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ontributors and Correspondents

HE LATE REV. ARCHIBALD HENDERSON, M.A.

BY BEV. D. PATERSON, M.A.

No. II

a Carlisle Mr. Hendercon lived on terms ntimacy with some of the clergy of the isblished Church, of whose character devangelical sontiments he had a high mior, and was invited repeatedly to the nual dinner of the Dean and Chapter; outlesy which we do not suppose would dits parallel in many cathedral cities in present day. The Dean who was so endly was the excellent Dr. Isaac Milner. continuator of his brother Joseph's story of the Church. He was also Pronor of Mathematics at Cambridge, where sai in the chair whiel, had been occued by two famous namisakes, Isaac Barwand Isaac Newton; whence the Canorigians dignified him with the title of at III. It was in connection with him, think, that we have heard our vouerable end relate one of the finest rebukes ever dressed to proud ignorance. Dr. Milner sached often on regeneration, a doctrine ry uniashionable at that time, and, of se shared in the ridicule which was liberally cast on the evangelicals. On occasion a clergyman of the opposite 100l was walking along the street with friend, when, seeing Dr. Milner passing the other side, he exclaimed, "there sold Born-again !" An aged hucksterman, to whom things hidden from the se and prudent had been revealed, hearthe words, turned towards him and ked, "Art thou a master of Israel and owest not these things?"

While in this city, Mr. H. received a it from Dr. Chalmers, whom he had wn at St. Andrews, and who was passthrough Carlisle on his way to London. was struck with the manner and consation of Chalmers, in which there was seriousness which surprised him, but nich he understood soon after, when he ard of the great change which had taken see in the spiritual life of that illustrious in. He had some correspondence with mafter coming to this country, and reved from him a copy of some of his orks. He continued in Carlisle for early eight years, faithfully and laborisly doing the work of the ministry, and sining the attachment of the people, with me of whom and their descendants he plinued to correspond till the close of life. Indeed strength of affection and sacity of friendship were among his leadcharacteristics.

In the year 1817 application for ministers s made to the Associate, or Burgher, subytery of Edinburgh, from two places Canada, Perth in Upper, and Argenteuil Lower Canada. Mr. William Bell, bationer, was appointed to the former, d the Rev. William Taylor of Falkirk, to latter. Each of them received the miss of £100 a year—"in addition to that the settlers might give them "-from e British government, which was desirus of inducing people to settle in this intry. Mr. Taylor did not come to Arentenil, but turned aside to Osnaburgh. coordingly a second petition was sent to he same Presbytery, the result of which us that Mr. Henderson was persuaded by . Hall of Edinburgh, a leading member fthat Presbytery, to accept the invitation the people of Argenteuil and resign his harge at Carlisle. The Prosbytery then pplied to the government, through the ord advocate, to have the salary that had een promised to Mr. Taylor transferred Mr. Henderson, and their request was ranted. The voluntary controversy had to then been raised in Scotland. The lion was slumbering as yet, or only uttering casionally a low growl. Dr. Marshall's Blasgow sermon had not been preached, or had even Vinet written his essay on liberty of Worship, which some* (erronously) represent as the seed from which oluntaryism sprang. And so far were the rethren of the Edinburgh Presbytery from oing auything considered out of the way hat the Synod itself sanctioned Mr. H's mission, and gave him a grant of £20 to wist in defraying his expenses to Canada, esides lending him £80, which he duly repaid. This is important in view of subselaent events.

Mr. Henderson sailed from Greenock, the ort of departure also to many of his St. adrew's congregation. This town was inested with a peculiar interest in the eyes I the emigrants of those days, not only from the beauty of its situation, nestling t does in the bosom of an amphitheatre f heathery hills, with the Frith of Clyde Pread out before it, in what seems a landeked beein (recombling, it is said the Sea

of Galilee in size and outline); while right opposite rise the mountains of Dunbartonshire, with the " lofty Benlomond" towering over all. It lies just above the point where the estuary suddenly turns at a right angle towards the south, ("Greenock, where Clyds to the ocean is sweeping."-Scott), and widens rapidly onwards, past Bute and Arran, and Ailsa Ocaig, till it loses itself in the North Channel. Altogether it is, even to strangers, one of the most beautiful parts of that romantic land. Not only then on this account, but chiefly as being the last spot of Scottish soil on which their feet wers privileged to tread, ere embarking on a long and often dangerous voyage, sometimes of three and four months' duration, do many Canadian colonists look back to that town with a fond remembrance. It was so with Mr. Hendersen, who enjoyed there, for a few days, the hospitality of the Rev. Wm. Wilson, (of musical fame in anecdotal literature) and often spoke of him, and of the Shearer fam-

He sailed about the end of May, with his family, consisting of his wife, a daughter of the Rev. Mr. Morton, of Leslie, and three young children; and landed at Quebec after a voyage of about two months. He carried with him a lettor of introduction from Lord Bathurst the Colonial secretary, to the Governor-General, Sir. J. C. Sherbrooke, by whom he was kindly received. On reaching Montreal, by steamer, he left his family there till he should go to Argentenil and make arrangements for settlement. During his absence one of his children sickened and died, the forerunner of sad boreavements yet to come, which were to leave him desolate in the country of his sojourning, where his first possession, like that of Abraham, was a possession of a burying

He fixed his residence in the village of St. Andrew's, then consisting of a few houses only, but expecting to become a place of importance, both from the amenity of its situation, and the excellence of the water privilege furnished by the North River, which flows through it. The latter advantage, at least the greater part of it, from various causes, awaits the use of some wise and fortunate man.

The district was in much need of Gospel ordinances, no minister having ever been settled in it. An Episcopal minister used to come from some distance and preach once a fortnight, while the lack of Presbyterian worship was attempted to be supplied by a worthy man, of the name of Cameron, who was wont to exhort the people, and whose decendants, are still distinguished by the cognomen of "the minister." There was now, however, an abundance of clerical provision, for on the same day with Mr. H. and in the same place-a school-house—a minister of the Church of England began his labors. This gentleman afterwards published an account of his work in Canada under the pseudonym of "Philip Musgrave," in a book written in a graphic style, as entertaining as a novel, and partaking largely of that character. It still circulates in Murray's Home and Colonial Library, and is doubtless enjoyed by readers as an authentic narrative of missionary labors.

Our missionary had a large field before him. He was the only minister of the Presbyterian Church on the North side of the Ottawa; but he confined himself, according to the terms of his appointment, to the Seigniory,-now the County-of Argenteuil, and laboured diligently in his work. Besides St. Andrews he preached regularly at Lachute, where he established a temperance society, and at Chatham, places six or seven miles distant, and in other parts of the surrounding region, where a few farmers, chiefly Scotch Highlanders, had settled down. The country was covered with forest, and the roads were more bridle paths through the bush, sometimes beset with wolves and bears. A stone church, solid but very plain, was erected at St. Andrews in 1821, which still stands strong + After some years a church was built at Lachute, and a minister, the late Mr. Bunton obtained, and in 1844 a second, the congregation having divided, and the separating branch joining the Free Church. At Chatham also a church was put up, in connection with the Church of Scotland. The two unions have at length brought them

Greenock, we may take the opportunity of recording is noted not only for its ships and its sugar, but for learning also No fewer than three of its sons lately occupied at the same time professorial chairs in the University of Glasgow, ho wit the two Ca rds and the late Duvean Weir, the Hebraist; while a fourth has now been called by the United Preshyterian Church to fill her chair of Church History, in the person of Dr. Duff, our ski friend, whose fine schlarship and wit, and even his very appearance and gait, somewhat active, used to remind us irresistably of Ersanus.

† It is at present being enlarged and boautified, and the venerable paster, for whom it was first built, was spared to soo the improvement commenced.

all into one Presbytery again, and the preaches are healed.

Mr. Henderson's labors were henceforth devoted to St. Andrews and the immediate neighborhood. He preached occasionally also in Montreal, and was highly exteemed among the religious public of that city. He was particularly on intimate terms with the successive ministers of the American Prosbyterian Church, the mem bers of which cherished a strong sympathy with the Secession Church, to which they originally belonged. Especially did he enjoy the brief neighborhood of Mr. Christmas, that McCheyne-like man, whom he never ceased to remember with the most tender affection, and whose early death he mourned as "great loss to the Church of

(To be continued.)

[Of several misprints in the former article, will the reader kindly correct the following, viz: Column 1, line 6, for "Johnston" read Johnson; Column 2, line 35, for "Elen" read Glen; Column 2, line 67, for "Rudarnie" read Radarnie; Column 2, line 72-8, for "following" read follow; Column 3, line 7, for "but" read had; Passim for "secoders" read Secoders,]

PROFESSOR SMITH OF ABERDEEN.

Mr. EDITOR .- I have not the least doubt that the respected contributor of the recent series of articles on Professor Smith's article in the "Encyclopædia Britannica," was actuated, as he says, by a genuine real for truth, which is the more to be appreciated because the author of the article he criticises belongs to that portion of the Presbyterian Church with which he may be supposed to have a more special sympathy. Yet while respecting his impartial zeal for truth, I must say I have observed with no little surprise the course he has pursued in bringing before the readers of your journal the contents of an article which very few of them were ever likely to have met with in the ordinary course of things, as he himself admitted, and in perplexing simpleminded readers of the Bible with complicated and difficult questions of Biblical criticism, which it requires a special education and training even to comprehend. Even if your contributor himself fully understood Prof. Smith's position in that article, which I venture to think he does not. few will read his strictures with sufficient patience and care to have anything more than a confused impression that "doctors differ" in regard to the truth and inspiration of the Bible; whereas it is not that question at all which is involved, but simply questions as to the individual authorship and literary history of the various books. Papers on such questions dealing with critical difficulties with which the great mass of readers need never be troubled, and on which they are not competent to decide, would surely have been more in place in the pages of a theological review; and the learned gentlemen whose attention your contributor wished to draw towards the article in question, would hardly require, one would think, to have so notable an article commended to their

Moreover, I humbly submit that the free use of harsh, exaggerated, or sarcastic expressions is not calculated to advance or commend the truth, especially as it is apt to suggest-justly or not-deficiency of more legitimate weapons. And I am certainly at a loss to reconcile your contributor's references to Prof. Smith in his last paper, with the terms of repreach which abound in his other articles.

Even the adjective " youthful" is brought in with such unneccessary frequency as to seem another count against him in his critic's mind, though I suppose that Professor Smith must be at least some years older than was Calvin when he wrote his 'Institutes." I do not suppose that your worthy contributor was aware the seeming asperity of tone that characterized his articles, and feel sure that it is more seeming than real. But would it not be in every way better that questions on which good men differ should be calmly discussed without personal references at all, and that even error when it has to be exposed should be met simply by sound argument without recurring to unedifying "personalitios."

However, I did not write so much with the intention of criticising a criticism, though this is fair enough; as in order to submit to your readers the following statement regarding Prof. Smith's article, prepared and signed by fifty-nine ministers, forty-nine elders, twenty-six descons and four lay members of the Free Church of Scotland. The date, Jan. Sth, 1877, is previous to the publication of the Report of the College Committee. And I may here notice that that report, instead of containing any of the "Presbyterian"

thunder which we have had invoked on the head of the "youthful professor," is exocedingly mild and cantions in its tone, and dictivotly asserts that the article in question contains to ground " sufficient to support a process of heresy," and also that "the Committee me not prepared to say that Professor Smith's views infer a denial on his part, either discorly or constructively, of the dectrine, that in the books of the Old and New Testaments the revelation of God and the declaration of His will are committed wholly unto writing; and that they are all given by inspiration of God to be the only rule of life."

The " statement " which follows is signed, among others, by the R v. Hugh Mac-Millian, LL.D., Glasgow; Rev. W. C. Smith, D.D., LL.D., Edinburgh ; Rev. A. B. Bruce, D.D., Glasgow; Rev. Dr. Lindsay, Glasgow; Rev. David Somerville, Dundee, etc., cic. As will be observed, its sum is to deprecate all hasty and premature condemnation.

The undersigned office-bearers of the Free Church, being deeply interested in the questions raised in connection with Produstions Tasked in connection with Pro-tessor Smith's article on the Bible in the "Encyclopædia Britannica," recently pub-lished, concerned as to the issue of ecclesi-astical proceedings in reference thereto, and animated by a sense of respect for Professor Smith's personal character and scholarly attainments, feel constrained to make public the following statements setting forth the view which they take of an important business which for some time past has been occupying the attention of the

In taking this step they have no desire whose duty it is to deal authoritatively with the matter. Their sole wish is to prevent the raising in the Church of a panic which, in their judgment, would be prewhich, in their judgment, would be prejudicial, not only to Professor Smith personally, but to the still more important interests of the Church and of the truth. Any legitimate line of action having this object in view will not be deemed superfluous when it is recollected that several pamphlets have appeared, written by ministers of the Free Church, fitted to produce alarm in reference to the character and tendency of Professor Smith views and tendency of Professor Smith's views, and that an effort was made at the meeting of Commission in November last to induce the reverend Court to appoint a special meeting for the consideration of Protessor Smith's opinious—a proposal which could not fail to produce the impression that a great and serious emergency had arisen. The subscribers are not to be understood as holding Professor Smith's opinion regard-ing the literary history of the Old Testa-ment books, nor as indiscriminate partisans who have no other object in view than to screen him from Church consures. Many of them have hitherto been content to entertain the views generally received in this country on such topics, though few of them can pretend to have made the special studies necessary to entitle any one to speak with much confidence on the special speak with much connuence on the special points in dispute. On the only point dealt with by Professor Smith which appears to them of serious moment—the age and authority of the Pentatouch or portions thereof-many of them are in favor of the Mosaic authorship, and are comewhat doubtful as to the bearings of Professor Smith's views on some important questions—e.g., the value of portions of the Pentateuch as a scurce of historical information—and greatly desiderate fuller discussion of the subject in these latter respects. But while this is the position of many of the subscribers, so far as personal pointer is concerned they are unsummers. opinion is concerned they are unanimous in the conviction that the Church—not merely the Free Church, but the Christian Church generally—should proceed with great caution in design with this class of questions, and hould carefully abstain, as the Westminster Confersion markedly does, from any unnecessary dogmatism in reforence to the literary history of the Scriptures, and from nasty inf reness as to the bearing of such views as these advocated by Professor Smith on the historical worth, authority, and may tration of the sacred Scriptures. In their judgment the sate and truly conservative line of precedure is not to pronounce too confidently and hastily that such views are fully and dangerous, but to endeavour to show how the great doctrines concerning Holy Scripture which the Church is concerned to defend can be maintained independently thereof, and meanwhile to suspend judgment on questions relating to the literary history of the Bible, and leave them to the ordinary course of discussion. They believe that suspense of judgment would be more dignified than premature dogmatism, would not compromise the position of the Church as believing in a Divine revelation and in the nuthority of Scripture, and would be more in accordance with the actual state of information; and they feet that what is most needed at present is not judicial decisions, but further free discussion, tending to bring out the dectrinal bearings of the questions involved, and make these better understood than they are now. The subscribers desire, further, to say that they should greatly depreciate anything being done or said by any parties or in any quarrel fitted to damage the reputation and nsofulness of Professor Smith. A mode of dealing with the case which would make him an object of suspicion as a man holding unsound views on the nuthority and inspiration of the Holy Scripture, or weaken his influence as a teacher, appears to them so undesirable that they would greatly pre-fer that those who feel inclined to pursue

such a course would frame a libel against him, whereby the necused would have re-

served his full rights, and the duty would

and writing with judicial colmacse, candoor, and care. Jan. 8, 1877.

As another rather striking instance of difference of opinion between leading ministers of the Free Church of Scotland and representatives of the former C. P. Church here, permit me also to append the following printed extract of a letter which appeared some time are in a widely circulated Capadien journal, 'u' has never, I think, appeared in your columns. It was written some time last spring, and bears upon a care which at that tunn excited much interest in Britain as well as in Canada. The writer is the Rev. Donald Fraser, D.D., of Loudon, England, formerly wellknown as a Canadien Free Church minister, and son of another minister, wellknown, also, in Canada. He is now, as almost every knows, one of the most distinguished ministers of the English Presbyterian Church, after having been long a successful minister of the Scottish Free Church at Inversess. It is hardly necessary to add that his opinion is entitled to all esteem, and that his "erthodoxy" has never been questioned. The following are his own worda:

"The pertingesty exhibited by the Pressytery of Toronto in the Macdonnell case seems to me very it judicious. He has gone a long way to most the brothron and struid not be pressed further. It is plain to me that the eachatological portion of the Confession of Faith is nothing to beast of, and all our best divines now are expressing themselves in much more guarded terms. I do not wish to meddle with what is not exactly my business, but I have as good means as most men of knowing what the leading Presbyterian ministers of Scotland and England think, and I am sure that it would meet with universal approval here if the Church Courts in Canada were to let this case drop, all that is essential to the vindication of truth and discipline having been gained. To drive Mr. McDonnell out of the church on such small grounds as now appear would be an almost irre-parable blunder. You may state my opinion to any one at your own discretion. It is all right to guard sound dootrine, but there seems to me to be a tendency to what a Frenchman would call doctrinairism which will give a hard aspect to the Presbyterian Church, and attende a class of minds we can ill afford to lose."

I think it is as well that your readers should occasionally have the benefit of a British point of view, as well as a Canadian one, which is my apology for troubling you on the present occasion.

OBSERVER.

"Presbyterian Record" and "Sabbath School Lessons.'

Editor British American Presbuterian.

Sir,-Iam sorry to see in your paper a letter signed "Ignorance" under the above heading.

Ignorance takes exception (1) to the use of the idea conveyed by "the disobedience of love" as characteristic of the feeling which moved Elisha when he insisted on accompanying his Master.

(2) He takes exception to calling the destruction of the children a miracle of Elisha's. Is not this the veriest quibbling? Everybody knows that the miracle is God's, but, instrumentally, does not Elisha's curse stand to it as cause and effect.

(3) In connecting the fate of the children ith the sins of the parents. Mr. Grant has but followed many able divines. It is worthy of notice that the Hebrew word while certainly used of lads or youths, is also used of little children. On the supposition that the "little children" were but reflecting the cruel lesson and example of their elders, the "Record's" exposition is not so far astrav.

But, sir, Mr. Grant needs no defence from me. So long as the cardinal dectrines of our holy religion are not assailed, freedom and variety of interpretation are to be encouraged. The "Record's Commentaries" would be of poor service if they were simply copies of your excellent notes on the lessons. I find pleasure and profit in using both.

The spirit of the communication from "Ignorance" is to be regretted. The expression "by one Rev. Geo. M. Grant, M.A. (the italies are mine), and the general and evident effort to be sarcastic are painfully apparent.

While admiring the liberality which opens the columns of your excellent paper to all comers, and while not presuming to dictate to you as to the conduct of the BRIT-ISH AMERICAN PRESBYTERIAN, I cannot belp expressing my opinion that you would re exercised a sound discretion in refusing to insert such a causeless critique on the General Assembly, the "Record," and Mr. Grant. Yours, D.G.D.V.

Wrening will not make a prayer-meeting ther interesting or instructive. Thought either interesting or instructive. Thought first and then action are needful. There-must be planning, and the carrying out of the plan. Very little that is worth having somes to us unless some one has given it both thought and labor. Go at the problem be impored whon his accusers of speaking yourself. Think first; then act.

