and not the guilt of actual transgressions. Second, he must hold that Christ died to take away the guilt, both of original sin and actual transgression, of all God's elect people, and all who die in infancy. Or third, he does not know his position, at least not accurately. This last, I would be sorry to lay to his charge, and in the meantime pass it by. If he accepts the first, then I will drive him into a very miserable corner.

But I will give him the benefit of the second, and then let us see how he stands. If this be his position, then I ask, has he proved it? This I emphatically deny. Mr. McKay has assumed a position, and that assumed position is the very one I now call upon him to prove. Until he does this, I will hold to my position, nor will I allow myself to be dragged from it. I can assure him, if he does prove and establish this assumed position, it will not only afford me satisfaction, but to many in the Church as well, and if the matter be clear to his own mind, he certainly ought to impart the much needed instruction, and try to dispel the doubts that may trouble the less gifted. His reply to my first letter, if it contains an argument at all, is to fortify the assumption that I have referred to, but as stated already, I would like him to prove his position. He calls my reference to Rom. v. 12-21, "exceedingly unfortunate;" and I believe it is so for him. I referred to that passage to show that the argument of the Apostle was just what Mr. McKay denies. Paul there declares that original sin is the ground of condemnation, that infants are not free from it, for it was "by the offence of one man that judgment came on all men to condemnation." If Mr. McKay can make a compromise with Paul on this point, let him try it, for I cannot.

And now, Mr. Editor, it was not to guard what is orthodox that caused me to notice this matter, nor yet to sound an alarm to your readers. But when an author assumes a position, without having proved it, he cannot expect to go unchallenged.

JOHN R. BARRISBY.

Newmarket, May 26th.

## Wants Information.

MR. EDITOR,—I am a member of a Presbyterian congregation where it is the custom at funerals to take the body of the departed to church, preach a short sermon, and expose the body to the gaze of any who from curiosity or any other motive wants to take a look at it. I have a decided objection to the custom, but it may be owing to educational prejudices; therefore I should like to hear from a few of our leading ministers on the subject. Yours, etc., SCOTCHMAN.

THE New York Central Railroad managers have ordered that no intoxicating liquors be sold at any of their stations.

THE New Testament has been recently translated into Hebrew by Prof. Delitzsch, of Leipzig, for the benefit of the Jews of Germany, Russia, and Poland.

MISS EMMA A. SMITH, of Peoria, has been appointed assistant entomologist for Northern Illinois. She has made a special study of insects injurious to vegetation.

### Pastor and People.

#### Unperformed Duties.

When the learned Grotius was about to die, and the retrospect of his past life was vividly impressed upon his mind, he turned to those standing beside him and said: "Alas! I have squandered away my life laboriously in doing nothing." There is a tinge of oppressive sadness in this confession of the illustrious scholar. It intimates that viewed in the light of a dawn coming eternally much of his life-work seemed impertinent and profitless, while at the same time it implies the consciousness that many things which he might have done had been signally neglected. Perhaps almost any one of us, however, after candidly reviewing our individual career, would be compelled to make a similar confession. The actual of every man's life differs widely from its ideal. We propose, but we do not accomplish. We promise, but we do not fulfill. And when at certain intervals we survey our past lives, we discover to our bitter regret and shame that we have squandered away our time laboriously in doing nothing, and that we are weighed down with a constantly accumulating load of unperformed duties.

How many, for example, are the sins of this sort committed with reference to our family circles. The domestic relation is of all others most sacred and solemn. And God requires that those who are closely united as husbands and wives, as parents and children, as brothers and sisters, should be helpers of each other's faith and promoters of each other's salvation. But how very remiss in these respects are the large majority of those who compose the membership of even our Christian households. It would seem that no believer in Jesus could rest content until all his immediate kindred were thoroughly renewed and sanctified. And yet as a practical reality the unoffered prayers, and unspoken exhortations, and unfaithful examples of those who bear the same name and possess the same blood are matters of such frequent occurrence as to excite little or no surprise.

Scarcely less in length, however, is the list of unperformed duties with reference to society. The Christian, though belonging to the brotherhood of the saints, is nevertheless a citizen of the world. He possesses a social nature, is surrounded with social institutions, and is required to perform social duties. For the most part, however, the obligations we owe to society are either wholly neglected or but indifferently fulfilled. How lamentably deficient are the efforts of the average believer to elevate the masses of the people—to raise the standard of social culture—to educate the poverty-stricken portions of the community—to suppress the ravages of intemperance and its kindred evils—and to infuse an element of Christian spirituality into the hearts of those who must otherwise be aliens and outcasts. Indeed, none of us can fail to deplore

"The wounds we might have healed,  
The human sorrow and smart,  
The evil we've wrought by want of thought,  
As well as want of heart."

But quite as numerous and aggravated are the unperformed duties which confront us when we consider our relations to the Church. Than this holy institution there is nothing more entitled to the sympathy and efforts of all who love the Lord, and enjoying its privileges and experiencing its benefits, those at least who compose its membership should discharge the duties which its interests demand. But alas! very few professing Christians realize this ideal. On the contrary, there are those in every communion who manifest more love for the world than the Church—whose prayers in behalf of the Body of Christ are neither frequent nor fervent—who can go to places of amusement when it storms, but deem it imprudent or find it impossible to go to the social prayer-meeting when it is clear—who never have any money when money is needed for the Church and her benevolent agencies—and who so far as labour for Zion is concerned, scarcely know what the term means.

Strangest and saddest of all, however, are the unperformed duties we owe to Christ. Obligation is the invariable accompaniment of service rendered. And since the Son of God has suffered and done so much in our behalf, the duties we owe to Him are more than sufficient to employ all our powers, duties of adoration, of affection, of obedience, of consecration, of untiring activity and zeal. But it is useless to deny that the great mass of these duties are wilfully neglected by many who profess to serve the Saviour. When scarcely mention the name of Jesus, and seldom do ought to promote His glory—when the most obvious requirements of Christian service are habitually ignored—when especially the world and the things of the world absorb the affections and engross the energies of the whole being, there is sufficient reason to suspect that not all the duties enjoined by Christ are faithfully performed.

It is fitting that as Christian men and women we look these facts in the face. Called of God to be His spiritual servants, our condition is most critical if the duties devolved upon us are undischarged. Even in this world no Christian can have perfect peace who is recreant to the trusts committed to his keeping. And in the future world there can be no substantial satisfaction if we enter upon its realities with our obligations still uncancelled. Overwhelming, therefore, is the importance of discharging every duty which may possibly devolve upon us. Be it a duty to our families, to society, to the Church, or to Christ, it must be promptly appreciated and performed.

"Not many lives, but only one have we,  
One, only one.  
How sacred should that one life ever be,  
That narrow span!  
Day after day, filled up with blessed toil,  
Hour after hour, still bringing in new spoil."  
—John McO. Holmes, D.D., in N. Y. Christian Intelligencer.

The great secret of popularity is to make every one satisfied with himself first, and afterwards satisfied with you.—Josh Billings (translated.)

### Faith's Victory.

The records of a boastful infidelity can not furnish such a beautiful example of patience, fortitude and heroism as this serenity has witnessed in the life and death of Mrs. M.—. Hers was a Christian heroism worthy the martyr age. More than nine years she has walked under the shadow of a strange malady that has baffled the skill of the most eminent physicians in this and other countries; yet none about her have been more cheerful, useful and happy. All that medical science, affection and wealth could bring to her relief were of no avail. Hoping that her life might be spared to the family, she unhesitatingly consented to submit to the only alternative—the skill of surgery. The day and hour were fixed—March 28, 11 a.m. Three long and anxious weeks of waiting and preparation followed the announcement; weeks in which her family were drawing closer about her in loving communion, weeks which she had a reason to fear would be her last in an earthly home, so beautiful and happy. Yet she was the happiest of the happy. On the morning of the 28th she moved through the beautiful grounds that surrounded the house, with as much cheerfulness as the birds that on that spring day sang in the trees above her, and with her mental and physical faculties unimpaired.

When the surgeon—a stranger from an Eastern city—came, she received him and other members of the profession with queenly grace, as though welcoming them to a banquet. She bade her family adieu, and, having with her own hands assisted in preparing the operating table, she placed her hand on the surgeon, and said, "Now, doctor, help me up." That hour of awful suspense! Flashed in prayer were the inmates of that home, and of many homes in which she was held dear. The anguish of that hour Heaven only knows. And when it was announced that the operation could not be continued without immediate death ensuing, the bitter disappointment of friends was inexpressible. When, returning to consciousness, her pastor broke the news to her that even surgical skill could not save her life she said, with composure, "I lay down on this operating table with my head pillowed upon my Father's promises: 'I will not fail thee nor forsake thee.' He has not failed me nor forsaken me. Now he will take me to himself, and will take me soon." In her preparation for that ordeal, she had turned the leaves of her "Silent Comforter" to the passages in Isaiah xliii. 2, 3, and Joshua 1. 5. With these promises before her eyes, and in her heart, she yielded her life. Here was the source of her heroism, the secret of her matchless grace. It was faith's victory. Friday morning, the 30th, she passed to glory to receive the crown. From a home, which art and wealth had adorned with many charms, and affection had made doubly precious, she passed to our Father's house, where all these mysteries shall be explained.

#### Praying in the Night-Watches.

I am not surprised at David's praying to God in the night-watches; at his rising from his bed, and ascending to the roof of his house, and when the mighty heart of the city was still, and the mountains round about Jerusalem were sleeping in the calm brilliancy of an eastern night, that he should gaze with rapture on the sky, and pour forth such a beautiful psalm of praise as "When I consider the heavens, the work of Thy fingers," etc.

The night is more suited to prayer than the day. I never wake in the middle of the night without feeling induced to commune with God. One feels brought more into contact with Him. The whole world around us, we think, is asleep. But the great Shepherd of Israel slumbers not, nor sleeps. He is awake, and so are we! We feel in the solemn and silent night, alone with God. And then there is every thing in the circumstances to lead one to pray. The past is often vividly recalled. The voices of the day are heard, and their forms crowd around you. No sleep can bind them. The night seems the time in which they should hold spiritual communion with man. The future, too, throws its dark shadow over you—the night of the grave, the certain death-bed, the night in which no man can work. And then every thing makes such an impression on the mind at night, when the brain is nervous and susceptible. The low sough of the wind among the trees; the roaring, or eerie whish of some neighboring stream; the bark, or low howl of the dog; the general impressive silence, all tend to sober and solemnize the mind, and to force it from the world and its vanities, which then seem asleep, to God, who alone can uphold and defend it.—Norman Macleod.

#### Helpfulness of Christianity.

Piety is expansion. It does not cramp and fetter the nature. It enlarges and liberalizes it; shoots it out in all manner of new activities and widens it with a thousand generous impulses. A small, mean man cannot represent Christianity any more than a thorn tree can represent a forest. The Church is not a tread-mill, as some seem to regard it, where sad featured men and women toil and tramp continually between set limits, longing to break loose and dash out, but are unable. The religion of Christ teaches a man that it is better to fly than to crawl, that virtue is sweeter than vice; that restraint is nobler than license; and that man, we care not how poor, weak and erring he may be, may, by the grace of God, yet recover himself and go to the grave with a hope in him that shall cause the portals of it to glow like the illuminated gateway of a palace when the king returns from battle, preceded by news of a glorious victory.—Golden Rule.

It is a great misfortune to have a fretful disposition. It takes the fragrance out of one's life, and leaves only weeds where a cheerful disposition would cause flowers to bloom. The habit of fretting is one that grows rapidly unless it is sternly repressed; and the best way to overcome it is to try always to look on the cheerful side of things.

### Revived Memories.

When I beheld the pictured home,  
The home of joyous childhood,  
The roof-tree dear, the shaded walks,  
The dim and dreamy twilight,—  
Memories long silent as the sea  
In summer twilight sleeping,  
Awoke, and o'er my spirit came,  
In waves restless sweeping.

Amid the green, embowering shades,  
Forms of old seemed moving.  
Eyes closed for aye, once more met mine,  
With looks benign and loving;  
Looks in their silent eloquence  
Upon the heart descending  
As healing dew falls on the flower,  
When day and night are blending—  
And voices in low cadences,  
Through the hushed air were stealing—  
Such as unsoil the fount of tears,  
The sacred wells of feeling;  
Such as bring with their low, weird tones,  
A deep but gentle sadness,  
Sweeter than when the heart beats high  
To choral notes of gladness.

While memory thus with magic spell  
Her thrall was round me weaving,  
There came no thought how time had still  
Passed onward still bereaving—  
No thought that in the hush of death  
Stilled were those voices ever:  
That eyes so full of loving light  
Now darkened were forever.

One low breathed word—the spell was broken;  
The star of home shone o'er me,  
A home as sacred and as dear,  
As pictured haunts before me.  
O, ever may the dove of peace  
Wave here its snowy pinion—  
The power that lies in kindly hearts  
Here ever hold dominion.

Unselfishness Hereafter.  
Hope is shining somewhat now in the distance. The outlook grows fairer. Some of us have lost much in these hard times. And some of us feel that pretty much all we have saved has been what we have given to God. But if we are forgetting that "the earth is the Lord's and the fullness thereof," and that we are not, and cannot become, owners but simply tenants at will of God's land, and stewards of the good things he pleases to put in our hands—if we are hoping and praying for the revival of business and larger incomes, simply with a view to our own gratification, that we may live more freely and have more comforts—then it is evident that we are not in such a spiritual condition that God can consistently bless us with what we desire. We may get what we desire, but it can hardly prove a blessing.

In order that it may be such, we should cherish a strong and honest purpose to use generously no small share of whatever God may give us in aiding the bodies and souls of men. And if we have such a purpose, we shall not refuse to give away a good fair proportion of what we have now. In other words, the best way to prepare ourselves to receive is to give.

