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For the Presbyterrand LEGAL ASPECTS OF THE MAG-

DONNELL CASE. or union.

This case manifestly arose out of what in ecclesiantical phrase is called a fama clamosa or a public fame.

1. The attention of the Presbytery of Toronto was called to it, and it was deemed by them of sufficient gravity to warrant inquiry.

2. The Presbytery according to usage and law entered upon a precognition of the the exact facts, and then to determine whether there is or is not prima facia ground for formal process by libel or trial. Great latitude is generally allowed to Presbyteries in precognessing any important invite explanation from the party implicated. The proper and natural conclusion of a precognition is to bring the party to acknowledgment and repentance, and in the event of accomplishing this, to caution, admonish, or censure according to the gravity of the offence; or it is, in the event of no such acknowledgment, to determine whether there is or is not prima facia ground for formal process and to proceed accordingly.

8. A Presbytery having such a case in hand may, in virtue of its own powers, proceed directly with it to try the accused by libel and bring the same to a final issue. Two things may, however, prevent or retard this direct process by a Presbytery :firstly, a dissent and complaint in limine from the resolution of the Presbytery to proceed, or at any stage of the process, to the next higher court and through it to the Supreme Court, on the part of any member of the Presbytery; secondly, a Reference, by the Presbytery itself, of any part of the case, or of the whole of it, simpliciter, for advice or determination, to the next Superior Court, and from that to the General

4. In the case in question the Presbytery went no further than a precognition, and there was both a Complaint by a member and a Reference simpliciter by Presbytery; the former was, however, finally merged in the latter; the whole case passed regularly from the Presbytery to the Provincial Synod and from the Synod to the General Assembly. The Presbytery of Toronto said in effect to the Assembly-we have a case of difficulty and delicacy in hand about which we do not so much ask your advice as that you would take it into your own hands, relieve us of the burden, and "finally issue it."

5. There is certainly no legal reason why the Presbytery should not adopt this course. But manifestly it is for the Assembly to determine whether it will austain or accept the reference; and if they agree to accept It then to determine what is the matter referred, and whether, according to the laws of the Church, they can issue it. In the case in hand the Assembly accepted the reference, and the thing which alone it can legally issue is the thing that was in the Presbytery's hands, namely, a precognition of a fama clamosa in a matter of dectrine. The very idea of a reference is that only the matter under consideration or treatment either in whole or in part can be referred. By the law of the Church a superior court, such as a Synod or Assembly, cannot originate any process immediately by itself. It may order and require a Presbytery to take original process, or it may appoint a special commission to do that which a Presbytery neglects or refuses to do, but original or summary process it does not take and cannot constitutionally take, excepting in cases of flagrant offence in its own presence or against itself.

6. It will thus appear that the Assembly when it meets at Halifax, has only a case of precognition before it—the case referred by the Presbytery of Toronto-this only it can issue. This fact should be well pondered by both parties in the case. The issue of a precognition in the Assembly is precisely the same as it would be in a Presbytery, namely, either that the case terminate with or without a caution, or that the Presbytery be informed that there is prima facie ground for libel, and ordered to proused assordingly.

7. For the Assembly to deal otherwise with this case, or to give judgment on its merits, and to acquit, consure, suspend, or depose the party impliested but not noensed, would be to violate the plainest con stitutional requirements of the law of the Chitrid, which estoins trial by a cours of arthroport, with all the sectories forms of sectories of the sectories forms of sectories, estation, proof said plending before sentence of any kind one be reached.

Contributors and Correspondents | While the Assembly, as representing the Church judicially and legislatively, posarecess large and acknowledged liberty in the maintenance of the Church's integrity and purity, it must yet be careful to observe its own laws and rules in dealing with its ministers and members, if its decisions are to be respected by its people or have efficacy at law. The powers of the Assembly are constitutional and not arbitrary; they are limited by its own usages and rules. These are the defences of justice and of the rights and liberties of its members. Not the highest stickler for ecclesiastical prerogative will claim that the Assembly can do arbitrarily just what it pleases. The Cardcase; the object of which is to ascertain ross case, in Scotland, clearly indicated that if the decisions of Assembly are to have weight in civil law as regards persons and property, they must be come to by the careful observance of its own laws. The civil courts will not make any claim to decase. They may either proceed in full termine the right or the wrong of an ecclecourt, openly or privately, or by committee, sinstical judgment in itself; but they will and they may have conference with and not likely hositate to determine whether it has been fairly reached through the Church's own usages and rules; and if it has not they will surely protect both persons and property from the effects of any such decision.