Pastor and Leople.

Revival at Lancaster

At the evening service, yesterday, in St. At the exching relate, yesterlay, in St. Andrew's Church, in this city, Rev. Gavin Lang gave an account of what he witnessed, during a recent visit to Glengarry, at the revival presently going on there. For nuwards of two weeks past evangelistic meetings, similar to those previously held at Martintown and Wellismston, have been held in the Scotch Church Langaster. The Rov. T. MoPherson, muditee of that church, Rov. D. Roes, Knox Cumel Lancaster, Rav. Neil Brodie, of Luchtel, Rav. W. Mac-donald, of Indian Lands, Rav. W. Maclen-nan, of Alexandra, Rev. I. L. Lochead, of nan, of Alexandra, Rev. I. L. Lochead, of Valleyfield, have been in the front of the movement. Rev. Gavin Lang joined those brethren on Sundry fortnight, and remained over until the Thursday following, toking part in the services of each evening, besides officiating for Rev. T. Maopherson, at the Sunday morning service. Mr. Lang's nar-rative of what he saw and heard at Lanrative of what he saw and heard at Lancaster must have been deeply interesting to the hundreds of nerives of Glongarry who worship in St. Andrew. Church of an evening. The Rev. gentleman explained that that province is so wholly Scotch as not to contain any Et iscopal Church, and only one or two Congr. gattonal and Baptist, besides Roman Catallia places of worship sides Roman Catnolic places of worship.
The revival new proceeding had come at a
time when rippies on the ecolesiastical
waters threatened to become considerable waves, and had had its coothing effect. At its meetings men's minds were drawn away from mere church controversies by the simple exhibition of Christ and His salva-These meetings were nightly crowded with attentive worshippers, whose heartiness in prairing God was of itself a wonderful feature. Unlike a large city, there were few lapsed or non church gring people in Lanca-ter, but there were those there, as elsewhere, who had become formal, even Gospel hardened. Mr. Lang described conversations he had had with shrewd, sensible, and intelligent men, who, while unable to stay away from the meetings, came with a in king unbelief in their usefulness or power for good. As to the fruits of the movement, they were of both a moral and spiritual kind. On the first Sunday evening, a Sunday School toacher requested prayer for the conversion of her whole class of girls, which prayer had been repeated on one or two subsequent evenings. To the great delight of all, a large ings. To the great delight of all, a large seatfall of girls appeared on the Wednesday evening in the enquirers' news, and Mr. Lang spoke of the touchingness of their feeling, and concern about their souls. Other requests for prayer,—for example, from wives for their husbands,—had moved all hearts. After dwelling upon many other of the circumstances and particulars of the season of awakening at Lancaster, the reverend gentleman concluded by pointing out that the work had been carried by the ministers and earnest laymen of the district, and without any of the fuss or excitement sometimes seen in such movements. There must be 800 or 900 regular attendants at the meetings; but no world-renowned evangelist like Moody drew the eager throngs. Did not this fact show us, it was asked, that there was great power in the Church of Christs and the church of Christs. the Ohurch of Christ everywhere, which, if evoked and developed, was equal to the task of stirring up souls and adding on a large scale to the kingdom of heaven? The Holy Spirit, it was forcibly pointed out, was the only indispensable agent in revival effort, and He could be at Montreal at the same time as in Lancaster or any other mass. At the same time as in Lancaster or any other place. There were whispers that Mr. Moody might come to the city ero long, and if he drd, Mr. Lang promised that he would help him all he could. But the blessed work of grace need not wait for any man, however gifted. God could do his own work, and it only needed that Christians should mightily plead for an outpouring of the Holy Ghost. Mr. Lang then offered up earnest prayer for such an outpouring upon Lancaster, Montreal, the Dominion, the whole Empire and the Dominion, the whole Empire and the world. The service throughout was most

impressive .- Witness, 26th March, 1877. Falling Asleep.

When I read, a few years since, from a foreign paper, a notice of the death of that great and good man, Bishop McIlvaine, whose face had been laminar to my mind, and his name and character and works seen and read of us all, I could not but feel an interest in his dying hours, as the report spoke of them. They come up fresh to me now. The Episcopal brother who was with him at his death said: "He asked that three hymns should be read to *Rock of Agos, cleft for me, and Jesus lover of my scal. "He said to his friend, "Pray with me." He asked the Bishop if he should read from the Prayer-Book. "No. Make the prayer yourselt." After "No. Make the prayer yourselt." After which, he said, "The Lord is letting me down gently into the grave. This is falling asleep." In a few minutes he was gone. asleep." In a few manners he was gone. Thus parsed away the man of God, in a gentle sleep, to awake up among the many companione who had gone before him. New York Observer.

Ask, Seek Knock.

Mr. Moody comes at once "to the gripa" with God. "Ack for smething when you pray," he said this non. A Soutch wopray," he said this n.on. A Soutch woman heard a minister make a long and voluble prayer. When he was about to close, she could stand it no longer, and cried out, "Ask Him for something." His comments on the a-k, asek, k took, in Luke, eleventh chapter, were n.vel. "If you don't get a blessing by asking, seek the reason why. It is in yourself. If you don't get by seeking, knock." He took out a letter, which he said he had just received, and read it. It was from a reformed man. and read it. It was from a reformed man For years his mother and sister had prayed for him. His mother died. His sistor the tears aimost ch-king him. "Now hear the rest. Last November this brother found himself in Coleago, and was reclaimed at the Tabernsole. What if his sister hadn't the Tabernacic. What if his sister hadn't knocked "-Rov. George B. Levitt, in the Independent.

Preachers and Preaching.

There is no lack of preschers ; but Christ Ays that "the laborers are few."
It is better to preach a new sermon from

an old text, than an old sermon from a now God is pleased to honor abundantly the

"foolishness of preaching;" but there is no sanction in his Word for foolish preach-

ing.

It is to be feared that many preachers take fluority of the "fountain filled with brood," who know very little of the fountain filled with sin.

It is a good thing to be adorned with the decrines of grace, if the life and conversa-

ion truly adorn the doctrines.

If a minister prayerfully searches the Scriptures for the addication of his flock, without doubt the Scriptures will frequently search his hearers.

It is truly sad to hear a spiritually dead man in the pulpit professedly pointing sin-ness to the only way of Salvation. It was so in the days of Noah. The Carpenters who built the ark did not believe the Architect.

There would be more better preachers if there were more better hearers. "Brothern

Stability out of the pulpit often speaks more elequently than ability in the pulpit. When the standard bearers are fighting among themselves, they cannot be doing much execution in the enemy's ranks.

It were better to be a runaway Jonas, than a castaway Judas. Better to be a persecuted Paul, than a persecuting Saul.

A man must reach God's truth in his ex-

erience before he can teach it in his doo

Paul exhorts Timothy to "take heed to himself, and to the destrine." Ministers must "have sait in themselves," or there

practice will not be incorrupt.

A man may sit very comfortably by his A man may at very comfortably by his tireside and read about the Polar regions, but he could have a very small idea of the intensity of the cold. So letter-preachers may speak of great trials, because the Word speaks of them; but they cannot treat of them in an experimental manner, having never been into them.

It is better to be crossed and fettered for speaking truth than to be caressed and flattered for teaching error.

A wise minister feels his ignorance

continually : a foolish minister displays

He who knows how to scarch knows how

to nurse.
There is as great a difference between

preaching about Christ and preaching Christ, as there is between knowing about Ohrist and knowing Christ.
Some farmers scatter their wheat broad-

cast over their fields, and others have it drilled in straight rows, by machinery. Thus some ministers cannot preach so orderly and methodically as others; but if a precious Christ is preached, God gives the increase.

A faithful witness delivereth souls.' "A faithful witness dolivereth souls."
But how can a preacher expect to deliver the souls of others if he do not deliver his own? "Yet if thou warn the wicked... he shall die in his iniquity; but thou hast delivered thy soul." Exck. iii. 19. A number of Ethiopians might be whitewashed, but that would not change the color of their skins. Alas! that there should be so-called ministers who flatter and deceive poor souls into ruin.

There is a difference between getting

There is a difference between getting God's thoughts out of a text and bringing one's own thoughts to a text. "My thoughts are not your thoughts."

The silver trumpets in Numbers x, were to be all of one piece. So, in blowing the melodious trumpet of the Gospel, Christ and his blood, Christ and his right-consuces, Christ and his cross, etc., must not be divided.

He who preaches most of Christ to sinnors may expect to preach most sinners to

They who sow tares shall reap in sorrow; but they who sow in tears shall reap in

The preacher who stumbles at God's soversignty has necessarily some of his own.
There must be further qualifications for
the work of the ministry than grace; otherwise all true Christians might be ministers. And gifts alone are insufficient, because hearers who have no grace may be attracted by them.

Many theologians in the present day are called broad, 'and are, as a consequence,

very shallow.

It is well that ministers should be gifted, but they must also be well sifted, if they are to be of real use to God's needy people.

It is well to acquire the "learned tongues," but far better to have given, by God himself, "the tongue of the learned, to be able to speak a word in season to him that is weary. When ministers are not enabled to take

up the stumbling-blocks out of the path of the children of God, they soon become stumbling-blocks themselves.

"Great power" in the pulpit is likely to be accompanied by "great grace" in the (See how this is exemplified in Acts

"Thou shalt not muzzle the mouth of the ox that treadeth out the corn," 1 Cor. ix. 9 This suggests that ministers should practice as well as preach. They should tread it out in their life and walk, as well as sound it out in their teaching. And those who do not thus tread it out muzzle themselves, and to a very large extent ren-der their preaching void.--Episcopal Re-

THERE are those who never weary orying, "preach the life of Christ;" but they forget that we are not to be saved by the "life of Christ," not sith standing its unsullied purity and its radiant holiness. The other day, in Boston, Mr. Moody shot off this paragraph, which ought to hit a good oil this parkgraph, which ought to hit a good many: "Some people talk of being saved by the life of Chriet, and want us to preach the life and not the death. Well, if I preached for ten years to yeu salvation by the life of Christ, the enemy would say nothing against me. But when I preach salvation by the death of Christ, then the infidels and the devil are after me at once. Paul said he presched Christ crucified."
It is the death of Christ that saves from sin; and it is this doctrine which infidels and errorists hate so intensely.

Bringing Our Sheaves.

The time for toll is past, and night has come, The last and saddest of the harvest even; Worn out with labor long and wear some Discoping and faint the reapers hasten house Each laden with his sheaver.

List of the laborers, Thy feet I gain Lor t of the his vest ' and my oplir't grieves That I am basemed not so much with grain As with a heavine of heart and brain, "Muster, behold my sheaves!"

Full well I kn w I have note tares then wheat, I rambles and Bowers, dry stalks and withered

haves. Wherefore I blush and weep, as at Thy feet I kneel down recerent's and repeat : "Master, behold my sheavest"

Few, light and worthless, yet their trilling weight Through all my frame a weary aching leaves, For long I struggled with my helpless fate, And stayed and toiled till it was dark and late, Yot these are all my sheaves.

And yet I gather strength and hope anew; For well I know The patient love perceives Nor what I did, but what I strove to do, And though the full, ripe our be sadly fow, Thou wilt accept my shoaves.

-New Orleans Christian Advocate.

Testimonies to Presbyterian Church Government.

It is a veritable fact in history, that un-It is a vorticule fact in history, that unless control ed by the civil power, as in England, the Reformers in the different countries of Europe at once adopted the Presbyterian term of Church government. In Scotland, in Holland, in France, in Switzerland, in Hungary, in Bohemia, as in the Waldensian Courch, the most venerable of all Churches, Presbyterianism prevailed. When truth is first sought in God's Word, then all other things are added thereto. The References did not invent Presbyterianism. They sought and foundit in the New Tostement, and, since their day, time, and experience, and capable and day, time, and experience, and capable and judicial minds, have discovered and estab ished the practical advantages and superiority of Presbyterianism. Take the following testimonies which come from very opposite quarters, in illustration of this—Dr. Merle D'Aubigne, the greatest of resent Church historians, and who describes himself "us an historical Ohristian and not a philosophical Christian," says:—
"There are in the Church two great prin oples which must be maintained—first, order; secondly, liberty. The order of government, and the liberty of the people. I believe that one of the most importhe ting one of the most important feature of our Presbyterian constitution is its combining these two elements or factors of order and liberty, ministry and people." Mr. Jay, of Bath, writes regarding the Rev. Rowland Hill—"At my last interview with him, a very few weeks only before his death, he said, 'Ah, Mr. Jay, Presbyterionism content with the said, 'Ab, Mr. Jay, Presbyterianism comes much nearer the original and Scriptural model than your Independency or our Episcopacy." The sceptical David Hume, with all his preposseesions arrayed against it, pronounced "Presbyteranism the most periect form of democratic rule ever invented." Here are the terms in which the able London newspaper, the Spectator, wrote a few months ago, showing a discrimination on the subject to which journalism in general is very much a stranger. "Presbyterianism is a system that combines freedom and precision with a rare success, uniting a large measure of local liberty with a strict and nessers of ross herery with a strict and authoritative supervision of its exercise. No more admirable method of rule was ever contrived. It is at once strong and free, energetic and popular, having force and vigilance enough to be promptly direct, ivo while it has likewise the recommendation of so attacking the records of these ation of so attacking the regards of those subjects to it that each member of the body feels himself wedded to and mingled with it, and all are bound up in a salutary unity." To these testimonies we are entitled to add the Church Memorandum of Prince Albert. His own independent thought on Ohurch matters guided him to the felt want which Presbyterianism supplies, and led him, in the one "terse sentence" which suggested this article, to express the broad and leading which suggested the strategy of the supplies the sentence. ing principal which pervados Presbyterian-ism, "that the laity have an equal share of authority in the Church with the clergy." In the course of this summer there will meet in Ldinburgh—the Z.on of world-wild Presbyterials. wide Presbyterianism—an assemblage of deputies from Presbyterian Churches sout tered over the earth. This gathering will bring out the great fact, that Presbyterian-ism is in numbers and nationalities the largest and most vigorous in spirit and elfort of all Protestant Churches. It will be cause of great regre if the public mind and the member hip of Courches are not made acquainted with the salent principles of Prestytery beforehand, so that the nature of this co-mopolitan gathering may be undorsted, and its meaning be rightly appreciated. "During an attendance of over sixty years in Presbyterian Churches, I remember only twice hearing from the pulpit anything explanatory of Presbyterian principles," is the printed declaration of a Presbyterian elder. "This witness is tru., and more the pity. - Weekly

Scotch Ministers in London.

Scotch ministers as a rule, says a correspen lent of the Dumfries Courier, succeed well when they come to London. Their well when they come to London. Their preaching has a special attraction for the Euglish mind and heart. Dr. Drummond, of St. John's Wood, who came from Glasgow a few years ago, has just had another call to go back to that city. The Glasgow people offered him £1,000 a year, I believe. But the Wood Find table to warren ford of But the West End tolks here are so fond of Dr. Drummond that they have pleaded with him not to leave them. In spite of the tempting offer the doctor has declined the call. Another minister, who came from Glasgow lately, is drawing large congregations by his convincing eloquence. I refer to Dr. David McEwen, who succeeded Dr. William Anderson in Johnstreet United Presbyterian Church, Glasgow. Last October he came to Olapham to fill the pulpit so long and so worthly filed by the late Dr. McFarlane. I need hardly say that Dr. McEwen is succeeding well in every department of his work. The Rev. Donald Fraser, too, is an immense power in the West End, and so is Dr. H. S. Patterson, formerly of Glasgow.

NOTES FROM BOSTON.

Mr. Moory and his colleague in the tem-perance work, Mr. Sewyer, adverte no basis referre for the inebriate but that of trusting in Gol for help to conquer the appetite; considering no pledge so rufe as the pledge to hive a good lite in God's eight, and the help which the Holy Spirit is ready

Even if the converts were counted, it would but partially denote the bonelits of the Tabernacle meetings; the mission of Meetre. Moody and Sankey to this city is to the churches as well as to the outside word, and greatly have Obristians been refreshed and strougthened for present and tuture labor for soul.

"I pon't know what you call morality, said one man to another the other day, when the charge was again made that Mr. Moody's preaching underrated morelity; but for my part, I never board my preahing that had more mether to the yard, more cents to the dollar, or more cunces to the pound in it than his."

"Give me a Moody and Sankey judg-ment on this," said one merchant to an-other upon a nice point of business involv-ing a question of strict integrity. The the roughness with which Mr. Moody in-sists that conversion must carry with it of right unner, have made current in our streets, "a Moody and Sankey count," a Moody and Sankey count," a Moody and Sankey trade," as equivalents for out and-out fair dealing and sound honesty.

ALL the auxiliary meetings have been continued the past week with eminently satisfactory results. Without estentation or proclamation, special mission work is augurated in all the least reputable disperance and kindred vices—what vice is not of kin?—net d only a word to help them to overcome their shame, when they gladly come up to the Tabernacle to listen to the Gospel.

A BUSINESS man of this city, but a hard drinker, was taken by a friend to see Mr. Moody last wiek. He offered Mr. Moody \$1000 to cure him of his appetite for liquor. He was pointed at once to the great Physician, and prayed for. That night, while in his own home, surrounded by praying friends, about twelve o'clock, he found de-liverance. He has abolished rum and tobacco, he has no appetite for liquor, and is one of the happiest Christians in the city. -Y.M.O.A. Bulletin.

ONE of the marked trophies of grace is a ONE of the marked trophies of grace is a lawyer, who was also a drunkard of thirty years standing. His mother died of a broken heart, his family has been kept in a wretched condition. He was awakened by hearing Mr. Sankey sing "Watching and Waiting for me." After several days of conviction and inward struggle, he gave himself to Christ in the young men's meeting in Berkeley Street Church; returned home and astonished his family by hunting ma Shile, reading a charter to them and up a Bible, reading a chapter to them and offering prayer. This man testifies that his appetite for liquor is entirely gone.

Religious Book-Keeping.

The envelope system is prevailing more and more as the best mode of raising the funds of the Church. It is easier to give a small sum weekly than to give a large one quarterly. The system recognizes the fact that giving is a part of the worship of God, that is appropriately done on the Sabbath and in the Sanctuary. May it prevail succeeded. The envelope system is prevailing more

more and more.
In one respect, the envelope system does not conform to the chief text alleged in its favor. The text, (1 Cor. xvi. 2,) is "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This verse commands us to give each week as God prospers us; the envelope system binds us for the whole year. Instead of weekly gifts they are yearly subscriptions payable weekly. yearly subscriptions payable weekly. Much can be said in favor of this change, The earnings of the Corinthian artisans varied from week to week, while the annual income of very many now is fixed and abselute, known before the year begins. Where this is the case, the spirit of the command is observed by the yearly subscription. But in any case the commandation of the observed—"as God prospered Lim." "Let every one of you lay by him, para caudou, in store as God hath pros-pered h.m." The worship per is to give, not as others give, not as others think that he ought t give, not what is expected of him, not "his hir share," but as God has given to him. And the sum Le is to ascertain by himself." Hence there arises the neceseity for what may be called book-keep ing for God. For no one knows exactly how he stands, "how God hath prospered wit. out a careful examination of his

It is a curicus -illustration of the frailty of numan nature that when a mistake occuts in an account, it is very apt to be in tavor of the person making the account. If an error cours, it usually benefits the person making the error. Instances of this kind will doubtless recur to the mind this kind will doubless recur to the minu of every reader. And when we consider the question of giving to God, mistakes are apt to occur which will diminish the amount which is given. Very few will orr on the other side and give too much instead of too little. Hence if we would obey the command to give as God has prospered us, unless we wish to rob God,

there arises a necessity for book-keeping In other words, book-keeping is a reli gions duty. God commands us to give in proportion to our income, and this can be only ascortained by some method of reck-oning up the benefits and earthly blessings bestowed upon us. We do not say that any one is justified in posting up his books on Sunday morning. Such worldly mat-ters should be confined to the six days which God gives us for our worldly husi-ness. But a survey of God's goodness to us during the six days may not be unprofi-table on the first.

tation to dishonosty. Extravagance, undue expenditure beyond our means, can hardly be avoided without a thorough knowledge of our refleirs. The virtues of irugality, economy, faithfulnoes to our engagements also have large relations with book keeping. From the standpoint of many virtues book-keeping will be seen to be a duty. Whether fur duty to God or our duties to men are concerned, it is well for us to have a systematic knowledge of for us to have a systematic knowledge of our affairs which can only be gained with the aid of arithm do and pen and ink The one who attempts to manage without the assistance which these can alone give, is in great danger of rolling God or wronging men.—Christian Observer.

