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contributors and Correspondents

for the Presbytertan.1 DR. GEORGE PATTERSON'S HIS-TORY OF PIOTOU.

BY THE REV. JAMES CAMERON.

We are right glad to welcome Dr. Patteron once more to the field of authorship. People have read with great interest his memoir of James McGregor, D.D., and his memoirs of Messra. Johnston and Mathe-800. 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 connly of Picton, with the special object in view of fully delineating the early period of Britsh colonization, of depicting, from the oral 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 Picton,—the very form and pressure of their ago.

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 Micmacs, 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 gared 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 sprace, rising like a black minaret or spire above its fellows. But chiefly conspicuous to the To of the observer were the tasselled heads of the white pines, for which Pictou was 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 beir hearts sank as they contemplated the idea of wreating a subsistence from the soil no encumbered. So discouraged indeed were the whole band with the state of mattes 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 rees, 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 passengws of the ship Hector, which sailed from Lock Broom on the 10th of July, 1778, with thirty-three families and twenty-five mmarried men, in all about 200 souls. The importance of this arrival, not only to Pic. ton, but to Nova Scotia, is well put by Dr. Patterson in these words:

With the passengers of the Hector may he said to have commenced the really ef-But this was and all. The Hector was the first emi-Fint vessel from Sectiond to Picton or

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to these Lower Provinces. That A. listory of the County of Pieton, Nova Scotia.

The Ray, George Patterson, D.D. Montreal;

The Brothers, Toronto; Jas. Campbell & Son.

after years, flowed not only over the county of Picton, but over much of the eastern part of the Province (of Nova Scotia), Cape Breton, Prince Edward Island, portions of New Branswick, and even the Upper Provincos, 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 Picton, gand 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 each 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 Die, 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 vexations 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 s Highland student intent on taking notes, bothered by his mates, was obliged to seek Merwards so long distinguished — their the protection of the Principal by shouting "Please master, they're skaking the dask 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 "dasks" 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 Englis 1 Court of Exchequer; Judge Rit. chie now of the Supreme Court of Canada A. G. Archibald Governor of Nova Scotia Judge Young, Judge Blanchard. Among may be mentioned Dr. Grant of Penneyl vania Medical College, and among scientific

men Dr. J. W. Dawson, Principal of Mc-Gill 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 contri-bution 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 Picton" should find a place in every Presbytorian 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, seprit de corps, which is apt to be ranting in a church, such as the Presby terian Church in Canada, composed of distinet branches recently united, and congregations widely separated by wood and

OF THE WESTMINSTER CON-FESSION?

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 pross, chierly 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 PRESBY-TERIAN 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 precoded. 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 agroed about even the leading points of the Magna Charta by which the liberties of enslaved and oppressed churches are hence-

forth to be secured. "It is admitted on allsides 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 perfeet 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 ashamed to tell it either, tells us that of the of doctrines relating to the deep things of twenty-one members on the same Board God. These doctrines are plainly taught in the eastern section, no less than twelve of in scripture, and involved in the very na- them, four-sevenths of the whole, are of argument of the Apostle was just what Mr. God, but are liable to be perverted and abused, and require to be handled with Board is about as bad. Then the Foreign 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 Ohristian 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 panthelem in theology and positivism in philosophy. Spinoza and Comte are the objects of modern thought worship. Some months ago I observed in your pa-

called thinking than the great mass of what goes by the name of modern thought. It pointed to make inquiry and report. I is in many cases mere assertion, with no have beard inquiries as to when the reother foundation than the purest fancy. No standard of revision can be more worth- is that the committee should have spoken less 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 get rid of. The results of Biblical criticism leave the psculiar 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 stand-point, 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 sourrilous 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 seasonable discussion will be duly appreciated by the readers of the B. A. PRESBYTERIAN.

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 scared out of that paltry thing. Why, a brother in the east who has a name and is not the Presbytery of Halifax. And 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 Picton 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, Picton 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 go 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 litthe 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.

stream of Scottish immigration which, in SHOULD THERE BR A REVISION There is really nothing less worthy of being per, Mr. Editor, a report of a convention on Sustentation, and a committee was apport is to be published. The impression ero now. Why is it so long silent?

LEUMAS.

INFANT SALVATION.

MR. Epron,-In a former article, I aid 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 less 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 exc pted. 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 unmistakcable evidences of succeing and careasm in his reply to my first communication, for I think they are sadly out of place. Perhaps I could Measure swords with him in this respect, but I forbear.

The main point, then, to which I object-

ed in my less 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 sorty 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

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 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 can-

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. BATTISBY. 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 lead-Yours, etc.,

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. Delitach, of Leipsic, for the benefit of the Jews of Germany, Russia, and Poland.

MISS EMMA A. Smith, of Peoria, has been appointed assistant entomologist for North-ern Illinois. She has made a special study of insects injurious to vegetation.

Enstor and Leople.

Unperformed Daties.

When the learned Grotius was about to die, and the retrospect of his past life was vividly impressed upon his raind, he turned to those standing beside him and said:

"Alas! I have quandered 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 dawning eternity much of his life-work seemed importinent and profiless, while at the same tir it implies the concelousness 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 accomplish. We promise, but we do not fulfil. 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

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

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 serrow and smart,
The evil we're 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 also 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 impredent 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 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 to emp our powers, duties of adoration, of affec-tion, 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 pro-fess to serve the Saviour. When men raroly mention the name of Jesus, and sel-dom do aught to promote Hisglory—when the most obvious requirements of Christian service are habitually ignored-when es pecially the world and the things of the world absorb the affections and en-gross the energies of the whole being, there s sufficient reason to suspect that the duties enjoined by Christ are faithfully

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 avery 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 over be,

That narrow span!

Day after day, filled up with blessed toil,

Hour after hour, still bringing in new spoil.

Hour after hour, still bringing in new spoil.

—John McC. Holmes, D.D., in N. Y.

Christian Intelligencer.

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

Faith's Victory

The resords of a beastful infidelity can not furnish such a beautiful example of pa-tionos, fortitude and heroism as this coumunity 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 bailled the skill of the most eminent physicians in this and other countries; yet none about her 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 she 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 managers. and anxious weeks of waiting and prepara tion 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 the happy. On the morning of the zoon 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, laving with her own hands assisted in preparing the operating table, she placed her hand on the surgeon, and said, "Now, dootor, help me up." That hour of awful suspense! Hushed 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 forsake thee.' Silent Comforter" to the passages in Isaiah xliii. 2, 3, and Joshuai. 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 preclous, 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.

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 cerie which of some neighboring stram; the bark, or low howl of the dog; the general impressive silence, all tend to sobor 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 Maclood.

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 genorous 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 sinded walks,
The dim and dreamy wildwood,—
Memories long sitent as the sea
In summer twiight sleeping,
Awoke, and o'er my spirit came,
In wares resistless aweeping.

Amid the green, embowering shades,
Forms of old seemed moving.
Eyes closed for aye, once more met mine,
With fooks benign and loving;
Looks in their sitent elequence
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 unseed the fount of tears,
The sacred wells of feeling;
Such as bring with their low, weird tenes,
A deep but gettle sadness,
Sweeter tuan when the heart beats high
To choral notes of gladness.

While memory thus with magic spell Her thrail was round me weaving. There came no thought how time had still Pressed onward still bereaving—No thought that in the hush of death Stilled were those volces 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, over 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 growsfairer. 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 goodfair 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 withholds 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 those 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 pleasure, 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.

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 necesary, 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 fellowmen, 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 carnest. 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.

B. 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 secures 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

VI. An unwillingness to do the will of God. Many a man daves 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 im-

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

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 we is abide in you, you shall ask what you we is abide in you, you shall ask what you we is and it shall be done unto you." It please if God to see the boldness with which Eijjan 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 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 overy 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 pra, "r 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 withold 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 heary 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 rayen down 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 nower 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

Bandom Bendings.

"Is 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. lingwood

PREACH Christ crucified, and, said Philip Honry 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 no 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 he 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. Graco is like olutment 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.—McOheyne.

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

In a recent conversation, a gentlemen 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 endoarments 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 ohildren and yet be blessed, as Job was; a man may want plenty and yet be full of comfort, as Micaiah was; but he that wants the Gospel wants everything that should do him good. A throne 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 roply upon his sacrifice alone; and doth accordingly submit to Him, and confide in Him eincerely and porseveringly. 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 also baster 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 wear? hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare ooffin without a flower, and a funeral without a flower, and a funeral without our friends beforehand for their burial. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin case. N. Y. Evangeliet.

Our Joung Lolks.

Counsels for the Young.

Never be cast down by trifles. If a spider break his thread twonty times, in a spider break his thread twonty times, iwenty times will be mend it again. Make up your mind to do a thing, and you will do it. Fear not if a trouble comes upon do it. Fear not it a trouble comes upon you; keep up your spirits, though the day be a dark one. If the sun is going down, look up to stars. If the earth is dark, keep your eye on heaven. With God's promises, aman or a child may be cheerful. Mind what you run after. Never be content with a bubble that will burst, firewood that will end in smoke and darkness. Get that which you can keep, and which is worth keeping. Fight hard against a heaty tem-Anger will come, but resist it strongly. Aft of passion may give you cause to mourn all the days of your life. Never revenge an injury. If you have an enemy, revenge an injury. If you have an enemy, set kindly to him, and make him your friend. You may not win him over at once, but try again. Let the kindness be followed by another, till you have compassed your end. By little and little, great things are completed; and repeated kindthings are completed; and repeated kindness will softon the heart of stone. What ever you do, do it willingly.—Buds and Blossoms.

A Curious Calculation.

