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Contributors and Correspondents

THE LATE REV. ARCHIBALD HENDERSON, M.A.

BY REV. D. PATTERSON, M.A.

No. II

Mr. Henderson lived on terms of intimacy with some of the clergy of the established Church, of whose character and evangelical sentiments he had a high opinion, and was invited repeatedly to the annual dinner of the Dean and Chapter; courtesy which we do not suppose would find its parallel in many cathedral cities in the present day. The Dean who was so kindly was the excellent Dr. Isaac Milner, a continuator of his brother Joseph's story of the Church. He was also Professor of Mathematics at Cambridge, where seated in the chair which had been occupied by two famous namesakes, Isaac Barrow and Isaac Newton; whence the Cantabrigians dignified him with the title of Isaac III. It was in connection with him, I think, that we have heard our venerable and relate one of the finest rebukes ever addressed to proud ignorance. Dr. Milner preached often on regeneration, a doctrine very unfashionable at that time, and of which he shared in the ridicule which was liberally cast on the evangelists. On one occasion a clergyman of the opposite school was walking along the street with a friend, when, seeing Dr. Milner passing on the other side, he exclaimed, "there is old Born-again!" An aged hucksterman, to whom things hidden from the wise and prudent had been revealed, hearing the words, turned towards him and asked, "Art thou a master of Israel and knowest not these things?"

While in this city, Mr. H. received a visit from Dr. Chalmers, whom he had known at St. Andrews, and who was passing through Carlisle on his way to London. He was struck with the manner and conversation of Chalmers, in which there was seriousness which surprised him, but which he understood soon after, when he heard of the great change which had taken place in the spiritual life of that illustrious man. He had some correspondence with him after coming to this country, and received from him a copy of some of his works. He continued in Carlisle for nearly eight years, faithfully and laboriously doing the work of the ministry, and gaining the attachment of the people, with some of whom and their descendants he continued to correspond till the close of his life. Indeed strength of affection and sincerity of friendship were among his leading characteristics.

In the year 1817 application for ministers was made to the Associate, or Burgher, Presbytery of Edinburgh, from two places in Canada, Perth in Upper, and Argenteuil in Lower Canada. Mr. William Bell, a probationer, was appointed to the former, and the Rev. William Taylor of Falkirk, to the latter. Each of them received the promise of £100 a year—"in addition to what the settlers might give them"—from the British government, which was desirous of inducing people to settle in this country. Mr. Taylor did not come to Argenteuil, but turned aside to Osnaburgh. Accordingly a second petition was sent to the same Presbytery, the result of which was that Mr. Henderson was persuaded by Dr. Hall of Edinburgh, a leading member of that Presbytery, to accept the invitation of the people of Argenteuil and resign his charge at Carlisle. The Presbytery then applied to the government, through the Lord advocate, to have the salary that had been promised to Mr. Taylor transferred to Mr. Henderson, and their request was granted. The voluntary controversy had not then been raised in Scotland. The lion was slumbering as yet, or only uttering occasionally a low growl. Dr. Marshall's Glasgow sermon had not been preached, nor had even Vinet written his essay on Liberty of Worship, which some (erroneously) represent as the seed from which voluntarism sprang. And so far were the brethren of the Edinburgh Presbytery from doing anything considered out of the way that the Synod itself sanctioned Mr. H.'s mission, and gave him a grant of £20 to assist in defraying his expenses to Canada, besides lending him £30, which he duly repaid. This is important in view of subsequent events.

Mr. Henderson sailed from Greenock, the port of departure also to many of his St. Andrew's congregation. This town was interested with a peculiar interest in the eyes of the emigrants of those days, not only from the beauty of its situation, nestling as it does in the bosom of an amphitheatre of heathery hills, with the Frith of Clyde spread out before it, in what seems a landlocked basin (resembling, 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 Clyde to the ocean is sweeping."—Scott), and widens rapidly onwards, past Bute and Arran, and Ailsa Craig, 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 were privileged to tread, ere embarking on a long and often dangerous voyage, sometimes of three and four months' duration, so many Canadian colonials look back to that town with a fond remembrance. It was so with Mr. Henderson, 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 family.

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 letter 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 Argenteuil and make arrangements for settlement. During his absence one of his children sickened and died, the forerunner of sad bereavements 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 place.

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 doctrines, 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 its 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 Seigneurie, 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 mere 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, to wit the two Cairns and the late Duncan Blair, the Hebrewist; while a fourth has now been called by the United Presbyterian Church to fill the chair of Church History, in the person of Dr. Duff, our old friend, whose due scholarship and wit, and even his very appearance and gait, somewhat active, used to remind us irresistibly of Erasmus.

† It is at present being enlarged and beautified, and the venerable pastor, for whom it was first built, was spared to see the improvement commenced.

all into one Presbytery again, and the branches 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 esteemed among the religious public of that city. He was particularly on intimate terms with the successive ministers of the American Presbyterian Church, the members 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 Christ."