Anndom Mendings.

To be in Christ is beaven below, and to be with Christ is heaven above.

The grand tent of discipleship is not knowledge, but love.—2 John Iv. 7.

RESIGNATION is putting God between one's self and one's grief.—Madame Swel.

IF we look upon life as a gift of days, on at one time, all its duties can be done, all in burdens borne.

Some men will wrangle for religion, write for it, fight for it, die for it; anything but live for it. God mingles the bitter with the sweet in

this life, to set us seeking another life where there shall be sweet alone. Our justification does not depend upon

the degree of our faith, but upon the reality of it.—Davenant.

THE Bible is dangerous for infidelity, which it confounds; danger us for sin, which it curses; dangerous for Satan, whom it dethrones; dangerous to false religion, which it unmasks.

The Lord, by His Holy Spirit, humble our hearts by the remembrance of our frailty; pardon our sins, the only cause of it; clothe us with Christ's righteousness, the only case of it; hasten his Son's coming, the only end of it.—Clerke.

· THE future is always fairyland to the young. Lafe is like a beautiful and winding lane, on either side bright flowers and beautiful butterflies, and tempting fruits, which we scarcely pause to admire and to taste, so eager are we to hasten to an opening which weinagine will be more beautiful still.

THE history of the world teaches no lesson with more impressive solemnity than this; that the only safe guide of a great intellect, is a pure heart; that evil no soon or takes possession of the heart, than folly commences the conquest of the mind.—C. C. Bonney.

Wishing will not make a prayer-meeting either interesting or instructive. Thought first and then action are needful. There must be planning, and the carrying out of the plan. Very little that is worth having comes to us unless some one has given it both thought and labor. Go at the problem yourself. Think first; then act.

Brein your day aright. A good start does not insure good all through, but it helps immensely. Not to start well is a failure at the outset. Therefore, secure some time in the morning for communion with God before you plunge into the work and worry of the day. To begin your day thus is to begin it aright.

Since life is very uncertain, and my time Since life is very uncertain, and my time is constantly growing shorter, should I not spend each day as though it might be my last? Would I be willing that such work and experiences as marked my life yesterday, or as I am doing and realizing to day, should give character to my last day upou earth? If I spend each day as though it were my last, I shall have no cause for regret when called to leave this world, whether that event be near at hand or rewhether that event be near at hand or remote. "Watch, therefore, for yo know neither the day nor the hour wherein the Son of man cometh."—Transylvania Pres-

Doing the truth is one of the great needs of the time. There is a great deal of truth preached and taught, written, printed and circulated; but there is a great lack of demg it, both in the church and in the world. How would souls come to Carriet and be saved, to would charenes be active and infinential, how would business transact be lifted above suspicion, how would political questions find a righteous settlement, and now would all the channels of society be purified, and the very atmosphere of life have a fresher and healthier aspect, if all were doing the truth? Said Jesus, "He that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—Christian Se-

Much of the happiness of life depends on our outward demeaner. We have all ex-perienced the charm of pentie and courtcons conduct; we have I cen drawn irresistibly toward those who are obliging, affable, and sympathetic in their demeanor. The friendly grasp, the warm welcome, the cheery tone, the encouraging word, the respectful marner, bear no small share in creating the joy of life; while the austere tone, the stern rebuke, the sharp and sorid remark, the cold and indifferent manner, the curt and di-respectful air, the supercilious and scornful bearing are responsible for more of human distress, despair, and woe, than their transient natures might seem to warrant.

The parent whose general tone is that of harshness and coverity, will strive in vain to administer profitable reproof. His chil-dren, accustomed to his angry tones and clamorous words, will grow callons under his irrational reasoning, and will refuse to hear his counsel. How different is it with one whose life is spent in tender familiarity with his household! His children live in his smile, rejoice in his earesses, and are st their frowardness they know it is for a fault which their hearts tell them to correct. The words of Jesus are gracious words. His dealings with his people are the soul of tenderness. How quickly, therefore, should they turn to him in repentance and devetion when he visits them with a frown or contest their faults with a property. The advantages of book-keeping, of a systematic acquaintance with our business affairs, are very numerous. It enables us to keep our expenditures within our resources, and thus removes a strong temp-

Our Young Jolks.

Parables.

When Jesus our Saviour began to teach men about God, there were many things in His teaching that men could not under-He spoke to them about God, about His goodness and truth, and about the spirits of men; how God wishes all nen to be made like Himself. But men

did not understand.

Why could they not understand Jesus? partly, I think, hecause they would not think about what Jesus told them; but partly, also, because they could not see with their eyes the things of which Jesus used to speak. No man has seen God at any time, nor can any man ever see Gud's trath or goodness; nor can we even see our own souls or spirits. So, when Jesus spoke about these things, men listened, but they did not think nor understand, for they did not know God in their hearts, and with their eyes they could not know Him.

When Josus perceived this, He began to teach people in a different way. He noticed that people understood Him when He spoke about things that we see; such as bread, for instance, and wine, and corn, and the sun and flowers, and He began to tell the people stories about these common things, in order that, if they would think a little, these common things might guide them up to knowledge of greater things.

I will explain what I mean. Suppose you and your father were walking in the middle of a park, and you ask your father what was the shape of the park. He could not show it to you, for the park-wall would not snow it to you, for the park-wall would be so far off that, if you saw one part of it, you could not see the whole; and perhaps, from the place where you wore, you could not see any of it. But your father might take his stick and draw on the gravel-walk allor running round in the same way in which the neek wall runs round. and which the park wall runs round; and, from seeing that smail figure, you would be able to understand pretty well the shape or figure of the park.

Now, in the same way, God's truth and goodness and love are infinite; they surround us on every side; but they stretch out so far away that we cannot understand them. So, just as your father might draw the shape of a large park in a small figure on the gravel-walk, in the same way Jesus showed men small shapes and figures that would help them to understand the great goodness of God.

For instance, we cannot understand God's great love for us; but Jesus said to us, "You all know how a father loves his children; well, in the same way God loves you, and you must say to him, Our Fa-ther." Again, God sends His truth into our souls. We cannot see that truth with our eyes, but Jesus points to the Sun, or even to a common candle, and says, that candle gives light to your eyes, and prevents you from losing your way, so God's truth is the light of the world." Again God sends strength and health to We cannot see or taste what He gives us to make our souls strong and healthy; but Jesus says to us, "Just as bread and other food gives strength and health to your bodies, so the knowledge of God gives strength and health to your souls." You cannot quite understand this; but you will understand a little of it now, and, as you grow older, you will understand

Here is one more of the "small figures ' by which Jesus explained the greater shapes of the things in heaven, and this, I think, you can quite understand. God scatters His truth into our hearts. How He scatters it we do not know, and what it does in our hearts we do not know, and what lesus points to a farmor or gardner sowing seeds, and He says to us, "As a gardener sows seed in his garden, so God sows truth in your hearts; and as the seed grows up into a flower, so truth sown into the heart grows up into actions.'

And thus, you see, the parents who live with us every day, the bread that we taste every meal, and even such common things as garden-seeds, are so many " small figures;" and just as the "small figure" in the gravel-walk helped the child to under stand the shape of the perk-wall, so these "small figures" help us to un lerstand the vast circle of God's dealings with us— Parables for Children.

Speculations on Jupiter.

This planet is the largest of the globes of our system, being 1400 times larger than the earth, and only 1,000 smaller than the sun. To beings adapted as dwellers, it would appear to furnish a ravishing abode, where perpetual spring time reigns, with flowers that do not bloom to fade. A year on the Jovian planet equals twelve of our years. If it has inhabitants, they have far greater reason to doubt our existence than e theirs, because necessarily knowing far less of our world. Should Jules Verne some day take us up and perch us upon Jupiter, we might search through the heavens for the terrestrial ball as for a needle in a haymow. We must needs get up early, and a few moments before sunrise seek in the East for a very tiny white star. Again, six months later, if our eyes neld out, we could get a possible glimpse of our old home just after the going down of the sun. All during the calm nights when that magnificent planet may be admired by our race, the earth from there is invisible, blotted out in darkness. Were we to live while on that great sphere and afterwards return, we should be like a quiet villager who once in a lifetime visits the great city to be made aware that the cluster of houses beside his native stream, with the store and blacksmith shop, post-office and meeting-house, does not constitute the world.

THE Bible is a window in this prison of hope, through which we look into eter-

A REPORT has been sent to the Vatican from the Redemptorist Fathers in England that they have recently received the abjuration of 800 Protestants.

The committee for organizing the celebration of the Pope's Episcopal Jubilee calculates that towards the end of May there will be \$00,000 prigrams in Rome.

Subbuth School Teacher.

INTERNATIONAL LESSON.

LESSON XV.

NAAMAN THE LEPER. | 2 kines

COMMIT TO MEMORY, VS. 10 14. PARALLEL PASSAGES .- Luke iv. 27; John

SEITTURE READINGS .- With v. 1, read 2 Cor. xii. 7; with vs. 2, 4, compare Dan. v. 11; with v. 5, read 2 Kmrs viii. 8, 9; with vs. 6 7, read Deut. xxxii. 30; with v. 8, read Dan. ii. 14, 16; with vs. 9, 10, read Lan. ii. 14, 16; with vs. 9, 10, read Lan. ii. 14, 16; with vs. 9, 10, read Lan. ii. 14, 16; with vs. 9, 10, read Lan. ii. 14, 16; with vs. 9, 10, read Lan. ii. 14, 16; with vs. 9, 10, read Lan. ii. 14, 16; with vs. 9, 10, read Lan. ii. 14, 16; with vs. 9, 10, read Lan. ii. 14, 16; with vs. 9, 10, read Lan. ii. 14, 16; with vs. 9, 10, read Lan. ii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. 14, 16; with vs. 9, 10, read Lan. iii. I4, 16; with vs. 9, I4, I4, I4, I4, I4, John ix. 7; with vs. 11, 12, read Rom. x. 3; with v. 13, read Prov. in. 7; with v. 14, read Job xxiii. 25.

Note the PLACES, Syria, Somaria, the rivers Jordan, Abana, and Pharpar, Damasons.

And the persons, Naaman, Elisina.
Golden Text.—Wash me, and I shall
be whiter than snow.—Ps. li. 7.

ORNTRAL TRUTH. — Healing through humility.

We have here another of Elisha's mira-eles—so public in its nature, and the station of the parties interested,—two kings and a commander in chief,—that it must have attracted much notice, and so characteriatic of the ways of human nature, that, like the parable of the Prodigal, or of the Good Samaritan, or the enlightenment of Cornelius in the Acts, it must always be easy of recollection, and be frequently used for illustration and instruction.

(The lesson was studied in May, 1872, and explained in THE WORLD. Let the form be varied in this instance.)

1. A COMMON LOT. Naaman, brave, auccessful, and at the head of his profession, trusted by his king, honored by the people, because by him God had given deliverance

2. AN EAGER PATIENT. Naaman himself, the context shows (vs. 4, 5), told his lord, the Syrian king, of the little maid's hope. set on Naaman may be value he learned from his promptness. He offers a letter to the king of Israel, and bids Naaman set out at once, on so important The writers calculate that he a matter. a matter. The writers calculate that he took with him in the money of that time, namely, bars of gold and silver, cut as wanted, and weighed, about sixty thousand dollars; so highly did he rate a cure. Changes of raiment—tine clothes—were and are a common gift. (See Gen. xli. 42: and are a common gift. (See Gen. xli. 42; xlv. 22; and Esther vi. 8; Dan. v. 7.) Homer and Zenophon mention it.

3. An ALARMED KING. Letters on state affairs were not then the long and formal documents they have since become. This was curt, and left much to be explained at an interview, if this is more than an ex-tract; but without waiting for it, the king takes it as a pretence for an invasion, and takes it as a pretence for an invasion, and is greatly alarmed. He was not, indeed, shocked at the supposed blasphemy, but at the malice, as he deemed it, of the plan. He had no sympathy with Elisha, knew little of him, probably, just as great but careless men often know little of devoted missionaries. missionaries, for example, at their doors.

The king rent his clothes-publicly, probably among his counsellors—a commor way of making a strong protest (see v. 7). See 2 Sam. xiii. 19, Ezra ix. 8, for cases of this usage. See, also, 1 Kings xx. 7, for Ahab's like speech.

4. We now see a friend indeed in Elisha. (a) To Jehoram (v. 8). He did not deserve anything at Elisha's hand, but that is not Elisha's way of reckoning. He is God's servant; and even ungodly rulers have a claim on godly men, because they are rulers. A subject is not freed from his duty because the ruler does not know and do all his duty. Elisha speaks after Elijh's fashion (1 Kings xviii. 36, 87). There may be some sarcasm—"he shall know," though the king does not. A man of God s often the best man in the kingdom. The slighter steps in the course of events are not dwelt on—only what is needful. We next see Elisha as a friend (b) to Naaman, who is presently at the prophet's door with all his pomp and Oriental array, not for show's take, but according to the idea of the the idea of the idea. I kings xx. 1), his attendants on horseback.

Every one can see how Naaman naturally relied on his own importance, and expected to be healed in state, and with besitting ceremony; and Elisha reproves that by sending a message. Whatever Naaman was as a Syrian general, he need help here like any other man. So it is with sinners. Pride has to be brought down in order to recovery and safety. was obviously not a matter of Elisha's rudeness or politoness, but by the divine word Elisha was led to give this direction. Jordan no more than Siloam had inherent curative power. It was meant to be miraculous in both cases, and to test the faith of the applicant.

The washing was to be sevenfold (see I Kings xviii. 4d), for reasons not stated, but probably to test and exercise faith (see Josh. vi. 8-201, and the promise is that his flesh, now diseased, ulcerated, and raw in places (see "the place" in v. 11), would become sound, "come again," instead of

5. We have a mortified applicant-on two grounds; (a) the disregard of his personal dignity, and of the gravity of the case (v. 11). He expected some of the manipulations and devices to which men resort who wish to impress the imagination And (b) if a mero washing in water was to be all, why not in the botter streams that watered the fair plain of De mascus—rivers not certainly identified by name, but some two of the streams rising in the mountains, and contributing to make the Damasons valley one of the most fortile and beautiful in the world.

And he went away in great, natural, and impotent rage (v. 12). But how much he owed to his servants! How much he resembles the hasty, choleric men who are wont to be deferred to, and have everything their own way, whose first word is

the worst! He is remonstrated with, in the most critical moment, by his attendants (v. 18) and it is part of the simple greatness of his character that he listens, and changes his mind, and acts on the advice of the secvants, in obedience to the prophet's direc-

tion, and realizes the happy result as pre dicted to the letter (v. 41). The following are among the gains we

The following are among the gains we should seek from this httory:—

1. A lesson of contentment. How many blesings we have! We deserve none of them. Is there a "but?" It is the usual way. Revelations and thorns in the life by the state of the less than the life by the state of the less than the life by the state of the less than the life by go together. Earth is not perfect to my of its children. Why should we challen der the needful drawback to our joy? Favey a carriage anituated, and able to remonstrate against the drag which grates and makes the whole carriage uncomfortable! Yes; but it keeps it from being dashed to pieces. We are in a lowly place, and knowing our own troubles, cuty the great, who seem to have none. Yes, seem, only seem, because we do not know.

2. A lesson of beneficence. Touch the young God's truth. They may have to go far from home. It will comfort them, make them effective in their line of life, make them to be a comfort to others. This maid is the type of all the true female missionaries in homes, hospitals, zenanas, courts and camps, gentle, unselfish women speaking for Christ, and deing good to body and soul.

B. A lesson of faith. We come to the great Prophet to be told what to do, and our rank, social qualities, and consideration among men, are laid aside. We are p or, ignorant sinners. He tells us what to do. There is a fountain filled with blood. Our pride is the great hinderance to wash ing. This seems so below the wants of the case, so unlikely, so childish,—pay, it even belittles our great things. Have we not schools of philosopy, self-development, and what not? Very well. No opinion adverse to them is expressed. Only the great Prophet and Priest and King has named them. God has not ordained them for this thing: but he has ordained them for this thing: but he has ordained the blood for it. He knows. Our only safe course is to go and do. (See Gen. vi. 22). Receive and rest on Christ for salvation as he is offered to you in the gospe'.

4. A lesson of carefulness. How nearly came to losing the healing! That "rage" might have ruined him. Beware! Do not let a minister's or teacher's way offend you. Do not quit the church or school because something displeases you. It may be turning you bank on life. Do not prescribe the way in which you will be saved. Let the Saviour settle that. Obey Him. He has made the way plain. No doubt was left in Naaman's mind as to what he was told to do. The way of life is to be walked in with a willing and obedient spirit, and salvation is reached (Rom. x.

SUGGESTIVE TOPICS.

King in Israel-general in Syria-his high catate—his personal sorrow—the na-ture of leprosy—God's use of it—the pro-phet's power reported—by whom—the Syrian king's movement—how interpreted the general's appearance at Elisha's door his expectation—disappointment—complaint-change of mind-how brought about—obedience—result—how this t-aches
—contentment — lowliness — beneficence
—faith—and carefulness—the open fountain-our duty-and our safety.

Something to Harden my Heart.

"Give me something to harden my heart." So said a middle-aged man, as he entered the bar-room of a tavern, and walked up to the bar-keeper, "Here, L-, give me something to harden my heart!"

It was uttered in part evidently as a wittioism, for as he spoke he looked about the year for the smile of apparential. So said a middle-aged man, as he heart."

the room for the smile of approbation, and yet there was a sneer in the tone of the request like the jeer of some flond from the pit, for the speaker and his as coistes well knew that the bar-keeper was a professor of religion; and they knew, too, that he had not the apology that he was only a bar-keeper hired to perform a servi-about which, personally, he might have had scruples, for he was the owner of the hotel as well as barkeeper in it, and a man that they knew was not wanting in sense, nor ignorant of the great truths and rousing appeals that have been poured forth on the

subject of temperance. To this man was addressed the call, "Give me something to harden my heart!" And he knew what was meant, and he took down the decenter of brandy and handed it to the speaker, that he might help himself. And as he did so a cold shudder passed over me as I thought of that expression of the Saviour. woo unto of officences! It must needs be that offences come! but wos to that man by whom the

offence cometh! Something to harden the heart! Alas! too true a description of what the one asked and the other gave him! Beyond question it hardened the hearts of both—of the one again to drink, and again to sneer at religion, and again to make light of the fearful fact that his own heart was hardening for ruin; and of the other to smile upon the one that insulted alike himself and his profession of religion, and to sell his principles, and his self-respect, and his con-science, and all for the paltry price of the glass that was purchased.