A rapid penman can write thirty words A rapid penman can write thirty words in a minute. To do this he must draw his quill through the space of a rod—sixteen feet and a half. In forty minutes his pen travels a furlong, and in five hours and a third, a mile. We make on an average, either anywas or turns of the pen in write. sixteen curves or turns of the pen in writing each word. Writing thirty words in a minute we must make four hundred and eighty to each minute; in an hour, twentyeight thousand eight hundred; in a day of only five hours, one hundred and forty-four thousand; and in a year of three hundred days, forty-three million two hundred thousand. The man who made a million thousand. strokes with a pen in a month was not at all remarkable. Many men make four million. Here we have in the aggregate a mark three hundred miles long to be traced on paper by each writer in a year. In making each letter in the ordinary applicable to the contract of the ordinary applicable to the contract of the cont alphabet we must make from three to seven strokes of the pen—on an average, three and a half to four.—Harper's Weekly.

Books and Papers.

A treasure !- Is not a book beautifully printed, and bound, and gilt-edged a treasure? That depends on two things. First, whether it is a good book. Secondly, on the use made of it.

A bag of brass money, though it may shine like gold, is no treasure. And if pure gold, locked in a miser's safe, it is no

A treasure is something valuable; and valuable only as put to a good use. A bit of rotten wood, bound and gilt like a book; of rotten wood, bound and gut like a book; or a lot of printed paper, bound and gilt, and filled with rotten thoughts; would give call that a treasure? Or a nice book, full of good thoughts, unread, unopened, just kept for a parlor ornament; is that a treasure?

Just as well have been made of antique Just as well have been made of antique marble; or a chip of Mount Lebanon cedar. No; when you have a real treasure in a book, you read it, you study it; you make its thoughts your own thoughts; its spirits your spirits; its principles your principles; its life your life; its aim your aim; its daily lessons your daily bread. Such a book, so used, is indeed a treasure, but a good book under a padlock is a reproach: while gilded rottenness is a bane broscy; Apile Silded Loftsuness is a pane

Newspapers.—What a grand thing is a and a curse. good paper, coming regularly, and rousing up all the family readers! It is a merchant and the family readers! It is a merchant ship bringing food from near and afar. It is a candle that goeth not out by night. More, it is a sun by day, and a moon set in stars by night, to give light upon the earth; and especially to the favored family.

How intelligent its members become!

How intelligent its members become How communicative and instructive in all matters of personal, local, and general importance? How sympathetic in all that pertains to human welfare! How prompt to lend a hand in all good works; and how magen!

useful!
The good paper, as a teacher, er, as a true friend, gives shape, and solid-ity, and worth to the family; making the sons as plants grown up in their youth; and the daughters as corner stones polished after the similitude of a palace.

Better live on coarse fare, cutting up juniper roots for their meat; better clothe themselves in the coarsest homespun, and dwell in the cliffs of the valleys, than do without their excellent paper.

Pity it is that some of the papers are anything and everything but excellent. Their teaching is sowing in the same field wheat and tares. Their training is either superficial, or mischevious, or decidedly immoral. Such a paper is an enemy to the household. It should be cast out like a

sheet infected with small-pox.

A lying paper, known frequently and without apology to falsify the truth, should be treated like a lying man. No company, no friendship, no communication with such; and when a chance one comes into the house, commission the tongs to put it

in the fire.
On the whole, then, good books and good girls, for papers for good boys and good girls, for good men and good women. What treasures they are!—Uncle John

NoBody who is afraid of laughing, and heartily too, at his friend, can be said to have a true and thorough love for him; on the other hand it would betray a sorry want of faith, to distrust a friend because he laughe at you. Few men, I believe, are much worth loving, in whom there is not something well worth laughing at.—Julius

No man can safely go abroad, that does not love to stay at home; no man can safely speak, that does not willingly hold his tongue; no man ean safely govern, that would not cheerfully become subject; no man can safely command, that has not truly learned to obey; and no man can safely rejoke, but he that has the testimony of a maclouse. Thomas a' Kempis.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XXII.

June 1 THE LAMENTATION OF AMOS. Amos 1 1-16.

PARALLEL PASSAGES. — ISB. i. 18-20 James v. 1-5.

SCRIPTURE READINGS .- With v. 1, read Jor. vii. 29; with vs. 2, 3, read Isa. xxx. 17; with v. 4, read 2 Ohron. xv. 2; with v. 5, road Amos ix. 8; with v. 6, read Isa. lv. 8; with v. 7, read Amos vl. 12, with v. No. 0; with v. 7, read Amos vl. 12, with v. 8, compare Job ix. C; with vs. 9, 10, read Ica. xxix. 20, 21; with v. 11, road Deuts xxviii. 30, 30; with v. 12, read James v. 4; with vs. 13, compare Jor. viii. 14; with vs. 14, 15, read Ica. i. 16, 17.

To de toencletch: Israel Joseph; and

To BE IDENTIFIED: Israel, Joseph; and the following PLACES: Both el, Gilgal,

Beersheba.

Golden Text.—If thou seek Him, He will be found of thee; but if thou forsake will be found of thee; but off for ever.—1 Him, He will east thee off for ever.—1 Chron. xxviii. 9.

—Tho Lord is graciou OENTRAL TRUTH .to those who seek Him.

We now enter on a new kind of sacred writing—prophecy, or the fortelling of events, but which also includes warning and instruction. Indeed, all spiritual teaching of shifted men has to do with prophecy in so far as it brings to them "the

world to come."
Amos was of Tekos (2 Chron. xi. 5, 6), a Amos was of Tekoa (2 Unron, xi. 5, 0), a fenced city, six miles south of Bethlehem, in a region unfitted for crops, and given up to shepherds. He was a herdman (Amos vii. 14) possibly of his own, perhaps of another's, flock. That he was poor is informed from his being a gatherer for rather ferred from his being a gatherer (or rather grower) of Sycamore fruit, which Dr. Thomson says describes only the poor (The Land and the Book). The sycamore is the fig mulberry, a large, spreading tree, the fruit of which requires to be pierced a few days before heiner gathered to make it few days before being gathered to make it eatable. The wood is durable, as appears

in the mummy coffins. He was not educated in a school of the He was not educated in a school of the prophets (Amos vii. 14). See his call (Amos vii. 15), and compare with David's call in the same region. He delivered his call in the same region. He delivered his message probably at Beth-el, about twenty-four miles from his home, and we infer from yerse 1 that Uzziah and Jeroboam were both reigning at the time, and that would place him between B. O. 809 and 784. The kingdom of Israel was then secure, prosperous and rich, and its people were giving themselves up to the class of sins incident to such a condition. Luxury, dissipation, corruption, bribery, fraud and selfish extortion were common. The prophet denounces Divine wrath against all transgressions, whether among Syrians, Philiatines, Tyrians, Edomites or the people of Judah, but the main object of his warnings is Israel (from Amos ii. 6 to vi. 14), whose punishment, but not destruction, is foretold (Amos ix. 11). The style is bold, graphic and impressive, and the figures such as would be used by a man conversant with nature in her more rugged forms, and also well versed in the books of

Moses. The prophet, for the sake of force and impressiveness, describes as under his eye The impending doom (verses 1-8), in the third appeal to Israel, introduced by solemn "Hear ye" (verse 1). (See Amos iii. 1; iv. 1.) The nation is as good as iii. 1; iv. 1.) The nation is as good as dead, and a dirge is proper, as in 2 Sam. i. 17, which he "takes up"—a word used by him, Jer. vii. 29, and Ezek. xix. 1. She used to be safe and tenderly guarded; now she is fallen, like one slain. (See Iss. xivii. 1.) She is utterly prostrate, "forsaken" (vorse 2), with none to pity or aid, yet not annihilated. Only for a thousand there is a hundred, and the small city that sent out a hundred, and the small city that sent out to war (1 Sam. xxiii. 15) a hundred fighting men has but ten. This would come if God were not sought; but seeking Him would avert the desolation—as in Jonah's oall to Nineveh. The prophecies are thus frequently conditional (see verse 15); hence

II. The appeal.—" Seek ye me" (verse It is God's frequent word and promise (John iii. 36; Heb. xii. 9). Life stands for all highest blessings, as death for all deepest misery. All men understand this language. The seeking of God by sinners must be in faith (Heb. xi. 6), in penitence (Hos. xiv. 4), in carnestness, as shown by reform (Isa. i. 16; Hos. xiv. 8), and in the way God ordains. (See Mal. iii. 8-10; John x. 9; xiv. 6.) To us Jesus is the way

of return.

The present sin of the people is denounced. Besh-el was the seat of one of the calves (1 Kings xii. 29-33). The "sacredness" of it, from Jacob's revelation there, perhaps decided the choice. It was God's house—Besh-el (Gen. xxviii. 19). The idd made it Besh-aven (Hos. iv. 15), the house of vanity (or idols). For Gilgal (see Josh. v. 2-9), so called because the first circumcision rolled away the reproach of Egypt. cision rolled away the reproach of Egypt.
The first passover and abode of the ark gave a venerable air to the place. Samuel sacrificed and judged, and crowned Saul there. It had also become a shrine of idol-See Amos iv. 4 for the irony with which its services are spoken of. So of Beersheba, at the extreme south, where God had revealed himself (Gen. xxi. 82). There is a lively play on the names, Gilgal shall be rolled away. Beth-el had been given to an idol, which is "nothing" (see I Cor. viii. 4), and should come to nothing.

1 Cor. viii. 4), and should come to nothing.
This call to seek God is renewed with a
varying title. Joseph, father of Ephraim,
which name often stands for the ten tribes. This is employed only in Obad. v. 18, and Zech. x. 6. It is probably meant to intensify the idea, "He who was so good to Joseph will be a fire among his sinful sons." God is a consuming fire to his enemies (Iss. x. 17; Deut. iv. 24). When the fire devours the people, what is there in Bothel to Juneach it—a contemptuous glance at

the idol.

The phrase is varied again in verse 7.

Ye who "turn judgment" which is sweet and wholesome as into "wormwoed," which is proverbially bitter (Deut. xxix. which is proverbially bitter (Deut. xxix. 17, 18), and who east rightecusness, which 17, 18), and who east rightecusness, which should be set up, down to the ground, to should be set up, down to the ground, to should be set up, down to the ground, to should be set up, down to the ground, to should be set up, down to the ground; it is perversion.

Torm.