(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 72-3, for "following" read follow; Column 3, line 7, for "but" read had; Passim for "seceders" read Seceders.]

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 zeal for truth, which is the more to be approved 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 simple-minded 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 notice.

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 reproach which abound in his other articles.

Even the adjective "youthful" is brought in with such unnecessary 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 of 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 "personalities."

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 deacons and four lay members of the Free Church of Scotland. The date, Jan. 5th, 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 exceedingly mild and cautious in its tone, and distinctly asserts that the article in question contains no ground "sufficient to support a process of heresy," and also that "the Committee are not prepared to say that Professor Smith's views infer a denial on his part, either directly or constructively, of the doctrine, 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 MacMillan, LL.D., Glasgow; Rev. W. O. Smith, D.D., LL.D., Edinburgh; Rev. A. B. Bruce, D.D., Glasgow; Rev. Dr. Lindsay, Glasgow; Rev. David Somerville, Dundee, etc., etc. As will be observed, its aim 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 Professor Smith's article on the Bible in the "Encyclopædia Britannica," recently published, concerned as to the issue of ecclesiastical 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 statement, setting forth the view which they take of an important business which for some time past has been occupying the attention of the Church.

In taking this step they have no desire to interfere with or unduly influence those 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 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'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 Professor Smith's opinions—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 regarding the literary history of the Old Testament books, nor as indiscriminate partisans who have no other object in view than to screen him from Church censures. 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 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 Pentateuch or portions thereof—many of them are in favor of the Mosaic authorship, and are somewhat 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 source 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 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 dealing with this class of questions, and should carefully abstain, as the Westminster Confession markedly does, from any unnecessary dogmatism in reference to the literary history of the Scriptures, and from hastily inferring as to the bearing of such views as these advocated by Professor Smith on the historical worth, authority, and inspiration of the sacred Scriptures. In their judgment the safe and truly conservative line of procedure is not to pronounce too confidently and hastily that such views are false 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 such a suspension 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 authority of Scripture, and would be more in accordance with the actual state of information; and they feel that what is most needed at present is not judicial decisions, but further free discussion, tending to bring out the doctrinal bearings of the questions involved, and make these better understood than they are now. The subscribers desire, further, to say that they should greatly deprecate anything being done or said by any parties or in any quarrel fitted to damage the reputation and usefulness 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 authority and inspiration of the Holy Scripture, or weaken his influence as a teacher, appears to them so undesirable that they would greatly prefer that those who feel inclined to pursue such a course would frame a libel against him, whereby the accused would have recovered his full rights, and the duty would be imposed upon his accusers of speaking

and writing with judicial calmness, candour, 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 ago in a widely circulated Canadian journal, but has never, I think, appeared in your columns. It was written some time last spring, and bears upon a case which at that time excited much interest in Britain as well as in Canada. The writer is the Rev. Donald Fraser, D.D., of London, England, formerly well-known as a Canadian Free Church minister, and son of another minister, well-known, also, in Canada. He is now, as almost every one 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 Inverness. It is hardly necessary to add that his opinion is entitled to all esteem, and that his "orthodoxy" has never been questioned. The following are his own words:

"The pertinacity exhibited by the Presbytery of Toronto in the Macdonnell case seems to me very injudicious. He has gone a long way to meet the brethren and should not be pressed further. It is plain to me that the eschatological portion of the Confession of Faith is nothing to boast 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. Macdonnell out of the church on such small grounds as now appear would be an almost irreparable blunder. You may state my opinion to any one at your own discretion. It is all right to guard sound doctrine, 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 alienate 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 PRESBYTERIAN.

SIR,—I am 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 with 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 astray.

But, sir, Mr. Grant needs no defence from me. So long as the cardinal doctrines 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 italics are mine), and the general and evident effort to be sarcastic are painfully apparent.

While admitting 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 BRITISH AMERICAN PRESBYTERIAN, I cannot help expressing my opinion that you would have 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.

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.

Pastor and People.

Revival at Lancaster

At the evening service, yesterday, 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.

Preachers and Preaching.

There is no lack of preachers; but Christ says that "the laborers are few." It is better to preach a new sermon from an old text, than an old sermon from a new text.

Bringing Our Sheaves.

The time for toll is past, and night has come, The last and saddest of the harvest eve;

NOTES FROM BOSTON.

Mr. Moody and his colleague in the temporal work, Mr. Seyger, advocate no basis reform for the inebriate but that of trusting in God for help to conquer the appetite;

Random Readings.

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

Testimonies to Presbyterian Church Government.

It is a veritable fact in history, that unless controlled by the civil power, as in England, the Reformers in the different countries of Europe at once adopted the Presbyterian form of Church government.

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.

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.

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,

Ask, Seek, Knock. Mr. Moody comes at once "to the grips" with God. "Ask for something when you pray," he said this morn.

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.

There are those who never weary of crying, "preach the life of Christ;" but they forget that we are not to be saved by the "life of Christ," not withstanding its unsullied purity and its radiant holiness.

Scotch Ministers in London.