Something to harden the heart! Remember it, young man, and touch not the social glass. Remember it, parent, and permit not your child, and invite not your friends to partake of it. Remember it, ye dealers, who, for filthy lucre, are pouring out the tide of death, and hardening your own hearts and those of your victims, for the judgment. Remember it, ye friends of temperance, and see, in the light of it, how blessed is your work, by which you can make the hearts of thousands tender, and

save their souls from death. Something to harden the heart! What the scoffer asked for is not the only thing that will do it. You may harden your heart not only by the intoxicating cup, but in a thousand other ways. By neglecting the Sabbath, the sanctuary, the Bible; by profaneness, or lewdness, or falsehood; by casting away that tract, or disregarding that friendly expostulation; by forgetting a father's sounsel, or a mother's prayer; by some within the limits of the state of th going within the limits of temptation; in a word, by trifling with conscience, or truth, or God's Spirit in any form; by any or all of these things you may harden your heart, and seal yourself over to death.

Something to harden the heart! Trem.

ble at the thought of anything that shall do so fearful a work, and rather suck for that which shall soften, and subdue, and molt your heart in positiones at the cross, and prepare it for duty and for glory.

Young Men's Mistakes

"The times are hard." Employment is not abundant and less remunerative than it has been. That has come which was often predicted, and men, finding their means a third less than they passed for, are disturbance in the money centres is great, and to widely felt. Young mon having drawn in great numbers to these money centres by the hope of rapid money-making, feel the stringency mere than some other classes; and smoug them the most helpless are those who can "take anything. Being possessed of a "good common edu-cation," in times when labor was much wanted they were borne with. But there is no one thing in which they are experts, and the supply is large, and so they are left without employment.

This condition of things sucreet a frank, and at least well-intended word, to those who are coming into the ranks of young men.

1. Do not trust in generalities. You had better have a speciality. Learn some-thing that you can de—and profess. Some-thing distinct—no matter what—is better than an ordinary general capacity to "turn a hand to anything." Skilled workmon get often twice the pay that clerks and salesmen are obtaining, have no harder work, and have just as good a chance to rive to being employers and masters. Every employer knows how hard it is to get good workmen; every householder knows how "jobs" are poorly done, and how often they have to lament the defective ability of the carpenter, plumber, or upholaterer. It is possible to make way in these departments by thoroughness, and the cost of living is not made so great by social requirements to the good tradesman as to the poor clerk. Dress alone makes a wide difference in their respectable outlays.

2. Do not rush to the great cities. The towns next you, if you wish to go forward, may be the very best for you. It is your parents' market town, perhaps. Some of the people know you or them, and living among them you have inducement and encouragement to well doing in that fact. Poor human virtue is so weak that it needs to be "shored-up" to the utmost, and a youth is strongly tempted in a great city, when he can say to himself: "I may do as I like here—nobedy knows me." Hardly any success is greater, or more real and satisfying, than the success of a man who begins in his own country, grows with the growth of a town or a village, and who has thousands of people—neighbors—who are proud of him and of his success, and share the joy of it as they say to one another : "Wo knew him from the start and he deserved to succeed." Such a man can be great in a county, when if in a city, you would not know his house from ten thousand other houses, nor himself as he squeezes into a street car, from ten thousand other men. Can anything be finer than the life of a man who makes his steady, honest way among those whom he always knew, and who always knew him, and who can say, like the good woman in the Bible who declined any recommendations at court with the noble utterance, "I dwell among mine own people." Professional men have to go where they are wanted, and that they must is one of their

drawbacks. 3. Do not encumber yourself. You know well enough what it is when a man has a good piece of property, but it is heavily mortgatged. There are many fine young fellows—full of promise for themselves— but encumbered. Some are hampered by precocious and premature engagements. made when they knew little, and which they are tempted to break out of, or they make good at a disadvantage. Some are encumbered by habits. Little things trifling as snow fiskes were done, and done so often that they have become habits, like snow-banks, and their removal is no easy matter. They smoke, or chew, take a glass, or have a passion for cards, or they alk slang, or worse, and they can no more get rid of it than the simpleton who gets his hand tattooed with crosses and anchors when a boy, and, when he is a man and a gentleman, cannot get rid of them, and is always afraid of being taken for an escaped convict or for a deserter from before the mast. Some are encumbered with debt.

They wanted finer clothes, or something else, and borrowed; and they never saw how to repay, and innumerate subterfuges, and "white lies," and very black lies, lie in their way, and they cannot lock their oreditors in the face. Go forth, if you are free to go, free. But it may be the bravest thing not to go. "I get two and a half a day," said a young man to the writer. "And do you save something?" "No; I have a father and a mother—father is over seventy, and can't de anything, and it takes it all to keep the house" That was his modest, manly way of sayelse, and borrowed; and they never saw That was his modest, manly way of ing that he stayed at home, worked fif-teen hours a day and supported them. teen hours a day and supported them. They are not encumbrances such as are mentioned above. When God gives young men such duties, and they become heroes in the doing of them, be sure they get it all back in time for Him—in kind or in kindness.

4. Never fall back on "I did not think.

For what is your mind, pray? You go to the city, with an introduction to a clergyman, or other friend, which you carry in your pocket for nine months when its age is proclaimed by other tokens when its age is proclaimed by other tokens than its date. Is he likely to think well of you? "Why, he might have been in State's prison since this was given. He cared nothing for me, and only comes now when he is in some trouble." Is not that the natural reflection in the clergyman, or in any other man? When poor mothers want to tell the truth about their sons, but not harshly, instead of: "He sons, but not harshly, instead of: "He never goes to shurch; he drinks; he is never goes to enuron; ne drinks; ne is never home in the evenings," they say he is "thoughtless." Do not be "thoughtless" in this sense. A young man in a great city who does not "keep Sunday," is nearly sure to be ruined. He has twelve hours with nething to do but what the devil

offers tilm. His room perhaps is dult. Sc is the society of his hearding house. There are place, it which I a room hears, that are "jolly;" has conscience is torpid, and he goes; alas! alas! for the tears of sasters and the broken heart of a mother! He

goes to min!

Be thoughtful. Why, my dear fellow, how much there is to think of—your home lersons—the example you saw—the hopes r you -the hepen you have had for your-telf-the duties you undertook -the dangers of which you were warnod—the God who made you—the Saviour who died for you—who loves you, but who, if you spurn His love, will resent it all the mere because you once knew better-the future before you-her, and the illimitable beyond-oh! think of all these, and, if you will, keen as is the competition, and hard and long as the struggle may be, there is no fear of you failing in the end.

So They Say.

It is easy work, torgetting— So they sav. There is little use in factling Night and day;
Time will bring its balins for healing Ache and pair,
And the calm familiar feeling Come again.

So they say, but slowly, sadly, Strongth comes back, For the heart that once beat gladly Seems to lack, Nerve to meet the world undanated, Braving futo; Listless, restless, son ow-haunted, Is my state.

She will gather up the duties Now laid down, She will win from life new beauties, New renown She will tread, serenely, proudly, On her way,
While the world applauds her lendly"-So they say.

Could I face the future, seeing I should be Once again the self-same being, Really "Me." Then my spirit would grow firmer, Tears would coase, I could, then, without a murmur, Wait for peace.

Ah, my Father, Thou art teaching Me, through pain, I will turn to Thee, beseeching, Not in vain, Lift me Lord, my footsteps setting In Thy way, Till indeed I learn forgetting— As they say. -Sarah Doudney.

Country Schools.

It is very easy to find fault with our country schools. We are told that they ought to be enlarged, and to be made beautiful and attractive. None but firstclass teachers should be employed, and ample play grounds and shade trees should aiways be provided for the benefit of the scholars. Farmers are as willing to give scholars. Farmers are as willing to give their children a good education as other men, and give their young minds an impe-tus in early life that will cause them to receive and impart blessings forever, in-

reasing as the years roll away.
We are never able to arrive at the truth
on any subject if we only look on one side, and that the dark side of the picture. The country schools, with all their defects, have a bright side that stands out on the picture of human life far more clear and beautiful than their shadows and defects. A few hard-working farmers have not the means to build a grand school house in every school district. They generally toil king and faithfully for very moderate returns, and give an equivalent for everything they receive; and truth and honesty have far more need to be inculcated than extravagance and display. If our young friends are educated so that they can sustain them-selves honestly in after life, and always be true to their obligations, they will prove by their lives the value of a good education.

Farmers generally vote a tax on themselves so as to have the country schools as comfortable and as well warmed as their own dwellings. A person would suppose that wealthy farmers, who pay heavy taxes, and have no families to educate, would be the chief murmurers, but those who pay the least often howl the most. Laborers' children are not excluded; there is room a both the top and the bottom for

are willing to learn. We believe that with the exception of Sabbath schools, there has been more virtue and learning imparted to the young mind at the country schools at less expense to property holders than at any other institution in this goodly land. All the lessons taught are on the side of morality and virtue. We never knew any man's child hurt by reading the Bible in school. Outside of the school, where no bible is read, is where our vouth are degraded and corrupted. No one should be expected to keep a law he never heard of. The Ten Commandments should be read at home, in the school, and on the Fourth of July, to make us a virtucus, law-abiding people. Enlightened public opinion is the best safeguard for the individual and the nation .- N. Y. Evan-

A Good Use of P's.

One of our exchanges indulges in the use of P's to express what may be healthful to all subscribers to newspapers to read, medi-tate and inwardly digest. It says: "Persons who patronize papers should pay promptly, for the pecuniary prospects of the press have peculiar power in pushing forward public prosperity. If the printer is paid promptly, and his docket book kept plethoric by prompt-paying patrons, he pietnorio by promps-paying pastons, its puts his pen to paper in peace; he paints his pictures of passing events in more pleas-ant colors, and the perusal of his paper is of more pleasure to his people. Paste this or more pressure to his people. Paste this piece of proverbial philosophy in some place where all persons can persoive M. Be pleased also to ponder upon it thyself patiently and persons of persons p

Britigh American Presbuteriau. 102 BAY STREET, TORONTO.

FOR TELEME, MIC . SEE FROM'TH PAGE

C. RESCRETT ROBINOV Butter and Proprietor.

TO CORRESPONDENTS.

Lettersus tartides intended to the next bene should be in the reads of the Politer not later tone Theaday moving.

than thesday morning.

Hecomunication must be eccount unled by the softer spains of the twise they will not be inserted. Articles not accepted will be retained, if, at the time drep dressel, as request is made to that effect, and anticleart codyns at morn are enclosed. Manuscripts not a second of the time the preserved, and arbitagement requests by attends return cannot be compiled with

OUR GENERAL AGENT.

MR. CHARLYS NICOL, General Agent for the PRESENTIESAN, IT HOWEN, WE TO OUTSIDE PRINCIPLE the interests of this journel. We commond this to the best offices of mind sters and people. Any assistance reader-of him in his work will be taken by us as a personal kindness.

Sritisk American Breabyterian, FRIDAY, APRIL 6, 1877.

ON. STANLEY. UN!

We almost wish we were within hearing of the discoverer of Livingstone to cry to him, "On Stanley, out' -to fresh fields of discovery, on-till the last lake or stream is found which will prove to be the source of the mysterious Nile, on-till the whole problem of this central elevation of Africa is thoroughly solved. It is our earnest wish to see the intropid Stanley again taking his place in the discussions of the Geographical Society, after his return from the wilds of Africa, when he will doubtless deal with his enomies and traducers in the same practical manner as that in which he made gentlemen savages trembte in his presence and flee from his deadly revolver. We make no doubt that he will stand forth instified as any one would be who takes the life of another in self defence. Above all, we trust that Stanley will be spared to complete the important work in which he is engaged.

Stanley writes from Uj ji. This is the place where the meeting between him and Dr. Livingstone took place, and which is so dramatically told in his journal. It is situated on the eastern shore of Lake .Tangauyika, where there is a population of a very poor and miserable description. In his last letter Stanley is taking flight from a more terrible enemy than many of the savage tribes he had encountered; viz: small pox. During his present expedition he has made several important discoveries. One is that Lake Tanganyika is not connected with the series of lakes which form the sources of the Nile, but that it is volcanic in its origin. He shows that the waters of this shoot have appreciably risen during the short time that has elapsed from the visit of Lieut. Cameron, and that he thinks they are likely to overflow their banks, and cut a channel which shall connest them with the Victoria Nyanza, or the main stream of the Nile. It seems to us very unlikely that any permanent connection of this kind could be kept up, as the overflow would naturally lead to the subsidence of the lake, and to the confinement of its waters within their original boundaries. Stanley's observations are of great importance as settling a problem over which the mind of the great Livingstone must have brooded as he gazed wistfully across these waters from his prisonhome in Ujiji, and sighed for a little means to get away from his wretched hovel to grapple with the grand questions of geographical science which must have been constantly and triumphantly marching through his brain.

Stanley believes he is on the right path for the solution of the main problem as to the source of the Nile. The Albert Nyanza is the first great source. This is connected with the Victoria Nyanza, the great companion lake at some distance. The Lualaba, which Livingstone crossed, Stanley has found to flow into the Nyanza, and another great lake which has yet to be discovered, as the natives speak of it, and which he names in anticipation the Alexandra Nyanza. Many rivers again flow into these lakes which are themselves worthy of special voyages of discovery. One of these for example which flows into the Victoria Nyanza is upwards of three hundred miles in length. The intrepid explorer cannot go directly to this supposed lake on account of the opposition of savage tribes, but will have to proceed by a circuitous path. These interruptions are unfortunate, but they have to be borne with the best grace possible by one in his circum. stances. Should Stanley yet sail on the waters of this new lake, what an honor he will have reached! But what then? It may be only to make the fresh discovery that some other great river flowing into the Alexandra Nyanza connects with some other Myanza to be yet named after some other member of the Royal family. Indeed, if we are to have a Nyanza for every son and daughter, son in law and daughterin-law, and every grand-son ar " granddaughter, and for ought we know for greatgrand-sons and great-grand-daughters of the Queen, there is a precious number of

will be one to the bargain for President Bayer, and another for the lady of the White House. There must be su and to them by and bye, and at last as the result of the invostications and discoveries of centuries, old father Nile will he as clearly put down on the map as our own St. Lawrence, travelling alco through her magnificent lakes which ero magney on her as heads are on thread. It will indeed be a happy day for Stanley and for geographical science, when at length the ultimate source of the Nile is positively known.

The gradest interest connected with there travels is the prospect that is opening for commerce and religion. For commerce, for the whole of this table land in the hearts of Africa, so beautifully watered with vart lakes and mighty rivers, and presenting a climate second to none in the world, is destined to become the scene of teeming emigrants pouring in from all countries in the world. It is bound to be rich in agricultural wealth, while from the nature of Lake Tanganyika we should not be surprised to hear it is a land abounding with gold and silver and precious stones. But what a new field of enterprise for the Church! Already colonies have gone out from Scotland and England to plant by the shores of these lukes the Christian civilization of the world-to build churches where the worship of God shall be carried on-schools in which the young will be trained in secular and religious knowlege -colleges where youths will be prepared for the learned professions, -and where all the arts and sciences shall find magnificent scope. What a future is this before our churches. It is for every church to be up and doing. There is room for all in such a field. As the nations sought to be represented by their works at the great centoenial exhibition, so let all the churches seek to be well represented on the shores of those wonderous lakes which fill our imagination as we read of them with a feeling of mystery and awe.

SCIENTIFIC HEATHENISM.

The remarkable attle book entitled "Modern Christianity a Civilized Heathenism " will not have been yet forgotten by any one who has read it. Its title and some of its thoughts were recalled to our mind by reading the following words at the close of a recent lecture of Professor Tyndall's, delivered in Glasgow, Scotland. He is addressing an audience in his native country, where, if anywhere, men are supposed to know Christianity as revealed in the Bible ;—and thus he speaks :--

"Men of Glasgow, facts like these excite in me the thought that the rule and gov-ernance of this universe are different from what we in our youth supposed them to be;
—that the inscrutable Power, at once terrible and beneficent, in whom we live and move and have our being and our end, is to be propitiated by means different from those usually resorted to. The first requisite towards such propitistien is knowledge, the second is action, shaped and illuminated by that knowledge."

It is well when those who have in their minds such extraordinary misconceptions of the Christian faith as these words evidently imply, bring them out to the light of day that they may be seen. We can at least judge our brother more charitably, when we see the strange hobgoblin which stands in his mind for the angel of Faith! But where,—one cannot but wonder,—did he find that conception of "the rule and governance of this world" as he "in his youth supposed it to be,"-the conception, namely, of a Being incomprehensible, but terrible, grim, severe, needing to be "propitiated" by means "usually resorted to." What these mysterious "means" are he does not explain. The allusion would seem to imply something of the ne Juggernaut rites or the penances of the devoice, rather than anything which the enlightened Christian includes in the "means of grace." Certainly such a conception of the God of the Bible and of "propitiation" was never legitimately drawn from His own Word, which if it firmly presents Him as "hating iniquity" also portrays Him in all His Divine tenderness, as "The Lord, the Lord God, merciful and gracious, forgiving iniquity and transgression and sin," even though He "will by no means clear the guilty."

Professor Tyndall has repeatedly objected to an anthropomorphic conception of the inconceivable Power which stands behind the stately ordered march of physical phenomena. But, in these words, he shows that, being human, he cannot escape anthropomorphic conceptions. His own vivid imagination, most familiar with the relentless working of physical forces which seem to know no pity nor compunction, has as it were, personified them in the form of a "terrible and beneficent Power" who must be "propitiated" by the intelligent observance of these physical laws, or He will destroy without remorse; -- a Being like the imagined "chess-player" of Hux. ley, who plays the game of life with his human antagonist, and punishes every mistake as relentlessly as if it were a crime. Surely it is a far nobler, as well as a far tenderer conception, appealing far more truly to our highest ideas of the Divine.

ing words. " Lake as a father pitieth his children, so the Lord pitieth them that fear him; for he knowsth our frame; He remambereth that we are dust !" The God of Scripture is no indifferent or remorseless fate, but a Father as loving as He is powerful, who, while he note through wise and stable physical laws, is yet able so to govern these that all things, even physicel, shall "work together for good to them that love Him;" who, far from needing to be "propitiated" by His children, yearns over the prodigal sons and desires that they should be reconciled to Him; who Lesause of His infinite love, seeks to suve them from the fatal bondage of sin, to eradicate the poison that must be their destruction if retained, and to bring them, through His Son, once more into that fellowship and communion with Him for which He created them. It is His will, doub.less, that His physical laws should be obeyed, and that suffering should be the result of their transgression; but it is still more irroversibly His will that the humblest of His erring creatures should be re-formed in His own image,-should "be made like Him, seeing Him as He is." Is there any hint of such a conception as this in the vague caricature which Professor Tyndall indicates to the "men of Glasgow," as that which "in his youth" be had recerved.