We should have a supreme desire for spiritual blessings. We often lose the good things of this life by our very eagerness to possess them. We want them so much that God withhold them until we can form a better judgment, and estimate them at their proper value. He would have us know that the greatest earthly advantages are utterly inferior to these spiritual treasures which belong to eternity. He would have us choose the unseen blessings rather than the seen. When we have learned this lesson, and can look with comparative indifference upon wealth and comfort and pleasures, then, and not till then, are we in a condition to receive them without injury to our souls.

Now if our graces of humility and unselfishness and unworldliness have been cultivated in us by the discomforts of poverty, then we shall not need the discipline much longer, and we may hope soon to see better days. And if we have not acquired them as yet, then we still need the discipline, and we should be content, nay thankful, that our Father is answering our prayers for spiritual growth, and training us to be better children.—N. Y. Christian Weekly.

Weak Points.  
This is a world of imperfections. No such thing as perfection is attained in it—perfection is not of mortals. The person who keeps these facts in his mind, will not only be the more guarded in respect to his own actions, but will at the same time be the better prepared to make the necessary allowances for the actions of others. All mankind have their weak points. It is true, the weakness of some is much greater than that of others, and of a very different nature, but there are none entirely exempt. We are very apt to expect too much, or to require too much, of our fellow-men. We fail to make needed and necessary allowances for their failings. We forget that even those whom we look upon as foremost Christians are by no means infallible, and that all that are human are liable to err, and do err.

We expect too much of weak mortals. It is true there are those of whom we have a right to expect much, and who above all others, it appears, have learned of the Great Teacher. But even these have their failings, and though not perhaps as great and as serious as ours, they are still failings. And as there are none of us exempt from our weak points, does it not become us to study well what these weak points are, that we may watch and guard against them? Here is where Satan, with whom we have to war, attacks us. How necessary, then, does it become that we search out these besetting sins, as it were, and with God's help, endeavor earnestly to overcome them!

And let us no longer look upon the faults of others without a proper degree of allowance, and instead of holding them up to the inspection of the world, let us help those in whom we see them to discover and put them away. Let us look more at the motives and good intentions of our fellow-men, and less at those errors that come from natural failings, or from the head and not from the heart. If we will do this, we shall be much happier, our love for erring humanity greater, and our labor in the vineyard of the Lord much more effective.—Review.

### Defective Prayers.

I. Those which embody no desire. They are formal and lifeless. The soul will not be easily pacified when it has a great desire which cries out for something God alone can give.

II. Such as are not in earnest. Prayer is real work for life, while yet disclaiming all personal power to secure it or merit it.

III. Such as are without faith. There are three grounds for faith in approach to God. 1. His Covenant. 2. His Promises. 3. His attributes. Surely upon one or the other the confidence of the petitioner may rest unshaken.

IV. Such as are made with wrath. The heart which scours favor from God must love mankind. It must put away all wrath and malice and evil speaking. It must forgive and bless as it would—be forgiven and blessed.

V. Such as are connected with a disposition to live in sin. "If I regard iniquity in my heart, The Lord will not hear me."

VI. An unwillingness to do the will of God. Many a man dares not ask for the coming in of the Holy Spirit, lest it reprove him for some long neglected duty. If we pray for light, we must accept its revelations; for strength, the duties it imposes.

VII. The lack of praise to God. Thanklessness shuts God out, is a non-conductor of mercy. We do not praise God half enough.

VIII. Praying to be seen and heard of men. Prayers for human ears have little audience in Divine ones.

#### Boldness.

Back of bold preaching is bold praying. There is too little of both. Boldness in prayer is not necessarily irreverence. It is what is to be expected, if we are sons; more, if we are not only sons but servants. It is not forwardness in a servant to inquire often and freely of his Master about his work. Oneness of purpose is given by Christ himself as the one condition of acceptable prayer: "If ye abide in me and my word abides in you, you shall ask what you will and it shall be done unto you." It pleases God to see the boldness with which Elijah said to Him before the people, "Lord God of Abraham, of Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word."

No minister ought to have a reputation above his brethren, on the ground simply of being bold in either praying or preaching. "Come boldly to the throne of grace" expresses a fact in Christian experience, not a doubtful possibility or an unrealized aspiration. And if to be bold in preaching is simply to be outspoken in the utterance of what one believes to be Bible truth, why should not every gospel preacher be bold? Fearfulness, hesitancy, suppression of the truth, are sins which Paul begged his brethren to pray that he might not be guilty of: "That therein I may speak boldly as I ought to speak." And in answer to a like prayer by the persecuted apostles, "The place was shaken where they were assembled; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." This all-spokenness (such is the Greek) is the gift of the Holy Spirit bestowed in answer to bold and earnest prayer.

There is far too common an impression that many ministers accept and believe certain doctrines which they lack courage to preach: "I believe this, but if I preach it squarely, how shall I fare with the people?" Is it not more important to ask, "How will it fare with God's truth if I do not preach it? How will it fare with the people if I withhold it? And how will it fare with me, when called by the Master to give an account of my stewardship?"

#### Indian Summer of Life.

In the life of the good man there is an Indian Summer more beautiful than that of the seasons; richer, sunnier, and more sublime than the most glorious Indian summer the world ever knew—it is the Indian summer of the soul. When the glow of youth has departed, when the warmth of middle age is gone, and the buds and blossoms of spring are changing to the sere and yellow leaf; when the mind of the good man, still and vigorous, relaxes its labors, and the memories of a well-spent life gush forth from their secret fountains, enriching, rejoicing and fertilizing; then the trustful resignation of the Christian sheds around a sweet and holy warmth, and the soul, assuming a heavenly lustre, is no longer restricted to the narrow confines of business, but soars far beyond the winter of hoary age, and dwells peacefully and happily upon that bright spring and summer which await him within the gates of Paradise evermore. Let us strive for and look trustingly forward to an Indian summer like this.

#### The Face.

How much there is in the human face! What a volume, nay, what a library may be found there! All thoughts, all passions, all that can stir or move this mortal frame, may be read in its expression. There is what may be designated as the home face, and which often differs much from the face that is seen in public or society. The real face is worn at home—the artificial abroad. There is no single thing in any home, high or low, worth more than a bright, cheerful, hopeful, sympathetic face. It soothes little irritations, it encourages the faint, it brightens even the ray of care, and throws light which may be more precious at times than the light of day. The beauty of a face is in its expression. Whether it be Greek, Roman or Saxon, its power to attract or repel lies in the combined speech of its several features. A homely face may be most comely and winsome when the high qualities of the soul are regnant there. Close observers always try to read beneath the surface, and beyond the mere title-page of the external face; and still it is most true that universally the human countenance is taken as an index of character. A heart full of gracious sentiments and emotions will transform the plainest face into one of great loveliness.

### Random Readings.

"If I had strength enough to hold a pen, I would write how easy and delightful it is to die."—William Hunter.

"I am now in a state in which nothing in this world can disturb me more. I am comfortably coming to my end."—Col. Livingston.

PREFACE Christ crucified, and said Philip Henry in addition, in a crucified style: Hold up Christ, and get behind Him so as not to be seen.

You turn the Gospel upside down when you tell a wicked person to get quit of his wickedness first, by his own effort, in order that thereby he may obtain the favour of God.—Rev. Dr. Arnot.

It is a proof of our natural bias to evil, that gain is slower and harder than loss, in all things good; but in all things bad, getting is quicker and easier than getting rid of.—Augustus Hare.

I do not revere any love of God that has never known any fear of God. Show me that kind of love of God which has not felt what the fear of God is, and I will show you not principle, but sentiment—not religion, but religiosity.—Rev. Joseph Cook.

There cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men.—McHays.

SURGEON says to a Bible student, "Sell your coat, and buy Henry's Commentary, if you cannot get it without." Whitefield, when asked when he studied theology, replied, "On my knees, reading my Bible and Henry's Commentary."

In a recent conversation, a gentleman who is a disciple of Darwin, and an enthusiastic geologist, made this remark:—"Geology and Genesis agree so perfectly in the great outlines of creation that I am at a loss to know where Moses got that information."

The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall behind us, and the world seems but a dim reflection itself—a broader shadow. We look forward into the lonely night, the soul withdraws itself. Then stars arise, and the night is holy.—Longfellow.

In order to render men benevolent, they must first be made tender; for benevolent affections are not the offspring of reasoning; they result from that culture of the heart, from those early impressions of tenderness, gratitude and sympathy, which the endowments of domestic life are sure to supply, and for the formation of which it is the best possible school.—Robert Hall.

Almost sweet is unsavory; almost hot is lukewarm. Almost a Christian is like Micah, who thought himself religious because he had gotten a priest into his house. Almost a Christian is like the Ephraimites who could not pronounce Shibboleth, but Sibboleth. Almost a Christian is like Ananias, who brought a part but left a part behind. Almost a Christian is like Eli's sons, who polled the sacrifices; like the fig-tree which deceived Christ with leaves; like the virgins, who carried lamps without oil; like the willing-unwilling son, who said he would come and would not.—Henry Smith.

All the events of life are precious to him who sees in every thing the hand of his Heavenly Father. No wind can blow wrong; no event be mistimed; no result be disastrous. If God but cares for our inward and eternal life, and if, by all our earthly experiences, He is unfolding it, and preparing for its full and perfect disclosure above, then nothing can befall us but prosperity.—Matthew Henry.

A MAN may want liberty and yet be happy, as Joseph was; a man may want peace, and yet be happy, as David was; a man may want children and yet be blessed, as Job was; a man may want plenty and yet be full of comfort, as Moriah was; but he that wants the Gospel wants everything that should do him good. A throne without the Gospel is but the devil's dungeon. Wealth without the Gospel is fuel for hell. Advancement without the Gospel is but a going high to have the greater fall.—Owen.

If we would at once see in brief what a true and saving faith is, we may take the sum of it in this description. It is when a sinner, being on the one hand thoroughly convinced of his sins, of the wrath of God due to him for them, of his utter inability either to escape or bear this wrath; and, on the other hand, being likewise convinced of the insufficiency, willingness, and designation of Christ to satisfy justice, and to reconcile and save sinners, doth hereupon yield a firm assent unto these truths revealed in the Scripture, and also accepts and receives Jesus and Christ in all his offices; as his Prophet, resolving to attend unto his teaching; as his Lord and King, resolving to obey his commands; and as his Priest, resolving to rely upon his sacrifice alone; and doth accordingly submit to Him, and confide in Him sincerely and perseveringly. This is that faith which doth justify; and will certainly save all those in whom it is wrought.—Bishop Hopkins.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without an eulogy, than a lie without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.—N. Y. Evangelist.



British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, SEE EIGHTH PAGE. G. CLACKETT ROBINSON Editor and Proprietor.

TO CORRESPONDENTS.

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

OUR GENERAL AGENTS.

MR. WM. SELBY, General Advertising and Subscription Agent, will visit Brantford, Ont., weekly, etc., in the course of this and following weeks.

British American Presbyterian. FRIDAY, JUNE 1, 1877.

DURING the past few weeks the Synod of the Scottish United Presbyterian Church has held its sessions in Edinburgh.

Rev. Dr. ORMISTON sailed on Saturday week from New York for Scotland. Many friends were assembled on the pier of the Anchor Line, to watch the steamer as she glided away on her home-bound voyage.

In the Christian at Work of last week its editor, Rev. Dr. Taylor, argues that special fees should be paid to ministers for attending the funerals of those who are outside of their congregations.

At the meeting of the Synod of the English Presbyterian Church, it was reported that nearly the half of the fund which is being raised as a memorial of the union of the Presbyterian Churches in England had already been subscribed.

The Assembly of the Canada Presbyterian Church will meet in Halifax on 18th June. This year the Assembly will be greatly reduced in size from that of the last two years.

It is to be hoped that all, or at least nearly all, the delegates appointed to the General Assembly from this Province will be "in the City of Halifax, and within St. Matthew's Church there, on the second Wednesday of June, one thousand eight hundred and seventy-seven years, at half-past seven o'clock p.m."

PRESS VS. PULPIT.

Our neighbour the Globe on Friday last treated its readers to an editorial on the "Pulpit—its place and its prizes." Of course, the subject was considered with the mastery and logical ability for which our contemporary is distinguished.

The article in question is the rarest piece of logic we ever remember to have come across. We are accustomed to sit at the feet of our Gamaliel the Globe, and listen with unquestioning faith to all it has to say on every subject.

The article in question demands a reply, and we will give it. It is not true that the pulpit is waning. On the contrary, we believe that in no previous age has it wielded a greater influence.

They are prepared in rural charges for the peculiar work of city churches. Chalmers, Guthrie, Macleod, Caird, Taylor, Beecher, Hall, and a host of others we could name, commenced their ministry in obscure parishes.

Again, we differ entirely from the article as to the reasons it gives for its lugubrious conclusion that the pulpit is waning. The education of the laity is creating a demand for able and scholarly preaching.

Then, lastly, let us say a word as to those divines who lay aside the pastoral role and adopt that of the journalist. To our knowledge, there are three classes of clergymen who are journalists.

WOMAN'S FOREIGN MISSIONARY SOCIETIES.

On Tuesday, May 16th, and Thursday, May 17th, respectively, Woman's Foreign Missionary Societies were organized at Trenton and Gananoque, auxiliary to the Kingston Woman's Foreign Missionary Society.

"Make channels for the streams of love, Where they may broadly run, For love has overflowing streams To fill them every one."

The Assemblies of the United States have just concluded their meetings—that of the Northern Church in the City of Chicago, and that of the Southern Church at New Orleans.

DR. HANNA ON RELIGIOUS THOUGHT IN SCOTLAND.