Scotch ministers as a rule, says a correspondent of two Dumfries Courier, succeed well when they come to London.

The advantage of book-keeping.

The advantage 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-

The parent whose general tone is that of harshness and severity.

The parent whose general tone is that of harshness and severity, will strive in vain to administer profitable reproof. His children, accustomed to his angry tones and clamorous words, will grow callous under his irrational reasoning, and will refuse to hear his counsel.

Great power

"Great power" in the pulpit is likely to be accompanied by "great grace" in the pew. (See how this is exemplified in Acts iv. 33.)

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Our Young Folks.

Parables.

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

Why could they not understand Jesus? Partly, I think, because 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 God's truth 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 Jesus 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 be so far off that, if you saw one part of it, you could not see the whole; and perhaps, you could not see the whole; and perhaps, you could not see any of it. But your father might take his stick and draw on the gravel-walk a line running round in the same way in which the park wall runs round; and, from seeing that small 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 Father." 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, "As that candle gives light to your eyes, and prevents you from losing your way, so God's truth gives light to your soul, and prevents you from going wrong; and so God's truth is the light of the world." Again God sends strength and health to our souls. 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 more.

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. But Jesus points to a farmer or gardener 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 at 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 understand the shape of the park-wall, so these "small figures" help us to understand 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 be 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 we 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 haystack. 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 hold 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.

Tax Bible is a window in this prison of hope, through which we look into eternity.

A report has been sent to the Vatican from the Redemptorist Fathers in England that they have recently received the abjuration of 300 Protestants.

The committee for organizing the celebration of the Pope's Episcopal Jubilee calculate that towards the end of May there will be 300,000 pilgrims in Rome.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XV.

APRIL 16, 1877. NAAMAN THE LEPER. [2 Kings v. 1-17.]

COMMIT TO MEMORY, VS. 10-14. PARALLEL PASSAGES.—Luke iv. 27; John ix. 7.

SCRIPTURE READINGS.—With v. 1, read 2 Cor. xii. 7; with vs. 2, 4, compare Dan. v. 11; with v. 5, read 2 Kings viii. 8, 9; with vs. 6, 7, read Deut. xxxii. 39; with v. 8, read Dan. ii. 14, 16; with vs. 9, 10, read John ix. 7; with vs. 11, 12, read Rom. x. 3; with v. 13, read Prov. iii. 7; with v. 14, read Job xxiii. 25.

Note the PLACES, Syria, Samaria, the rivers Jordan, Abana, and Pharpar, Damascus.

And the PERSONS, Naaman, Elisha.

GOLDEN TEXT.—"Wash me, and I shall be whiter than snow.—Ps. li. 7.

CENTRAL TRUTH.—Healing comes through humility.

We have here another of Elisha's miracles—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 characteristic 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, successful, and at the head of his profession, trusted by his king, honored by the people, because by him God had given deliverance to Syria.

2. AN EAGER PATIENT. Naaman himself, the context shows (vs. 4, 5), told his lord, the Syrian king, of the little maid's hope. The value he set on Naaman was learned from his promptness. He offers a letter to the king of Israel, and bids Naaman set out at once, on so important a matter. The writers calculate that he took with him in the money of that time, namely, bars of gold and silver, out as wanted, and weighed, about sixty thousand dollars; so highly did he rate a cure. Changes of raiment—fine clothes—were and are a common gift. (See Gen. xli. 42; xiv. 22; and Esther vi. 8; Dan. v. 7.) Homer and Xenophon 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 extract; but without waiting for it, the king 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, for example, at their doors.

The king rent his clothes—publicly, probably among his counsellors—a common way of making a strong protest (see v. 7). See 2 Sam. xiii. 19, Ezra ix. 3, 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 Elijah's fashion (1 Kings xviii. 36, 37). There may be some sarcasm—"he shall know," though the king does not. A man of God is 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 sake, but according to the idea of showing respect. He rode in a chariot (see 1 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 befitting ceremony; and Elisha reproves that by sending a message. Whatever Naaman was as a Syrian general, he needed help here like any other man. So it is with sinners. Pride has to be brought down in order to recovery and safety. It was obviously not a matter of Elisha's rudeness or politeness, 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 1 Kings xviii. 40), for reasons not stated, but probably to test and exercise faith (see Josh. vi. 3-20), 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 wasting away.

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 mere washing in water was to be all, why not in the better streams that watered the fair plain of Damascus—rivers not certainly identified by name, but some two of the streams rising in the mountains, and contributing to make the Damascus valley one of the most fertile 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. 13); 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 servants, in obedience to the prophet's direction, and realizes the happy result as predicted to the letter (v. 14).

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

1. A lesson of contentment. How many blessings we have! We deserve none of them. Is there a "but"? It is the usual way. Revelations and thorns in the flesh go together. Earth is not perfect to any of its children. Why should we chafe under the needless drawback to our joy? Fancy a carriage antiquated, and able to demonstrate 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, envy the great, who seem to have none. Yes, room,—only seem, because we do not know.