We have: I. Invitation and direction (verses 1-8). "Israel," for whose benefit the preached, is urged to "return quite hem to the Lord," who is theirs by covhome to the Lord," who is theirs by covhome to the Lord," Sin is turning away, quitting home; penitence is returning. Ungodliness is under the control of the Oluster or Pleiades (Job ix. 9), or

Orion (Timer puts there together), who can turn deepest gloom into light, or light into gloom! who can, as at the fleed, pour coean over the land, who, in one word, is Jehovah. He who is so mighty cannot be disregarded in safety (Heb. ii. 3), for he (to render more clearly than our version, verse 9), "makes destruction to flash out on the mighty, and rain on the strong city." How foolish, then, for Israel to rely on strong cities! There follows a black

list of III. Israel's sins (verse 10). Haired of honest reproof in the gates—the common resort of the people, and the place of administering affairs, and of true and upright speech. (See Gal. iv. 16.)
lu verse 11 we have oppression of the

poor by over-taxes, the oppression of the poor by over-taxes, the oppressions exactly ing themselves, but in vain, for they should lose houses and vineyard.

Many sins are "manifold" (verse 12),

Many sins are "manifold (verse 12), o. g., drunkenness brings with it lying, cheating, fraud, and abominable vices. These are "mighty" sins, so strong that their victims cannot shake them off. Idelatry did not keep the people right. Innecence was afflicted; bribes were taken; the poor were cheated by law—"in the gate." So bad had things become that the prudent (verse 13) thought it of no use to remonstrate. These wore "bad times," indeed.

If they would escape judgment and find grace (verse 15), all this must be reversed: evil hated; good loved, and justice done.
The lessons here are obvious and of easy

(1.) Bad religion and bad living go together. As a man thinketh in his heart so is he. Wrong views of God lead to wrong views of data. illustration: views of duty. The conscience needs the divine truth to guide it. When God is fordivine truth to guide it. When God is for-saken, that guidance misleads. On the other hand, "the grace of God that bring-eth salvation" teaches men to deny un-god in life, the best way is to make men good in life, the best way is to make them

right with God. (2.) Religion and the prosperity of the nation are joined together.
(8.) God avenges the poor who have no

other helper. (4.) Riches ill-gotten do not remain with

their possessor.
(5.) Not want of power, but of will, in

God, prolongs the day of the unholy.

(6.) It is the first duty of any sinner to seek God; the only safety.

(7.) No seeking is sincere that does not

drive out sin.

(8.) They who seek, find and live. They who will not, destroy themselves for

SUGGESTIVE TOPICS.

Amos—his calling—prophetic work—dis-advantages—style of writing—burden of his message—where delivered—when against whom -for what-places of idolshow described—sins of the people—duty enjoined—how is God to be sought—the promise annexed—the evils denounced the opposite virtues—the lessons for our times.

LESSON XXIII.

June 10, } THE PROMISE OF REVIVAL. {Hosen xiv. 1-0.

COMMIT TO MEMORY VS. 1-7. PARALLEL PASSAGES .- Isa. xxxi. 1; 1 Peter ii. 7, 8.

SCRIPTURE READINGS .- With v. 1, read SCRIPTURE READINGS.—With v. 1, read Joel ii. 18; with v. 2, read Prov. xxviii. 18; with, v. 3, read Hosea ii. 17; with v. 4, read Isa. xlviii. 9-11; with v. 5, read Prov. xix. 12; with vs. 6, 7, read Ps. xci. 1; with v. 8, read James i. 18; with v. 9, read John witi 197 viii. 87.

IDENTIFY Israel, .lphraim, Asshur, Lebanon. ONLY PERSON TO BE IDENTIFIED: HOSES

(see Hosea i. 1).
Golden Text.—O Israel thou hast de stroyed thyself; but in me is thine help.-

ORNTRAL TRUTH. The good Shepherd

Central Truth.—The good Shepherd restores His people.

Of Hosea litt is known but what we gather from his collected words, and from his own brief account of himself in v. 1. His father's name is given, and of him we know nothing more. His own is the same as Joshua's (Numb. xiii. 16), and as the last king's of Israel (2 Kings xv. 30), and means "salvation." He is called Osee (Rom. ix. 25), from the Greek form of the name. Tradition (usually worthof the name. Tradition (usually worth-less) makes him of Issachar. All his allu-sions identify him with the ten tribes and the fortunes of the northern kingdom. is the prophet of Ephraim, and while he accepts the places of worship, and does not urge going up to Jerusalem to worship, not urge going up to serusaiem to worship, he never fails to rebuke the matter of the worship in its idelatry, and is fearless and singularly direct and specific in pointing

out the sins which attended and flowed out the sins which ascended the he had from the apostasy.

He tells us the period in which he had messages from the Lord (Hos. i. 1), the time of Isaiah, and about the time, as to secular history, of the founding of Rome. He prophesied, that is, declared God's will, not always, or even mainly predicting events, for a long life-time, and in a style of great fervor, force and plainness. We conceive of him as a warm-hearted, patriotic Israelite, with great pity for suffering, indignation against the sin that brought it, but with melting tenderness toward the first sign of repentance and reform. He is indignant at the baseness of Ierael, that rejects so good a friend as Jehovah to lean on broken read like Assyria or Egypt (Hos. v. 18, 14: vii. 11, 12; xii. 1), and at the wicked treatment of successive kings (Hos. vii. 7; viii. 4); but in our lesson, the last of his prophetic addresses, with inimitable tenderness he directs and welcomes fallen and sorrowing sinners on their re-turn to God's service. Perhaps like Jonah's word, the threatenings are a means towards the restoration of the people to God's way. Perhaps on the other hand, the comforting words were uttered when Israel, utterly broken, showed signs of re-

How to go? God's servants cometimes give the very words which represent the thoughts and feelings (Ps. II. 16, 17), as in Ps. lxvi. 8; Jer. xxxi. 7 Men have all needed aid and encouragement to turn to the Lord. Sin is confessed—us need of torgiveness and removal owned-God recognized as the only being able to deal with tt. Grace is appealed to, and service is promised. No man comes truly to God who means to keep anything back (Rom. xii. 1, 2). "The calves of our lips is rendered in the sense, in Hob. xiii. 15. Our offerings, justead of calves or bullocks, shall be praises.

Sin is renounced—such as rolying on Sin is renounced—such as relying on Assyria (see above) and "horses," probably from Egypt. (See I Kings x. 28 and Deut. xvii. 16). Perhaps this was the point of Sennacherib's eneer at Hezekiah in 2 Kings xviit. 23, 24. So idelatry is reneunced—"work of the hands" no more counted God (verse 3). (See Isa. xlii. 17, and Hosea ii. 17). The ponitent feels his need of a mercifui father in God. So, now, repentance is a true sense of sin and an approhension of God's mercy in Christ. prehension of God's mercy in Christ.

II. God's gracious reception of the sinner. He promises (a) Healing (verse 4). Sin is sickness,

pain, suffering, a disease (Ps. ciii. 3; Jer. xvii. 14). God is the healer. He recovers from apostasy. (Jer. xxxi. 18-20; see also yors 31). Backeliding was their sin (Hosea xi. 7).

(b) Free love; see it in Christ's matchless

picture (Luke xv. 20-24).

(c) Forgetfulness of their sin. It shall be as if it had never been. (See Jer. xxxi.

84). (d) Positive blessing is giver. An east wind, which shrivels and blights, had been threatened, and came in judgment (Hosea xiii. 15). Instead of this, God will be as "the dow"—plentiful, fertilizing and in season. In the East the dew 13 a familiar feeting (Min - ")

season. In the East the dew is a familiar feature (Mic. v. 7).

(a) Growth follows; "like the lily" in beauty and in rapidity of growth (Song ii. 1, 2), our Lord's text in Matt. vi. 23, 20. Nor, unlike many things of rapid growth, shall this be transient, but solid, rooted "like Lebauon" (verse 5), the fast-set mountain, or like the cedars that made its glory (Isa. x. 84).

(f) Extension is promised, as when the roots running under ground to rich soil.

(f) Extension is promised, as when the roots running under ground to rich soil, strike upward, as "suckers," and become trees, ever green, like the clive (see Ps. lii. 8; Judges ix. 9), and fragrant as Lie. banon, concerning whose aromatic breezes Porter and other writers wax eloquent.

(g) Former glories shall be regained (verse 7). Israel is the great restored comtverse '1). Israel is the great restored community, whose people shall be restored, shall revive the corn, i.e., till the land again ("as" is supplied by the translators), and "grow as the vinc," (see Hosea it. 22), as in Ps. cxxviii. 8, and as we say "a thing is famous." the mamorial translators. "a thing is famous," the memorial (margin, for scent) shall be as "the wine of

Labanon. (h) Practical and thorough reform follows. Ephraim's whole nature recoils from idols (verse 8), and God meeteth "him that rejoiceth and worketh righteousness (Isa. lxiv. 5). He has heard his prayer, and noticed his sincere return. He will shelter him like the great, green, overspreading tree. He will make him fruitful (John xv. 2). There is wonderful beauty in this promise of favour to penitent Israel; the figures collected to-gether being of the kind that would most naturally interest and most forcibly strike an Israelite. He knew how needful the dew an Israelite. He knew how needful the dew was to the fields, and how abundant the supply, and it cost nothing. So God will be (verse 5). The beauty of the lily must often have charmed him, and the spreading tree that at once gave him shade and its pleasant odors, he could well appreciate. Like these he will be when in God's favour (verse 6). Israel had once been a strong nation, able to protect its members. It shall be so again. The fields would again bear plenty, and as a healthy vine spreads and onlarges itself with great rapidity, so it should be with the people. The testimony of many travellers is that the wine of Lebanon, when the cultivation has been carried on, is the best of its kind, has been carried on, is the best of its kind, and the abundance with which the vine bears is a frequent figure in Scripture. It is difficult to see how a more lively and encouraging picture could have been of-fered for the encouragement of returning

Israel.
III. The prophet's reflection in summing up all, perhaps when collecting his addresses, or the substance of them, running over many years. It is the counterpart of "He that hath ears," etc., which the beloved disciple (Rev. ii. 7, 11, 17, 29, etc.,) caught from the Master's lips (Matt. 15). It calls attention and asserts that a certain moral disposition is needed for understanding God, and the want of it is sin. (See Matt. v. 8). God's ways, of providence, of government, of requirement, of dence, or government, or requirement, of judgment, of restoration (see Concordance for uses of the phrase), are right, and a righteous man goes in them. (See Ps. xxv. 10; Ps. oxix. 8.)