In a collection of the "Letters of Thomas Erskine of Linlathen," edited by the Rev. Dr. Hanna, which has just appeared, the biographer of Dr. Chalmers thus refers to the changes in religious thought which have taken place in Scotland during the last forty-seven years.

"Blindly adhering to the whole doctrine of the Westminster Confession, and imperatively demanding a like adherence on the part of all office-bearers of the Church, the General Assembly of 1831 had apparently no alternative but to eject Mr. Campbell and Mr. Scott.

IN MEMORIAM.

Died at South Georgetown, County of Chateaugay, Province of Quebec, on the 4th day of April, 1877, Mrs. J. C. Muir, the beloved wife of the venerable pastor, J. C. Muir, D.D.

"O, though oft depressed and lonely, All my tears are laid aside, If I but remember only Such as those have lived and died."

The Treasurer of the Ladies' Board of French Evangelization, Montreal, acknowledges with many thanks the receipt of \$25 from Colonel and Lieutenant General Sir David Russell, C.B., London, England.

BRANTFORD YOUNG LADIES' COLLEGE.

We understand that the present year of our college in Brantford closes on the 24th June. On Sabbath evening the 24th, a sermon to the graduates will be preached by Dr. Cochran.

Ministers and Church.

The Rev. F. McCuaig, of Clinton, has been cordially invited to the pastorate of Chalmers' Church, Kingston, vacant since the death of the late Rev. Patrick Gray.

The congregation of Union Church, Brucefield, was last week favoured with a visit and an eloquent address on Foreign Mission Work from Rev. Professor McLaren.

At a tea-meeting held at Claude, on the evening of the 24th ult., Rev. R. M. Croll was presented with a new buggy for himself and a sewing machine for Mrs. Croll.

A most successful tea-meeting was held on the Queen's Birthday in connection with the second anniversary of the congregation at Woodbridge. More than 350 persons sat down at the tables.

On Sabbath last, the congregation of Free St. John's, Walkerton, held their first anniversary services in their new church. The forenoon and afternoon services of worship were led in a very able and effective way by the Rev. Dr. James, of Knox Church, Hamilton.

The first anniversary of the opening of the very elegant and commodious church in Claremont was held on Sabbath last, when the Rev. Mr. Inglis of Toronto discoursed in the forenoon on "the glorious gospel of Christ," setting forth the glory it possessed, revealed, and conferred.

LETTERS FROM INDIA.

JUVENILE MISSION.

The two following letters, from girls educated in the Scottish Orphanage, Calcutta, will show something of the good that is done by training children in Christian truth and Christian ways, and sending them among the less favored children among them, to be centers of Christian light and influence in their turn. It will be seen therefore, that the supporting one of those girls at a Christian school or the sending Christian light into a Zama by means of a Biblowoman, does not stop with the good done to the individual objects of it; indeed it is impossible to calculate where under the Divine blessing, its happy effects will cease. Every work of Christian love now sown in India is like a seed, left to germinate and bring forth abundant fruits in all time to come. It is very satisfactory to note the readiness and zeal with which these girls devote themselves to the work of conveying to other girls the blessing they have themselves received. Miss Pigot says of one of them:—

"Helen is giving great satisfaction both as a pupil and as a teacher. She keeps up her own studies, and still learns with the first class of the Orphanage. This she does in the early morning. During the day she conducts the High Caste School at Bador Bagan. She supervises all the classes and entirely teaches the higher classes, consisting of twenty-two girls; and we have no children better taught. She is an excellent disciplinarian, better in this respect than any of our other young teachers. It is unlike the Indian character; and it is very satisfactory to have been able to inculcate it. Disorder and confusion is the national characteristic. Helen's school consists of sixty girls, who are brought into orderly ways. They have to observe time and order in all their lessons. And thus daily instructed in the knowledge of this world, and chiefly of that which is to come, we see fruit borne from our Orphanage. And Helen's supporters have not only done a good work for Helen, but their ward is now daily offering the word of life to sixty little girls; and as fresh girls enter the school, the gospel sound will spread far and wide." Below is given Helen's letter.

SABBATH SCHOOL, OTTAWA: DEAR FRIENDS,—It gives me pleasure to write to you again after such a long time. Since my last letter I have been made a teacher in Bador Bagan school, and am glad that I am able to teach others who are less favoured than myself. I should not have had this privilege if I had not come to this school. I was for one year in the Free Church Orphanage before coming here, but as my father was not pleased with my progress there, he placed me and my sister Minnie here, and another reason for his doing so was because my mother was once in our Orphanage. I was ten years old when I came, and a year after my mother died. I only knew my alphabet, but by degrees I have got on, and now I am in the first class, I try to impart the knowledge I have gained to my pupils. There are sixty children in the Bador Bagan school, from the ages of three to ten years; they form into six classes. I have two girls to assist me to teach the first and second classes. They seem very pleased to learn, and pay great attention to their lessons, especially the Bible. Once, when I was explaining Christ's miracles, one of my best girls in the first class said "I wish I had seen Christ." When I asked her why, she said, "because he performed such wonderful miracles." One day one of the children begged of me to go to her home; so, after school was over, I went with the girl who helped me. Her mother was pleased to see us, and after a long chat, she asked me why we all worked. I told her we wish to teach others what we had ourselves learned about Christ, and she said: "I am sure you will all go to Him after you die." I went another day to see her, and she told me that she had repeated to her husband all I had said in my former visit, and he said it was true. She then said she wished to learn about Christ; so I told our superintendent, and one of our teachers visited her for some months, until she removed to another place. I have no time to write more. With best respects I am yours gratefully, HELEN.

Scottish Orphanage, Feb. 23, 1877. The next letter is from Sets, supported by a lady in Halifax:—

"DEAR MADAM,—I have much pleasure in writing to you for the first time, and hope you will answer my letter, as I would like to get one from you. You will be glad to learn that I am in the second class in English and the first class in Bengali. I try very hard to learn my lessons and to give my teacher satisfaction. I got a Bengal Testament for a prize, which pleased me much. I have been nearly eleven years in school and did not know anything when I first came, for I was so small that I do not even remember coming. I was brought by our minister the Rev. B. C. Chuckerbutty, from Orissa, during the famine of 1866. I am thankful that God has placed me here, where I have learned to know Him. We learn to cook and do other household duties, and for the last three weeks the second class girls have been going to help the teachers in one of our Hindoo day-schools, I like it very much. Some of the children are very smart, only three years old. They like to go to school, and are very fond of singing. On Sunday we go twice to the Bengal chapel. In the morning at half-past seven and at half-past four in the afternoon, after morning service, we have Sunday-school. It is conducted by our minister, the Rev. B. C. Chuckerbutty. Some other children attend besides ourselves. During the day we go up-stairs to our superintendent, and she explains the Bible to us. Last Friday, Lady Lytton honoured us by distributing our prizes. The children of our Hindoo day-school were present, and they were very gaily dressed, with jewels on their head, neck, ears, arms, and feet. Altogether there were about 350 of them. I am yours gratefully, SERRATI.

Infant Salvation.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I am strongly persuaded that the courteous and temperate discussion, in the columns of the PRESBYTERIAN, of questions arising out of the thoughtful utterances of our brethren may be of very great value in many ways. It will tend to vindicate and elucidate the truth, to remove prejudice, and to clear the air of fallacies and one-sided views. Such discussion, too, may enable the PRESBYTERIAN to direct the attention of its readers to a much larger diversity of topics than would otherwise be possible. Nor is such discussion to be regretted even when it takes the form of somewhat trenchant criticism, if only care be taken that the criticism is, as it always should be, of a candid and generous character.

With these convictions I feel warranted in calling the attention of your readers, as was done by a brother last week, to the subject of Infant Salvation—a subject that must always have a strong if a somewhat melancholy attraction, while so large a proportion of our race are out off in very early childhood. The earnest, able, and comforting sermon on the subject, published lately by Mr. McKay of Baltimore, I read with much interest and profit. I have also read with much attention and interest the letter of Mr. Battisby in a former issue, in reference to Mr. McKay's sermon. It may, I think, be fairly granted that Mr. Battisby's objections to the language employed in the sermon as being in one or two instances somewhat unguarded, are sufficiently well taken; and when Mr. McKay's sermon attains the honour which it deserves, of reaching a second edition, the phraseology may in one or two instances be changed with advantage in the manner indicated in Mr. Battisby's strictures. But while in fairness granting so much, I am fully convinced that Mr. McKay has fallen into no "doctrinal error," in the passage cited in your paper of last week. In exposing the untenableness of what he imagines or fears Mr. McKay's doctrine to be, Mr. Battisby quotes from the sermon the following sentences:—"Children dying in infancy are free from the ground of condemnation." "They have original sin, it is true, but that I think is never presented in God's Word as the ground of condemnation." I will grant that Mr. McKay might with advantage have been a little more explicit here. But Mr. Battisby will grant on the other hand that Mr. McKay's argument does not lead him to deal with the scriptural doctrine of our universal liability to eternal death through Adam's fall. Mr. Battisby will also see that Mr. McKay does not use the words "ground of condemnation" with reference to the doctrine that all out of Christ are even now in a condemned state—a doctrine which he fully believes. The strain of his argument shows that by the "ground of condemnation," he means the reason on account of which men shall actually perish forever. His argument is that no one shall be condemned, i. e., lost eternally, who has not incurred his doom by personal transgression. That doctrine is most impressively stated by Hodge, who, in his chapter on sin, and while dealing not with the subject of Infant Salvation but with objections to the doctrine of mediate imputation, thus writes: "As Adam by his apostasy became subject to eternal death, but through the intervention of redeeming grace was doubtless saved from it, so also although all his posterity became liable to the same dreadful penalty through their own inherent corruption, yet we have every reason to believe and hope that no human being ever actually perishes who does not personally incur the penalty of the law by his actual transgression. This, however, is through the redemption of Christ. All who die in infancy are doubtless saved, but they are saved by grace. It is nevertheless important that the real views of the Reformed Churches, on the doctrine of immediate imputation should be clearly understood. These churches do not teach that the first sin of Adam is the single and immediate ground of the condemnation of his posterity to eternal death, but that it is the ground of their forfeiture of the divine favour from which flows the loss of original righteousness and the corruption of our whole nature, which in their turn become the proximate ground of exposure to final perdition, from which, however, as almost all Protestants believe, all are saved who have no other sins to answer for." (Syst. Theol. vol. ii., pp. 211, 212.)

It will be perceived from the foregoing extract that Mr. McKay's statement, judged according to the purpose he had in view, and the meaning he intended to convey, is in perfect harmony with the teaching of one of the most eminent of living theologians, and with the general tenor of Protestant opinion. If you can afford me space in your paper of next week, I may have something more to say in reference to the question of infant salvation, and the brief statement regarding it, contained in the Confession of Faith. I am yours truly, W. DONALD. Port Hope, May 21, 1877.

P. S. After reading the above, it occurs to me to add that the introduction of the word final before "condemnation" would convey Mr. McKay's meaning with sufficient fulness, and meet the objection urged by Mr. Battisby. W. D.

PRINCETON COLLEGE has furnished from her list of graduates forty-two presidents for other colleges.

The Venerable Dr. Hodge retires from his active duties at Princeton as Theological Professor. A co-ordinate professor is to be appointed to act with him in the discharge of the duties of his chair. The Board of Directors of Princeton have passed a series of resolutions, which gratefully acknowledge the goodness of God in permitting His servant to perform the important duties of his office during the long period of upwards of half a century, and conveying their good wishes for Dr. Hodge during his declining years. It is thus seen that the memory of the just is blessed, even in his life time.

Eldership.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The important discussion in the late meeting of Synod as to the propriety of utilizing the eldership for spiritual work in the mission field, followed up by your able editorial on the same subject, shows the importance that is being attached to that hitherto neglected element in the Presbyterian body.

Had the natural gifts and graces of the eldership been brought to bear thirty or forty years ago upon doctrinal questions, strong, vigorous Presbyterian churches might have been found, where Presbyterianism has not even a foothold. The success of other denominations that had led into active service the natural talents found amongst their membership to labor as local preachers, class-leaders, and so forth, shows the wisdom of the course pursued by them.

Surely there were, and are, as many men in the Presbyterian eldership as capable of conducting public worship, speaking to edification, presenting the Gospel in all its simplicity and purity, and defending the doctrines held by us as a Church, as there are to be found in the like class in any other denomination. The reason why it has not been made available, had better not be too narrowly enquired into, but it may partly be accounted for by the erroneous views held as to the nature of an elder's duties. But now a fitting opportunity will present itself to the General Assembly when dealing with the Presbytery of Barrie overture, to define the elders' position in the Church, and authoritatively decide whether or not he is a spiritual office-bearer. I find high authorities in the Church take different views on that important point.

It would have very much enhanced the value of that excellent and important paper read before the Synod by Mr. Middlemiss had he fairly met and dealt with this important question, instead of purposely shunning it. He says, "without considering the proper place and functions of the eldership, which would be irrelevant at present and unnecessary, I take it for granted, in accordance with their double scriptural designation, Presbyter, or Elder, or Ruler, and Bishop, or Overseer, that their function is two-fold, that they are appointed not only to rule in the Church, but to take the spiritual oversight of the members."

If Mr. Middlemiss is correct in assigning him the above position in the Church, if the existing elder is the prototype of the apostle, then he does not depend upon Synods or Assemblies to assign, or define his duties, for the inspired apostles have abundantly and definitely done so. But if such is not his position, then it is a misnomer to call him elder; he is but a layman, a representative of the laity amongst the spiritual office-bearers in the Church.

Principal Caven in his address to the Synod is very indefinite as to their position. He speaks of them as a lay agency, yet, as a spiritual power in the Church. But Mr. King is more definite; he speaks of the elders as laymen, yet would not be averse to the employment of these laymen in the mission field, etc.