2. A lesson of beneficence. Teach 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, and help 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 doing good to body and soul.

3. 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 poor, ignorant sinners. He tells us what to do. "There is a fountain filled with blood." Our pride is the great hindrance to washing. This seems so below the wants of the case, so unlikely, so childish,—nay, it even belittles our great things. Have we not schools of philosophy, self-development, and what not? Very well. No opinion adverse to them is expressed. Only the great Prophet and Priest and King has not named them. God has not 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 gospel.

4. A lesson of carefulness. How near he 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. 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. 11-13).

SUGGESTIVE TOPICS.

King in Israel—general in Syria—his high estate—his personal sorrow—the nature of leprosy—God's use of it—the prophet'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 that 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 witticism, for as he spoke he looked about the room for the smile of approbation, and yet there was a sneer in the tone of the request like the jeer of some fiend from the pit, for the speaker and his associates 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 service 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 decanter 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, "Woe unto the world because of offences! It must needs be that offences come; but woe 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 conscience, 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 lowliness, or falsehood; by casting away that tract, or disregarding that friendly expostulation; by forgetting a father's counsel, or a mother's prayer; by 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 seek for that which shall soften, and subdue, and melt your heart in penitence 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 contracting outlaws, and the consequent disturbance in the money centres is great, and is widely felt. Young men having drawn in great numbers to these money-centres by the hope of rapid money-making, find the stringency more than some other classes; and among them the most helpless are those who can "take anything." Being possessed of a "good common education," 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 suggest 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 something that you can do—and profess. Something distinct—no matter what—is better than an ordinary general capacity to "turn a hand to anything." Skilled workmen get often twice the pay that clerks and salesmen are obtaining, have no harder work, and have just as good a chance to rise 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 upholsterer. 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—nobody 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: "We knew him from the start and he deserved to succeed." Such a man can be great in a country, 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 mortgaged. 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 flakes 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 talk 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 subtleties, and "white lies," and very black lies, lie in their way, and they cannot lock their creditors in the face. Go forth, if you are free to go, free. But it may be the bravest thing not to go. "I got 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 do anything, and it takes it all to keep the house." That was his modest, manly way of saying that he stayed at home, worked fifteen 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 of it." 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 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 never goes to church; he drinks; he 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 nothing to do but what the devil

offers him. His room perhaps is dull. So is the society of his boarding-house. There are places, of which I have heard, that are "jolly," his conscience is torpid, and he goes; alas! alas! for the tears of sisters and the broken heart of a mother! He goes to ruin!

Be thoughtful. Why, my dear fellow, how much there is to think of—your home lessons—the example you saw—the hopes for you—the hopes you have had for yourself—the duties you undertook—the dangers of which you were warned—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 more because you once knew better—the future before you—hor, and the limitless beyond—oh! think of all these, and, if you will, keep as in the competition, and hard and long as the struggle may be, there is no fear of your failing in the end.

So They Say.

It is easy work, forgetting— So they say. There is little use in fretting Night and day; Time will bring its balms for healing Ache and pain, And the calm familiar feeling Come again.

So they say, but slowly, sadly, Strength comes back, For the heart that once beat gladly Seems to lack, Nerve to meet the world undaunted, Braving fate; Listless, restless, sorrow-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, sorely, proudly, On her way, While the world applauds her loudly"— 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 cease, I could, then, without a murmur, Wait for peace.

Ah, my Father, Thou art teaching Me, though 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 Downey.

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 first-class teachers should be employed, and ample play grounds and shade trees should always be provided for the benefit of the scholars. Farmers are as willing to give their children a good education as other men, and give their young minds an impetus in early life that will cause them to receive and impart blessings forever, increasing 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 long 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 themselves 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 at both the top and the bottom for all that 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 but by reading the Bible in school. Outside of the school, where no bible is read, is where our youth 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 virtuous, law-abiding people. Enlightened public opinion is the best safeguard for the individual and the nation.—N. Y. Evangelist.

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, meditate 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 plenteous by prompt-paying patrons, he puts his pen to paper in peace; he paints his pictures of passing events in more pleasant colors, and the perusal of his paper is of more pleasure to his people. Paste this piece of proverbial philosophy in some place where all persons can perceive it. Be pleased also to ponder upon it thyself patiently and perseveringly, profitably, and persistently proclamate its precepts perpetually."

British American Presbyterian, 102 BAY STREET, TORONTO.

TO CORRESPONDENTS.

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

OUR GENERAL AGENT.

Mrs. CHARLES NICHOL, General Agent for the PRESBYTERIAN, is now in W. G. O'Connell's office.

British American Presbyterian, FRIDAY, APRIL 6, 1877.

ON STANLEY, ON!

We almost wish we were within hearing of the discoverer of Livingstone to cry to him, "On Stanley, on!"—to fresh fields of discovery, on—all the lake and stream is found which will prove to be the source of the mysterious Nile, on—all the whole problem of this central elevation of Africa is thoroughly solved.