It is to be feared that there are many more, not merely outside our churches, but inside them, who have in their minds a similar misconception of Ohristiauity; many who sit, Sunday after Sunday, in our pews, to whom Christianity is only a sort of "civilized heathenism,"-a set of more or less incorrect opinions about a God of their own imaginations, instead of a vivifying and sanctifying spiritual force as real as any physical force that can be m-asured and weighed. Such either turn away with dislike from the thought of God as "an hard master" and relentless despot, or trust vaguely in a Divine mercy, which, as they conceive it, is merely the lax indulgence of a weakly fond parent, caring more for the present and lower comfort of his child, than for his higher well-being. What wonder if such leave out of their thoughts of the Divine Father, either the "certain fearful looking for of judgment" which must overtake unrepented sin, or the unquenchable love which follows the stray sheep through its wilderness wanderings "until He finds it!" But how can men love God, while as yet no faintest conception has entered their hearts of how He "first loved them?" How can they obey the Master's command, "that ye love one another," when they have not begun to understand the meaning of the measure, "as I have loved you!" How can they put to flight the "armies of the aliens," when they have not learned the rudiments of the living faith in which alone such victories are possible? How can they fulfil the Lord's parting charge to "preach the Gospel to all nations," when they have not realised, yet, what that Gospel of love is? What wonder that so large a portion of the so-called Christian Church makes no progrees, wins no victories, is so much like the valley of dry bones," for which we may well pray for a wind from God to " breathe on these slain that they may live!"

Altering Professor Tyndall's phraseology a little, we may well concede that the first requisite for a Christian life" is knowledge, the second is action, shaped and illuminated by that knowledge." Professor Tyndall means, of course, the knowledge of physical laws. But is not the knowledge of moral and spiritual laws of equal, if not of infinitely greater importance? Why will not Professor Tyndall and others like him, look for this knowledge wh many have testified that they have found it,-by a careful and candid study of that Word which claims to be the voice of God speaking to human beings in human language? Surely it were well to try, at least, whether they could not discern His voice in it speaking to the diviner part of man in unmistakeable language, before they give up the search for spiritual truth as utterly vain, and absorb themselves in things physical and material. As to both knowledge and action, Christians believe in One who came to "show us the Father," and to "do His will." Following Him, we believe that we walk in the light, and that they who honeatly desire to do His will shall be more and more shown what that will is, and more and more helped to do it. And to such, Christianity no longer means merely a set of intellectual opinions which may be wrong, but a Life that must be rig... i

"Our Friend, our Brother, and our Lord, What may Thy service be? Not name, nor form, nor ritual word, But simply-FOLLOWING THER!

THE induction of Rev. Donald Stuart into the charge of the congregation of Arthur village, will take place on the 24th April.

THE Galt Collegiate Institute is in a very flourishing condition. The Reporter says that the attendance of pupils during the last term was the largest since the School was established, and many applications from different parts of Canada and the Nyanza's yet to be discovered. Perhaps there | which comes to us in the music of the low | United States were necessarily refused.

Ministers and Churches.

(We argently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news!

The Presbyterians of Collingwood are agitating for the election of a new church.

The Presbyterium of Palmerston have purchased a Domision Organ, the price being \$250.

Time Presbyterian congregation in Fenclon Falls have decided to introduce an orgon into the church.

THE Rev. Mr. Bell, of knox Church, Listowel, has had his salary advanced \$225 over that farmorly received.

The Prosbyterians of Wingham have purchased a building lot on Centre street, on which they propose to erect a handsome moves this summer.

THE congregation of Knox Church, Guelph, lately presented their paster, Rev. W. S. Ball, with an address and a purso containing \$185.

THE congregations of Richmond and Stittsville in Ottawa Presbytery, have given a very hearty and unanimous call to Mr. A. M. McClellaud, B A., probationer.

The question as to the use of an organ in the public service of Knox Church, Owen Sound, was lately voted on with the following result, yeas 163, nays 88, whereupon the Kirk Session by five to one, resolved to sauction the same.

A very successful re union of the Hope. ful Gleaners Mission Band in connection with Gould street Church, was held at the Sherbourne street Sabbath school on Tuesday evening, the 27th ult. An interesting programme consisting of recitations, singing, and an address by the Rev. J. M. King, was carried out. The Society have the satisfaction of being able to hand over about \$100 to the parent mission.

ABOUT fifty of the friends of Mr. Thomas Shaw, Ridgeway, recently presented him with an address, accompanied by a beautiful silver tea set, as a token of their respect and esteem. The address expressed admiration of the devotion and untiring energy with which Mr. Shaw had given himself to the work of God in that field for a long period, and appreciation of the results of his labors in and around Fort Erie, Ridgeway and Kennedy's Settlement.

THE anniversary entertainment of the Sabbath school in connection with the Clarence street Church, London, was held on Friday evening last. Rev. Dr. Proudfoot, the pastor, presided and gave an address. Rov. Mr. McEwan, of Ingersoll, also delivered an address. Mr. Crombie. the superintendent, road the annual report. which showed that the work of the Sabbath school is going on satisfactorily and with gratifying results. In the intervals music and recitations enlivened the proceedings; and the large audience present seemed to be well pleased.

THE Orillia congregation held their annual meeting on the evening of Wednesday, the 21st ult .- the pastor, Rev. John Gray, M.A., presiding. The reports were satisfactory and the meeting was harmonious. The amount collected during 1876 for all purposes aggregated \$1,887.72. The Sabbath school children subscribed money enough to build a school house for themselves. An organ was presented to the Church by a few of the members. The congregation never was in a more flourishing condition. The meeting agreed to add \$200 to the minister's stipend, thus making

THE annual meeting of the Presbyterian congregation at Cannington, was held on the 14th March. Both the report of the Session and that of the Treasurer showed the congregation to be in a flourishing condition. The present church, although comparatively new, is altogether too small for the congregation, therefore it was resolved to build a new church. Since then the congregation has been canvassed for subscriptions, a building committee has been appointed, a new lot in the west part of the village has been purchased, and ere long we expect to have a church which shall be a credit to the liberality of the congregation, and an ornament to the village. - Com.

FROM reports read at the annual meeting of the congregation of St. Andrew's Church, Ottawa, held on the 5th ult., it appears that in point of numbers the congregation has increased considerably; that it is on a sound basis financially; and that by the use of the schedule system lately introduced, the contributions have been largely augmented. The total amount contributed for all objects was \$10,406.64. The appropriation to Home Mission Fund was \$400; Fereign Mission, \$250; French Evangelization, \$250; College Fund, \$250; Minis. ters' Widows' and Orphans' Fund, \$200. During the past season this congregation has expended \$891.45 in relieving the wants of the great number of people who, in Oliawa as elsewhere, have been reduced to poverty through the searcity of work.

THE Norwood Register says:-We are glad to be able to anounce that, at a meeting of the members of the Presbyterian Church of this village, held on Tuesday

ity of putting an addition to the church was nurmimously decided to superseday old structure by a new one. This step a very necessary one, as for come to past the present place of worship was for creasing congregation. A building for was at ance opened, and very lib ral sue -nvor \$1500 altogether-were subsemaby there present. This speaks well of a zeal and liberality of our Presbyten friends, and we hope the praise-word efforts will ere long be rewarded by pa eessing a house of worship which will be oredit to them.

The annual meeting of the Bearen congregation was held on Thursday, is 22ud ult. Rev. John Maonabb, the page prosided, and gave an address in which reviewed the progress of the congregation since his settlement. From the Series Report it appears that the number of families connected with the congregation is 180; members in full communion, 176 members added during the year, thing three. The Sabbath school is in rediourish ing condition under the able management of its zealous and diligent superintendent Rev. E. H. Bauld. The financial reportshows that the sum of \$2,902.94 was taled during the year for all objects, as follows Building Fund, \$1,612.28; Minister's 86 pend, \$800; Knox College Building Fond \$71; Home Mission, \$76.68; Foreign Mis sions, \$48; Knox College, \$25.87, Frend Evangelization, \$21.06; Chiniquy Mission \$17; Widews' and Orphans' and Aged and Infirm Ministers' Funds, \$15.20; Assembly Fund, 89; Presbytery Fund, \$6.89; Synd Fund, \$2.50; Other Expenses, \$201.51. 1 is supposed that the new church will be completed long before the time (1st Nov.) stipulated in the contract.

THE annual meeting of the congregation of Macuab street Church, Hamilton, was held on the 5th day of February. From the financial report it appears that the total contributions of the congregation, during the year ending 81st January, 1877, for all purposes-congregational, missionary, and benevolent-was \$6,601,24. Of this amount the running expenses of the congregation absorbed \$4,685.89; the sum of \$675 was devoted to benevolent purposes; and the remaining \$1,290.85 was apportioned as follows:-Colleges, \$220; Home Mission, \$400.60; Foreign Missions, \$200; Bursary for French Students, \$45; S. S. Union Memorial Fund, \$80; Aged and Infirm Ministers' Fund, \$35; Manitoba College, \$20; French Evangelization, \$176.51; Mission School House, Berlis, \$45; Knox College Building Fund, \$129.84. The number of children on the roll of the Sabbath school is 278, the average attendance 157, and there are 29 teachers.

It is gratifying to notice the success which has attended the efforts which have been put forth in the direction of shurch extension; and that success ought to evoke further effort in the future. The congregation known as that of College Street Presbyterian Church, formed under the auspices of Gould Street Church, is now self-sustaining and in a very prosperous condition. The shurch is situated at the corner of College and Bathurst street. Although the building is not large it is commodious, because there is little or no space lost inside. It is tastefully though plainly furnished, and the appliances for heating and lighting are simple but efficient. Under the ministrations of the young but able and zealous pastor, the congregation has increased very much. At the communion, dispensed two weeks ago, no fewer than twenty-eight new members were added; and this with former additions rendered it necessary for the com municants to occupy many of the side pews as well as those in the centre. If the same rate of increase continues, a much larger building will be required in a very few years.

THE annual meeting of the congregation of St. Andrew's Church in this city was held on Wednesday evening, 24th January -Rev. D. J. Macdonnell, B.D., pastor, in the chair. From the report of the Session it appears that although sixty-two members were drafted off to form the congregation which goes under the name of Old St. Andrew's, and although twenty-seven members were removed by certificate to other churches and by death, still the congregation has increased—the number of members on 1st January, 1876, having been 408, and the number on 1st January, 1877. being 409. The financial report shows that the total contributions for all purposes amounted to \$17,289.79. Of this \$6,752.96 was for the Building Fund; \$9,428.52 for running expenses; and \$942.15 for the various schemes of the Church, as follows: Home Mission, \$165.45; Foreign Missions. \$127; College Fund, \$209.75; Widows' and Orphans' Fund, \$60; Aged and Infirm Ministers' Fund, \$25; French Evangelization, \$20; Presbytery Fund, \$18; Assembly Fund, \$20; Instalment on St. Mark's Church Lot, \$148.75; Interest on do., \$64.45, supply of service in St. Mark's \$6; balance due on Presbyterian Record, \$2.75. The Eubbath school is well organized and last, to take into consideration the advisabil. | well supplied with teachers.

Book Reviews.

THE ANNALS OF A BANY. Toronto . J. Ross Robertson, 67 Young street. 1877.

This little book is slready popular in the Tinited States, where 20,000 conies of it have been rold at high prices; and may also be known to some in this country in some of its more expensive forms. Mr. Robertson has introduced it Into his "obeap series," and so brought it within reach of everybody. It tells "how the baby was named; how it was nursed; how it was a tyrant; and how its nose got out of joint." It also contains a few words about the baby's "aunties, grandfather's, grandmothers, and other important relations." If the baby was a tyrant, then it must have had claves, and the brok purports to have been written by one of them. It (we mean the book) is sufficiently sensational to tempt the most thoughtless to read it; while at the same time it imparts, through the lips of the "fat old nurse," and otherwise, a good deal of practical and useful instruction: and in the treatment of its characters and turn of its incidents throughout, tends to cultivate some of the best feelings of our nature.

IN MEMORIAM.

REV. A. M'LRAN, NAIRN.

On the 8rd inst. at Strabane, died Mr. Alex. McLean, the beloved pastor of the congregation of Nairn. Mr. McLean had for more than eighteen months been unable for his ministeral work, but continued preaching as he was able from time to time. He preached last, three Sabbaths before his death. His death came at last unexpectedly from inflammation of the lungs. He died in peace, and leaves behind him a memory fragrant and grateful. Mrs. McLean is not in strong health, but was in a large measure prepared for the sad event, and is graciously sustained.

Since 1844 Mr. McLean has faithfully and diligently served his Master. His sphere of labour in the west was from Wellington Square northward, and the congregations of Wellington Square, Wsterdown, Kilbrick, and Nairn, call him father. By all who had the privilege of his acquaintance, Mr. McLean was much respected and beloved. A singular childlike simplicity and affectionate manner combined with earnest love for souls and directness of address gave him an uncommon power among his people. His hold of divine truth was deep and experimental, so that while not a theologian in the technical sense, he was able to present the gospel, in a way peculiarly his own, which was effective. His people were deeply attached to him, and manifest now in a pleasing manner their high esteem for his memory.

One by one our fathers are being gathered in. We thought as we laid his dust in its lonely resting place, that at the same time, at no great distance, another Presbytery was performing the sad last offices for the departed Dr. Hogg of Guelph .-- Com.

THE Home Mission Committee, (Western Section), met in the Deacon's Court Room of Knox Church, Toronto, on Monday and Tuesday of this week. The following are the appointments made to Presbyteries for the Summer months. The minutes will appear next week.

QUEBEC. . . M. F. Boudreau, C. McKillop MONTREAL ...C. E. Amaron' M. H. Scott, Robert Mohibbin, J. Mitchell, S. J Tay-lor, — Ross, Rev. J. Jones, Rev.

Andorson.

OWEN SOUND.M. S. Oxloy, A. Kippon, David
Ross, W. McKinley.

SAUGEEN.....Hugh McLubesh, Geo. McArthur,
J. R. Johnson. A. Wilson, F. Mc.

Lovi.

J. B. Hamilton, G. F. Walker (1st three months), J. A. Andorson (2nd turne months.)

A. A. Scott, W. A. Wilson, A. Leelle, A. W. Marling, T. Konning, John Mowat. GUELPH.

WM, COCHRANE D.D., R. H. WARDEN, Convouer. Secretary.

THE Young Men's Christian Association in connection with College Street Precbyterian Church, held their second public meeting on Monday evening last. Rev. A. Gilray, pastor of the congregation, presided. Mr. Carruthers, a student of Knox College, read an able essay on Temperance. Readings were given by various members of the Amoriation. These exercised were interspected with suitable pieces of brance, which tended very much to enlives the proseedinge.

Contributors and Correspondents

For the Prosbyterson. TURKISH MISSIONS AND THE PROSPECT OF WAR.

BY HURON.

A glance at the work of Christian missions in Turkey will not be void of interest at a period like the present, when the horizon of the distant East is so dark and fitful with the menaco of war.

Not many years ago a book was published with the title of "The Star in the East." The author is a native of Turkey. It is written in a pleasing style, and not at all on the subject of missions, "nor in a sectarian mood." His aim is "to give a vivid impression of the character and condition of the races in the Levant ;" and with that object in view he records such "facts and incidents" as came within the sphere of his "own knowledge and experience." He writes with the vivacity of a keen observer, the grace and fertility of a cultivated mind, and the warmth of a patriot.

He says that "no work professing to give a correct view of the various social systems of Turkey" can reasonably avoid an illusion to the missionary enterprise which has already " produced such remarkable results," and bids fair to work in time a "revolution" in the whole fabric of "Oriental organizations."

He draws a contrast between the Turkey that was, as he knew it in the days of his childhood, and the Turkey that is, in its political, social, and religious aspects. Fifty years ago there was not a missionary in "the vast territories of the Sultan;" nor "a Bible in the vernacular tongue." The Oriental mind was" universally" in a state of "moral torpor," that seemed an impregnable bar to all hope of " progress, intellectual or religious, for ages to come." To abjure the faith of the Prophet was death. What is now the complexion of things? There are stations for the preaching of the Gospel "over all parts of the Turkish Empire," centres of Protestant communities, "from the Danube to the Nile;" churches whose members are always increasing, and towns with a "rapidly growing interest " in the spread of a pure christianity. The faith of "thousands" has stood triumphantly the violent test of persecution. "Hundreds" of schools are in active operation. Native pastors are trained in theological seminaries. There is full freedom of action for the missionaries, and the protective authority of treaties is thrown over the lives and the property of converts. Women are learning to read, and the sex is being elevated, even in Turkey, to its proper place and dignity; and the Protestant community is in such favour in High places for its strength and its influence as a moral and educational power in the empire as to enjoy, like other sects, the privilege of a representative in the Grand Council of the Porte.

The area of missionary work in Turkey is mapped off into three great territorial sections-Western, Central, and Eastern Turkey. To go over this interesting field in all its extent would occupy more space that the limits of a weekly paper can well afford. We will complete the description. perhaps, at a future day. A brief sketch of the work, however, in one of those departments, that of Western Turkey, will serve in the meantime for a specimen, to give an idea of the general aspect and characteristics of the mission.

The city of the Golden Horn is the gateway of missions in the East. On a picturesque site that overlooks the Bosphorus stands the "Bible House," a beautiful edifice, visible from afar, whose "light will stream into the darkness of the steppes of Russia and the plains of Turkey; "The Home," erected for the education of young girls at a coat of \$50,000. This handsome seminary is under the management of four American ladies; and "Robert College," very popular with the Bulgarians, whose sons come every year in considerable numbers to its classes. There is also a large printing establishment, where business is going on at a high speed. A new transiation of the Scriptures in the language of the Turks is in course of preparation, with an able literary staff, native and foreign, employed on the work. Newspapers are regularly printed for circulation in all the principal dialects of the empire, besides a vast collection of books for the use of schools and colleges, and for distribution in the villages and rural districts. Constantinople is the centre of a wide circle of missionary stations, radiating all around into Asia and the European provinces at something like an average distance of 200 miles from the capital. It exhibits on a large scale a lively picture of evangelical activity, twenty churches, forty common schools, theological and high schools, and a population of about 4.000 converted to the genuine doctrines and practical virtues of the Gospel.

It is no wonder if the war-cloud in the East is an object of special anxiety, if not of foreboding, to all who take an interest in the religious prospects of Turkey. When that found burnts, as it inevitably shall, what will be the fate of this great mission,

a work carried on for a period of fifty long years in the face of such stern obstruction, and with a zeal and a constancy worthy of the highest praise—a work so magnificently blessed! And what kind of a war will it be if it take the shape, as it is likely to do, of a fanatical struggle of race with 1800 and of creed against creed—a tremmulaus onest of Mahemmedan frenzy! The cry is up even new for all the Islamites in the world to be ready and buckle on for action. That means massacre. In this state of alarm the memory comes up afresh of the tragic cruelties not very long ago in the city of Damascus and in other parts of Syria, when lives which God hadhonored, and the lives of lisping innocents, fell victims to a sudden fit of Moslem exasperation The Christian races distributed over the Empire are on about equal terms numerically with the Turks, but the arms, the revenue, and the mastery are in the hands of the Ottomans.