But these very ways, if a man means to quarrel with God and reject them, can be so twisted and perverted, as to justify any wickedness, and "the transgressors shall fall therein." (See 2 Cor. ii. 16.) So fall therein." (See 2 Cor. ii. 16.) So "grace" is abused. The very cross becomes an "offence," the gospel "the savor of death." So also God is disclosing, and punishing evil dispositions, and in some sort, even now, as did Christ in the world, "judging men." See the remarkable See the remarkable words in John ix. 89.

LESSONS.

(1.) What are our sins? General and particular? Can we help one another—teachers and their pupils—in knowing

(2.) They must all be taken to God in them? prayerful penitence. If we know not how to go, God will help.

(3.) They must all be renounced and

broken with.

(4.) God will meet us cordially, and give us all good.

(5.) All blessing is ours when we are Christ's. We are children, heirs, joint heirs with Christ.

(6.) The very greatness of our mercies adds to the greatness of our responsibilities, and hence, John iii. 19. (7.) A clear conscience is a great help to

understanding God's will; and a man meaning to go on in sin does not see the truth, because he does not want it.

SUGGLETIVE TOPICS.

The prophet-meaning of name-New Tertament form—time—work—tempora-ment—sins reproved—call—to whom—how roturn—promises — under what forms— meaning of figures—reflection of the prophet-meaning of it-of God's ways-how mon fall in them—the lessons to us.

Going From Home.

Son of my hopes and prayors, go forth, Thine hour is come the world is wide, And east and west, and south and north Are free for thee to stride

Elact thy course and forward prees, All carnestness towards the goal Bin takes the hand of Idleness, And soon pollutes the soul

When, with her dulcet melody And secuted breath, comes foct a D light To lure thee to her company, In worldly trappings dight,

Turn from the siren, false as fair, She woos thee only to betray; All solfish pleasures lead to care, Excesses to decay.

Thy fortune, though some deem it small, Is really large—unsulfied name Fair store of learning, and withal A sturdy, healthy frame.

The amplest fortune man can hold Are these, joined to a trust in God; Far, far beyond the glitt'ring gold For which men plot and plod.

Poor is no, though untold his weaith, Whose soul lies grov'ling in the dust; Whose mind ne'er knows a day of health, Whose soul is knit to lust.

And rich is he, however poor Whose sim is true, whose faith is great; Content shall rest beside his door, Success upon him wait. -The Quiver.

Rar-Room.

Young man! has not your eye been frequently attracted to a sign having the fol-lowing ominous word on it :—" Bar." Avoid the place; it is no misnomer. The experience of thousands has proved it to

A Bar to Respectability; A Bar to Honor; A Bar to Happiness; A Bar to Domestic Felicity; A Bar to Heaven; Every day it proves to be— The road to degradation; The road to Vice; The road to the Gambler's Hell; The road to the Brothel; The road to Poverty; The road to Wretchedness; The road to Want; The road to Robbery; The road to Murder; The road to Prison; The road to the Gallows;

The road to the Drunkard's Grave; The road to Hell. Some, it is true, do not pass through all these stages, but intemperace, persisted in always ends in the drunkard's grave, and, we have too much reason to fear, in hell.

The bar room is truly-The curse of the drunkard's wife; The curse of the drunkard's child; The curse of the drunkard's home.

Anglo-Israel.

Quite a commotion has been raised lately in literary and theological circles by dis-cussions regarding the lost tribes of Israel and their identity with the English people. Lectures from the platform, sermons from the pulpit and correspondence in the press testify to the vigor as well as the learning of the disputants. Our own city has had its full share of excitement over this matter, and other circles besides those devoted to theology and literature have been invaded by the Hebrew. The pork butcher treats his customer to dissertations on the connection between the swine-hating Israelite and the swine-eating Saxon? the barber soothes the nerves of the victim whose sootnes the nerves of the victim whose cheeks he harrows with dreary monologues on Anglo-Judaism; the dry-goods clerk, as he measures out his silks and calicoes, gives his customer the latest news on the all-absorbing question; the nurse hushes her refractory charge with some of David's psalms 10 and Olementina relieve the monotony of osculatory encounters by silent meditations upon the lost tribes; while paterfamilias in the back room assails the partner of his joys with Hebraisms.

We are quite willing, however, that the public should enjoy itself over a discussion of this kind for a reasonable space of time—provided the lectures and sermons do not exceed an hour, that the letters are not more than a column and whose all that more than a column, and, above all, that we are not compalled to listen to all that we are not compatted to listen to all that is said, or read all that is written. It is quite possible that these lost tribes are to be sought in the English race; but if so, there cannot be much doubt that they were lost so effectually as not to be found again. And if they were found, we are not aware of any great adfound, we are not aware of any great advantage that would accrue from the discovery. From all accounts they were a stiffnecked, troublesome tribe; and we have so many people of that kind in the present day that we can dispense with the resurrection of any who have been dead for so long time back as the days of Shalmaneser.

The discussion of recondite subjects like this is interesting at times; but the times should be comparatively short, with reasonable intervals between them. These are not things in reference to which an incontrovertible conclusion can be drawn; and even if such a conclusion could be drawn it would not be of much practical consequence.—London Advertiser.

TRUE zoal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the aphere of love.

Norming purifies the conscience but the blood of Christ, and everything that denies it is high treason against the King of Kings.

British American Presbyterian, 102 BAY STHEET, TORONTO.

FOR THRMS, STC., LEE EIGHTH PAGE. C. SLACKETT ROBINSON Editor and Proprietor.

TO CORRESPONDENTS.

Letters and acticles intended for the next issue should be in the hands of the Editor not later than Tuesday moranus.

All communications a cust beaccompanied by the writers name, otherwise they will not be inserted.

Articles not accepted will be returned, if, at the time they are sert, at request is ruste to that effect, and sufficient restays stamps are enclosed. Linuaripts not as accompanied will not be preserved, and subsequent requests for their return cannot be compiled with.

OUR GENERAL AGENTS.

MR. YM SFLDY, General Advortising and Subscription Agent, will visit Brantford, Galt, Quelph, etc., in the cearse of this and following wooks.

Ais. CHARLES NICOL, General Agent for the PRESENTEALAN, is now in Westers Ontario pushing the interests of this journal. We commend him to the best offices of initiators and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

British American Presbyterian. FRIDAY, JUNE 1, 1877.

Duning the past few weeks the Synod of the Scottish United Presbyterian Church has held its sessions in Edinburgh. The Assemblies of the Established and Free Churches have likewise been sitting in the Scottish metropolis. The Assembly of the Presbyterian Church in Iroland is also now an event of the past.

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, and to wave the Doctor a kindly good-bye. Dr. Ormiston is one of the delegates to the Presbyterian Council to be held in Edinburgh in July.

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. It is surprising to find so many families neglecting the ordinances of religion in health, and when death visits them making a demand upon the services of clergymen.

Ar 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. When the whole is subscribed the fund will amount to £250,000 sterling. It is in truth a noble expression of gratitude to God for the blessings of union.

THE Assembly of the Canada Presbyter. ian 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. A great deal of important busi. ness falls to be transacted. The public are looking forward with much anxiety to the settlement of the Macdonnell case. The proceedings as a whole will be watched with intense eagerness. The various reports of the Boards of Assembly will prove satisfactory and encouraging. With their debts much reduced or wiped out, there is a promising prospect for the future of our Church.

Ir 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 past seven o'clock p.m.," or as soon thereafter as possible. The distance is great; but in these days of complete railway and steamboat communication and speedy travel, the question of distance is scarcely to be taken into account. A little over fortyeight hours' travel by the Grand Trunk and Intercolonial railways will accomplish the distance from Toronto to Halifax; and the days have not long passed away when a delegate would spend a much longer time than that in going to a meeting of Synod within the limits of his own province. The question of expense is also much diminished in importance by the kindness of the railway and steamboat companies in agreeing to convey delegates at greatly reduced fares. Information as to the different rontes, and other matters, will be obtained by referring to Dr. Reid's advertisement in another column. Those who go by steamer from Hamilton, Toronto, or any of the other lake ports will take more time than those who go by rail; but this disadvantage will be more than compensated by the benefit and enjoyment to be derived from the balmy air and beautiful scenery of lake and river, and the refreshing breezes of the gulf. The trip will undoubtedly be conducive to the health and strength of many of our hard-working ministers; and they will return to their charges all the better prepared to cultivate their own fields of labor. with their bodies refreshed and invigorated by the salt sea-breeze, and their minds in sympathy with all the plans and operations of the Church to which they belong.

PRESS VS. PULPIT.