Stanley writes from Ujji. 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 Tanganyika, where there is a population of a very poor and miserable description.

will be one to the bargain for President Hayes, and another for the lady of the White House. There must be an end to them by and bye, and at last the result of the investigations and discoveries of centuries, old father Nile will be as clearly put down on the map as our own St. Lawrence.

The greatest interest connected with these 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 vast 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.

SCIENTIFIC HEATHENISM.

The remarkable little 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.

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!

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.

ing words. "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth 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 acts through wise and stable physical laws, is yet able to govern these that all things, even physical, 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 because of His infinite love, seeks to save 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 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 Christianity;—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 measured and weighed.

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?

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 United States were necessarily refused.

Ministers and Churches.

We urgently solicit from Presbyterian 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 negotiating for the erection of a new church.

The Presbyterians of Palmerston have purchased a Dominion Organ, the price being \$250.

The Presbyterian congregation in Fenelon Falls have decided to introduce an organ into the church.

The Rev. Mr. Bell, of Knox Church, Listowel, has had his salary advanced \$226 over that formerly received.

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

The congregation of Knox Church, Guelph, lately presented their pastor, Rev. W. S. Ball, with an address and a purse containing \$185.

The congregations of Richmond and Stittsville in Ottawa Presbytery, have given a very hearty and unanimous call to Mr. A. M. McClelland, 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 103, nays 88, whereupon the Kirk Session by five to one, resolved to sanction the same.

A very successful reunion of the Hopeful 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.

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. Rev. Mr. McEwan, of Ingersoll, also delivered an address. Mr. Crombie, the superintendent, read the annual report, which showed that the work of the Sabbath school is going on satisfactorily and with gratifying results.

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 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; Foreign Mission, \$250; French Evangelization, \$250; College Fund, \$250; Ministers' Widows' and Orphans' Fund, \$200. During the past season this congregation has expended \$391.45 in relieving the wants of the great number of people who, in Ottawa as elsewhere, have been reduced to poverty through the scarcity of work.

The Norwood Register says:—We are glad to be able to announce that, at a meeting of the members of the Presbyterian Church of this village, held on Tuesday last, to take into consideration the advisabil-

ty of putting an addition to the church, was unanimously decided to supercede the old structure by a new one. This step is a very necessary one, as for some time past the present place of worship has been too inadequate to accommodate the increasing congregation. A building fund was at once opened, and very liberal contributions were received. This speaks well of the zeal and liberality of our Presbyterian friends, and we hope the practical efforts will ere long be rewarded by possessing a house of worship which will be credit to them.

The annual meeting of the Beaverton congregation was held on Thursday, the 22nd ult. Rev. John Macnabb, the pastor, presided, and gave an address in which he reviewed the progress of the congregation since his settlement. From the Session Report it appears that the number of families connected with the congregation is 130; members in full communion, 174; members added during the year, thirty-three. The Sabbath school is in a flourishing condition under the able management of its zealous and diligent superintendent, Rev. E. H. Bauld. The financial report shows that the sum of \$2,902.94 was raised during the year for all objects, as follows: Building Fund, \$1,612.28; Minister's Stipend, \$900; Knox College Building Fund, \$71; Home Mission, \$76.63; Foreign Missions, \$48; Knox College, \$25.87; French Evangelization, \$21.06; Chalmers Mission, \$17; Widows' and Orphans' and Aged and Infirm Ministers' Funds, \$15.20; Assembly Fund, \$9; Presbytery Fund, \$6.89; Synod Fund, \$2.50; Other Expenses, \$201.61. It 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 Macnabb street Church, Hamilton, was held on the 6th day of February. From the financial report it appears that the total contributions of the congregation, during the year ending 31st 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, \$400.00; Foreign Missions, \$200; Bursary for French Students, \$45; S. S. Union Memorial Fund, \$30; Aged and Infirm Ministers' Fund, \$35; Manitoba College, \$20; French Evangelization, \$176.51; Mission School House, Berlin, \$45; Knox College Building Fund, \$129.84. The number of children on the roll of the Sabbath school is 273, 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 church 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 church 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 communicants 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; \$9,428.83 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., \$84.45, supply of service in St. Mark's \$6; balance due on Presbyterian Record, \$2.75. The Sabbath school is well organized and well supplied with teachers.

Book Reviews.

THE ANNALS OF A BABY. Toronto: J. Ross Robertson. 87 Yonge street. 1877. This little book is already popular in the United States...

IN MEMORIAM.

REV. A. McLEAN, NAIRN.

On the 8th 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 ministerial work...

One by one our fathers are being gathered in. We thought as we laid his dust in its lonely resting place...

The Home Mission Committee, (Western Section), met in the Deacon's Court Room of Knox Church, Toronto, on Monday and Tuesday of this week.