Yet in the face of these statements you tell us in your able editorial on the Eldership that, "the ministry no longer speaks or thinks of elders as laymen, they regard them as co-officers in the Church." And after endorsing the statements of Mr. Middlemiss as to the duties of ministers and elders being identical, you say "ministers and elders therefore constitute one body." If so then you would have done good service had you exploded that unscriptural theory of theirs being two grades in the Eldership,—a theory invented evidently to cover over and justify the Church's departure from plain scriptural precept and practice—a theory without a single solitary passage to sustain it. The only passage quoted for that purpose (1 Tim. v. 17) proves nothing but the weakness of the cause it is called upon to sustain.

If that simple casual commendation by the apostle, of the gifted elders to especial honor because they laboured in two or more departments of the work, is sufficient authority for depriving at least three-fourths of the other elders of nearly all spiritual functions, then it would be difficult to comprehend a system that could not be supported by scripture.

There certainly is evidence of an awakening to the false position the elder has hitherto been placed in, and the loss the Church has thereby sustained. And should the General Assembly in their wisdom see fit to reverse their past policy, and call into exercise whatever talent there is amongst the eldership, that can be made available for ministerial work in the mission field, or destitute localities, it would be of very great advantage to have their position in the Church defined. If they are spiritual office-bearers deriving their authority from the New Testament for speaking in their Master's name, and pressing home the claims of His Gospel upon their hearers, it would give them a prestige and power in the minds of the people that they could not have as mere laymen acting on delegated authority from the Assembly. But should the Assembly decide that elders are but laymen, mere representatives of the laity in the Church Courts, restricted to the performance of certain limited duties, then it will give such of us as have believed that we were elders in the scriptural sense of the term, an opportunity of retiring from the false position that we have hitherto occupied.

In the midst of these conflicting statements, I again renew the question put through your columns in January last, which still remains unanswered: "What is the elder's position in the Church; is he a spiritual office-bearer or a lay representative?" Enquiry. King, May 26th, 1877.

THERE are 3,888 Congregational ministers in this country, and only 1,788 of them are settled pastors.

The distinct feature of a Turkish Sunday school (among the Americans and not among the Turks proper) is the presence of the whole congregation as members; no one considers himself too old to study the Bible.

ways contains a considerable quantity of valuable matter of its own. The issue of 17th inst., has an article entitled "Tartar and Solave," the writer of which is very anxious that the Russians should drive the Turks out of Europe, and not only so, but being American and not British, has not the least objection to their obtaining the control of the Mediterranean, and becoming masters of Asia. The biographical and critical articles are ably written.

THE LAW OF THE LORD'S HOUSE, OR THE SUPPORT OF THE GOSPEL BY FREE-WILL OFFERINGS, A DIVINE ORDINANCE. By Rev. John Rankine, Cupar-Fife, 12mo, pp. 30. Cupar-Fife: Westwood & Co. 1877.

Our readers are aware that nearly fifty years ago the voluntary controversy sprang up in Scotland, and soon extended to England, and was conducted for a length of time with great vigour, and indeed ferocity, specially in the former country. At the disruption, however, and the formation of the Free Church in 1843, a suspension of hostilities took place. The voluntaries sympathized with and admired the Free Church as having faithfully contended for sound principle so far, and hoped that further progress would ere long be made. This hope has not been wholly disappointed, and even disestablishment has become a principal subject of discussion in the Free Church courts. This and a variety of other circumstances have revived the controversy, but in a much more mild and moderate tone. Mr. Rankine, who was elected Moderator of the United Presbyterian Synod in May 1876, has given us the excellent pamphlet now before us; and though he handles only one branch of the subject, that is of vital importance viz., the mode of supporting divine ordinances, he lays down three propositions, first that there is a Divine law on the subject, which is that the maintenance of the ministers of Christ should be by the free will offerings of those to whom they minister; second, that this is the only Divine law on the subject; and third that this is perfectly sufficient. The whole argument is conducted with great moderation and calmness. Scripture and common sense are everywhere appealed to, the testimony of experience also is adduced, and nothing will be found in the whole production fitted to exasperate or offend. We hope it will be productive of much good.

Ordination at Winterbourne.

The Presbytery of Guelph met on the 22nd inst., in Chalmers' Church, Winterbourne, for the ordination of Mr. A. M. Hamilton, A.M., and the transaction of other competent business. An extract of minutes were read from the Synod of Toronto and Kingston assigning one hundred and eighteen dollars twenty six cents, to the Presbytery of Guelph, to be raised by them as their quota towards the building fund of Manitoba College. The Clerk submitted a statement of the proportion falling upon each congregation in the bounds, when it was agreed that the same be approved, and that application be made for the payment of the same. The Clerk further reported the state of the German Mission Fund, and arrangements were made to procure the amount required to meet present claims. A communication was read from a Committee of the Presbytery of Toronto in reference to the erection of a preacher's station, with a view to the organization of a congregation at Ballinacraigh, when it was agreed to request that Presbytery to delay procedure until the congregation of Erin, which is likely to be affected by such a step, would have an opportunity of appearing for its interests, and the Clerk was instructed to notify that congregation of the proposed action of the Toronto Presbytery. The Presbytery then called for the edit of Mr. Hamilton's ordination, and the same was returned certified as having been duly served on the two following Sabbaths. Proclamation was made to the assembled congregation that if any of them had any objection to offer against the life and doctrine of Mr. Hamilton he should at once repair to the Presbytery which was then in Session, and substantiate the same. After waiting some time, and no objection appearing, Mr. George Haigh proceeded to the pulpit and preached an appropriate sermon from Rev. vi. 2. Mr. Davidson afterwards gave a brief narrative of the steps in the call to Mr. Hamilton, put to him and the congregation the questions appointed for such occasions, and satisfactory answers having been given to these, led in prayer, in the course of which Mr. Hamilton was set apart, by the imposition of hands, to the office of the holy ministry, and the pastoral charge of the congregation of Chalmers' Church, Winterbourne. Having received the right hand of fellowship from the brethren present, Mr. A. D. McDonald addressed him, and Mr. J. B. Mullan the congregation, upon their respective duties. All the services were deeply interesting. The consideration of the report of the Committee appointed at last meeting to examine the book entitled "The Marples-Underwood Discussion" was deferred till next meeting. Mr. Hamilton enters upon an important field of labor, and there is every prospect of his having a comfortable and successful ministry. He is well and favorably known in this neighborhood, having taught for a number of years in one of the rural schools. It should be mentioned as honorable to the congregation that Mr. Law, the Treasurer, paid his half year's salary in advance, immediately on the close of the services, and handed to Mr. Davidson a handsome acknowledgment for the labor he had expended, and the diligence he had shown in the interests of the congregation, as Moderator of Session during the vacancy that has occurred. Such actions reflect credit on both parties.

THE LIBRARY TABLE. New York: Henry L. Hinton & Co.

This is a weekly publication very useful to those who are anxious to keep abreast of the times in literary matters. In the "index to periodicals" which it supplies fresh every week, the various articles which have recently appeared in any of the periodicals of the day are classified under the heads of "Religion and Philosophy;" "Social and Physical Sciences;" "Literature and Art;" and then they are placed in alphabetical order, with the name and date of the magazine in which each article is to be found. The Record of New Books is also convenient. But the Library Table is not a mere catalogue of books and periodicals. It al-

Mr. Dunbar, of Dunbarton, exhibiting some of the aspects of "Christ crucified" as being ever abreast of the age, and equal to all the requirements of man, and be again was followed in the evening by Mr. Ingles, who spoke of those who "stood by the cross," describing their character, acts, and utterances. The discourses were at once able and appropriate, and on each occasion the large church was filled to the full with an attentive and appreciative audience. The weather and roads were all that could be desired, and the day and its doings will long be remembered as at once delightful and profitable. On the Monday evening Mr. Ingles delivered his very interesting and instructive lecture on Dr. John Kitto, in which he very ably exhibited and illustrated the power and the profit of a persistent perseverance in surmounting difficulties, in number and nature all but overwhelming, and nobly rising far above them to an elevation and an honor so creditable to himself and beneficial to his race. The whole services were exceedingly gratifying to all, and especially so to the very worthy and efficient pastor, the Rev. Mr. Pentle. The collections were in full keeping alike with the cause and the occasion.

The annual meeting of the congregation at Dunnville was held on May 17th. This congregation has been a mission station for a number of years, but on the 25th April last year, Rev. Geo. A. Yeomans, B.A., was settled as pastor. Previous to that time there were reported in statistics for 1876, 33 families, 66 communicants, with a total of \$908.00 for all purposes. At the annual meeting a full financial printed report was distributed by the Board of Managers, showing at the close of the congregational year, 62 families, 78 communicants, and a total of \$984.21 for all purposes. In addition to this a sum of \$71 was paid to Knox College Building Fund and Home Mission, making a total of \$905.21 raised for all purposes. Of this sum about \$100 was spent on church repairs, and \$184 paid toward an organ. After paying all obligations the year closed with \$10 in the treasurer's hands. The people feel that if the finances are in such a satisfactory condition in a year of stringent times, they ought to be much larger with returning prosperity. A committee was appointed at the annual meeting to procure estimates for a complete renovation of the church building, and to report in two weeks. The ladies of the congregation were present at the meeting, and took quite an interest in business, and after business was over coffee and refreshments were served. The meeting was thus a pleasant congregational social, and altogether the year's exhibit and the fraternal feeling displayed have given the congregation a great deal of encouragement. Let each member take hold and help, and all pull together, and success is sure.—Com.

Book Reviews.

PULPIT TEACHINGS ON GREAT SUBJECTS. New York: G. P. Putnam's Sons, 1877.

We have before us the first number of a publication with the above title, the object of which is to give to the world "a series of discourses by representative Protestant preachers, on themes connected with Christian doctrine." Each number, price ten cents, is to contain one sermon, and twelve numbers will make a volume. The discourse in the first number is by Howard Crosby, D.D.; the subject is "God ever active in Christ"; and the text is John v. 17, "My Father worketh hitherto and I work." The style is elaste and polished, the language perspicuous, and the thought far-reaching and scriptural.

BELFORD'S MONTHLY MAGAZINE. Toronto: Belford Brothers.

The article in the June number entitled "Dean Stanley and Socrates" by Rev. James Carmichael, is an able criticism of a chapter in the last volume of the Dean's "History of the Jewish Church." The writer utterly demolishes the parallel drawn by the distinguished churchman "between Socrates and the Founder of Christianity," and establishes instead "a terrible contrast." In number 5 of "Evenings in the library," we have a fair estimate of Longfellow and his works. Dr. Canniff is just beginning a series of papers under the heading "Historical Fragments of the War of 1812." The present number contains the introduction. The "fragments" will be derived mainly from those who took part in that war, and will contain personal sketches of the veterans, with illustrations.

THE LIBRARY TABLE. New York: Henry L. Hinton & Co.

This is a weekly publication very useful to those who are anxious to keep abreast of the times in literary matters. In the "index to periodicals" which it supplies fresh every week, the various articles which have recently appeared in any of the periodicals of the day are classified under the heads of "Religion and Philosophy;" "Social and Physical Sciences;" "Literature and Art;" and then they are placed in alphabetical order, with the name and date of the magazine in which each article is to be found. The Record of New Books is also convenient. But the Library Table is not a mere catalogue of books and periodicals. It al-

Choice Literature.

"What Can It Matter"

PART II.

Mary had a fair share of bodily strength, and a great deal of determination whose anything of principle or duty was involved, and rather than leave the gate of Farmer Stack's pasture ground open, she was determined to exert both these attributes to the utmost. But it was all of no avail; the gate swung back every time she thought she had fastened it, and Willie was already nearly half the field in advance of her. She braced all her shoulder trying to press it into the holdfast, and worried and heated herself to a pitch that was most unusual for so placid a mind; and at length, sorely against her will, she was obliged to give it up, and follow Willie's footsteps across the meadow.

"Well, you shut it, didn't you?" asked Willie, not deigning to look back as he heard Mary panting up behind him. "You ought to be Farmer Stack's own daughter, so you ought; you're so particular about trifles."

Mary did not answer him. She felt her temper was troubled, and she had no wish to quarrel, or to spoil all the pleasure of their expedition by wrangling; so she walked on beside her brother in silence, trying to grow calm again, and to recover from the great exertions which had made the muscles of her arms and back ache again.

Sprat had the happiest knack of diverting people's attention to himself, by tricks and exploits of all kinds; and now, as if sensing the silence existing between his young master and mistress, he seemed bent on attracting their notice.

The grass, which had neither been grazed nor cut since the autumn of the previous year, was now a good height—so high, that the blades came up to Master Sprat's shoulder; but instead of walking through it like a sensible dog, he suddenly began leaping and bounding in front of them, raising his whole body from the ground, and seeming to fly over the intervening spaces, while the ripe dandelion-heads sent off clouds of feathery dust, as he knocked them hither and thither.

But presently Master Sprat came to a standstill, and, pointing with his nose towards the ground, seemed all at once as if turned to stone. Not a muscle did he move, nor even wag his little stubbly tail; but waited, with his eye fixed on one spot low down in the grass, till his master should arrive.

"What is it, Sprat? Good Sprat! hie, seek it out!" cried Willie, fancying it was a field-rat or a hedgehog, or some such animal.

But Sprat made no movement in advance, and as Willie drew nearer, to examine the spot for himself, a bird rose up from the ground with a harsh frightened scream, and, mounting into the air above Willie's head with a whirring sound, continued, with shrill notes of terror, to express her sense of alarm.

"It is a partridge, Mary! just come here; we have actually lighted on a partridge's nest in the grass. I know the eggs well. I say, what a rare piece of luck; and what beauties, just?" And Mary, having joined her brother, they both stood for some minutes, thoroughly enjoying the excitement of the new discovery.