Our neighbour the Globe on Friday last treated its readers to an editorial on the "Pulpit-its places and its prizes." Of course, the subject was considered with the masterly and logical ability for which our co-temporary is distinguished. In order to show this, let us for a moment follow the article in detail. The first paragraph speaks of the ablest and most popular preachers being selected for the pulpits of leading city churches. The second paragraph details the process by which such gifted men are drained from country parishes, and then suddenly flies off like a tangent to tell congregations they must pay handsomely for good ministers, and to show that preachers are a poor, overwrought, and degressed class, who--if they have the ability-cannot find time to write sermons worthy of the age. The third paragraph describes the wanin, of the pulpit, and accounts for it by the surprior education of the laity, the exhaustive treatment of 10. ligious subjects by the press of our day, and by the fact that leading and singularly successful pulpit divines lay aside the pastoral role and adopt that of the journalist. Then the paragraph winds up with a grand flourish about every age being instructed in its own method, and the astounding assertion is made that if Shakespeare had lived in our time, he would have written novels like Dickens and Scott. 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. But we are forced to ask ourselves over and over again, what is the meaning of all this? The questions come fast and thick upon us as we recall the article. Is it true that the best preachers are to be found in cities? Is it the case that there is a great dearth of men of marked ability? Can it be possible that the pulpit is waning? Are the laity every. where abreast of the clergy? Is the office of the ministry intended, as is implied, to furnish the educated classes with literary pabulum? Is it so that the day for the ordinary sermon is passing away? Is it credible that all our great preachers are becoming editors? And as a matter of curiosity we should like to know on what ground it is stated that Shakespeare in our day would not have written dramas? If so, why are his dramas so popular with us? Are not the writings of Scott and others dramas? Is the writer in the Globe certain that Shakespeare would not in our day have expended his genius in sermon writing, rather than in the creation of novels? That we are forced to put so many questions, will show the wonderful character of the editorial before us. For variety, and dovetailing, and going off the rails and dealing with every thing saving "the pulpit-its place and its prizes," it is the most remarkable editorial we ever read. Seriously, if this sort of writing on preachers is to be tolerated, it will be perfectly fair for ministers to retaliate upon editors, and hold their articles up to ridicule. Indeed, the long suffering patience of the clergy has often surprised us. Would any other profession stand the lecturing and badgering they are accustomed to receive from the press? It is a sign of the grace that is given them that they take their castigations so meekly, and never even give a hint of the weak trash that is served to the public in the name of editorials. It would be edifying to watch how an editor would feel and act, if some misguided clergyman were taking his article to the pulpit and reading it as a specimen of logic and

literary taste. 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. At no period has it possessed a greater number and variety of able and learned men. At the present moment, what a galaxy there is of names of men who are earnest and eloquent preachers of the Gospel. It would take a column of this paper to mention them one by one. But that, valuable as it is, is less pertinent than the statement which we boldly make, that never in the history of the Church was there such an efficient, scholarly, and earnest working clergy as in our day. Were the strictures of the Globe correct, it would follow that people stay at home on Sundays and read their newspapers, that the churches are in the condition which provoked Sydney Smith in reading his text to emphasize the third word, "Oh that men would praise the Lord;" it would follow that congregations, as they are small and mean in number are doing little or nothing in works of benevolence and mercy. On the contrary, it is borne in upon us to say that at no time, generally speaking, were there such congregations as in our day, and that at no time were churches more efficiently carrying on the special work which the Lord gave them to do. In this connection we entirely dissent from the statement that the ablest ministers are only to be found in cities. The city

They are prepared in rural charges for the pscullar work of city churches. Chalmers, Guthrie, Macleod, Caird, Taylor, Bescher, Hall, and a host of others we could name, commenced their ministry in obscure parishes. But more than this, it has been our experience in the country to listen to sermons that would have been a credit to city rulpits; and from our personal knowledge of the ministry in Canada, we feel safe in asserting that rural pastors are in no way inferior to their city brothren, and that as a rule they are able from the advantages they enjoy to preach discourses that are equal to the average of metropolitan pulpits.

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. Nay, it is creating this kind of preaching. In proof of this we have only to point to the many able sermons which it is our privilege to publish from time to time. Let the reader observe that such discourses for the most part come from the country. But the criticism of the Globe is at fault, when we consider that the laity is a mixed body. It is not all learned and cultured. As a rule, the laity is not able to appreciate "the finished exposition of a subject to be found in some periodical or some volume of sermons." Even though one class of the people were all that the fond imagination of the Globe conjures up, are there no longer amongst us the ignorant, the sinful, the wretched, the poor and suffering, who require the proclamation of the Gospel, as much as they did in any other age or generation? Who are the powerful preachers of the day? Not the authors of fluished expositions certainly. They are the men who are in dead carnest in the great work of winning souls. We maintain that the day for the ordinary sermon instead of passing away, has rather come. There is a demand for simplicity and directness which our preachers are wisely setting themselves

to supply. 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. First, those who find the press more congenial than the pulpit. For many reasons the names of such are legion. Secondly, ministers who by reason of sickness or other calamity, can no longer occupy the pulpit. Dr. Guthrie was an eminent example of this, and it was well that he found in the press a means of carrying on his noble work as a preacher of the Truth. But thirdly, by far the largest number of ministers who edit, and write, and publish volumes are those who at the same time are actively carrying on the work of the ministry. There is not a great name belonging to the pulpit of the present day, but who is connected in some way or other with literature. And it is but natural that it should be so, for a reason the very opposite of that which the Globe gives, viz., that sermons are in general so excellent and finished that besides being suitable for dolivery, they constitute admirable contributions to the literature of the day.

WOMAN'S FOREIGN MISSIONARY SOCIETIES.

On Tuesday, May 15th, and Thursday, May 17th, respectively, Woman's Foreign Missionary Societies were organized at Trenton and Gananoque, auxillary to the Kingston Woman's Foreign Missionary Society, which is intended to become a Presbyterial Society, having Kingston centre. The Trenton ladies formed at the same time a "Ladies' Society" in connection with the Church at Trenton, having the same members and office-bearers Other congregations might follow this good example. The Home and Foreign interests need not conflict, as some seem to fear. One will be found to stimulate the other, and hearts that are opened to work for either will soon desire to help both. It is a profound truth which is expressed in Trench's poem:

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

"But if at any time we fail Such channels to provide The very founts of love for us Will soon be parched and dried."

THE Assemblies of the Presbyterian Churches 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. The former already finds itself far too bulky to meet even in the garden city of the West. The sermon of the retire ing Moderator of the former Assembly, Rev Dr. Van Dyke, on the person and sovereignty of the Lord Jesus Christ, was worthy of the occasion and of the man. The Assembly adjourned every day to attend the noon meeting in Farwell Hall. The revival work inaugurated in Chicago by Moody and Sankey is giving evidence of ministers as a rule come from the country. much spiritual fruit.

DR. HANNA ON RELIGIOUS THOUGHT IN SCOTLAND.

In a collection of the "Letters of Thomas Erskine of Linlathen," edited by the Rov. Dr. Hanna, which has just appeared, the biographer of Dr. Chalmers thus refers to the changes in religious thought which bare taken place in Scotland during the last forty-seven years. After tracing the course of the circumstances which led to the deposition of the Rev. John McLecd Campboll and the Rev. A. J. Scatt, Dr. Hanna goes on to say:-

"Rigidly adhering to the whole doctrine of the Westminster Confession, and imper-stively 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. Nearly half a contury has passed since then, and it is believed that the Church now would eject neither the one nor the other. If so, there must have come over her some modification either of her cwn belief in the whole doctrine of the Confession on a flow demand for an artist her own belief in the whole dootrine of the Confession, or of her demand for an entire conformity therewith. To many that Confession may not now appear as full and perfect a representation of Divine truth as it did to the men of a bygone generation. To many it may appear as setting forth but one side or aspect of that truth. To meny it may appear as too wide in its range, too one side or aspect of that truth. To many it may appear as too wide in its range, too minute in its details, to warrant the requirement of subscription to all its articles. To many these articles may appear to be of such different relative worth and importance that unbelief of some of them ought not to involve forfeiture of office. ought not to involve forfeiture of office However in these respects it may be, it is certain that the Church is not standing now on the ground she occupied forty-seven years ago, and the time may come ere long for her to acknowledge and vindicate the change in her position."

IN MEMORIAM.

Died 'South Georgotown, County of Chateau-nay, P vince of Quebec, on the 4th day of April, facobi 'MoD. Nicholson, the beloved wife of the rener ble pastor, J. C. Muir, D.D.

She was born in Rosshire, Scotland, and together with her relatives came to this country in her youth, and dwelt at Beechridge. Thirty-six years ago she was married to Rev. J. C. Muir, then as now ministor of South Georgetown. The happy combination of natural gifts and gracious attainments which her character exhibited soon endeared her to the numerous families of her husband's flock, and to as many outside the congregation as were privileged to make her acquaintance, and these sentiments of esteem continued to strengthen to the last, and when the end came, deep was the grief of the whole Christian community. The sorrow of the manse was shared at every fireside, for every family felt that it had lost a friend. Of course, it is only Dr. Muir and the large family of sons and daughters whom she left behind that know the full extent of that Isss-a loss all the heavier that it came somewhat suddenly and unexpectedly. The writer of this notice spent the evening with the family fifteen days before she died. Although far from well, she presided with her wonted grace at the evening meal, and took part in the conversation in the parlour. In a day or two she was too weak to leave her room, and in a fortnight she was no more. We will not say she died. For such as she there is no death. Her levely image is embalmed in the hearts of living friends, and her spirit lives before the throne of God. We shall not soon see her like again. But we will not repine. As it was in love to us that God left so long in our midst one who reflected so sweetly the image of Jesus, so it was in love to us as well as to herself that he removed her at last. Both in her life and death we will seek to acknowledge through this vale of tears.

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

Mrs. Muir had been an office-bearer of the South Georgetown and English Rivor Woman's Missionary Society. At its meeting the Society having its attention called to her death, and the death of Mrs. Kinghorn, another of its office bearers, ordered the following notice to be engrossed in the minutes:-

"The Georgetown and English River Woman's Missionary Society desires to express its deep sense of the heavy loss it has sustained in the removal by death of two of its most density was desired. its most devoted members, Mrs. Dr. Muir and Mrs. Kinghorn. From the commence-ment of the Society they manifested the most lively interest in its affairs, and contributed largely to the measure of success which has attended its labours. In the sudden and unexpected removal of these mothers in Israel, the Society would recognize the success that the succ nize a voice addressed to every member, calling to increased activity and a more thorough consecration to the Master's work."—Com.