- QUREBO. M. F. Boudreau, C. McKillop. MONTREAL. C. E. Amaron, M. H. Scott, Robert McMillin, J. Mitchell, S. J. Taylor, J. D. Harris, Rev. J. Jones, Rev. R. Wilson. GLENGARY. J. F. McLennan, R. Hamilton, Charles McLean, John Chisholm, A. A. McKenzie, Gilbert Patterson. BROCKVILLE. Don. McEneaney, Hugh Taylor (at 3 months), John Ferguson (2nd 3 months), D. Banerman, J. W. Penman, Jno. Henry. OTTAWA. Jno. Mordy, Rich. Ryde, Jas. Reid, J. Giddes, Jno. Wilkie. KINGSTON. W. F. Rogers, Jas. Ross, Alex. McLean, Thos. Glasford, J. G. Tibb, John Jamieson, Hy. T. Miller, N. McPhee, A. R. Kennedy. PETERBORO. H. Hamilton, W. A. Hunter, J. W. Melko. LINDSAY. Alex. Fraser. WHITBY. Thos. Atkinson. TORONTO. Jas. Chambers, R. P. McKay, Joseph McCoy, D. Tait, S. H. Eastman, D. J. McKenzie, N. McGregor. BARRIE. Alex. York, F. Grant, G. F. McKay, R. H. Brown, J. K. Wright, J. K. Anderson. OWEN SOUND. M. S. Oxley, A. Kippon, David Ross, W. McKinley. SAUGEEN. Hugh Mcintosh, Geo. McArthur, J. H. Johnson, A. Wilson, P. McLeish. GUELPH. J. B. Hamilton, G. E. Walker (at three months), J. A. Anderson (2nd three months). HAMILTON. A. A. Scott, W. A. Wilson, A. Leslie, A. W. Marling, T. Keenig, John Mowat. PARIS. G. D. McKay. LONDON. G. D. Henderson, P. C. Goldie, A. T. Cotter, Jas. Smith, J. B. Galt, W. B. McDonald, Lawrence, B. G. Brown. CHATHAM. Alex. McFarlane, W. F. H. Fitzburn. STRATFORD. None. BRUCE. Robt. Fowle, J. Johnson. HURON. J. R. McLeod, J. Matheson, A. H. WM. COCHRANE D.D., R. H. WARDEN, Convener. Secretary.

The Young Men's Christian Association in connection with College Street Presbyterian Church, held their second public meeting on Monday evening last.

Contributors and Correspondents

For the Presbyterian. 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 menace 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, "not in a sectarian mood."

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 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 than the limits of a weekly paper can well afford.

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 cost of \$50,000.

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.

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!

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.

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.

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

Several inquiries were made for story books. Of course I could furnish 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?

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.

A new Presbyterian Church is to be erected in Blyth; it will cost \$7,000. MANITOBA AND THE CANADIAN NORTH-WEST.—We would direct the attention of our readers, interested in Manitoba and the Canadian North-west, to the advertisement of the Manitoba Free Press in another column.

The Presbyterian Year Book.

Permit me a few words in defence of my criticism of the Year Book. I heartily re-echo 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 flattered—by his hope that I will long continue to occupy the watch tower of note-taking.

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 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.

3. Here the Editor supposing he has the nail at his foot becomes very pleasant and somewhat lengthy. He says he left out the Covenanters in the east and the United Presbyterians in the west, because they are included in the statistics of Reformed Presbyterian Synod of Ireland, and the United Presbyterian Church of North America respectively.

Presbytery of Lindsay.

An adjourned meeting of the Presbytery was held at Wick on the 29th inst. 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.

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 (Wednesday), by the Rev. Prof. McLaren—subject: "Justification. There was a large attendance of students, ministers, and the public. A full report will be given next week.

Social Meeting at Bowmanville.

The Rev. Mr Little of Bowmanville has been enjoying a winter furlough in Florida, the scene of his labors as a pastor before his settlement in 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.

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 Annap congregations as one pastoral charge was considered and approved—the union to take effect as soon as the Presbytery shall have secured to Mr. Dewar, pastor of Annap congregation, an interest in the Aged and Infirm Ministers' Fund.

The Wanzer machines have long enjoyed a high reputation in Canada and in many foreign countries as well, and have succeeded in carrying off the highest honors at the Centennial Exhibition in competition with the world.

Choice Literature.

On Life Only

CHAP. XXIII.

A lovely summer morning some few weeks later found Una Dycart walking to and fro on the terrace which skirted the front of the house.

"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 Dycart. You are aware, no doubt, that your friend Miss Orienton is hopelessly ill?"

"She is dying," said Trafford; "I have a letter from the rector this morning, which 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 she passes away."

"I shall be most thankful to go," exclaimed Una; "I have been longing so much to see dear Lillith again. I do not think my aunt will make any objection; but I 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?"

"You will 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 Una's maid, looking very cross and discomposed at the sudden journey, on the seat opposite to them.

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

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

"You may be sure I will," said Una. But, thankful as she felt to see Lillith for the last time, an indefinable dread of the interview caused her to shrink back, and, 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 Lillith Orienton; but if the strange chill of fear she had felt 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 entering upon it.