From this moment out all remembrance of the gate or their temporary quarrel passed from the children's minds. They took one egg, only one, from the nest, and, full of new-born zest for the expedition, pressed forward, and crossing the gate at the far end of the field—which was not so high or so impracticable a one as the other—they were soon on the borders of the glen.

It was now about the hottest part of the day, and the shade of the trees, when they reached the proposed end of their journey, was most refreshing. Willie revealed in it even more than Mary, for her large straw hat kept her head cool, and sheltered her eyes from the sun, while Willie had been obliged long ago to remove his, in order to place the partridge's egg in safety; nor could he grumble over this deficiency, as Mary had implored him, on setting out, to take the basket with him for this very purpose.

The cool green atmosphere under the trees looked so inviting, Willie and Mary rested themselves a while before prosecuting their egg-hunt, and both being in high good humour, Willie rallied his sister on her obstinacy about the gate, while she snubbed him for his carelessness and general want of method and order.

"It is always the same cry with you, Willie," she said, as she tickled her brother's ear with a long blade of grass; "what does it matter?" or, "what can it matter?" or, "why should it matter?" and then, in the end, it generally does matter a great deal, and some one or some thing comes to grief."

"I never say anything of the kind," replied Willie, laughing. "Besides, even if I do, I'm quite right to say it; for what can it matter whether one puts the kettle on the right hob or the left, or puts their spoon into the right-hand corner of their mouth, or the left? and yet, if you saw me doing either the one or the other, you'd shout at me, just as if I was making the most awful mull in the world. No, no, you'll find out in the long run, Mary, that my plan is the best, and the less one worries and fidgets themselves over such trifles, the longer one will live."

"Unless you live for a hundred years longer than I do you will never convince me of it," cried Mary, laughing.

"And pray, supposing I were to outlive you by so many years, how am I to convince you of the fact when you will have been dead and gone for a century? But that's the image of your reasoning, Mary—a compound of old women's saws and girls' logic!" and Willie, yawning, lay back upon the mossy turf, while Mary still pursued her occupation of tracing lines upon his brow, nose, and ears with the feathery tip of a ripe blade of grass.

But by-and-by the workmen's bell in Farmer Stack's yard could be heard booming across the fields, announcing to the laborers that it was one o'clock, and time for dinner, and bidding the wives in their cottages look sharp and see that everything

was ready for the goodman, when he came home for his mid-day meal.

When Willie and Mary heard it, they sprang to the ground, and looked into each other's faces with dismay; so much time had been lost in crossing the fields and looking after the partridge's nest, the morning had slipped by without their knowing it, and now they would only have time to make a hurried search for the treasures which lay concealed in the thickets of "old Stack's glen," as Willie irreverently called it.

He had "spotted," as he had told Mary already in the cottage, several of those prizes beforehand, and consequently, they were not long in finding and taking possession of some really rare and pretty specimens of the genus "egg," all of which were now placed in Willie's hat, both for security and convenience, and in addition to these, many other new nests were found; for the glen was not a common resort for egg-hunters, and the birds had, until now, built their nests and reared their young in comparative safety and seclusion.

It seemed to the children as if ten minutes had scarcely gone by, when the bell from the farm swung out its summons again, and Willie knew he had now barely time to cross the fields and get home, so as to go with his father to the dairy fields, where forty or fifty cows had to be milked, and the cans full of the white frothing fluid to be driven home to Farmer Stack's dairy.

"What a bother to have to stop now, just when I was in the very thick of nests of all kinds!" cried Willie, testily, as he climbed over the arm of a branch, and let himself swing down to the ground. "If you had not lost so much time over that confounded gate, we'd have had another half-hour to spend here. It's too bad! I wish you'd be satisfied to do as I tell you, and not always fight up for your own opinion."

Mary did not answer. She had sense enough to know that in Willie's present humour anything she said would only add fuel to his wrath, so she busied herself wrapping the eggs round in soft dry moss, and placing them again in the deep crown of her brother's hat.

Still, they had not done a bad morning's work. They had secured the much-coveted egg of the golden-crested wren, besides many other good and valuable specimens. And as Willie counted them over, and found they had a total of fifteen, his brow somewhat relaxed, and, whistling for Sprat, who had been chasing rabbits in a neighbouring furrow, to follow him, they went out of the glen, and crossed over the gate which led them back into the pasture-field.

"Well, Mary, where is the bull?" asked Willie, as, having helped his sister over the bars, he turned to survey the field. "Like all your other sage predictions, it has ended in smoke, and a nice chouse it would be now if we had to force open that gate a second time; why, father would have started for the dairy field without me, and I should catch it pretty hot for my pains. Come now, Mary, confess you were wrong: what could it matter?"

Mary shook her head, but still sought safety in silence; for, though Willie's arguments sounded plausible, she knew they were unground and hollow, and that she had right on her side, though she could not at the moment make it appear so.

And yet the moment was near at hand which was to prove its truth to a demonstration, and give to her "girls' logic," as Willie had so contemptuously called it, a weight which even Willie himself would be forced to recognize.

Meanwhile, Willie pressed forward towards the open gateway, carrying the precious hat in his hand which contained the spoils of the day; his face was flushed with excitement, and his whole carriage exultant and triumphant. Mary followed closely at his heels, a little less triumphant, but still well pleased with the day's success, till they both reached the gate, which still remained open as they had left it, and through which they passed again, Mary making one more ineffectual effort to close it as she went through.

The pasture from this out was free of check or hindrance, nothing save rows of stately beeches marked one field from another; across whose stems, when necessary, an iron railing could be temporarily fixed to separate the grazing grounds. It was a picturesque pasture also, for the sward was undulating and close, and dips and hollows gave shady nooks, where the sheep could huddle together on sunny days, or in stormy and uncertain weather.

Willie began to lag a little in his pace as he drew nearer home, for the sun was beating down on his uncovered head, and making him feel faint and giddy.

"Run on, that's a good girl," he cried to his sister, "and fetch me out the basket from the house, for I cannot stand this heat longer; it is making me as sick as a dog; and for goodness sake call in Sprat, for his barking would drive a saint mad!"

Mary turned, as her brother spoke, and looked into his face, for she was afraid he might be feeling more ill than he said, at the same time calling to the dog to come.

"What can he be barking at? he is down somewhere in the hollow, and does not hear me. Sprat! Sprat!" she cried, pausing, and looking across the field.

At this moment there was a strange sound like the muttering of distant thunder, and Willie paused too, and looked round, while his face grew whiter than before.

"It could not be the bull?" he said, quickly; for the sound was not unfamiliar to his ear, and the suggestion of his heart found vent in sudden words of terror.

"Oh no, Willie! how could it?" or "Mary, running a few steps forward, and trying if it were possible to catch a glimpse over the brow of the meadow.

"Come back! come back! are you a mad-woman?" cried Willie, almost fiercely, as again the muttering sound rose distinctly on the sultry afternoon air, followed almost immediately by a loud and brazen roar of anger.

"Good heavens! if it is the bull we must out and run for our lives," said Willie, in a tone which sounded to Mary so strange and unlike himself, that she looked at him for a moment in unbelief and terror-struck surprise.

But in another instant all doubt on the subject was removed, as the huge black bull belonging to Farmer Stack came round the corner of the hillock, tearing up the

gravel with his feet, and bellowing forth his anger and defiance.

"Sprat, Sprat, you brute! come here, sir!" roared Willie, furiously; for the dog was leaping up at the animal's nose, and evidently driving it to desperation. But it was no use to shout or whistle; Sprat was far too excited to hear or see any one; besides, there was the danger of attracting the bull's fury to themselves. So, Willie, turning, measured with his eye the distance between his home and the spot where they stood.

"If the bull takes it into his head to give us chase we are lost," he said, turning, with white lips, to his sister; "we must only make for home as fast as ever we can, and trust to our legs to save us."

But even while he spoke there was a loud yell of pain from the unfortunate dog, and, looking to the corner of the field, they saw poor Sprat tossed high in the air above the horns of the furious animal.

The cry of horror uttered spontaneously by both Willie and Mary, as they heard their favorite's yell of pain was perhaps the worst and most unfortunate occurrence that could have happened, for the bull seemed instantly to become aware of their presence, and, in this discovery, to lose sight of all other surroundings, and to concentrate all his fury on the human occupants of the field.

"Run, Mary! run for your life! he has seen us!" cried Willie, catching his sister by the tippet, and dragging her forward. "If we could only reach the stile we should be safe!"

Not another word was said by either of them, but, distracted with fear, both children fled for their very lives. Mary was fleet of limb, and, unincumbered by the precious cupful of eggs, she soon distanced her brother, and was making good speed towards the haven of safety.

But Willie, already sickened by the intense heat of the sun, and still unwilling to part with his much-prized treasures, strove vainly to keep up with his sister. His legs trembled and bent beneath him, and the sky and fields and the flying figure of Mary, all sped round and round before his eyes. At last he ventured to look over his shoulder, and saw, to his horror, that the bull was close upon him; it was coming up at a furious gallop, at every step tearing up the grass and mould, and snorting threateningly.

Away went the cupful of eggs—the oval and spotted trophies of the day—flying and hopping over the field in reckless disorder. For one brief moment this action was of service to the boy, for the animal, blind with rage, seemed for a time to imagine that in Willie's broad-brimmed straw hat his enemy lay at his feet.

He rushed at it head downward, impaling it with fearful accuracy on his horn, but the next minute he was again on the boy's track, bellowing furiously with disappointment, and intent on an immediate revenge.

Willie, who at every step stumbled and fell in the giddiness and terrible anxiety of his flight, heard Mary's voice call to him from the stile. She had reached it, while he—he, her elder brother, and superior in strength and courage—was panting hopelessly to overtake her. Why did she not come to his help? Why did she not call some one to save him from this dreadful death?

"Willie, Willie, make haste, make haste!" she cried; "a few steps more, and you will be safe. Father is running up the road, and will be in the field in a moment."

But all the fathers in the world could not save Willie now, for the bull was actually at his heels, and the scattered mould and clay were rattling sharply about his ears; he looked up, and saw Mary standing on the top of the stile, her arms stretched out to save him, but in the next moment he was driven forward with a terrific impetus, and dashed headlong against the high laundry wall.

Mary gave a yell as she saw her brother thrown forward, almost at her very feet, impaled, as it seemed certain to her, against the stone-facings of the wall; but happily this was not the case. He had been dashed against it, it was true, but the horns of the bull had missed their aim, and instead of plunging into poor Willie's body, they had struck the wall above, and Mary saw that before her brother could receive the necessary *coup de grace*, the bull would have to recoil a step or two into the pasture behind. She never stopped to reason; indeed she never knew exactly why she did it, but in this crucial moment of extremity, Mary seized the lilac dress, which was hanging on the wall beside her, and flung it hastily down upon the head of the infuriated bull.

The aim was a good one, for the curved horns caught the linen fabric as it fell, while the stones which had held the dress in safety above rattled down upon the animal's neck and shoulders. In his rage he leaped aside, tossing his head aloft to rid himself of the unlooked-for encumbrance, but by this movement he only succeeded in entangling himself worse, for the dress still clinging tightly to the point of his horns, now fell over his eyes, and dangled down in front of his legs to the very ground.

Again he recoiled, moving backwards step by step, to shake himself free from the blinding hindrance which now covered his whole head, while muttering with an awful but suppressed anger.

"Willie, Willie, make haste! if you can only get up here and cross the stile, you are safe. Here, here, I will pull you across," cried Mary, wringing her hands hopelessly, as she saw her brother lying stunned and motionless at the foot of the wall beneath. What was she to do now? Another moment, and the golden opportunity might be lost. She gathered up her skirt in her hand, and, brave girl as she was, made ready to leap into the field again, and face the danger she had so happily escaped, when all at once a strong hand pushed her aside, and some one jumped heavily from the top of the stile into the field beneath.

It was her father, and in another moment Willie was lifted up, and partially dragged over the wall into a place of safety on the other side.

The bull, who at every fresh moment became more entangled in its linen noose, was soon secured, and a chain having been fastened into the ring in his nose, he was led away across the meadow to his own pasture field.

Meantime, Willie was slowly becoming aware that he was safe, and that his safety was not owing to his own powers, or his own skill, but to Mary's ready wit and dauntless bravery. He said little then; indeed, he scarcely spoke all that long evening, but lay on the settle in the kitchen, staring into the fire, and sighing heavily to himself.

But that night, when Mary crept into his room in the dark, to bring him a cooling drink and to wish him a comfortable and restful night, he stretched out his hand, now hot with fever from the shock of the past danger, and drawing her down close to him, said into her ear, "Mary, you are the bravest and truest little brick in all the world; if it was not for you and your 'girls' logic,' I should be dead and gone now. I'm sorry I have nothing to give you in return, though I know you don't mind that; but this much I'll promise you, old girl, that with God's help I'll never worry you again with that most foolish of all my foolish sayings, 'What can it matter?'"

Explanation of Phosphorescence.

From a shining body undulations are propagated in the ether, and these, impinging on a phosphorescent surface, throw its molecules into a vibratory movement. These in their turn impress on the ether undulations; but by reason of the difference of its density compared with that of the molecules, they do not lose their motion at once; it continues for a time, gradually declining away and ceasing when the *vis viva* of the molecules is exhausted.

When a phosphorescent surface is exposed to the luminous source, it necessarily undergoes a rise of temperature, and the cohesion of its parts is diminished, but after its removal from that source, as the temperature declines and radiation goes on, the cohesion increases, and a restraint is put on those motions.