"The Lord reignesh, let the earth be glad"

LETTER FROM LAKE SUPERIOR.

Mr. Editor,-A few items of news from this far off, and almost isolated Mission Field, may not be uninteresting to the many readers of your valuable paper. No doubt those who have the oversight of the Mission work, especially throughout Ontario, look with no small amount of interest to this point. Two reasons may be assigned for this, viz :-- That it has now been occupied for some years, and has drawn a considerable amount from the Central fund, and that from its geographical position it is likely to become increasingly important in the future.

Though our progress during the past year has not been as great as we could have wished, neither have we cause for much despondency. During the year fourteen members have been added to the church, and four removed from the Roll, leaving our present membership thirtyseven. Owing to circumstances several of our members are not able to be often with us, owing to their being employed on the Railway Construction. For the year 1875 the stations contributed towards salary \$876 ; for 1876, \$480. There was also spent on the erection of a house for the Missionary the sum of \$413, for seats in the Lecture Room and other general expenses \$120. Last year was the first in which collections were taken up in this Mission field for any of the schemes of the Church. The amounts contributed were as follows: For Knox College \$12, Home Mission \$18.50 Foreign Mission \$10. In addition to the above, the Sabbath School contributed \$6 for the Memorial Fund, making in all \$46.50 The whole sum raised by the Stations will amount to something over \$1000. It should be stated that a large proportion of the amount spent on the manse was realized through the labors and exertions of the Ladies' Aid Society.

Nor have the congregation been unmindful of the comfort of their Missionary and his wife. In this, I think I should not enter too minutely inte detail. Suffice it to say, their liberality in this is fully on a par with their other contributions.

The attendance on the Sabath services is larger this winter than either of the two preceding. The Sabbath collections at present average about \$5.

Since August last I made three preaching tours along the line of Railway to a distance of over 40 miles from here. On these trips I have met with uniform kindness both from the workingmen and those in charge, and this from Roman Catholics as well as Protestants. On my last visit I took with me a number of Bibles and Testaments, and with little difficulty, sold nearly all my stock,

Several inquiries were made for story books. Of course I could farnish none but the one. Could not some of your readers furnish reading matter of a healthy moral tone, and some of a more decidedly religious character to the workmen on this section of the Canada Pacific Railway? It is a pity to see them reading only Dime Novels of the most trashy character, and that is about all they can procure at Prince Arthur's Landing, I am sure many of your readers have numbers of good readable books and periodicals going to waste around them which would be welcomed by the railway workmen.

This winter is an exception in this region. It set in somewhat severely and continued so, though with but little snow. until the last week of January. Since then until a few days ago it has been more like April weather than February. The snow is all gone on the roads, and for about ten miles from here along the Dawson Road. I doubt if any other section of Ontario has been favored with such beautiful weather as we have had this winter at Thunder Bay. Yours truly, D. McKerracher. Prince Arthur's Landing, Mar. 8th, 1877

A waw Presbyterian Ohnreh is to be erected in Blyth; it will coet \$7,000.

MANITODA AND THE CANADIAN NGRYE-Wasy.-We would direct the attention of our readers, interested in Manitoba and the Canadian North-west, to the advertisement of the Manifoba Free Press in another

The Presbyterian Year Book.

Permit me a few words in detence of my Permit me a few words in detence of my criticism of the Year Book. I heartily reciprocate the courtesy of the editor. His comments on my letter are so pleasant that I was almost persuaded to let the matter rest; and I feel encouraged—I was going to say fluttered—by his hope that I will long continue to occupy the watch tower of note-taking. But the Editor knows very well that alleasantry even with knows very well that pleasantry even with the aid of a telling illustration is not argument, and therefore he will pardon me if I try to show that what I said has some force after all. I may be unsuc-restal however. Now for the Editor's

points in their order.

1. Here he gracefully admits the error and the misprint. In correcting the misprint he falls into another. Our respected Professor of Dogmatic Theology is neither Knight nor Mahilat. Knight nor McNight. Let the Editor try

again.
2. In the matter of the British Churches he says that I tell the author that which he acknowledged on p. 127. I reply that there was material enough available to him to give statistics of the question both more accurately and exhaustively. For example one church is set down as having 600 congregations and substantially the same number of ministers, but a reference to the last minutes would have enabled the Editor to say that the congregations are 558 and the ministers 686. The 600 in either case is inaccurate. Then there are several British Charles ish Churches, and the Editor in the third head of his letter refers to one, not given in the Year Book atail. That is an example of want of exhaustiveness.

4. Here the Editor supposing he has the bail at his foot becomes very pleasant and somewhat lengthy. He says he left out the Covenanters in the cast and the United Presbyterians in the west, because they are included in the statistics of Reformed are included in the statistics of Reformed Presbyterian Synod of Ireland, and the United Presbyterian Church of North America respectively. Now as to the former will the Editor kindly tell us where in the Year Book the statistics of the Reformed Presbyterian Synod of Ireland are given? He tells us the page where the information is to be found in M'Comb, but it is the Year Book of Canada that is now it is the Year Book of Canada that is now before us, not M'Comb. In the second place how many of the readers of the Year Book know that the fifty-seven Presbyteries on page 118 include one that is in Canada. What was in my mind when I wrote the former letter was that a short paragraph of news as well as figures should have been devoted to each of the bodies in the Dominion. I did not refer to the statistical tables at all. I hold to the same opinion still. I admit that in the face of so many law terms given in several languages, it is temerity on y part continuing to find fault, but with

all the risk before my eyes I do it.

4. For one I am glad to know that the Editor made all lawful endeavors to obtain an account of the Anti-Unionists East and West. I know now why they were ignored; I did not before; I am satisfied. I am aware of the difficulties which are to

be encountered in compiling such a publication, and if permitted, I express my sympathy with the Editor in those difficulties. I know how much more easy the task of the destructionest is than that of the constructionist. Any one may find fault. With many others I rejoice in the success already schieved and look for greater sucoese as the years roll by.

Presbytery of Lindsay.

An adjourned meeting of the Presbytery as held at Wick on the 29th inst. Rev. was need at wick on the zero met. Rev. J. Campbell, B.A., presided as moderator, pro tem. The resignation of the Rev. J. McClung of the charge of Wick and Greenbank, which was tendered at the adjourned meeting held at Victoriaville, was taken up and considered. The two congregations having been duly cited to appear for their having been duly cited to appear for their interests, appeared now as congregations rather than through representatives. The Presbytery rejoiced to find that the two congregations forming Mr. McClung's charge were devotedly attached to him and unanimous in their desire to have his services retained among them. Mr. McClung still pressed his resignation, and the Presbytory vary valuatantly appeared it. Ray y very reluctantly accepted it. E. Cockburn, M.A., was appointed to officiate at Wick and Greenbank, on the first bhath of May and to doologe vacant. Rev. J. Campbell, of Cannington, was appointed Moderator of Session during the vacancy. Rev. Messrs. Campbell and Cockburn were appointed a committee o draft a suitable minute relative to Mr. McClung's resignation. Two communications from Knox College Students' Mission ary Society were read intimating their willingueus to take charge of Coboconk, Headlake, Digby and Cardon, and their appointment of Mr. Samuel Carruthers to labor there during the next six months. Mr. McLennan in behalf of the committee appointed to confer with Mr. Crabb of Victoriavillo, reported that they had a lengthened conference with him, and that among other things they desired him to examine carefully the Shorter Catechism and to report to them his acceptance or rejection of the doctrines therein unfolded. Mr. Crabb complied and in a few days stated by letter that his doctrinal views reincided with those taught in the Shorter Catechiem, with the exception of the 7th and 20th questions. Upon motion made, and duly seconded, it was unanimously resolved that, as Mr. Orabb's doctrinal views are not in harmony with those entertained by our church his application to be received as a lay catechist cannot be entertained. The meeting was duly closed.
J. L. Murray, Pres. Clerk.

THE largest society for carrying on missionary work among the Jews is that of London, which has an income of over \$150,000 a year.

THE closing lecture of the Session at Knox College, was delivered to-day (Wedneeday), by the Rev. Prof. McLaren-subjest: "Justification." There was a large attendance of students, ministers, and the public. A full report will be given next wook.

Social Meeting at Bowmanville.

RECEPTION IO THE REV. MR. LITTLE.

The Rev. Mr Little of Bowmanville has

the new arr Living of Downmanth on the neopying a winter furlough in Florida, the reems of his labora as a pastor before his settlement to his present charge. Having had business to attend to as well as recreation to gain, he was allowed some eight weeks' absence by his present deeply attached congregation. Mr. Little returned bome in time to preach on the last Sab-bath of March, and was greeted by warm-hearted welcomes from old and young. The ladies of the church, with that practi-cal forethought which characterises the sex, get up a splendid social in honor of their pastor, which was held on Wednes-day evening 28th ult. Ten was served in the buserount of the church from 5.20 to 8. ed bome in time to preach on the last Sabthe basement of the church from 5-80 to 8 o'clock. The tables were loaded with sandwiches and all manner of cakes, and though there was a continuous erroum of people coming to the tables well prepared to do justice to the good things, and a counter stream proceeding from the tables who were evidently well satisfied with all they had received, the supply only appeared to be bigger and better than ever, so much so that it was found necessary to have a second entertainment on Thursday evening following. The chair was taken at eight o'clock, at which time the church was almost quite full. Some excellent music was elicited from a new organ which had just heav placed in music was elicited from a new organ which had just been placed in the church by the Organ Factory Oo. at Bowmanville, similar to the one which gained for this firm the Centennial medal. It is a handsome Centennia: medal. As is a manuscine instrument, and played as it was with taste and skill, the beauty and variety of its stops were displayed to advantage. Rev. David Mitchell, of Central Presbyterian Church, Toronto, who had been some weeks the Church session, delivered an instructive and highly humorous lecture on the principle of imitation as seen in education, in the choice of trades and professions, and in the development of religious character. The rev. gentieman spoke for upwards of an hour, during which he was frequently applauded. Rev. Mr. Drummond of New-castle supplemented the lecture by a few caste supplemented the lecture by a few thoughts which had arisen in his mind as he listened to Mr. Mitchell. The address was very interesting and thoughtful. An excellent choir discourased some exquisite musical pieces. The votes of thanks to the ladies who got up the substantial part, to the lecturer and Mr. Drummond, who contributed the intellecture. contributed the intellectual, to the choir and organist who charmed the ear and thrilled the heart, and to Mr. Fairbairn for the effective manner in which he had filled the chair, were carried unanimously. On the chair, were carried unanimously. On the following evening the Rev. Mr. Little, pastor of the church, gave an account of his trip South, delighting his hearers with his graphic description of the road travelled, of the preaching of Drs. Bevan, Taylor, and Hall in New York, of the orange groves and sunny slopes of the great peninsula, and of the social and church-life of Florida. The lecture was much admired for its freshness and fulness.

Presbytery of Owen Sound.

This Presbytery met on the 20th March, in Division Street Church, Owen Sound. The following is an abstract of the more important items of business transacted. Johnson congregation was disjoined from that of Leith, and a basis of union between Leith and Aman congregations as one pas-toral charge was considered and approved —the union to take effect as room as the Presbytery shall have secured to Mr. Dewar, pastor of Aunan congregation, an interest in the Aged and Infirm Ministers' Fund. The united charge promised Mr. Dewar a retiring allowance of \$200 a year and the use of the manse. A petition was received from thirty-eight families, adhering to our church and residing in the east part of the Township of Holland, praying the Presbytery to erect them into a mission station and to supply them with Gospel ordinances. The prayer of the pe-titioners was granted. A commission of Presbytery, consisting of Messre. Dewar, J. Somerville, and J. Douglass, was appointed to conduct a Presbyterial visitation of the pastoral charge of North Keppel and Sarawak. The following commispel and Sarawak. The tonormal besembly were sioners to the General Assembly were hellot. viz., Messra. D. Morrielected by ballot, viz., Messra. D. Morrison, J. Cameron, J. Somerville, ministers; and Mesers. McKnight, Creason Douglass, elders. It was agreed that a collection be taken up in the various congregations of the Presbytery to defray the expenses of these delegates. Mr. ster asked and obtained a leave of absence from his congregation for three months in consequence of his having accepted an appointment from the Board of Manage-ment of Knox Ocllege to canvas for the Building Fund of the new college. Mr. Whimster tendered his resignation of the Home Mission Agency of the Presbytery, which was accepted, and a most cordial vote of thanks tendered to him for the effivote of that as tendered we film for the em-cient manuer in which he had discharged the duties of that office. Mr. Dewar was appointed in his place. The evening sed-erunt was devoted to a conference on Babbath School Work, which was opened by Mr. Whimster reading an instructive paper, prepared by appointment of Presbytery. An adjourned meeting of Presbytery is to be held in Division Street Church, Owen Sound, on the 17th day of April, at 10 a.m.

THE Wanzer machines have long enjoyed a high reputation in Canada and in many foreign countries as well, and have succeeded in carving off the highest honors at the Centennial Exhibition in competition with the world. The prizes awarded consist of an International medal and diploma and a gold medal, and the Wanzer sewing machines alone received these two honors. This result must be particularly satisfactory as it affords an evidence of what has really been done in building up our manufacturing interests in Ontario. To enter the lists against all comers was (for a Osnadian firm) to assume no light ompetition, but the result has been the greater glory, and is in the highest degree ereditable both to the manufacturers of the Wanzer machines and the City of Hamil-

Choice Literature.

On : Life Only OHAL IER XXXII.

A lovely summer morning some tew wooks later found Una Dypart walking to and fro on the torrace which skirted the front of the house. She had passed a restless night, as she had too often done since Atherstone's departure; for the very effort she made to hide her bitter pain by day, when the eyes of others were upon her, only made her give way to it the more ut-terly, when in the darkness none could see the burning tears she shed for the hope that was dead, and the love that lived only to wring her unforgotting heart. There was one person whose society in all intercourse with her neighbours she systemati-cally avoided, and that was the clergyman, Mr. Trafford. Her conscience was ill at ease under the concealment of Miss Amherst's letter, and on the few occasions when she had heard him preach, she had been so impressed by his uncompromising rectifude, and the pure and lofty standard he hold up before his hearers, that she ab-sol, tely dreaded the influence he might acquire over her if she held much intercourse with him. For although Trafford could not of c urse really know how completely she was sacrificing truth and istice in this respect to the love that dominated her whole being, yet it always seemed to her when she met him as if his clear spiritual eyes could penetrate into the very depths of her soul, and read this secret with all the rest.

It was therefore with some annoyance, as well as great surprise, that Una sud-denly saw Trafford walking towards her along the avenue at this early hour of the She had been thinking sadly how she would have rejoiced in such a sunny morning, before the shadow of Humphrey Ath orstone had fallen across her path of life and dimmed all its brightness, as she thought, for ever, and tears were still trembling on her long cyclashes as Traf-ford's quick step brought him face to face with her. He looked at her keenly, but he met her hurried nervous greeting with a quiet kindness which had the effect of

calming her immediately.

"I am afraid my aunt has not yet left her room," she said, as she shook hands with him; "did you wish to see her?"

"Not this morning, thank you; my errand is to you, Miss Dysart. You are aware, no doubt, that your friend Miss Crichton is hopelessly ill?"

"I have heard of her state occasionally from the Northcotes, but I do not know much, except that her brother Hervey has been sent for, which make me fear she was

"She is dying," said Trafford; "I have a letter from the rector this morning, which states that this is the case, and also that states that this is the case, and also that she has expressed within the last few days a vehement desire to see you once again before the passes away. She has been continually begging that you might be asked to go to her, but her brother shrank from requiring you to take so long a journey. Yesterday, however, she became much worse, and so earnestly implored the rector to send for you that he could no longer refuse. He thought it best, however, to write to me rather than to yourself, as he did not know whether you were well, or if you could leave your aunt. He begged me to see you, and if possible I was to request you at once to go to Torquay, in order to gratify the last earthly wish of his

"I shall be most thankful to go," ex claimed Una; "I have been longing so much to see dear Lilith again. I do not think my aunt will make any objection; must ask her of course.

"If you go, however, I fear it must be this very day," said Trafford, "or you will not find her alive. Since I received the letter, I have had a telegram sent off at an early hour this morning, to say that the doctors are afraid an attack is impending which may bring the end very suddenly, and that it is doubtful, even if you start at once, whether you can be there soon enough

"Oh, I hope I shall not be too late!" said Una; "there is still time for me to go by the first train. Mr. Trafford, will you wait one moment while I speak to my aunt and order the carriage?" and she flew away, all her languor and gloom forgotten in the sudden excitement. In a very few minutes she was back again, breathless and flushed, to say that Lady Elizabeth made no objection to her going, provided she had both her maid and the old butler with her

as an escort. "You will be sufficiently protected cer

"You will be sufficiently protected certainly," said Trafford, with a senile, "and I will meet you at the station and see you off, as you will be very much hurried."
"Will you not wait and go in the carriage, since you are so kind; it is just coming round," said Una. He agreed, and soon they were driving together to the station, with Unas maid, looking very cross and discomposed at the andden were cross and discomposed at the sudden journey, on the seat opposue to them. Una was more like herself than she had been for many a day, as she spoke with all her old animation to Trafford of Lilith's good-ness, and of the warm affection she had always felt for her. He gazed with interest at her bright sweet face, and wondered what manner of soul it was which looked out of those soft eloquent eyes, and why they had been so deeply sad when he had seen her first that morning. He was perfeetly aware too of her former avoidance of himself, and he thought with pleasure that the service he was now rendering to her would probably produce a better acquaintance between them. In truth, Una almost marvelled at herself for having been afraid of him, when at last they parted as the train moved away, and he speeded her on her journey with the earnest words, "God be with you!" the same with which he had sent forth Atherstone to his exile, though he had not the least suspicion that Una Dysart was that one whom his friend so

Dysart was that one whom his iriend so mourned to leave.

It was very late at night before she reached Terquay, and heard at once from the rector that Lillith was still alive.

He thanked her for having obeyed his summone in his usual formal manner, but with a tremulousness of voice which showed how much he was really feeling. " My

dear sister has expressed a wish to see you slone, Miss Dysart," he said, as he led the way to Lilith's room, "and she has asked that she may be left with you only to night, at she says she has much to tell you. Of course, my brother and I would greatly desire to be with her at the lest, but we cannot refuse her wish that you should have these precious hours, while she is ctill able to speak; we must trust to you to summen us if you should see that final momout approaching.

"You may be sure I will," said Una But, thankful as she felt to see Likth for the last tune, an indefinable dread of the interview caused her to shrink back shuddering as the rector opened the door of his sister's room. She mastered her agitation, however, and entered, hearing him close it gently, and walk away. She was alone with Litth Crichton; but if the strange chill of fear she bad telt had been caused by her near approach to the shadow of the dark valley, it might well be dispelled by the mere sight of her who was now enter-

Lilith, propped up in the bed, was lean-ing back in an attitude of complete repose, while her fair hair, spreading out over her pillows, looked like a golden glory encir-cling the head of a saint. Her exquisitely lovely face, though pure white as the driven snow, was brightened by a look of rapturous joy, which shone in her luminous eyes with an almost unearthly radiance; while the fresh flower over which her little hands were folded made her seem as if she were decked for a bridal. Una thought of the wedding garments of the King's gueste, and of the linen white and clean, which is the rightsousness of the saints, and felt that this fair stainless child was indeed prepared for the marriage supper of the Lamb.