THE Treasurer of the Ladies' Board of French Evangelization, Montreal, acknowledge with many thanks the receipt of \$25 from Colonel and Lieutenant General Sir David Russell, C.B., London, England, per Mrs. Redpath; also, in response to circulars, \$25 from the Missionary Association of St. Andrew's Church, Kingston, per Mrs. not being on the wane, and is yielding Mowat; \$25 per Mrs. Garland, Ottawa; and \$85 per Mrs. Armstrong, Guelph.

BRANTFORD YOUNG LADIES' COLLEGE.

We understand that the present year of our college in Brantford closes on the 20th June. On Sabbath evening the 24th, a sermon to the graduates will be preached by Dr. Cochrane. On Monday evening the closing concert for the year will be held in Wickliffe Hall, and on Tuesday evening the 20th, the graduating exercises will take place in Zlon Church. Essays will be read by the graduates-prizes and medals presented-and diplomas to the graduating class. Addresses are expected on the occasion from the Rev. Messre. Thompson of Sarnia, Grant of Ingersoll, and Stephenson of Detroit; the Hon. George Brown, Hon. A. S. Hardy, M.P.P., Wm. Paterson, Esq., M.P., and others. Parties from a distance intending to be present will please communicate with Dr. Kemp the Principal of the college, who will forward programmes and tickets of admission free.

Ministers and Church's.

[Wo urgently solicit from Presbytery arks and our readers generally, items for this ceptriment of our paper, so as to make it a general epiteme of all local church news.]

THE Rev. F. McCuaig, of Clinton, has been cordially invited to the pastorate of Chalmers' Church, Kingston, vacant since the death of the late Rov. Patrick Gray. A local paper says that " the meeting at which Mr. McCuaig's name was brought before the congregation, was a very harmonious one, and the Church is to be congratulated on having made such a choice."

THE congregation of Union Church. Brucefield, was last week favoured with a visit and an eloquent address on Foreign Mission Work from Rev. Professor Mc-Laren, after which a branch of the Woman's Foreign Missionary Society was organized. Mrs. T. Thomson, President; Mrs. John Kitchen, Secretary; and Mrs. John Lant, Treasurer. This congregation also after having built and paid for a brick church in which they have now been worshipping for a short time, have taken steps to erect a new brick manse for their pastor, Rev. Thos. Thomson, at a cost of nearly \$2,000.

Ar 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. In making the presentation an address was read expressing the increasing esteem and affection of the congregation for their pastor, their appreciation of his ability and fidelity, their satisfaction with the highly prosperous condition of the Sabbath School as the result of his untiring efforts in the interests of the young, and their thanks for the bold, yet moderate spirit in which he had advocated the cause of temperance, in the pulpit, on the platform, and through the press. Mr. Croll replied briefly on his own behalf and on behalf of Mrs. Croll. The amount realized by the soirce was \$60.

A MOST successful tea-meeting was held on the Queen's Birth-day in connection with the second anniversary of the congregation at Woodbridge. More that 850 persons sat down at the tables. The chair was afterwards taken by the pastor, Rev. R. Pettigrew, who congratulated the congregation on their progress, indicated by their being in a position to build a new church, which he hoped would be opened before the end of November. Excellent addresses were delivered by Mr. Geo. Wallace B.A., (High School, Weston), Rev. Mr. Amos, (Aurora), Smith, Nicol, Burns and Mitchell, (Central Church, Toronto). The God's goodness to ourselves, and from these Choir of Knox Church, Toronto, under impressive manifestations of Divine good- their leader, Mr. McRae, with Miss Esson ss we will endeavour to reap courage and as organist, rendered a number of anthems strength and joy as we journey onwards in a manner highly appreciated by all who were present.

On Sabbath last, the congregation of Free St. John's, Walkerton, held their first anniversary services in their new church. The forencon and afternoon services of worship were led in a very able and effective way by the Rev. Dr. James, of Knox Church, Hamilton. The evening service was conducted by the Rev. R. C. Moffat, the pastor of the church. On Monday evening a social re-union was held, enlivened by excellent music tendered by the chair, and short addresses by the Rev. Dr. Bell and the Rev. Mr. Tindall. Dr. James gave a very excellent lecture upon Janet Hamilton, the blind poetess of Langloan. The large audience listoned to the eloquent sketch of her life so tenderly and effectively drawn by Dr. James, with the deepest interest. And as the lecturer rendered in his own masterly and eloquent way selection after selection from her poems, the effect was most impressive. It was a noble lecture to tell upon heart and life. We most heartily congratulate the congregation and its minister in the success of their first anniversary services in their beautiful new

THE first anniversary of the opening of the very elegant and commodicus church in Claremont was held on Sabbath last, when the Rev. Mr. Inglis of Toronto discoursed in the forencon on "the glorious gospel of Christ," setting forth the glory it possessed, revealed, and conferred. He was followed in the afternoon by the Bev.

Mr. Dunbar, of Dunbarton, exhibiting some of the aspects of "Christ orneitled" as being ever abreast of the age, and equal to all the requirements of man, and he again was followed in the evening by Mr. Inglis, who spake of those who "stood by the cross," describing their character, acts, and utterancer. 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. Inglis 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. Peattie. 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 1875, 83 families, 66 communicants, with a total of \$868.90 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 \$884.21 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 pur poses. 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 TRACHINGS 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 chaste and polished, the language perspicuous, and the thought far-reaching and scriptural.

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 estalogue of books and periodicals. It al-

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, OF THE SUPPORT OF THE GOSPEL BY FREE WILL OFFERINGS A DIVINE ORDERANCE. BY Rev. John Ranking, Cupar-Fife, 12mo, pp. 30. Cupar-Fife: Westwood & Zon. 1877.

Our readers are aware that nearly tifty 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 flereeness, specially in the former country. At the disruption, however, and the formation of the Free Church in 1848, 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, Winter-bourne, 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 sub-mitted 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 Ballinafad, 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 The Presbytery then Toronto Presbytery. The Presbytery then called for the edict 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 Presby-tery which was then in Session, and substantiate the same. After waiting some time and no objection appearing, Mr. deorge Haigh proceeded to the pulpit and preached an apprepriate 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 Ohalmers' Church, the congregation of Chalmora' 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 prospec 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, congregation that Mr. Liaw, 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 labors he had expended, and the diligence he had shown in the interest of the congregation as Mcdarator. interests of the congregation, as Moderator of Session during the vacancy that has oc-curred. Such actions reflect credit on

both parties.

Eldership.

Editor British American Presbyterian.

DEAR SIR,—The important discussion in the late meeting of Syned as to the propriety of utilizing the elder-hip 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

Had the natural gitts and graces of the eldership been brought to sear thirty or forty years ago upon destitute is califies, strong, vigorous Presbyterian churcies might have been found, where Presbytedant in has not even a faothold. The success or other denominations that or led into active service the natural talents found amongst their membership to labor as local preachers, class-leaders, and so forth, shows the wisd

om of the course pursued by them. Surely there were, and are, as many mon in the Presbyterian eldership as capable of conducting public worship, checking 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 ouquired into, but it may partly be accounted for by the errroneous views held as to the nature of an elder's duties. But now a fitting opportunity will present itself to to the General Assembly when dealing with the Presbytery of overture, to define the elders' position in the Church, and authoritatively decide whether or not he is a spiritual office-bear-er. 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 func-tion 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 apostolic, 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

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. 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 them as co-officers in the Church." And after endorsing the statements of Mr. Middlemiss as to the duties of ministers and el-ders being indentical, you say "ministers and elders therefore constitute one body." If so then you would have done good serit so then you would have agae good service had you exploded that unscriptural theory of there baing 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 (I Tim. v. 17) proves nothing but the weakness of the cause it is called the propose 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 spiritus! functions, then it would be difficult to comprehend a system that could not be sup-

ported by coripture. There certainly is evidence of an awaking 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 oc-

In the midst of these conflicting state-ments, I again renew the question put through your columns in January last, which still remains unanswered: "What is the older's position in the Church; is he a spiritual office-bearer or a lay represent-ative?"

King, May 26th, 1877.

THERE are 8,888 Congregational ministers in this country, and only 1,788 of them are settled pastors.

THE distinct feature of a Turkish Sun day 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

Infant Salvation.

Editor British American Presbytthian. Sin,-I am strongly persuaded that the courteous and temperate discussion, in the columns of the Presexterian, of questions arising out of the thoughtful atterances of our brethren may be of very great value in meny 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 PRESENTERIAN to direct the at tention of its readers to a much larger diversity of topics than would otherwise be possible. Nor is such discussion to be re-gretted even when it takes the form of somewhat tronchant criticism, if only care be taken that the criticism is, as it always

should be, of a candid and generous char-

in calling the attention of your readers, as was done by a brother last week, to the subject of Infant Salvation—a subject that

With these convictions I feel warranted

acter

must always have a strong if a somewhat melancholy attraction, while so large a proportion of our race are cut off in very early childhood. The carnest, able, and comforting sormon 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 con-vinced that Mr. McKay has fallen into no "dootrinal 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 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. 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 hy 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 Savation but with objections to the doctrine of med-iate imputation, thus writes: "As Adam by his apostasy became subject to eternal death, but through the intervention of reredeeming 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 per-ishes who does not personally incur the sense who does not personally incur the penalty of the law by his actual trans-gression. This, however, is through the redemption of Ohrist. All who die in in-fancy are doubtless saved, but they are fancy are doubtless saved, but they are saved by grace. It is nevertheless import-ant that the real views of the Reformed Churches, on the doctrine of immediate imputation should be clearly understood. Those 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 less 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." (Sys. 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 Protectant 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 regard-

ing 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.

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 not 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.

LETTERS FROM INDIA.

JUVENILE MISSION.