Now let the phosphorus have its temperature raised, and the cohesion of its molecules be thereby weakened, and the restraint on their motions abated. At once they resume their oscillations, and continue them to an extent that belongs to the temperature used. When this has passed away, a still higher temperature will release them once more, and the glowing will again be renewed.

What would be the result if we could cause the surface of a mass of water on which circular waves are rising and falling to be instantaneously congealed? It might be kept in that condition for a thousand years, and then, if instantaneously thawed, the waves would resume their ancient motion from the point at which it was arrested, and it would now go on to its completion.

So with these phosphori. Exposed to light of a suitable intensity, their parts begin to vibrate; but the freedom of those motions is interfered with by their cohesion. Amplitude of vibration must always be affected by cohesion, and if the ray be removed and the temperature be permitted to decline, the restraint becomes greater and greater, and they pass into a condition somewhat like that which has just been illustrated. It matters not how long a time may intervene, rise of temperature will enable them to resume their motions.

These principles give an explanation of all the facts we observe. We see how it is that as we advance from one temperature to another the phosphorus will resume its glow, and that there is, as it were, for every degree a certain amount of vibratory movement that can be accomplished, or, to use a different phrase, a certain amount of light that can be set free. It also necessarily follows that different solids will display these motions with different degrees of facility, and hence shine for a longer or shorter time, and with lights of different intensities.

But in liquids and gases, which want that particular condition of cohesion characteristic of the solid state, and the parts of which move freely among each other, phosphorescence can not take place, for it depends on the influence that cohesion has had in restraining the vibratory movements.

Further, the condition of opacity does not permit phosphorescence to be established. The exciting ray can not find access to disturb the interior layers of the mass, and even if it did and phosphorescence ensued, how could we expect to be able to discover it through the impervious veil of the superficial layers? The light of the most brilliant phosphorus cannot be seen through the thinnest gold-leaf. Its intensity is vastly too small. These are the reasons that no one has ever yet succeeded in detecting phosphorescence in metals and black bodies.

It will be gathered from this explanation that I am led to believe that all the facts of phosphorescence can be fully explained on the principles of the communication of vibratory motion through the ether; that as upon that theory an incandescent body maintained at incandescence would eventually compel a cold body in its presence to come up to its own temperature by making its particles execute movements like those of its own, so the sunshine or the flash of an electric spark compels a vibratory movement in the bodies on which its rays fall; that these vibrations are interfered with by cohesion in the case of solids, but that they are instantly established and almost as instantly cease in the case of liquids and gases; that reducing the cohesion of a solid by raising its temperature permits a resumption of the movement; and that the condition of opacity, whether metallic or otherwise, is a bar to the whole phenomenon.—Dr. J. W. DRAPER, in *Harper's Magazine*.

In Christ's humiliation stands our exaltation; in His weakness stands our strength; in His ignominy our glory; in His death our life.—*Quidworth*.

All temptations be not discouraged. Those surges may be not to break thee, but to heave thee off thyself on the Rock of Christ.

LORD WILLIAM RUSSELL, when he was on the scaffold about to be beheaded, took his watch from his pocket and gave it to Dr. Burnet, who was attending him, with the remark, "My timepiece may be of service to you. I have no further occasion for it. My thoughts are fixed on eternity."

Scientific and Useful.

PUFF PASTE.

One pint of unrolled lard—half lard and half butter is better—to two pints of sifted flour and a pinch of salt. Cut the lard into bits about the size of filberts, and drop into the dry flour; stir it around once or twice, until the lard is well covered with flour, and add one-half pint of cold water, stirring together into a stiff dough: work it as little as possible; divide it in small pieces; dust the board with flour, and roll out and line the plates ready for the fruit, unless you prefer pies as I do—with only an upper crust.

VIRGINIA SWEETMEAT PUDDING.

Take what you think will be required from a jar of any nice preserve, quince or peach being the very nicest for the purpose. Fill a baking dish with alternate layers of sliced loaf bread, buttered, and the above-named preserves. Then to a dish holding two quarts add a raw custard, composed of one pint of milk and three well-beaten eggs, flavored with a little lemon or nutmeg. Put the dish in an oven or stove, and let it bake for half an hour, when it will be ready for the table.

ITEMS WORTH COMMITTING TO MEMORY.

A bit of glue, dissolved in skim-milk and water, will restore old crapes. Half a cranberry, bound on a corn, will soon kill it. An inkstand was turned over upon a white tablecloth—a servant threw over it a mixture of pepper and salt plentifully, and all traces of it disappeared. Picture-frames and glasses are preserved from flies, by painting them with a brush dipped in a mixture made by boiling three or four onions in a pint of water. Soft soap should be kept in a dry place in the cellar, and not used until three months old.

CLEANING CARPETS.

Take a pail of water, and add to it three gills of ox-gall. Rub it into the carpet with a soft brush. It will raise a lather, which must be washed off with clear, cold water. Rub dry with a clean cloth. In mauling down a carpet after the floor has been washed, be certain that the floor is quite dry, or the nails will rust and injure the carpet. Fuller's earth is used for cleaning carpets, and weak solutions of alum or soda are used for reviving the colors. The crumbs of a hot wheaten loaf rubbed over a carpet has been found effective.

TO BONE A TURKEY.

After a fowl is drawn, take a very sharp knife and carefully separate the flesh from the bones, beginning at the wings, and being very careful not to break the skin; scrape the flesh clear from the bones, going from the wings to the breast, then the thighs, then the legs; when all the bones are loosened, take hold of the turkey tightly by the neck and give it a pull, when the bones will come out, but this requires the greatest patience and care to do nicely, and it is far better to send it to a professional cook to do for you. There are steel instruments for boning turkeys.

COFFEE WITHOUT FILTERING.

Allow a heaping tablespoonful of coffee for each person, and one to the pot. If for an especial occasion, stir an entire egg into the dry coffee. Ordinarily one egg is sufficient for four mornings. When thoroughly mixed pour over it a pint of either cold or boiling water, stirring thoroughly; let it come to a boil; add about a pint of boiling water for each person; let it boil up once more for a moment, pour off and back a cupful; stir again, add half a cupful of cold water, and set it in a warm place for 15 minutes to settle before sending to table. A half-teaspoonful carefully-prepared dandelion improves it, and renders it less hurtful. This will pour as clear as brandy.

CULTURE OF ROSES.

Many well-informed persons appear to think that roses are difficult to manage, and will not bloom without some special or mysterious treatment not generally understood. Now, nothing could well be further from the truth. We believe there is no flower of proportionate value that can be had so easily and with so little trouble. The rose is a good feeder, and will do well in any ordinary fertile ground, but is, of course, improved by rich soil and thorough cultivation. It is always best to plant in beds or masses, and not singly. The ground should be well spaded and pulverized to the depth of a foot or more, and enriched by digging in any fertilizing material that may be convenient. Make the bed of any size or shape that suits your fancy; only remember that roses appear to best advantage by themselves. Therefore, make the bed only large enough for the roses you intend to plant. If you wish other flowers, make other beds; do not put them with the roses.

DISTANCE OF THE STARS.

In a recent lecture delivered in Edinburgh on "The Stars," Professor Grant gave a graphic idea of the immensity of space. He said a railway train travelling night and day at the rate of fifty miles an hour would reach the moon in six months, the sun in two hundred years, and Alpha Centauri, the nearest of the fixed stars, in forty-two millions of years. A ball from a gun, travelling at the rate of nine hundred miles an hour, would reach Alpha Centauri in 2,700,000 years; while light, travelling as it did at the rate of 185,000 miles a second would not reach it in less than three years. Light from some of the telescopic stars would take 5,760 years to reach the earth; and from some of these clusters the distance was so great that light would take half a million of years to pass to the earth, so that we saw objects not as they really are, but as they were half a million of years ago. These stars might have become extinct thousands of years ago, and yet their light present itself to us. As to the magnitude of the stars, he noticed that it was computed that Alpha Lyra was one hundred billions of miles distant from the earth, and its magnitude and splendor were as 20 to 1 when compared with our sun. Similar investigations brought out the fact that our sun was neither vastly greater nor vastly less than the great majority of the stars.

LYRA is God's school, and they that will listen to the Master, those will learn at God's speed.

Total Depravity.

Total depravity—what is it? That clock yonder is made on a plan. So is my soul! The clock may be out of order. So may my soul. When that clock is in order it keeps time. When my soul is in order it obeys conscience. If the clock is so out of order as not to keep time, it is good for nothing as a clock. If my soul is so out of order as not to obey conscience, if I answer "I will not," when the Divine Voice says "I ought," I am not keeping time. Every choice is wrong when I reply by the negative to the infinite affirmative; and as the moral character of all action comes from choice, and as my choice is wrong, I violate the plan of my being. I no longer keep time. I am good for nothing as a clock. But when I say that clock will not keep time, do I mean to say that the wheels in it cannot be put in order? No. Perhaps the wheels are of gold and silver. Disarrangement in the clock implies its arrangeability. Disarrangement in the soul implies its arrangeability. That clock will not keep time, however; and so I say it is totally depraved as a clock. Does that mean that the wheels are all slime and the face of it a mass of concrete leprosy, or that there is nothing useful in it? Let us be clear on this topic, once for all, for Boston loves clear thought and supposes there can be none on this subject. Make a distinction between total depravity and total corruption. That is a distinction as old as St. Augustine, and ought to be tolerably well understood here, where the doctrine of total depravity has so long been attacked mercilessly. If that clock were a concrete mass of unspeakable slime, I should say it was totally corrupt. When it is so out of order that it will not keep time I say it is totally depraved. But the wheels yonder may be of pearl, the pivot may be of diamonds, and yet the clock not keep time at all. It is not totally corrupt; it is totally depraved. So the human faculties may be wheels of far-flashing silver and gold and pearl, the pivots may roll on diamonds, and yet the man not keep time. He says, "I will not," when the still, small voice says, "I ought;" and you know it is a deliverance of self-evident truth that when a man says that he has a sense of ill-desert he feels that the nature of things is against him. You cannot convince him that he is right with the universe. He is out of order with the universe whenever he does not keep time to the Divine "I ought." But is that man incapable of being arranged? Not at all. Total depravity means the moral disarrangement of man and the evil character of his choices. It implies man's arrangeability. It does not mean total corruption. That has no arrangeability.

Now, as to inherited vice and original sin, what amazing superficiality we have heard on that theme! You out through knot after knot on this topic if you will take a strong phrase of our American evangelist and expand it into scientific shape. Indeed, it needs very little expanding. It was meant to be seen at a distance, as the figures of the prophets in the dome of St. Peter are meant to be looked at at a distance. The pen of Isaiah in that dome is seven feet long, and his eyes, when you are close upon them, are really only bits of stone, rather rough mosaic. But, looked on as they were meant to be, he is the sublime prophet, and awes you as he gazes down from the height. Just so, many of our American evangelists' expressions, when taken by piecemeal and looked on with the eye of a fly critic, are understood about as well as the buzzing insect in that dome of St. Peter's understands the prophet Isaiah. They were meant to be seen at a distance; and this phrase I, for one, am willing to adopt, if you will understand it. "Man is born with his back toward God." That is original sin.

There have been schools of theology using the word sin in a peculiar sense; but, if you will notice how they define the word, they mean at the last analysis only what our evangelist means when he says a man is born with his face turned away from that Being who says "You ought," and to whom we say "You will not." But this moral condition is not total corruption. It is disarrangement. It is not unarrangeability. Man is noble. The wheels in him are of gold, and of silver, and of pearl, of an unmeasured preciousness. They are so disarranged, however, as not to keep time; and that condition we call total depravity. If they were concrete slime, as they are not, we should call that condition total corruption. But, for want of making that simple distinction, one of the commonplaces of religious science, so familiar that I am almost ashamed to take up time with it here, even when we stand face to face with Theodore Parker's rough caricatures, men fall into the most ghastly misconceptions of religious truth at this point, as if it were an impeachment of God's own work, or as if there were in it the spirit of some ghastly deprecator at the tomb of all that is noble in man.

Your Shakespeare asserts total depravity as much as New England theology; and I think rather more. There is not on the globe a deeper writer of a merely secular sort who does not affirm that man is inclined at birth by hereditary descent to say "I will not," when the Divine voice says "I ought." All ethical science asserts that until you come into a predominant mood in which you love what the Divine voice says that "I ought" commands, you do not keep time; you are worth nothing as a clock. Nevertheless, you can be arranged so as to follow the unchanging plan of your soul. That clock out of order needs a hand from outside of it to put it in order. Man can obey his conscience. I believe man can do all that God requires of him. Nevertheless, when a man is put in order, after having been so disarranged as not to keep time, he incontrovertibly has to thank the original plan of the mechanism; and he did not invent that. He has to thank Divine providence for bringing truth to bear upon him in such a way as to seize his reason and emotion, and woo him at last to do freely what he ought. While God rules in him by the plan of the clock, man also by his own free choice acts within himself; and, since very evidently both powers are conjoined in arranging the clock, we do well to work out our own orderliness with fear and trembling.

The Mocking-bird in Florida.

A finemocking-bird (*Mimus polyglottus*) is king of the grove, but his more immediate dominion is in close proximity with the house. Near the hedge of Spanish-bayonets is a small cypress completely covered by a native grapevine, forming a pyramid of living green. This is his throne which he mounts, and where he eclipses all the songsters of the grove with his wonderful and varied music, and at the same time he can overlook the hedge, which he considers his exclusive property.

The fruit of the Spanish-bayonet is about the size of the banana, and grows in a large cluster at the top of the plant. When fully ripe it is soft and sweet, and highly relished by many birds. The cardinal-groebreak, long-billed thrush, and the cat-bird, as well as the mocking-bird, are all fond of the fruit, and sometimes attempt to plunder; but while this tyrant mocking-king is on guard, no bird except his mate is allowed to touch it.