Lillith, propped up in the bed, was leaning back in an attitude of complete repose, while her fair hair, spreading out over her pillows, looked like a golden glory encircling 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 guests, and of the linen white and clean, which is the righteousness 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 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 Lillith seemed to withdraw her radiant eyes 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, Lillith, 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 morning breaks!"

"But have you no fear, dear Lillith—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 Lillith!" said Una, and tears rose in her eyes at the contrast of this expiring girl's perfect serenity with the restless misery which filled her own earth-drawn heart in all her bloom of life and health.

Lillith 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 you were in the midst of some great trial and temptation, 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 history, 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 Una, at once to fulfil my mission, though I scarcely understand its purport myself."

Una listened to these words with a sense of awe, and felt a secret dread as to what Lillith might be about to tell her, but she only said, "it is very true, dear Lillith, that I have been in great trouble and distress, but I do not think any one can help me. 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, sit down and listen."

Una obeyed, and placed herself with her head resting on Lillith'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.

"I think you know," said Lillith, "that Rupert Northcote loved me very dearly, and wished me to be his wife, but none 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 know 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 a 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. For a long time it never occurred to me to doubt that Rupert was good and holy like my brothers, and such as I believed all followers of Christ must ever try to be; and when he first told me how dear I was to him, I did not seek to hide from him that he was cherished in my love for ever, and that my whole heart's devotion would be

his unchangeably so long as I lived on earth; so he knew quite well how satirically I was his own; and although he was not at that time in a position to make arrangements for our immediate marriage, he fully expected that when he could do 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 happy!—but gradually, as I came to know him better, dark fears stole into my mind that if I were united to Rupert Northcote 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 debts which he never meant to pay; that he lived for pleasure only; and that above all he was utterly careless 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 faultless allegiance I was bound to give to Him who is of purer eyes than to behold iniquity. Of course I knew that if it came to that—if I could not be his wife without consenting at evil, and morally sharing it—I 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 Lillith said this very calmly, very simply, Una felt her own heart sink each moment more and more in shame and terror. Had not she been tried in like manner and found wanting? She buried her burning face on the pillow while Lillith, not perceiving her emotion, went on speaking with a faint sad smile.

"Do you remember, Una, the first day I ever saw you, how you wondered that I chose to stay and watch a little wounded 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 he begged him anxiously 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 into all sorts of details about the 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 me, and I felt there was something wrong under it all. I put my hands in his and looked into his 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 knowledge of business, and must trust all to him.

"Ah! that I could have trusted him! but I could not. I told him that if I was to be his wife he must give me his confidence, and he answered that when we were married 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 conscientious; 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. Northcote, 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 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! how can I tell you the horror that fell upon me when I came to understand it, and to see that his one 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 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 deceit towards his father. His eyes blazed with passion, and he grasped my arm, exclaiming, 'Do you know what you are saying, Lillith? if you do not agree to my plans, and keep my secret, you can never be my wife.' 'Never!' I asked faintly, for it seemed like my death-knell. 'No, never,' he answered; 'I have done this thing solely that I might

wia you to myself; but I know how it will be looked upon by my family, 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. If 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 pleasure that will make me forget you; then judge if I could ever return home to look my father in the face, without a shadow 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, Lillith, do not deceive yourself; come to me now—you for whom I have agonised, or take your last look of my face, and bid me farewell for ever.' At these terrible words I gave a shriek and almost fell to the earth. He caught me in his arm grasp, and exclaimed, 'My own Lillith! my darling! you cannot forsake me—you will come to me I know; but you must make your choice—it is now or never.' Yes! 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!"

Lillith paused, while her agitation mastered for a moment the factitious strength 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 dying girl was appointed to teach her; but Lillith spoke again, so soon as she could still her panting breath, for she felt that her time was growing very short.

"Una, 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.' 'Lillith,' 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 strength 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!' 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! how thankful I am now on my death-bed that I acted as I did that day, for soon I shall behold my Lord in glory!"

A sort of ecstasy seemed to transfigure Lillith'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 stammering 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 Westminster 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 wife, who was a frequent visitor at the hospital. 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 life 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 sent to the deanery, where Lady Augusta was found dressed, in readiness to fulfill an engagement at Buckingham Palace. Without a moment's hesitation, she wrapped a cloak over her magnificent attire, and went straight to the hospital. When Christ called her in the person of his suffering poor, then royalty itself must wait. She stayed with the poor, tortured woman, nursing 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 women, 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 comfort in life's sorest need. — *Christian World.*

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 England exports in missions she receives ten in trade; and the same ratio will hold in the United States.

Scientific and Useful.

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

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

WELFORD 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 put in a tin cutter; egg over top of each with remaining white, and sift on white sugar; bake in warm oven.

THE HABIT OF FEATHER 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 remedy is to give them a sheep's pluck or liver to peck 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 RICE.

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 may be on the top, and stir in briskly half teacup of corn-starch, dissolved in half a cup of cold water. It will thicken instantly. It can be made the consistency of oatmeal by placing it back in the oven for one moment. Serve with wine jelly, if for dessert.