The two following letters, from girls educated in the Scottish Orphanege, 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 centres of Christian light and influence in their turn. It will be seen therefore, that the sup: sting one of these girls at a Christian sci ol or the sending Christian light into a Z cans by means of a Biblewoman, does no. top with the good done to the individual . , ects of it; indeed it is impossible to calculate where under the Divide bleveing, 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 real 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 entisfaction 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 Badoor Bagan. She supervises all the classes and entirely teaches the higher chases, 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 harvestricts. When it is the patients of the property of 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 Holen'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 Badoor 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 have had this privilege it 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 matter died. I only knew my subhabet. 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 Badoor Bagan school, from the ages of three to ten years; they form into six classes. 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 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 saked 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 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 o 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 Scottish Orphanage, Feb. 28, 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 latter, 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 Bengali 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 Bengali 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, needs, cars, arms, and feet. Altogether there were about 350 of them.

I am yours gratefully. It is conducted by our minister, the Rev. SEETATI. I am yours gratefully,

Choice Literature.

"What Can It Matter"

Mary had a fair stars of bodily strength, and a great doal of stermination whose anything of principle or duty was involved, snything of principle of they 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 awan; back every time she thought she had fastened it, and Willie was already nearly half the field in advance of her. She braised 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

Well, you shut it, didn't you?" asked Willio, not deigning to lock 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 trifies."

Mary did not answer him. She felt her temper was troubled, and she had no wish to quarrol, 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

Sprat had the happiest knack of divert ing people's attention to himself, by tricks and exploits of all kinds; and now, as if sensible of 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 sansible dog, he suddenly becan leaving 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

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

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 aint they 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

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 reveiled 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 prosecut-ing their egg-hunt, and both being in high her obstinacy about the gate, while she anubbed him for his carelesaness and general want of method and order.

"It is always the same cry with you, Willie," she said, as she tickled her browhile," she said, as she tickled her bro-ther'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."

ies to grie.

I never say anything of the kind," red

Willie, laughing. "Besides, even if plied 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 loss 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 con-vince 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 hidding the wives in their cottages look sharp and see that everything was ready for the goodman, when he came

home for his mid-day meat.

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 partridges' nests, the merning 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, soveral of these prizes beforehand, and consequently, they were not long in finding and taking possession of some really rare and pretty speci mens of the gonus "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 com-

parative 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!" oried Willie, testily, as he climbed over the arm of a branch, and let himself swing down to the ground. "If you had 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-covet-ed egg of the golden-created wren, besides many other good and valuable specimens. And as Willie counted them over, and found they had a total of fifteen, his brow some-what 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 buil?" 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 eatch it pretty het for my pains. Come now, Mary, confess you were wrong: what could it matter?"

Mary shook her head, but still sought Mary shook her head, but skill sought safety in silence; for, though Willie's argu-ments sounded plausible, she knew they were unsound 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 demonetration, and give to her "girls' logic," as Willie had so contemptuously called it, a weight which even Willie himself would be

forced to recognise.

Meanwhile, Willie pressed forward to-Meanwhile, Willie pressed forward to-wards the open gateway, carrying the pre-cious hat in his hand which contained the spoils of the day; his face was fushed with excitement, and his whole carriage exult-ant and triumphant. Mary followed closely at his heels, a little less triumphant, but still well pleased with the day's success, and they both reached the gate, which still still their 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 becches 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 hart longer. It is making me as a like see 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 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

hise the mutering of dissais thinder, 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

o 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 madwoman?" 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 cut 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 gurprise.

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, i" reared 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 888 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

"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

borns of the furious animal.

The cry of horror uttered spontaneously by both Willie and Mary, as they heard their favourite'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!" oried 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, unencumbered by the precious capful of eggs, she soon distanced her brother, and was making good speed towards the haven of safety.
But Willie, already sickened by the in-

tense 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 capful 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, impal-ing 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, her elder brother, and superior in strength and courage—was panting hope-lessly 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 ratiling 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 comed certain to her, against the stone-facing 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 lilas 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 ani-mal's neck and shoulders. In his rage he leaped sside, 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 's 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 mo-ment 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 none, 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 prowess, 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 fover 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 girlle, that with God's half I'll promise you, old girlle, 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 other, and these, im-pinging 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 mo-tion at once; it continues for a time, gradually declining away and ceasing when the vis viva of the molecules is ex-

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 moleoules 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 resumed.

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 svitable 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 move ment 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 move-

ments. Further, the condition of opacity does not permit phosphorescence to be establish-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 voil of 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 other; 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 move-ment 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.— Cudworth.

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

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. thoughts are fixed on eternity."

Scientific and Aseful.

One pint of unmelted lard—balf lard and half butter is better—to two pints of sifted flour and a pinch of salt. Out the lard into bits about the size of filherts, and drop into the dry flour; stir it around once or 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 t in small pieces; dust the board with flour, and roll out and line the plates ready for the fruit, unless you prafer pies as I do—with only an upper crust. 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. I'll a baking dieh 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 int 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 bour, 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 crape. Half a cranverry, bound on a corn, will soon kill it. An inketand was turned over upon a white tableoloth—a servant threw over it a mix-ture 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 scap 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. nailing down a carpet after the floor has been washed, be certain that the floor is quite dry, or the nails will rust and injure dute dry, or the name will ruse and figure the carpet. Fuller's earth is used for clean-ing 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 earefr'ly 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 suffi-cient for four mornings. When thoroughly mixed pour over it a pint of either cold or 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 u 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 under-stood. Now, nothing could well be further stood. 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 foct or more, and enriched by digging in any fertilizing materof 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 yor wish other flowers, make other beds; do not put them with the roses.

DISTANCE OF THE STARS. In a recent lecture delivered in Edin-

burgh, on "The Stars," Professor Grant gave a graphic idea of the immencity 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.

LIFE 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 yender 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 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 az 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 roply by the negative to the jufinite affirmative; and as the moral character of all action somes 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 meanto say that the wheels in it cannot be put in order? No. Perhaps the wheels are of gold and cilver. Disarrangedness in the clock implies its arrangeability. Disarrangedness in the soul rangeaulity. Disarrangedness in the soul implies its arrangeability. That clock will not keep time, however; and so I say it is totally deprayed 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 Bosne ciear on this topic, once for an, for Eoston loves clear thought and supposes there can be none on this subject. Make a distinction between total deprayity and total corruption. That is a distinction as old as St. Augustine, and ought to be tolerably well understood here, where the destrine of total depravity has so long been attacked mercilessly. If that clock were a concrete mass of unspeakable slime, I should say it 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 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 disarrangedness 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. Peters are meant to be looked on at a distance. The pen of Isaiah in that dome 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 evangelist's 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 disarrangedness. It is not unarrange-ability. Man is noble. The wheels in him ability. Man is noble. The wheelshir him are of gold, and of silver, and of pearl, of an immeasured 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 correction. But for want of making that ruption. But, for want of making that simple distinction, one of the common-places of religious science, so familiar that 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 gboulish depredator at the tomb of all that is neble in mau.

Your Shakespeare asserts total depravity as much as New England theology; and I think rather more. There is not on the globe a deep writer of a merely secular sort who does not affirm that man is inclined at birth by horeditary descent to say "I will not," when the Divino voice says "I ought." All ethical science asserts that until you come into a predominant mood in which you love what the Divine voice that says "I ought" commands, you do that says 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 rea-son 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 or-derliness with fear and trembling. The Mocking-bird in Florida.

A fine mocking-bird (Mimus polyglottus) A insmooking-bird (Minus polygiotius) 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 collipses all the songstors of the grove with his wonderful and varied music, and at the same derful and varied musle, and at the same time he can overlook the hedge, which he considers his exclusive property.

The fruit of the Epanish-bayonet is about the size of the banana, and grows in a largo cluster at the top of the plant. When fully ripe it is soft and sweet, and highly relished by many birds. The cardinal-grosbeak, long-billed thrush, and the cathird, as well as the mocking-bird, are all fond of the fruit, and sentence attempts. 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 preity arbor, where he retires at night and during rainy days. When he is away from home I often step 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 specially true of the mocking-bird, and his cousin the cat-bird. But the mocking-bird of East Florida is less conflding 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

Nearly two weeks, with the reatest 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. One bird will do comparatively no damage 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 indis-criminately, but takes one berry at a time, and this one lasis him several 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 as-

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 round, happy races, 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 Fortun-

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 anxiet.ss 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 honcet, just as long as possible. Turn the 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 Paradiso, 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 to ubled about many things, to doubt and to suspect and to guard ourselves from our enemies does not make us any better, even if we does not make us any better, even it 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 possifor having been children as long as possi-ble. 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 Caryl.

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

Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Ma.

Rev. Principal McVicar, L.L.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Gregg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKerras, 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 M'Kay, D.D. The Sabbath School Lessons will be continued; and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion duly examined.

We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESEXTERIAN. Much has been done in this way already, but much still re-mains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000; If each of our present subscribers will only send MEANOTHER NAME we shall at once reach 19,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this par-

ticular. Remittances and Correspondence should be addressed to

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Sabbath School Lresbyterian FOR 1877.

Notwithstanding the almost insurarable difficulties in the way of cetting our Sabbath Schools to even introduce the S. S. Presentenian, we have resolved to continue the publication for another year, believing that superintendents and teachers will ore long see the justice and propriety of raking room—among the numerous papers usually ordered—for a few copies of a menthly get up specially for our own schools.

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

In order to insure an interesting exactly.

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

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.

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"The paper is good, and noth printing and illustrations are well executed.—London Advertiser.—"Very much needed by the Presbyterian Schools of our country."—J. E. Hutt. North Pelham.—"It should certainly meet with a wide circulation."—Rev. W. Rots. Kirkhill.—"The children of the Church should have a Sabbath School paper of their own."—H. avst F. Record.

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Induction at Mosa.

The Rev. N. McKunon, lately of Belmont congregation, was on the 22rd inst, inducted into the pestoral charge of the congregation of Bu. Church, Mosa, within the bounds of the fonden Presbytery. There was a very lar congregation assembled in the church to wituess the solemn services of the day, and to welcome their new minister into his new charge. sembled in the charch to wituess the solemn services of the day, and to welcome their new minister into his new obarge. The Rev. G. Cuthbertsen, Clerk of the Precbytery, preached an appropriate discourse from Gen. xlix. 18,—"I have waited for thy salvation, O Lord." The Rev. W. R. Sutherland of Ekfrid presided, and offered up the induction prayer, also inducted the Rev. Mr. McKinnon into his new charge, and addressed him with reforence to his duties, r.aponsibilities and obligations. The Rev. D. McEachern, of Glencoe, then addressed the congregation with respect to their duties to their newly appointed pastor. In appropriate terms. The interesting services being concluded, Mr. McEachern conducted Mr. McKinnon to the church door, to undergo the somewhat tedious yet pleasant ordeal of being welcomed by his congregation in the usual manner under such circumstances.