His throne forms a very pretty arbor, where he retires at night and during rainy days. When he is away from home I often stop in; but he is seldom so far away but that his keen eye sees me, and I hear his scolding notes, which I always promptly obey. Nothing will so quickly make a bird familiar as to show him that he can drive us; and following this up with patience and care, he will soon confide in us, and learn our voice, and manifest delight upon meeting us. This is especially true of the mocking-bird, and his cousin the cat-bird. But the mocking-bird of East Florida is less confiding than our Northern cat-bird, for the very good reason that he looks upon man as an enemy who robs him of his young; and this shyness or distrust upon the part of this glorious bird of song is in a large part attributable to the rapacity of Northern visitors, who sometimes pay as high as fifty dollars for a good singer. As long as this continues we cannot expect the birds to confide in us without much care and labour.

Nearly two weeks, with the greatest caution on my part, were necessary before I could approach this mocking-king's dominion without hearing his threatening cry. He seemed determined to keep at a safe distance until he found he could drive me; then he ventured nearer; and now I have gained his confidence, sufficiently so that he listens to my nonsense. He turns his head in a comical manner, first one side and then the other, and looks down upon me in a sort of patronizing way, as if pitying my poor attempts at bird language. Then he raises himself in a dignified manner, and pours forth such a strain of music that I am humbled in his presence.

This characteristic ruling power of the mocking-bird is made available by good observers. A Methodist clergyman, residing across the river, in the neighborhood of Mrs. Harriet Beecher Stowe, informs me that a mocking-bird saved his grapes in a vineyard; he is a light feeder of fruit, and has a habit of returning to the same spot. In the great cluster of fruit of the Spanish-bayonet he works systematically; he does not peck the whole cluster indiscriminately, but takes one berry at a time, and this one lasts him several days. So among grapes, he has a particular spot when he feeds, but he overlooks and takes care of all within his dominion. If these birds are unmolested by man, they will regulate their own affairs so as to assist him.

The clergyman above mentioned had a near neighbor, who finding a mocking-bird eating his grapes, shot him. Lawlessness now reigned among the birds, and the neighbor kept on shooting until a large number were slaughtered. The result was, he lost all of his grapes.—Harper's Magazine.

Let Children be Children.

I always feel like thanking Heaven when children are real children; when they have round, happy faces, and are utterly without any sense of responsibility, and believe that this world is a good one meant to play in, and that mamma and papa have the power of autocrats, and the purse of Fortunatus.

The pain, the care, the trouble, the prudence will all come after a while. They will know what life really is soon enough. Don't teach them too early to save pennies, and count the cost of clothes, and know that money is hard to get, and that this is a world of trouble. Don't load them with such cares until you are forced to do so. Keep the family anxieties from their ears, and pack them off to bed before you talk over ways and means.

Let them believe that all the people they know are friendly, and true, and honest, just as long as possible. Turn that rose-colored light upon the scene, and let all the figures their eyes rest upon in their young days look their best and their brightest, and often tell them about heaven and the angels.

To the pure all things are pure. Don't lend the little things your old spectacles. While they believe this world a Paradise, it is one to them. In one sense ignorance is innocence, and the better we believe other people to be, the better we are apt to be ourselves.

To watch and work and be troubled about many things, to doubt and to suspect and to guard ourselves from our enemies does not make us any better, even if we see the necessity of it, and surely it makes us less happy. Let the little ones we love keep their trust and their hope and their faith while they may; and keep all worldly care from them while it is possible and prudent to do so. They will only come to the battle of life at last with stronger hearts and purer souls for having been children as long as possible.

M. K. D.

In this life we cannot get higher than to be assured of that which in the next life is to be enjoyed. All saints shall enjoy a heaven when they leave this earth; some saints enjoy a heaven while they are here on earth.—Joseph Cary.

**THE CANADA CHRISTIAN MONTHLY.**  
A Review and Record of Christian Thought, Christian Life, and Christian Work.  
EDITED BY REV. JAMES CAMERON, CHATSWORTH.  
NUMBER FOR JUNE, NOW OUT.  
CONTENTS:  
EDITORIAL: The Merits and Demerits of Islam—LIVING PREACHERS: A Good Conscience.—POETRY: "To say Good Night and Pray"—Will you Vote for Crime?—What do People go to Church for?—CHRISTIAN THOUGHT: The Higher Criticism—Tobacco: Weighed and Found Wanting—CHRISTIAN LIFE: A Consecrated Life—CHRISTIAN WORK—PRACTICAL PAPERS: How to Win Souls—CHRISTIAN MISCELLANY: The Devil's Four Servants—Why Sinners are not Alarmed—The Great Concern—Without the Wedding Garment (illustrated)—A Word About Tact.—CHILDREN'S TRAFALGAR: Reading the Bible—The Lesson About the Birds (illustrated)—Faithful Unto Death—Praying and Watching.—SPECIAL NOTICE TO SUBSCRIBERS.  
Published by C. Blackett Robinson at the office of this paper.  
TERMS:—One Dollar per annum—free of postage—in advance.  
Sample copies mailed on receipt of ten cents.

**OPENING OF NAVIGATION.**  
**STEAMER CITY OF TORONTO,**  
COMMENCING TUESDAY, MAY 1ST, 1877.  
Leaves Toronto for Buffalo, Niagara, Cleveland, New York, etc., etc. arriving at Niagara at 9.30 a.m. and leaving at 10 a.m. making direct connections for the Falls, Buffalo, Rochester, Cleveland, New York, etc., etc. Tickets and all information at 8 Front St. East. D. MILLOY, Agent.

**GALT COLLEGIATE INSTITUTE.**  
Each Department in charge of an experienced Graduate. Every facility afforded to those preparing for Examinations. With a single exception no one from it has ever failed in passing his examinations successfully.  
WM. TASSIE, M.A., J.L.D., Head Master.

**HAMILTON COLLEGIATE INSTITUTE.**  
SPECIAL FEATURES OF THE SCHOOL ARE:—  
(1.) Large classes organized for those reading for the Universities, Professional Examinations, and for Teachers' Certificate.  
(2.) Departments taught by University men, who are specialists in the subjects which they teach.  
(3.) Full staff of masters; of the fourteen teachers, eight are University men.  
(4.) Thorough equipment for carrying on the work.  
For "record" and Circular apply to GEORGE DICKSON B.A., Headmaster.

**Dresden Hall.**  
**CLEVERDON AND MARTIN.**  
IMPORTERS.  
12 and 14 King Street, West, Toronto.  
We are now showing, at low prices, our large and varied stock of  
**CHINA, GLASS AND EARTHENWARE.**  
In all qualities, at our extensive and elegant show-rooms.  
Parties furnishing will do well to call and examine our stock.  
We offer to the Trade 150 crates White Granite ware at close prices for cash or short credit.

**WEDGEWOOD HOUSE.**  
We are showing the Finest and Best Assortment of  
**CHINA, GLASSWARE, &C.**  
In the city, comprising in part Dinner and Dessert Sets, Breakfast, Tea and Bedroom Sets, Cheese Covers, &c., &c., all of which we are selling at prices to suit the times. Note the address,  
61 King Street West, near Bay Street.  
C. McBEHAN.

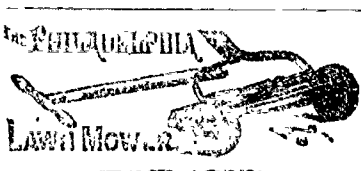
\$66 a week in your own town. Terms \$8 outfit free. H. HALLETT & CO., Portland, Maine.

**E. N. FRESHMAN AND BROS.,**  
Advertising Agents,  
186 W. Fourth St., CINCINNATI, O.,  
Are authorized to receive advertisements for this paper.  
Estimates furnished free upon application.  
Send two stamps for our Advertisers' Manual.

**J. BRUCE & CO.,**  
Photographic Art Studio,  
118 King St. West, Toronto, opposite the Rossin House.  
Portraits in every style unequalled for Artistic merit and finish. Satisfaction guaranteed.  
Discount to Clergymen and Students.  
**A. & S. NAIRN,**  
Coal Merchants,  
TORONTO.  
DOCKS foot of Church St. OFFICE 80 Adelaide St., next Post Office.  
COAL FOR HOUSEHOLD, FOUNDRY, AND BLACKSMITH'S USE, shipped t. o. b. cars.  
Also COAL AND WOOD, all kinds, for City delivery.

**Is Aerated Bread WHOLESOME?**  
PROP. CHURCH, University of Toronto, DR. JAS. H. RICHMOND, Clover Hill; DR. JOHN HALL, 33 Richmond Street East; DR. W. CANNIFF, 301 Church Street.  
among many competent judges, kindly permit reference as to the perfect PURITY and WHOLE-SOMENESS and superior NUTRITIVE QUALITIES of bread made by the aerating process.  
**J. D. NASMITH,**  
Corner Jarvis and Adelaide Streets,  
\$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Maine.

**ONTARIO BAKING POWDER.**  
White, Odorless, and does not discolor.  
10c, 20c and 40c Packages.  
Best Manufactured. Try it and be convinced. For Sale at principal grocery stores.  
**MANITOBA CHEAP LANDS FREE**  
Grant Good Investments. Cheap passages. Send stamped envelope for information, and check for the money to ARCHIBALD YOUNG, Manitoba Land Office, Toronto.



**FOR 1877.**  
AHEAD OF ALL COMPETITION.  
TEN SIZES, to suit every requirement, from small grass plots to the largest parks. These unrivalled Lawn Mowers completely distanced all competitors in the great six months' trial on the Centennial grounds at Philadelphia. In that memorable contest, so marked was the superiority of the genuine Philadelphia, in point of ease of management, lightness of draught, non-liability to get out of repair, durability, and excellence of work performed, that the highest awards were unanimously given them. Address, for descriptive catalogues and mail orders,  
**WILLIAM BENNETT,**  
Corner of Adelaide and Jarvis sts., Toronto.

**GUELPH Sewing Machine Co.**



THE OSBORN SEWING MACHINES having been awarded  
**MEDALS, DIPLOMAS & CERTIFICATES**  
from the Judges  
**At the Centennial at Philadelphia,**  
may be taken as confirmatory of the judgment of judges at Canadian Exhibitions, where the Osborn has long been awarded first position.  
Genuine Osborn Sewing Machine warranted fit for the finest or heaviest goods.  
Agents wanted where none have been appointed.  
**WILKIE & OSBORN,**  
Manufacturers, Guelph, Canada.

**NEW BOOKS.**  
BLENDING LIGHTS OR THE RELATION OF SCIENCE AND HISTORY TO THE BIBLE, by Rev. Wm. Fraser, LL.D., \$1 75  
FOR THE WORK OF THE MINISTRY; a Manual of Homiletical and Pastoral Theology, by W. G. Blake, D.D., 2 25  
REVELATION IN PROGRESS, FROM ADAM TO MALACHI, by Rev. G. H. Thoms, M.A., 1 25  
THE REDEMPTOR; a sketch of the History of Redemption, by E. De Pressensé, 1 80  
THE LIGHT OF ALL AGES, by the Rev. Wm. M. De Witt, D.D., 1 25  
THE TEMPLE, ITS MINISTRY AND SERVICES IN THE TIME OF CHRIST, by Rev. Dr. Edersheim, 1 25  
THE CHARACTER OF ST. PAUL, by Dean Howson, 1 60  
AN APPEAL FOR FOREIGN MISSIONS, by C. J. Vaughan, D.D., 1 00  
CHRIST ORIGINATED, Lectures on 1st Cor. v. 1, by Adolph Sapir, 1 00  
IN INDIA: Sketches of the Life and Times, by Mrs. Murray Mitchell, 1 00  
A WREATH OF INDIAN STORIES, by A. L. O. B., 1 00  
FIFTY YEARS WITH SABBATH SCHOOLS, by Rev. F. B. Child, 1 60  
CHILDHOOD, THE TEXT BOOK OF THE AGE, by Rev. W. F. Crafts, 1 25  
NEW DESCRIPTIVE GEOGRAPHY OF PALESTINE, by H. S. Osborn, LL.D., 1 25  
SONG VICTORIES, Hymns relating to the Bible and Sundry Hymns, 0 75  
Mailed free at prices quoted.

**MADAME FOY'S**  
CORSET SKIRT SUPPORTER  
Increases in Popularity every year.  
And for HEALTH, COMFORT & ECONOMY it is acknowledged to be the BEST ARTICLE of the kind ever made. For sale by all leading jobbers and retailers. Beware of imitations and infringements.  
MANUFACTURED SOLELY BY  
**FOY & HARMON,**  
New Haven, Conn.

\$100 PER MONTH MADE BY SELLING OUR Letter-Copying Book. No press or water used. Send stamp for circulars. Money refunded. A. ELKIN, St. James Building, Room 12, No. 46 Church St., north of King St.

**FITS!**  
CURE OF EPILEPSY OR FALLING FITS  
BY HANGE'S EPILEPTIC PILLS.  
Persons suffering from this distressing malady will find Hange's Epileptic Pills to be the only remedy ever discovered for curing it. The following certificate should be read by all the afflicted. It is in every respect true.  
"A MOST REMARKABLE CURE."  
"Toronto, Leavenworth Co., Kan., April 2, 1876."  
"S. H. HANCOCK, Dear Sir.—The Epileptic Pills that I received from you last September have completely cured me of my epilepsy, and I feel as well as any child in Kansas. Indeed he is in the number a new boy, being red and rosy. Before he commenced taking your Pills he was very pale and had a looking child, and had his fits fall out four or five times, and seeing your Pills advertised in the Christian Instructor, I sent you and got two boxes of them, and he has not had a fit since he commenced taking them; he has been exposed to all changes of weather in the last six months, and he has not had a fit nor a symptom of one since he commenced taking your Pills. He learns well at school, and his mind is clear and quick. I feel that you are not suitably paid for the service you have rendered me, but as I am restoring our child to health, I will cheerfully recommend your Pills to every one I hear of that is afflicted with Epilepsy. Please send me some of your circulars, so that I can send them to any that I hear of that is afflicted in any way."  
Respectfully,  
**LEWIS THORNBURGH.**  
Sent to any part of the country by mail, free of postage on receipt of a remittance. True one box, \$1. Two, \$2. Five, \$5. Address: SEETH'S HALL, 105 Baltimore St., Baltimore, Md.  
Put a red cross where you saw this advertisement.