STEAK AND OYSTERS.

Take one pound best rump steak, without any fat; put in an oval dish a dozen and a half oysters (taking care to remove the hard part and beard), with the liquor from the oysters to cover them; put the steak on them, cover the top of the steak with two onions cut in the thinnest possible 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 serve.

SEED POTATOES.

Farmers should have an eye to their seed potatoes for planting next spring. The experience of thousands of farmers in various sections 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 wainuts will produce good crops. When one buys any of the new varieties in small quantities, and desires to produce the largest possible crop, each potato may be cut into as many pieces as it has eyes, and one may be put in a hill.

MANAGEMENT OF HORSES.

Feed liberally, work steadily, and clean thoroughly, is my motto in the management of 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 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 horse when put in the stable at noon, and rub them dry, washing the shoulders with cold 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 COFFEE.

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 cups are wanted. Set on the stove and keep there until the boiling point is reached, but in no case boil. This requires some watching toward the last. It is better to set it off a few minutes before boiling than have it boil up. Immediately when set off stir the surface with a spoon. 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 exhilarating properties, which, had it 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 as they are.

DR EDWARDS, speaking of beer-drinkers, says: "Their diseases are always of a dangerous character, and in case of accident they never undergo even the most trifling operation with the security of the temperate. They almost invariably die."

Presbytery of Peterborough.

This Presbytery met at Port Hope, on the 27th of March. The Committee appointed to visit Perrytown, Oakhill, and Knoxville, reported that the Committee had met with those congregations and had visited a considerable number of families; that they found the state of matters in the congregations very satisfactory; that in the case of each 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 \$150 to \$50 per annum. The report was adopted, and the Presbytery agreed to ask the Home Mission Committee for \$50 per annum for the pastoral charge. The Committee appointed to visit Fenelon Falls 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 it necessary to visit those places. The report was adopted, and it was agreed to request the Home Mission Committee to continue the grant to Fenelon Falls as heretofore. 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 Peterson and Messrs. Alex. Fraser and James Craik, who had been appointed Commissioners to the General Assembly, having intimated that they could not undertake to attend the approaching meeting of that body, 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 acceptance of section No. 7, in place of which the Presbytery 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 8.30 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, 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, 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 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 having 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. Clerk.

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. MacMillan to address the minister, and Mr. Matheson to 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, Pricerville, and Pricerville 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 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 in connection with Rocky Saugeen. A call unanimously signed from Cufford and Balaklava congregation to Mr. A. M. Hamilton, probationer, with promise of stipend of \$200 and manse 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 Aytton and East Normanby Station having reported recommending that in the event of Mr. Greig's resignation being accepted Aytton and East Normanby 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, accor-

into what stipend they are able to pay, and be prepared to furnish the Presbytery with information on the subject at said meeting. Mr. MacMillan having stated that a petition had been presented at last meeting by the Trustees of Knox Church, Mount Forest, praying the Presbytery 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 in terms of petition; Mr. Martin was instructed in terms thereof to hand over to the Presbytery all papers and documents, title-deeds, or registered copies of the same in his possession, at his earliest convenience. Mr. Martin, who was present, being called, promised to do so. There 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 share 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 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, and been fully considered and decided upon, the Presbytery 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 Presbytery 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. McLennan on his translation to Kirkfield and Victoriaville gave in the following, which was adopted:—The Presbytery 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 obliging, and seldom or never absent from any of its meetings; and in leaving the bounds, Mr. McLennan carries with him the best wishes 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 o'clock, when commissioners to the Assembly will be appointed, and other important business transacted. WM. PARK, Pres. Clerk.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.
At 177 Little Richmond Street, on the 30th ult., the wife of Mr. M. A. McLean, of a daughter.
DIED.
In Galt, on Saturday morning, the 17th ult., Anna, relict of the late Morris C. Lutz, aged 61 yrs.
On Saturday, the 31st of March, at 14 Mutual Street, in this city, Margaret Moffat, relict of the late Archibald Reid, of Hornell, Northumberland, England, and mother of John 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, Catharine, eldest daughter of Mr. Hugh Fletcher, and sister of the Rev. D. H. Fletcher, of Hamilton.

Official Announcements.

MEETINGS OF PRESBYTERIES.

KINGSTON—In John Street Church, Belleville, on the second Tuesday of April, at 7.30 p.m.
LINDSAY—At Woodville, on the last Tuesday of May.
TORONTO—At Toronto, on April 17th, at 11 a.m.
PETERBORO—At Port Hope, in the First Presbyterian Church, on the last Tuesday of March, at 1.30 p.m.
OTTAWA—Next Presbytery meeting in Knox Church, Ottawa, on Monday, 7th May, at 3 o'clock p.m.
QUENBEC—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m.

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JOHN GRAY, M.A., Clerk of Synod,
The Manse, Orillia, March 31st, 1877.
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Winnipeg, March 19th, 1877.

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