A single lamp burnt with softly-shaded light in the room; but through the open window the silvery crescent moon could be seen sailing over the cloudless ether, while one pure pale star hung motionless below. The whole scene, within and without, was expressive only of serene beauty and purity, and a deep sense of quiet and rest stole over Una's beating heart as she approached the dying girl. At the sound of her step Lilith seemed to withdraw her radiant eyes from the sound of the step from the contemplation of some unseen glory, on which they appeared to be fixed,

and turned to her with a happy smile.

"Thank you for coming to me, dear
Una," she said; "you are still in time to

wish me joy."
"To wish you joy! Oh, Lihth, how can
I in this awful hour?"

Because of the wonderful happiness which is even now so blessedly near to me. I am passing this night through the dark waters; and think, oh, think, what it will be to see HIM upon the shore when morn-

"But have you no fear, dear Lilith-no dread of the unknown, such as I should

feel in your place?"
"None, none! I hope I am not presumptuous, but I cannot fear, for He is my Lord and my God, and I know how with eyes of ceaseless love He watches His own all through their troubled course on earth, and then waits to welcome them upon the other side. Oh, I cannot fear! Already I seem to have passed into the light of the sinless land, and the melodious echo of its softly pealing music fills the air around me; I hear the Master's voice calling me across the waters, and I only long to plunge deeper into them that they may bear me to His feet.

"Happy Lilith!" said Una, and tears rose in her eyes at the contrast of this expiring girl's perfect serenity with the rest-less misery which filled her own earthdrawn heart in all her bloom of life and health.

neatth.

Lilth seemed instinctively to understand her. "Una," she said, "I must tell you why I have been so very anxious to see you. One night lately I woke from a dream I had about you, which I could not recall in its details, but which left a painful impression on my mind that ful impression on my mind that you were in the midst of some great trial and temp-tation, out of which I ought to help you and when I asked myself how a poor feeble girl such as I am could be of any use to you, I suddenly remembered the promise I once made to you to tell you my own his tory, and it seemed to me as if it were in some urgent manner necessary that I should do so now; I felt the impulse so strongly that I implored my brother next day to send for you and I am ready, dear

scarcely understand its purport myself. Una listened to these words with a sense of awe, and felt a scoret dread as to what Lilith might be about to tell her, but she only said. "it is very true, dear Lilith that I have been in great trouble and dis-tress, but I do not think any one can help Will it not fatigue you to speak so

much?"
"I feel as if a special strength had been given me for that purpose; but I must be very brief, for my time is short indeed. Una, st down and listen."

Una obeyed, and placed herself with her

head resting on Lilith's pillow, so that she might catch every word spoken by the soft faint voice that so soon would no more be heard on earth.

CHAPTER XXXIII. "I think you know," said Lilith, "that Rupert Northcote loved me very dearly, and wished me to be his wife, but none and wished me to be his wife, save He who reads the depths of the heart can ever know how intensely, how entirely I loved him. I so loved him that I knew if I were parted from him I could not live, and thus it has come to pass; we were parted, and I am dying." She paused s moment to ease her panting breath, and then went on—"There was but one feeling in my soul which was stronger than my love to Rupert, and that was my earnest purpose and desire to be true and loyal to Him who died for me, and to go to Him with clean hands and a pure heart when my last hour should come, as now it has. my last hour should come, as now it has. For a long time it never occurred to me to doubt that Rupers was good and holy like my brothers, and such as I believed all followers of Christ must ever try to he; and when he first told me how dear I was to him, I did not seek to hide from him that he was cashrined in my love for ever, and that my shole heart's devotion would be that my whole heart's devotion would be

his unchangeably so long as I lived on earth; so he knew quite well how entirely I was his own; and although he was not at that time in a position to make arrange ments for our immediate marriage, he fully expected that when he could Jo so he had but to claim me, and I should be ready at once to be his wife. And I was happy for a time-oh, how buppy!-but gradually, as I came to know him better, dark fears stole into my mind that if I were united to linport Northsoto in that perfect oneness of heart and soul, that unreserved confidence which constituted my idea of marriage, it would be impossible for me to preserve myself so blameless from all taint of evil as I believed a child of God should be; for I came to know that he gambled; that he had just debte which he never meant to pay; that he lived for pleasure only; and that above all he was utterly earoless of the claims of religious duty. The dreadful possibility began to loom in the distance before me that I might have to choose between my Rupert, the one love of my life, and the faultiess allegiance I was bound to give to Him who is of purer eyes than to behold imquity. Of course I knew that if it came to that—if I could not be his wife without conniving at evil, and morally sharing it—1 must give him up, and die: there could be no question on that point; if it were right to part from him I must do it, and if I did, I knew that I should die."

As Lilith said this very calmly, very simply, Una felt her own heart sink each moment more and more in shame and tor-Had not she been tried in like manner and found wanting? She buried her burning face on the pillow while Lilith, not perceiving her emotion, went on speak

ing with a faint sad smile.

"Do you remember, Uns, the first day
I ever saw you, how you wondered that I
chose to stay and watch a little wounded with a faint sad smile. bird we found lying helpless on the hill-side? I knew that Rupert had shot it, and I wanted to see if it would be an omen of my fate; if it had lived I might have hoped on a little longer, but it died, struck down by his hand, and now I too am fluttering in the grasp of death. The crisis came on the day of the cricket match. He had been becoming very impatient for our marriage to take place; on his side it had been delayed by want of means, for although the allowance he received from his father would have been sufficient for us if he had been moderately careful, his extravagant habits had quite impoverished him. On my side he did not expect that there would be any obstacle, although I had never consented to any regular engagement subsisting between us, just from the fear that I might not be able conscientiously to carry it out. On that day, then, he asked me to speak to him alone because he had some good news to tell me, and I met him in a quiet spot by the river side. How well I remember it all! for it was the death-scene of my earthly happiness-the cloudless sky, the sparkling river, the mossy banks all decked with flowers, and my Rupert so bright, so winning, and glowing with the rapture he thought I was to share with him. I can hear his dear voice now, all trembling with delight as he told me he could claim me at last; he had been quite determined he said, to wait no longer, and so he had taken a bold step, whereby he had secured quite sufficient funds to enable him to carry out our marriage, and take me abroad for a year or two, which he was sure I should like better than settling down in England. To that I only answered, that if I were with him it would matter nothing where we went, for home to me was by his side, and there alone; but I begged him auxiously to tell me how it was he had so suddenly become rich. He answered hurriedly that he made a clever stroke of business, and instantly changing the conversation, began to enter iuto all sorts of details ab arrangements for our wedding, which he said must take place immediately, for there was urgent need of haste; his manner was altogether so strange that a terrible uneasiness took possession of mo, and I felt there was something wrong under it all. I put my hands in his and looked into his

"Ah! that I could have trusted him! but day to send for you and I am ready, dear I could not. I told him that if I was to be Una, at once to fulfil my mission, though I wife he must give me his confidence, secreely understand its purport myself.' ried I should know it all, for he would not be able to conceal it from others beside myself. 'Why not tell me now then?' I said. He replied, that it was because I was so terribly conscientions; I should be sure to have scruples on the subject, and I could not make allowances for the weaknesses of ordinary mortals. Una, I cannot go on telling you all the conversation, for it makes me sick at heart even to remember it, but this was the end-I came to see distinctly that it had been by using his father's name in a fraudulent manner he had obtained this large sum of money, and although he knew that in the course of a few months it must become known to Mr. Northcoie, he felt so certain that his father, for the honour of his own name, would take no steps in the matter, but seek only to conceal the fault of his son, that Rupert conceal the fault of his son, that Rupert had no fear whatever of the result; what he had done, however, was nothing less than a crime, although he tried to justify it to himself, by the false plea, that as at his father's death he must succeed to his possessions, the money was virtually his own already. Oh, Una I how can I tell you the horror that fell upon me when I came to understand it all, and to see that his one desire was to hurry on our marriage before desire was to hurry on our marriage before the fraud became known, in order to escape with me to the Continent out of reach of with me to the Continent out of reach of his parents' reproaches! Instantly, with my first impulse, not pausing to think what my words involved, I told him I could never consent to be a party to a fraud or join in the smallest deseit towards his join in the smallest deceit towards his father. His eyes blaised with passion, and heigersped my arm, exclaiming, 'Do you know what you are saying, Lilith? if you do not agree to my plass, and keep my secret, you can never be my wife. 'Never?' I naked faintly, for it seemed like my death-knell. 'No, never,' he answered; 'I have done this thing selely that I might

eyes, and asked him to tell me truly and plainly how he had obtained the money which enabled him to marry. He refused, trying to jest about it, and said I had no

nowledge of business, and must trust all

to him.

win you to myself; but I know how it will be looked upon by my femily, and by all who hear of it. I will not stay here to be reproached and disgraced; with you or without you I must leave the country I we were married, and they knew that for your sake I had done it, in time they would forgive me, and all would be condoned and forgotten; but if I have to exile myself from England, knowing I have lost you, I shall have nothing left to make existence tolerable, but that miserable money, and I shall spend it in any pleasures that will make me forget you; then judge if I could ever return home to lock my father in the face, without a shedow of excuse for my conduct, or if I should have room to hope that your pious brother would ever trust you in my hands! No, Lilith, do not deceive yourselt; come to me no t-you for whom I have somed, or take your last look of my face, and bid me tarewell for ever. At these terrible words I gave a shrick and almost fell to the earth. He caught me in his firm grasp, and exclaimed, My own Lilith! my darling! you cannot forsake me -yeu will come to me I know; but yeu must make your choice—it is now or never.' Yes I he said truly, I had to make my choice—there, leaning on his arm, with my hand in his, and his dear eyes looking down on me with such a pleading, yearning love, and my own sinking heart knowing too well the truth, that to part from him would be to give myself to death, and worse than death while yet I lived. Oh, Una, may you never know the anguish of such a struggle as I underwent that hour!

Lilith paused, while her agitation mastered for a moment the factitious etrength that sustained her-and it was with trembling hands and quivering lips that Una applied the necessary restoratives, for she began to see with mingled terror and remorse what the lesson was which the dy-ing girl was appointed to teach her; but Lilith spoke again, so soon as she could still her panting breath, for she felt that

her time was growing very short.
"Uns, you will feel as I did, that there was really no question what my choice must be, when there was the Divine Lord and the pure service I owed Him on the one side, and earthly love on the other. I thought of His words, 'What shall it profit a man to gain the whole world and lose his own soul? and I turned to my Rupert and said, 'Darling, even for your sake I cannot connive at evil; if at this price only I may be your wife, I must give up the hope, though it is my very life.' 'Lilith,' he said 'have you well weighed what you are saying? do you mean that you decide against me? Take care, for our whole future hangs upon your answer. Do you give me up? I lifted my eyes to the pure calm sky, and asked the One Great Sufferer to give me strongth to suffer, and then I gasped out, 'Rupert, I must.' It was the end. He flung me from him so that I staggered against a tree and caught hold of it to support myself, while he thundered out, Go never let me look upon your face again, for I must forget you as swiftly, as surely, as I can. I will tear your image from my heart by every means in my power, and from this hour you are dead to me l' and then, without another word or look, he dashed away past me out of my sight, and I have never seen him since; but oh t how thankini I am now on my deathbed that I seted as I did that day, for soon

bed that I acted as I did that asy, for soon I shall behold my Lord in glory!"

A sort of costacy seemed to transfigure Lilith's face while she thus spoke. She raised herself up in bed, stretched out her arms to heaven as if she saw some one ready to grasp her hands and draw her upward from the earth, but the effort was too great, her lips became suddenly dyed by the crimson stream that burst from them bearing her life away. Her mission was ended; her order of release was come; she sank back, while a veil seemed to fall on the shining eyes, and the sobbing breath sighed itself out; then a light broke over her face like morning on the slambering hills, and the fair young life passed away from earth, to revive once more in the pure air of paradise.

(To be continued.)

True Nobility.

A few years ago, when the Westminister Hospital gathered its nurses whence and as it could, a poor woman, suffering from an acute and dangerous disorder, was admitted as a patient, and on her sick-bed succored and comforted by the good dean's wite, who was s frequent visitor at t pital. In a sudden crisis of her malady it was decided by the physicians that the only means of saving life was by an immediate and terrible operation. The choice was submitted to her of certain death, or this fearful passage to recovery. The poor creature shrank at first from even lite at such a price; then, trembling, she said, "I think if Lady Augusta Stanley were but with me I could go through it.'

In haste a messenger was cent to the deanery, where Lady Augusta was found dressed, in readiness to fulfill an engage-ment at Buckingham Palace. Without moment's hesitation, she wrapped a cloak over her magnificent attire, and went straight to the hospital. When Christ straight to the hospital. When Christ called her in the person of his suffering poor, then royalty itself must wait. Sho stayed with the poor, tortured woman, nerving her to endurance by the strength of her sympathy and presence, until the surgeon's work was ended, and relief and rest had come; and then from the hospital ward went to the palace, to apologize to the queen for her late appearance.

There are not many, either men or w men, to whom it can be said, "Go and do thou likewise;" for the souls are few in this world, who have won to such Christ-like powers of sympathy that their very presence carries with it strength and com-fort in life's sorest need.— Christian

In no period of the church's history in the United States has there seemed so deep and widespread a revival feeling as now pervades all denominations.

It has been calculated that for every pound sterling Fagland, supends; in missions she receives ten in trade; and the same ratio will held in the United States.

Scientific and Aseful.

HALF of the dectors would find their occupation gone if apples were freely used as an article of food. Fruit has never done un the good it might havedone because it is too often eaten at improper times, between meals or in the evening. There is a na-tive acid in fruit which is demanded by the human system.

LOURIAN often results from the most trifling accidents, such as running a nail into the foot, or stopping on sharp ments. Such wounds can be healed by a simple remedy. Sincke such wounds, or in fact any inflamed wound, with burning wool or woolen coth. Twenty minutes application of smoke will take the inflammation out of the worst wounds.

WEXFORD BISCUITS.

Rub four ounces of butter into eight ounces of flour and six ounces of lump sugar, the yolks of two eggs, the white of one, and a tablespoonful of brandy; roll the paste thin, and cut with a tin cutter; egg over top of each with remaining white, and sift on white sugar; bake in warm oven.

THE HABIT OF PEATIER RATING.

At this season fowls have much idle time, and get into mischief in consequence. Being deprived of animal or nitrogenous food, they take as the best substitute the feathers from each other's necks. The re-medy is to give them a sheep's pluck or liver to pook at, hanging it up within reach, or to give them wheat scattered in the earth or litter of their houses. This will give them food and work to occupy their time.—American Agriculturist.

CREAM BICE.

Wash two tablespoonfuls of rice and add to it half a cup of white sugar, a tablespoonful of grated nutmeg, same of salt, and one quart of milk. Set it in the oven to bake, stirring often. When the rice is dissolved, or very soft, remove any brown crust that very soit, remove any brown crust that may be on the top, and stir in briskly half teacup of corn-starch, dissolved in half a sup of cold water. It will thicken instantly. It can be made the consistency of custard by placing it back in the oven for one moment. Some with with the for one moment. Serve with wine jelly, if for dessert.

STEAK AND OYSTERS.

Take one pound best rump steak, with-out any fat; put in an oval dish a dozen and a half cysters (taking care to remove the hard part and heard), with the liquor from the cysters to cover them; put the steak on them, cover the top of the steak steak on them, cover the top of the steak with two onions cut in the thinnest pos-sible manner; put another dish inverted over the steak, then put a paste round the edge of both dishes, and put this into a gentle oven for an hour. Reverse the dishes for five minutes, then take off the dish which was originally at the top, and

SEED POTATOES.

Farmers should have an eye to their seed potatoes for planting next spring. The ex-perience of thousands of farmers in various ections of the country goes to show that large potatoes for seed are no better than medium sized ones, only that in a dry season, if planted whole, they sustain the plants by the moisture in them better than small potatoes. It is not advisable to plant the very small ones; they should be fed out, but select those for seed that are rather too small for marketing. But in a rich soil, and in a sufficiently moist season, potatoes no larger than walnuts will proluce good crops. When one buys any of the new varieties in small quantities, and desires to produce the largest possible crop, each pointoe may be cut into as as it has eyes, and one may many pieces be put in a hill.

MANAGEMENT OF HORSES.

Feed liberally, work steadily, and clean thoroughly, is my motto in the manageof horses. My great trouble is to have the horses rubbed dry and clean before leaving them for the night. Where horses are worked six days in the week, thorough grooming is absolutely essential to their health. The more highly they are fed the health. more important it is to clean them. Most men use the currycomb too much, and the whisk and brush too little. I do not myself insist upon it, but I believe it would pay always to take the whole harness from the horses when put in the stable at noon, and rub them dry, washing the shoulders with gold water, afterwards thoroughly drying them with a cloth. I question if one farmer in a hundred duly appreciates how much he loses from having poor horses, and in not keeping them in vigorous health, and in a condition to do a maximum day's work.—American Agriculturist.

SETTLING COFFER.

This can be done without anything be-This can be done without anything being put into your coffee to settle it. It only wants to be known how to handle it. Put your ground coffee into the coffee-pot, and add cold water sufficient for use, if but a few ones are wanted. Set on the stove and keep there until the boiling point is reached, but in no case boil. This reaching some watching toward the last requires some watching toward the last. It is better to set it off a few minutes be-fore boiling than have it boil up. Immedistely when set off stir the surface with a speen. This can be done two or three times in as many minutes. Then let it rest. In about ten minutes' time it will all be sunk to the bottom and fit to pour out. Where more than a few cups are wanted, more water (hot) may be added when the coffee pot is removed from the stove, or hot water may be used to dilute the coffee when it is poured out, as is sometimes done with tea. In this way your coffee is clear and sparkling, and, what is of equal importance, it will retain all its fine flavor and exhibarating properties, which, had it has halfed world have been thrown off. been boiled, would have been thrown off. Be particular in carrying out directions to the letter. You will soon get the hang of it and thank us for the directions, simple

Dn Enwanns, speaking of bear-drinkers, says: "Their diseases are always of a dangerous character, and in eace of seci-dent they never undergo even the most trifling operation with the security of the temperate. They almost invertably, die."

Uncle Zeke's Conscience.