**NATIONAL INVESTMENT CO. OF CANADA,**  
(LIMITED),  
10 KING ST. EAST, TORONTO,  
LEND MONEY ON MORTGAGE  
repayable as desired by borrowers  
**RATE OF INTEREST**  
LIMITED  
**To 8 Per Cent.**  
No Commission. Solicitor's charges on mortgage moderate scale.  
**WILLIAM ALEXANDER, President.**  
**JOHN STARK, Manager.**

**D. S. KEITH & CO.,**  
PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDRIES AND MINERS  
Manufacturers of  
**PETROLEUM GAS WORKS**  
Engineers and Plumbers Brass Work, &c., Conservatory and Green House Heating.  
Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials.  
109 KING STREET WEST, TORONTO

**CANADA**  
**STAINED GLASS WORKS**  
ESTABLISHED 1856.  
Ecclesiastical and Domestic Stained Glass Windows executed in the best style.  
BANNERS AND FLAGS PAINTED TO ORDER  
**JOSEPH McCAUSLAND PROPRIETOR**  
8 King Street West, Toronto.

Visitors to Toronto will find comfortable accommodation by the day or week at  
**THE FRY TEMPERANCE HOUSE**  
centrally situated at 91 Bay Street near King

"Ought to find a place in every Presbyterian home"  
—Cottiswood Bulletin.  
**British American Presbyterian,**  
FOR 1877.  
TERMS:—\$2.00 per annum in advance. Postage prepaid by Publisher.

Efforts will be made during the coming year to make the PRESBYTERIAN increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthened; a larger variety of Missionary intelligence will be furnished by Dr. Fraser, Formosa; Rev. J. Fraser Campbell, and Rev. James Douglas, India; and special papers are expected from the following gentlemen:—  
Rev. Dr. Waters, St. John, N.B.  
Rev. Prof. Bryce, M.A., Winnipeg, Man.  
Rev. Principal McVicar, LL.D., Montreal.  
Rev. John Cook, D.D., Quebec.  
Rev. Prof. Gregg, M.A., Toronto.  
Rev. John Laing, M.A., Dundas.  
Rev. Prof. McKernan, M.A., Kingston.  
Rev. W. D. Ballantyne, B.A., Pembroke.  
Rev. G. M. Grant, M.A., Halifax, 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 McKay, 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, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already, but much still remains undone. Our circulation is now 5,000; there is no good reason why it should not be 15,000! If each of our present subscribers will only send us ANOTHER NAME we shall at once reach 15,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this particular.  
Remittances and Correspondence should be addressed to  
**C. BLACKETT ROBINSON,**  
Publisher and Proprietor.  
P. O. Drawer 2484, Toronto, Ont.

**Sabbath School Presbyterian FOR 1877.**  
Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to even introduce the S. S. PRESBYTERIAN, we have resolved to continue the publication for another year, believing that superintendents and teachers will one day see the justice and propriety of making room—among the numerous papers usually ordered—for a few copies of a monthly get up especially 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.  
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 issues 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, who has written during the coming year, and Dr. Fraser, who is already so well and favourably known to our young readers, will continue his valuable contribution.  
Ministers and superintendents are earnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.  
**TERMS.**  
Single Copies ..... 25 cents per Vol.  
Twenty Copies and under ..... 50 " "  
In Parcels over Twenty ..... 15 " "  
Postage prepaid. Subscriptions must be paid invariably in advance. Specimen copies to any address on application.  
"The paper is good, and both printing and illustrations are well executed."  
—London Advertiser.  
"Very much needed by the Presbyterians of our country."  
—J. E. Huff, North Pelham.  
"It should certainly meet with a wide circulation."  
—Rev. W. Ross, Kirkhill.  
"The children of the Church should have a Sabbath School paper of their own."  
—H. and P. Record.  
**C. BLACKETT ROBINSON,**  
Publisher and Proprietor.  
Drawer 2484, Toronto, Ont.

Induction at Moss.

The Rev. N. McKinnon, lately of Belmont congregation, was on the 22nd inst., inducted into the pastoral charge of the congregation of St. Andrew's Church, Moss, within the bounds of the London Presbytery.

The ladies of the congregation took possession of the manse, and provided a most sumptuous dinner for the officiating ministers and those from a distance, among whom were the Rev. Mr. Russell, probationer, also the Rev. J. M. Munroe of New Glasgow, Ont., and Mr. McCallum, one of the elders of Belmont, who escorted his late minister to his present field of ministerial labours.

Just before Mr. McKinnon left Belmont, that congregation presented him with a purse of money of about one hundred dollars, as a slight token of their esteem and regard for him.

Presbytery of Barrie.

An adjourned meeting of this Presbytery was held at Barrie on Tuesday, 22nd May. Present, fourteen ministers and three elders. The following are the principal items of business transacted: A resolution of sympathy with the family and congregation of the late Rev. John McLean, Knox Church, Oro, was adopted.

Extract minutes of Synod of Toronto and Kingston were read, showing that the Synod had sustained the protest and appeal of the Rev. John Marples from a decision of the Presbytery respecting the balance due to him for serving as missionary in Muskoka, and that the Commissioners had protested and appealed to the General Assembly against the judgment of the Synod.

Presbytery of London.

This Presbytery met in Clarence Street Presbyterian Church, London. There was a large attendance of ministers and elders. Dr. Proudfoot, moderator. After routine, the matter of the Zorra Church property was remitted to a committee consisting of Messrs. Cameron, Murray, Fraser, and McKinnon, and Mr. Cowan (elder), to investigate and report to next meeting.

On the Duties and Moral Obligations of Young Men of the Present Age.

The duties which are required of them are in exact proportion to their ability to perform. For it is required of man according to what he hath, and not according to what he hath not.

Now let us look for a moment upon society around us, and fix our eyes upon the most interesting portion of it, and see to whom God in His allwise providence, has, under every circumstance, committed the greatest amount of talents, and means to answer the various ends and designs of our creation.

Religion possesses the only redeeming quality in the history of earth. It has demands upon your best services and talents which are reasonable and just.

Remember my young friends those sacred duties you owe to your God, to your country, and to yourselves. Time is fast wearing upon you when you will be called upon to sustain your position in society and possess the character and principles of men, and we entreat of you never to indulge in anything whereby the expectations of your friends and of your country may be frustrated.

"It is perfectly safe to say," says the New York Times, "that there is more money spent in New York for cigars than for bread."

The Presbytery of Buffalo at a recent meeting licensed Henry Silverheels, a Seneca Indian nearly sixty years old, to preach the Gospel. He has long sustained a high character as a Christian.

Births, Marriages and Deaths.

MARRIED. On the evening of the 22nd May, at Knox Church, Toronto, by the Rev. Dr. Topp, James Buntin Boyd to Miss J. Bellis, eldest daughter of J. James Ross, M.D., Shearwater street.

Official Announcements.

MEETINGS OF PRESBYTERIES

LINDSAY.—At Woodville, on the last Tuesday of May.
GREENO.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m.
PARIS.—Within Dufrays Street Church, Paris, on the first Tuesday of July, at eleven a.m. Congregational payments to the Presbytery fund are payable at this meeting.

An Indispensable Requisite FOR EVERY Teacher, Advanced Student, Intelligent Family. THE BEST ENGLISH DICTIONARY, WEBSTER'S UNABRIDGED.

Webster's National Pictorial Dictionary. 600 Engravings, 1040 Pages Octavo Price \$5. The sale of Webster is 20 times as great as the sale of any other Dictionary.

Webster's Abridgements. Webster's Primary School Dictionary, 204 Eng. " Common School " 274 " " High School " 344 " " Academic " 414 " " Counting House " with numerous illustrations and many valuable tables not to be found elsewhere.

Webster's Abridgements. Webster's Primary School Dictionary, 204 Eng. " Common School " 274 " " High School " 344 " " Academic " 414 " " Counting House " with numerous illustrations and many valuable tables not to be found elsewhere.

1877. SUMMER CIRCULAR. Gentlemen: We beg to invite your inspection of our Summer collection of Woollens and Gentlemen's Furnishings, which we believe is one of the most select and varied ever shown in our city.

1877. Wm. McMaster, Jr. Announces the arrival of 960 LADIES' EMBROIDERED LINEN SUITS. Unique and much below value.

1877. Wm. McMaster, Jr. Announces the arrival of 960 LADIES' EMBROIDERED LINEN SUITS. Unique and much below value.

Do not neglect seeing this line. Also 5 cases more of the PATENT EXTENSION CORSET, so favourably spoken of by all ladies who have already worn them.

PRESBYTERIAN CHURCH IN CANADA. Delegates to General Assembly. The following railways give return tickets for ONE AND A THIRD FARE.

THE OLDEST UNDERTAKING ESTABLISHMENT IN TORONTO. ESTABLISHED 1838. W. H. STONE, (Late H. B. WILLIAMS) Furnishing Undertaker, 239 YONGE STREET, TORONTO.

METALLIC CASES A SPECIALTY. OPEN AT ALL HOURS. BLYMYER MFG CO. Bells for Churches, Schools, Fire-alarm, Fire-works, low prices, warranted.

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

NOW READY. "HEAVENWARD," A new collection of Sunday-school songs, by JAMES R. MURRAY, containing, besides new contributions from most of the leading writers of St. Jay's school.

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

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

JUST RECEIVED a fine assortment for the season's trade of WATCHES, GOLD AND SILVER, Chains, Lockets, Necklets, and a great variety of other kinds of jewelry.

1877. NEW CARPETS. 1877 WILLIAM GORDON. New Brussels, New Tapestries, New All Wools, New Unions. Bought when prices were at the lowest, will be sold low.

IMPORTANT NOTICE. KENT BROS' Celebrat'd Spectacles. THAT NEVER TIRE THE EYE. Parties who use Spectacles should be careful to get them properly suited to their sight.

CAUTION. Before purchasing your SHIRTS get my prices. My line of Regatta Shirts, can not be surpassed in Toronto.

A. WHITE, 65 KING ST. WEST, (LATE WHITE & SHARPE.) S. JAMES & CO., Architects, Civil Engineers, And Building Surveyors.

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

THOMAS CREAN, Merchant and Military Tailor, MASTER TAILOR Q. O. RIFLES, (Late Master Tailor in the 10th Regt.)

BUILT TO ORDER FROM \$600 to \$3,000. Order from the Manufacturer and save 25 per cent. EDWARD LYE, 20 St. Alban's st., Toronto.

THE OLDEST UNDERTAKING ESTABLISHMENT IN TORONTO. ESTABLISHED 1838. W. H. STONE, (Late H. B. WILLIAMS) Furnishing Undertaker, 239 YONGE STREET, TORONTO.

METALLIC CASES A SPECIALTY. OPEN AT ALL HOURS. BLYMYER MFG CO. Bells for Churches, Schools, Fire-alarm, Fire-works, low prices, warranted.

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

NOW READY. "HEAVENWARD," A new collection of Sunday-school songs, by JAMES R. MURRAY, containing, besides new contributions from most of the leading writers of St. Jay's school.

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

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

SUN MUTUAL Life and Accident INSURANCE COMPANY OF MONTREAL. Authorized Capital, - \$1,000,000.

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

HEAD OFFICE—194 ST. JAMES STREET MONTREAL. This Company is remarkable for the following features of interest to assured: 1. It is a Canadian Company incorporated by special Act of the Dominion Legislature.

More Than A Million of new Life business besides Accident. TORONTO BOARD: HON. JOHN McMURICH, JAR. BRYTHUR, Esq., Q.C., M.P.P.

ROBINSON & KENT, (Late Duggan & Robinson,) BARRISTERS-AT-LAW, ATTORNEY Solicitors, Conveyancers, &c.

ESTABLISHED 1854. A. McDONALD, Renovator and Dyer, of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO.

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

BOOK AND JOB PRINTING Business and Visiting Cards, Circulars, Hand-bills, PAMPHLETS, SERMONS, BILL HEADS, BLANK RECEIPTS, AND ALL KINDS OF PLAIN, ORNAMENTAL AND FANCY PRINTING.

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

Estimates furnished for Book Work. BOOK BINDING in all its departments at fair prices. Orders from our friends and patrons solicited and satisfaction guaranteed.

C. BLACKETT ROBINSON, 102 Bay Street Toronto. British American Presbyterian, 102 BAY STREET, TORONTO, CANADA.

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

CHANGE OF ADDRESS.—Subscribers when ordering their address changed must be careful to give the name of the office to which the paper has been sent, as well as that to which they desire it to be sent.

Post Office Money Orders, Registered Letters and Drafts may be sent at our risk. Any one of these modes is perfectly safe, and Post Masters of all Post Offices where money orders are not sold, will register letters for a small fee.

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

ADVERTISEMENTS 10 cents a line—13 lines to the inch. Special Rates on application, for long continued advertisements. Births, Marriages and Deaths, not exceeding 4 lines, each 25 cents; 5 lines or over, 50 cents.

Orders to discontinue Advertisements must be handed in in writing. Address all communications, O. BLACKETT ROBINSON, Publisher and Proprietor, Toronto, P. O. Drawer, 2464.