The ladies of the congregation took possession of the manse, and provided a most sumptrous dinner for the officiating ministers and those from a distance, among whom were the Rev. Mr. Russel, probationer, also

ters and those from a distance, among whom were the Rev. Mr. Russel, 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. Mr. McKinuon enters upon his new sphere of labours with the most encouraging prospects. He received a most unanimous call and a most hearty reception. He is the third minister settled over this congregation. The Rev. W. R. Sutherland ministered to them in holy things for about four-teen years, and the Rev. A. Stewart about the same period of time. It is to be earnestly hoped that the present happity contersand those from a distance, among whom estly hoped that the present happily con-summated relationship will continue for many years, and that it will prove a bless-ing to both paster and people for time and

through eternity.

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 M. 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 Molean, Knox Church, Oro, was adopted as follows: "That the Presbytery of Barrie desire to express regret at the unlooked for removal by death of the Rev. John Molean on the 24th day of March last, after much suffering; that they offer their sincere and cordial condolence to the family in the loss of a kind, indulgent, Christian father; that they record their sympathy with the congregation of Knox Church, Oro, under the lamented decease of their minister after a comparatively short pastorate, and chrish the hope that the Ohief Shepherd may soon bless them with another under shepherd to feed them among the green pastures of the word and ordinances; that they recognize the valuable services of Mr. Molean, as an evangelist in Scotland and in Canada; that they commend the berevard and sarrowing family to the God of An adjourned meeting of this Presbytery in Canada; that they commend the be-reaved and sorrowing family to the God of the orphan and the fatherless, and express the hope that his departure from among us may stir up those who are left to labor with all diligence since they know not "the day or the hour when the Son of man cometh." The remits not previously considered, namely, the proposed regulations anent the Aged and Infirm Ministers' fund, and the proposed regulations as to the rate of an proposed regulations as to the rate of annual contributions to the same, were approved. The Committee appointed to examine the statistics of the Presbytery for the present year and report thereon, pre-sented a report. The Presbytery resolved to request the insertion of this report in the BRITISH AMERICAN PRESBYTERIAN, and to procure a number of printed slips from the printers' copy for circulation among the congregations of the bounds. This report will be prepared for insertion elsewhere in the columns of this paper. In compliance with the recommendations of the report, steps were taken for dealing with congre-

gations in arrears of stipend.
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 Musko-ka, and that the Commissioners had protested and appealed to the General Assembly against the judgment of the Synod. The Commissioners' conduct in the matter was sustained, and Messes. Gray and Rodgers were appointed to support the appeal before the General Assembly. The same gentlemen were appointed Commissioners to support before the General Assembly the overture from this Presbytery on the Home Mission work of the Church, trans-mitted by the Synod. The Presbytery, on notification that the Synod had apportioned \$48 as its share of the sum to be raised in liquidation of debt on Manitoba College, agreed to recommend the object to the congregations with the understanding that contributions at the rate of two cents per member would suffice. Mr. R. Moodie, minister, and Mr. McKee, elder, having in-timated their resignation as Commissioners to the General Assembly, and there being another vacancy in the list of elders commissioned in March last, there were elected in stead Mr. William McConnell, minister, Meesrs. Geo. Duff, of Cookstown, and W. Sutherland, of West Gwillimbury, elders. Sutherland, of Wost Gwillimbury, elders. Mr. Alexander Russell having applied for license, was examined in the prescribed subjects. The examination was sustained, and the Presbytery resolved to apply to the General Assembly for leave to take Mr. Russell on trial for license. Next meeting of Presbytery at Bracebuidge on the first Tuesday of August to be opened with Tuesday of August, to be opened with a sermon by Mr. Ferguson, moderator.—
BORT. MOODIE, Pres. Clerk.

Presbytery of London.

This Presbytery met in Clarence Street Presbyterian Church, Lendon. There was a large attendance of ministers and elders—Dr. Proudfoot, mouerator. After routine, the matter of the Zorra Church property was remitted to a committee consisting of Messrs. Camelon, Murray, Fraser, and McKinnon, and Mr. Cowan (elder), to investigate and report to text meeting. The call from Mosa to Mr. McKinnon, of Belmont, was then taken up. Mr. McKinnon intimated his acceptance of the call, and his induction was fixed to take place on the 23rd inst., at 11 a.m.—Mr. Cuthbertson, of Wyoming, to preach; Mr. W. L. Sutherland to preside and address the minister, and Mr. McEcheran to address the people. Mr. Simpson, of Westminster, was appointed to preach at Belmont and Yarmouth on the 27th inst., and declare the charge vacant. Intimation was received from Mr. Leitch. of Camden This Presbytery met in Clarence Street declare the charge vacant. Intimation was received from Mr. Leitch, of Camden was received from Mr. Leitch, of Camden and Sheffield, Kingston Presbytery, that he declined the call from Melbourne. Mr. Eakins intimated that he declined the call from East Williams. Mr. Scobbie, of Strathroy, was granted leave of absence for three months, as he wanted to visit Sectland. The matters relating to the Alvinston Church were laid over till the next meeting of the Presbytery. Mr. Peter Goldie, a student of divinity, was examined, with a view to be taken on trial for license. The Presbytery regarded the examination as satisfactory, and will apply to the Genas satisfactory, and will apply to the General Assembly accordingly. Mr. Camelon, of St. James' Church, London, was appointed interim moderator of Dorchester pointed interim moderator of Doroneser and Crumlin. Dr. Proudfoot agreed to act as interim moderator for Hyde Park. The Presbytery resumed in the evening. The several remits from the Presbyteries were adopted simpliciter. The Rev. D. Camelon, of London, was appointed a representative to the General Assembly, which meets at Halifax in June, in the room of Rev. Mr. McKenzie, of Ingersoll. Mr. Robt. Scott. of London, was appointed room of Nev. Mr. McKenzie, of Ingerson.
Mr. Robt. Scott, of London, was appointed
an Elder to the General Assembly, in place
of Mr. Patterson, of Thamesford. Mr.
Galloway, from the Baptist Church, asked
to be received on license. The Presbytery
agreed to ask leave from the General Assembly to receive Mr. Galloway for license,
on condition that he furnish satisfactory
denuments from the Baptist Church as to documents from the Baptist Church as to his college course and standing in the church. After routine business, the Presbytery adjourned until the second Tuesday in July.—G. CUTHBETSON, Pres. Olork.

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 accord-

perform. For it is required of man according to what he hath, and not according to what he hath not. Hence to whom much is given, of them much will be required.

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 under every circumstance, committed the greatest amount of talents, and means to greatest amount of tatents, and means to answer the various ends and designs of our creation. Can we upon this point hesitate for a moment? Are we at a loss to determine to whom belongs the moral renovation of the world, and into whose hands are to be committed the mighty power of the press—the keys of the halls of science—"What treasures untold.

"What treasures untold, Beside in that heavenly word. More precious than silver or gold, Or all that the world can afford."

Religion posseses the only redeeming quality in the history of earth. It has de-mands upon your best services and talents which are reasonable and just.

Remember my young friends those sac-red 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, 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. Never indulge in that intoxicating oup which has destroyed some of the brightest genius that this or any other country has produced. Keep the path of virtue, walk in the fear of the Lord, and serve him with all your heart, and you shall be happy in this life and eternally happy hereafter.

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

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 sus-tained a high character as a Christian.

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MARRIED.

On the evening of the 2and May, at Knox Church, Toronto, by the Rev. Dr. Topp, James Buntin Boyd to Anni: Isabelis, eidest danghter of James Ross, M.D., Sherbourne street.

At the residence of the bride's father, John Bruce, Esq., Township of Thorah, on Thursday, 17th day of May, 1877, by Rev. J. MeNabb, William Macdonald Stewart, Esq., merchant, Gamebridge, to Miss Mary Bruce.

Official Announcements.

MEETINGS OF PRESBYTERIES

Lindsax.—At Woodvillo, on the last Tuesday of May.

May.

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

Panis.—Within Dundries Street Church, Paris, on the first Tuesday of July, at eleven a.m. Congregational paymonist to the Presbytery fund are payable at this meeting. Kingston —In St. Andrew's Hall, Kingston, on loth of July, at 3 p.m.

WHITTE .- At Whitby, on the third Tuesday of May, at il a.m.

BROCKVILLE.—At Prescott, on Tuesday, 3rd of July, at 7 p.m.

Dury, at 7 p.m.

PETERRORO.—At Millbrook, on the second Tuesday of July, at 11 a.m.

CRATHAM.—In St. Androw's Church, Chatham, on the first Tuesday of July, at 11 o'clock, a m.

OTTAWA.—Bank street Church, Tuesday, Aug. 7th, at 3 p.m.

Bartia, me Preschaiden 2 th March 11 m.

Barrie.—at Bracebridge, 1st Tuesday of August, at 7 o'clook.

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The Steamers on the St. Lawrence will give the usual reduction. These at present leave Toronto at 2 p.m. en Mouday, Wednesday and Friday. Arrangements are at present being made with the Guif Steamers, which will also carry delegates at reduced fares. These leave Montreal each Monday at 4 p.m.

The Grand Trunk will give tickets also for a fare and a third to Portland, whence a steamer sails for Halifax every Thursday afternoon. There are also railways from Portland to Halifax.

Any additional information will be given on application to Rev. W. Reid, Drawer 2567, Toronto. Dolegates intending to be at the Assembly should write at once, if they have not already done so, to Rev. R. Murray, Presbyterian Witness Office, Halifax.

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