Some years ago there moved to the neighborhood of Uncle Zake's oabin a gen tleman from New York, whose identity may be disguised under the name of Smith. The new-comer enraged vigorously in farming, and by liberal employment and prompt payment soon gained the good will of all the colored men around him. Uncle Zeke in particular was never weary of chanting his praises, and many a bushel of cysters did Ezeknel convert into money at Bellevne, as Smith's cetate was called. Bollevue, as Smith's eriste was called. But all the good will of his humble neighbors did not suffice to protect Mr. Smith from pilferings. Sheats would disappear mysterously during the night, geese and turkeys would take wing for parts unknown, and in particular the coru-crib would frequently show by unmistakable signs that its sancity bad been violated. To the story of these various losses would Uncle Like incline a sympathetic ser, and his Ecke incline a sympathetic car, and his "Well, now, who over hear de like o' dat? olar to goodness dese yere boys is gittin' wusser, an' wusser," evidenced alike his detestation of the crime and his contempt for the offender. Smith's patience was at last exhausted,

and he determined upon vigorous measures for the protection of his property. His first experiment was to place a large spring rat-frap, artistically concealed in a heap of shelled corn, close by the cat hole in the corn-orib door, expecting that the unwary thief, plunging his hand recklessly through the hele into the heap would be compared. the hole into the heap, would be caught and held till some one came to set him free. But lo ! next morning the trap was found sprung and the heap of corn diminished, but the thief had vanished and left no trace

At last a good-sized box arrived from At last a good-sized box arrived from New York, and the next day the local carpenter was ordered to fix two brass handles to the corn-crib; one to be put along side the door for convenience, as Mr. Smith publicly explained, of steadying one's soft while turning the other. The second handle had a lettle attended to it is about soir while turning the other. The second handle had a latch attached to it by which the door was secured on the inside, and was set in such a position that any one turning it must hold on by the other knob to prevent being thrown backward by the opening door. Both handles were profusely decorated with glass, and elicited much admiration from the handles where he is the second of the second o admiration from the hands; who submitted them to a critical examination. The car-penter's work being finished, Smith, in pre-sence of all his employees, solemnly repeated, in front of the corn-crib, the first two lines of the second book of Virgil's Æneid, and announced that his corn was thenceforward secure. A box, stated to contain seeds, was that afternoon deposited in the crib, and during the early part of the ensu-ing night the proprietor of Bellovue secret-ly busied himself with a coil of insulated

Numerous and diverse were the specula-tions among the darkies. Jim Oakley "lowed Mis Smith done 'witched dat ar corn-house, sho 'nuff. Tell you gemmen, you touch dem 'ore haudles, evil sperit carryyou 'way, No such ting's evil sper-it? How you know dere no such ting? Hush boy: co see what do Bible are 'hort it? How you know dere no such ting? Hush, boy; go see what de Bible say 'bout dem ting." Pete Lee "didn' b'lieve in no sperits; got a gun fix somewhar inaide dat house; turn de handle an' de gun go off. Seen dem tings afore up country, when I live in Goosleum." Another theorist averred that "while Mis Smith sayin' dat ar Scripter ober dem handles, he seen a white pigeon come a-sailin' roun' an' roun' an' roun, and done light en de peak o' de corn-house roof. High! tell you, Sar. de corn-house roof. High! tell you, Sar,

sumpin up, sho."
Uncle Zeke, like the rest, was troubled once Zeec, like the rest, was troubled in his mind, but, unlike his fellows, he determined to waste no time in speculation, but to seek his information direct from head-quarters. Prepared with half a bushel of oysters, as an excuse for conversation, he sought an interview with Mr. Smith, and boldly propounded his questions. questions.

questions.

"Mis' Smith, what you been a doin' to dat ar crib o' yourn?"

"Why, Uncle Zeke, what do you want

to know for?"

to know for?"

"Oh, nuffin, Sar; sorter curus like. Hearn all de boys talkin' bout it—neber see nuffin like dat afore."

"Well, Uncle Zeke, I can't very well explain it to you; but I just advise you—d. n't go near that crib after dark, or you may see something you won't like." And Uncle Zeke departed, revolving many alout Zeke departed, revolving many things in his mind.

It was midnight—the hour when church

yards are said to yawn, not with exhaustion, but returning anunation. In front of the enchanted corn-house stood Broof the enchanted corn-house stood Bro-ther Ezekiel, a lengthy pole in his hand, and a capacious meal bag over his should-er. In silent meditation he stood for some five minutes, deliberating on the best plan of attick. The great Newfoundland watch-dog bounded toward him, evidently in rejoicing welcome. Forth from his pocket the old man drew a savory bit of fried bacon, which the faithless Bos'en escapity devoured. The reflection and of eagerly devoured. The reflection ended, the dog lay contentedly on the ground, and watched the subsequent proceedings with the zir of a totally disinterested ob-

server.
"Clar to goodness, now," muttered Un-"Clar to goodness, now, muttered on-cle Zeke, "wish't I un'stood 'bout dis ting. Can't be no spring trap like a las time, kase how he gwine to spring froo de de'? Kel kel Done bodder Mis' Smith sho 'nuff when he find dat ole rat-trap sprong and nuffin cotch. High! Can' fool disser chile wid no traps. No, Sar! done see too much

Uncle Zeke paused, scratched his head meditatively, and then resumed his solilo-

"Well, I declar', ef disser don' beat proachin'! Mus' be a gun inder. Ef ain' no gun, den dere ain't nufiln dere—ail foo'shness. Anyway, I's gwine for try

Uncle Zeke threw his bag to the ground, stepped to one side of the house, and with his bole struck a sharp blow on the brass his pole struck a sharp blow on the brace known searcet him. Nothing followed. He pried against it with his stick, but still without offset. He went to the other side of the house and repeated his experiments on the second knob, but still all remained

Uncle Zeke new drew from his pocket a

skeleton key, mounted the ladder, and in trice had opened the padlock which held the door.

"Dar now, jus''s I tought. Do boss done humbug dem fool niger, make um tiak discer house 'witched. Ain' nufiln

dar, sho 'nuff."

The old darkey reached up and cautiously turned the handle. The door opened a little, and, casting away all fear, Uncle Zeke holdly reached for the other knob, to stendy himself while he swung back the

Literally like a fissh of lightering the electric discharge passed through him. The nauseles of his indees contracted, and he nuscles of his lingers contracted, and he could not release his hold of the enchanted handles, At last his feet slipped from the ladder, and the weight of his body tore his hands adrift. Like a log the old man dropped to the ground, and lay grozning, praying, and generally bewildened.

"Oh, do lawegoramity! Oh, my heabenly Marster! Who eber t'ought o' dat! My conso'ence done wake up! my conso'ence done wake up! Heen 'bout toften, an' now! I knows it. Oh, my heabenly Marster! ef you lets up on me dis time,

Marster! ef you lets up on me dis time, Uncle Zeko neber touch nuffin no me'. Olar to goodness I's a change man f'om dis day. B-r-r-r r-1-" And what with the day. B-r-r-r r-1-" And what with the shock, the fright, and the fall, Uncle Zake's

senses seemed leaving him.

"Ezekiki !" said a solomn voice. Instinctively Uncle Z ke answered, "Here me," and looked in the direction of the sound. Oh, horror! A figure clad in white was nearing him with slow and solomn stems. As the previous said the second of the sound. omn steps. As the inveterious visitor approached, it seemed to rise until it towered to the height of at least ten feet. The wretched Ezekiel, on his hands and kneen, his eyes protruding, and his jaw dropped,

remained as if paralyzed.

Suddenly the phantom bowed itself, and its head descending with incredible swiftness, smote the unforturate Uncle Zeke sense.

less to the earth.
Three days later, as poor Uncle Zeke lay, racked with rheumatism and torment-ed with spiritual fear, upon his bed in the ed with spiritual fear, upon ms near the single room at his cabin, the door opened, and in walked Mr. Smith of Bellevue.

"Good marning. Uncle Zeke. Why,

"Good-morning, Uncle Zeke. Why, what's the matter with you, old man?"
"Oh, Mis' Smith! oh, Mis' Smith, I done had some turrible sperences lately. De angel ob de Lord done wrastle wid me, an' my conse'ence done woke, an, oh, my heabenly Marster, I's one sufferin' sinner. Mis' Smith, is you bin—is you done—is you miss any ting wid dat ar occurations o' yourn?"

"No, indeed, Uncle Zeke; nobody been

near it. Every thing all right now."
"An' nobody done touch de lock? Do' lock' ebery mornin'?"

"Yes, indeed. Why, who do you think would touch it, old man?"

Unclo Zeke answered not, but his lips moved convulsively, as he muttered, "Knock me down fus' an' den lock de do' and took de key. Now I knows it was de angel ob de Lord."—T. L. M'CREADY, in Harper's Magazine.

HOME MISSION COMMITTEE

The Home Mission Committee for the Western District, will meet in the Deacon's Room of Knox Church,

MONDAY EVENING, APRIL 2ND.

at seven p.m. A full and punctual attendance of members is requested. WM. COCHRANE,
Brantford, Feb. 20, 1877. Convener.

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second Tuesday of the month) at seven p.m. Rolls of Presbyteries, Reports of Synodical Committees, and all papers for the Synod, show'd in pressible be in the hands of the clerk one week before the date of meeting.

The Clorks of the various Presbyteries within the bounds of the Synod will meet to propare business for two first Sedurent within the Vestry of theorem, at lower o'clock in the afternoon of the first day of meeting.

WM. COCHRANE.

be first day of meeting.

WM. COOHRANE,
Synod Clerk.

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The Synod of Montreal and Ottawa will meet at Ottawa, and in St. Andrew's Church thece,

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JAMES WATSON A.M., Clerk of Synod. At Huntingdov, Quebec, 12th March, 1877.

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butions Ministers and superinten lents are earnestly invited to forward their orders wit out delay, so that we may know in good time the number to be printed for January.

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

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The state point hie excellence of the first short, a vale me as for Presbyterians, and larke smount of valuable information concerning Juniter of valuable information of this country, intercing papers are contributed by Dr. Komp, on "C leges for Young halles," by Dr. Rodgrass, on "Queen's University and College," and "From Union to Union" by Rev. Robert Torrance. Additional to the information given respecting the soveral Presbyterian sections which now form the United Church in the Dominion of Canada, valuable statistics are furnished of Prosbyterian Churches in Great Britain and Ireland in the United States, on the continent of Furope, in Australia, etc. The chapter on "Union" is particularly readable, and, as the record of a memorable year in the history of Canadian Presbyterianch place in the history of Canadian Presbyteriance, the Reformed Presbyterian Church U.S. A. "Almanacies of credit to the Presbyterian Church of Canada,"—Yours respectfully, J. T. Cooper.

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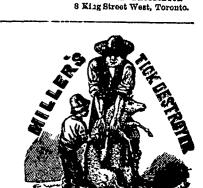
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Presbytery of Paterborough.

This Presbytery met at Port Hope, on the 27th of Merch. The Coromittee appoint d to visit Perrytown, Oakbill, and Knoxville, rapported that the Committee had met with those congregations and had vieted a considerable number of families; that they found the state of matters in the congregations very satisfactory; that in the case of sach congregation an increase was promised, that would enable them to go considerably beyond the minimum rate of contribution per communicant and per family required by the General Assembly; and that the grant from the Home Mission Committee might safely and fairly be reduced from \$160 to \$60 per annum. The report was adopted, and the Presbytery agreed to ask the Home Mission Committee for \$50 per annum for the pasteral charge. agreed to ask the Home Mission Committee for \$50 per annum for the pastoral charge. The Committee appointed to visit Fencion Fat and Somerville reported that they had learned that those congregations had made a successful effort to come up to the required standard without being visited, and that therefore they did not deem to measure the therefore they did not deem to measure to visit those places. The report was adopted, and it was agreed to request the Home Mission Committee to continue the grant to Fencion Falls as heretofore. Permission was granted to the congregation of Minden to mortgage the manso and part Permission was granted to the congregation of Minden to mortgage the manse and part of the lot on which it is built, for \$450. The Rev. John Paterson and Mossrs. Alex. Fraser and James Craick, who had been appointed Commissioners to the General Assembly, having intimated that they could not undertake to attend the approaching meeting of that Court, the Rev. James Ballantine, and Messrs. George Gillespie and William E. Johnston, elders, were elected in room of those brethren. The Presbytery proceeded to consider the remit of Assembly in reference to the Ministers' Widows' and Orphans' Fund. It was agreed to express approval of all the provisions contained in the draft as sent down with the axception of section No. 7, in place of tained in the draft as sent down with the arception of section No. 7, in place of which the Prosbytery would desire the following to be substituted:—"That one child, both parents being dead, shall receive \$150; two, \$200; three, \$240; and four, \$270." Mr. Torrance was appointed to moderate in a call in St. Andrew's Church, Peterborough, on Monday. April 9th, at seven p.m. It was agreed that a meeting of Presbytery be held in the same place and on the same day at 8.80 p.m. An overture to the Synod, praying for the appointment of a Synodical Committee to aid in carrying on evangelistic work within the bounds, of a Synodical Committee to aid in carrying on evangelictic work within the bounds, was adopted unanimously, and ordered to be transmitted. A report was received from a committee appointed to visit Minden. The report showed that if prompt action in the way of securing pecuniary assistance be not taken, the mission will have to be abandoned. It was shown that if the people are helped out of present difficulties. to be abandoned. It was shown that it the people are helped out of present difficulties, there is the prospect of prosperous and influential congregations being established within the bounds of the mission at no distant period. It was resolved unanimously that every congregation under the care of the Presbytery be urged to take up as soon as possible a collection in aid of the Minden Mission, and to remit the sum thus raised to the Rey Lames Cameron. M.A., Millto the Rev. James Cameron, M.A., Millbrook. The next meeting of Presbytery was appointed to be held at Millbrook, on the second Tuesday of July, at eleven a.m.
WILLIAM DONALD, Pres. Clerk.

Presbytery of Saugeen.

This Presbytery held a special meeting at Mount Forest on the 22nd Feb. to dispose of the call from Kirkfield and Victoriaville, to Mr. D. D. McLennan. The Rev. John McNabb, Beaverton, appeared as commissioner from the Presbytery of Lindsay, and was heard in support of the call. Mr. McLennan baving signified his acceptance thereof, the Presbytery agreed to the translation. A committee was appointed to draft a minute expressive of the mind of the Presbytery toward Mr. McLennan.

WM. Park, Pres. Olerk.

This Presbytery held their ordinary quarterly meeting at Durham on the 20th and 21st of March. Mr. MacMillan who was appointed to support the call from Arthur congregation to the Rev. D. Stewart, Enniskillen and Cartwright, before the Presbytery of Whitby, having reported that Mr. Stewart had accepted the call, and that the Presbytery had agreed to the translation, and having presented an extract minute to that effect, Mr. Stewart's induction to his charge was appointed to take place on the 24th April, at 11 o'clock, Mr. Barker to preach and preside, Mr. MacMil an to address the minister, and Mr. Mathe-on the people. It was also agreed that the meeting of Presbytery on the occasion be an adjourned one, and that the hour of meeting be 10 o'clock. The committee appointed to hold a united meeting of St. Andrew's congregation, Priceville, and Priceville and Durham Road congregation, with the view of bringing about a union between them, having reported that such meeting had been held, but that the contemplated union had failed of accomplishment, the Presbytery expressed their regret thereat, and their hope sed their regret thereat, and their hope that the union of those two congregations might yet be effected. On the report of the committee appointed to visit the 10th concession, Glenelg, and enquire whether a station might be opened there, it was agreed that such station be opened, and that it receive services at least fortnightly is connection with Rocky Saugean. A call in connection with Rocky Saugeon. A call unanimously signed from Cufford and Bal aklava congregation to Mr. A. M. Hamilton, probationer, with promise of stipend of 8800 and manee was presented and sustained. Mr. Greig's resignation of the charge of the Head Station, Normanby congregation, was taken up. Mr. Gunn as convener of the Committee appointed to visit Normanby congregation; and Ayton and East Normanby Station having reported recommending that in the event of mr. Greig's resignation being accepted Ayton and East Normacby be united with the Head Station, parties were heard, after which it was agreed that the resignation lie on the table till the adjourned meeting at Arthur; that parties be cited then and there to appear, and that meanwhile the Middle Station and Orchardville, the remaining part of Mr. Greig's charge, assert

tain what stipend they are able to pay, and be prepared to turnish the Presbytery with information on the subject at each meeting. Mr. MacMillan having stated that a petition had been presented at last meeting by the Trustees of Knox Church, Mount Porcest, praying the Precbytery to request Mr. John Martin, formerly trustee, but not now a member of the congregation, to hand over the deed of the plot of ground on which the church is built, the prayer of which petition the Presbytery had granted, but had omitted to instruct Mr. Martin was instructed in terms of petition; Mr. Martin was instructed in terms thereof to hand over to the Presbytery all papers and documents, titledeeds, or registered copies of the same in his possession, at his oarliest convenience. Mr. Martin, who was present, being called, promised to do so. Thore was taken up a petition from certain members of the St. Andrew's Congregation, Mount Forest, recently members of Knox Church Congregation in same place, setting forth that they have an equitable claim to a shere of the property of Knox Church Congregation, as having liberally contributed to the building of the Church, and to other objects, and praying the Presbytery to appoint a Committee to examino said claim, or take such of the Church, and to other objects, and praying the Presbytery to appent a Committee to examine said claim, or take such other action in the matter as they may see cause. Mr. Martin, one of the petitioners having been heard in support of the petition, it was moved by Mr. Greig and seconded by Mr. Duff, that the petition be received, but that the matter in question having formed part of the Mount Forest case. ing formed part of the Mount Forest case, and been fully considered and decided upon ing formed part of the Mount Forest case, and been fully considered and decided upon, the Prosbytery do not feel called upon to take up the matter. The motion was carried unanimously. Mr. Martin for himself and other petitioners protested and appealed to the Synod of Toronto and Kingston, and craved extracts. Messrs. Morrison and Greig, and the Clerk, were appointed to support the decision of the Prasbytery before the Synod. Messrs. Barker and Matheson were appointed a committee to answer the reasons to be given in by the appellants. Mr. MacMillan as convener of the committee appointed to draft a minute expressive of the Presbytery's regard for Mr. D. D. MoLennan on his translation to Kirkfield and Victoriaville gave in the following, which was adopted:—The Prezbytery in expressing their regard for the Rev. Mr. McLennan acknowledge with gratitude their appreciation of himself and his ministry. He came into his late field when it was new and difficult. He continued diligently at his work in the face of many hindrances, and under his ministry the congregation grew and prospered, As a member of the Presbytery Mr. McLennan was ready, fearless and coliging, and seldom or never absent from any of its meetings; and in leaving the bounds, Mr. McLennan carries with him the beat wishes of his brethren for humself, ms family, and Lennan carries with him the heat wishes of his brothren for himself, his family, and of his brethren for himself, his family, and his future labours in the cause of Christ. The Presbytery were largely occupied with Home Mission business. The Presbytery adjourned to meet at Arthur on April 24th, at 10 c'clock, when commissioners to the Assembly will be appointed, and other important business transacted.

WM. PARK, Pres. Clerk.

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BIRTHS.
At 177 Little Richmond Street, on. the 30th ult.,
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Galt, on Saturday morning, the 17th ult., is, relict of the late Morris C. Lutx, aged 61 yrs. Anna, relict of the late and rise of march, at 144 Matual Street, in this city, Margaret Moffat, rolict of the late Archibald Reid, of Fiornoliff, Northumberland, England, and mother of Joan Young Reid, of this city, in the 87th year of her age.

On Sabbath, the 1st of April, at the residence of her father, Islay, Scotland. Catherine, eldest daughter of Mr. Hugh Flotcher, and sister of the Rev. D. H. Fietcher, of Hamilton.

Official Announcements.

MEETINGS OF PRESBYTERIES.

Kingston.—in John Street Church, Believille, on the second Tuesday of April, at 7.30, p.m. Lindsax.—At Woodville, on the last Tuesday of May.

May.

TORONTO.—At Toronto, on April 17th, at 11 a.m.
PETERBORO.—At Port Hop 1, in the First Presbyterian Church, on the last Tuesday of March, at
1.30 p.m.

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

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

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JOHN GRAY, M.A., Clerk of Synod.

The Manso, Orillia, March 31st, 1877.

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