8. It may therefore be hoped that the Assembly about to meet at Halifax will be careful of the honour of the Presbyterian Church in Canada, and while taking all proper and wise means to maintain, in its integrity, the system of doctrine contained in the Confession, it will yet be temperate in speech and action, and in all its processes avoid even the semblance of injus-tice. It will be a grief to many a Ohris-tian heart if by its dogmatic zeal and under the influence of unduc feeling, it should precipitate the happily united Presbyterian Church in Canada into a course fatal to its unity and peace.

For the Presbyterian. INFANT SALVATION.

I have just had a pleasant and profitable half hour. I had returned from visiting a family in my congregation, who had been bereaved through the death of a dear child. The postman came to the door with a budget of papers and letters for me. The letter box was soon emptied and its contents examined. My eye caught the familiar handwriting of my old friend-brother Mc-Kay of Baltimore and Coldsprings. It was a pamphlet in a brown wrapper. I opened it, and to my delight found I had a sermon prepared with care and published on the above subject. At once I knew its history. Diptheria had raged in his field of labor for several months past. Many children had been gathered into the upper fold, and amongst them his own sweet little Mary. (What a gathering the Mary's will make should they all be together somewhere in heaven!) Any one can understand how the subject of Infant Salvation under these circumstances, would come to be the uppermost thought in the mind, and the most likely theme for a sermon.

He states the doctrine fairly as held by the modern Protestant churches. I was surprised to find a quotation from the father of Methodism, John Wesley, that "outward baptism is generally in an ordinary way necessary to salvation." Baptismal regeneration finds no quarters in the sermon, and after disposing of the oft re- headed, which every pastor could prosure, peated scandal circulated against Calvinists with regard to "infants in hell not a span long," he vindicates the teaching of our Confession on this subject, and triumphantly points to the fact that there is nothing there to prevent those who hold to the Confession from believing that all infants dying in infancy are saved. This is his belief as it has always been mine.

He then gives eight clear logical and scripteral arguments to establish this view. To repeat these would be to reproduce the sermon and spoil it to the reader.

At the urgent request of many friends in his congregation, Mr. McKay consented to rowrite and publish it. Mr. Bain, bookseller, King street, Toronto, has it for sale, from whom it can be had for eight cents per single copy or seventy:five cents per

I have taken this opportunity of letting Mr. McKay's many friends and admirers through the Church learn about the sermon, and feel convinced that many of them will be thankful to me for bringing to their notice a very unpretentious, but at the same time a very terse, lucid and scrip-tural argument for the establishment of what I believe to be a truth not so clearly revealed as many others in God's Holy

Word.

As I finished its pages, folded it up and aid it aside, my thoughts naturally centred in the manse at Baltimore, its ministor, in the manes at Baltimore, its ministor, and his interesting and sweet, though be-reaved family. Audibly to my lips came the well known words of Mrs. Hemans:—
"Alse for love, if this were all and naught beyond the earth." Certainly "It is not all of life to live, nor all of death to die."
Harth has its breakings up of families and fix learing asuader of the closest ties, but over yonder—and your readers all know the rest.

St. John's Manes, Hamilton, 1977.

For the Presbuterian 1 THEST DEFICITS.

A deficit in Home Mission treasury, in Foreign Mission, in Wollege funds, etc. is indeed startling, and all the more strangs when some other bodies working within the same territory are already reporting a full. with a prospect of an overflowing, treasury. If hard times were the real cause of our deficits, it would produce like results in the case of other denominations too. It is surely time the question was asked and answered-Why is it our people don't do better? An exhaustive answer I shall not attempt to give at present, but would only specify one particular that has not a little to do with it. I mean the very general custom of indiscriminate giving to all and sundry who solicit, and most to those who beg oftenest and most persistently. Many seem to think that so long as they give a respectable sum to some good cause they have done their duty. Now, I don't mean to say that Presbyterians should never give to sister bodies; but nothing can justify the lavish contributions of many to their rivals, far wealthier than themselves, when our own church so pressingly needs help. Four, five, siz different churches are often struggling for existence on the same ground. There is only work for half that number. They eke out an existence each in turn, or two or three at one time, make a raid upon the long-suffering Presbyterians, and come back with a small spoil. Javenile cards, lady collectors, ticket vendors for socials, ica-meetings, readings, concerts, raffles, lotteries-those are only some of the methods employed to gain the end.

Advantage is often taken of the presence of the more wealthy of our people at public meetings to call upon them for a contribution when a rivalry is a going who shall give highest, and often the weak-kneed Prosbyterian gives more than he does for all the schemes of our church put togother for the poor, as he foolishly fancies that his liberality is on public trial.

Then our business men get a significant bint occasionally that their cales will fall off considerably unless they put their name down for a " V." or an " X." for this thing, or buy a couple of tickets for that.

At length our own collectors come round, but only to be put off with the convenient excuse-"hard times," and for another twelve months our operations must be crippled.

If the giving were reciprocal nothing need be said, but our church does not get one dollar back for ten it gives to others. This is due partly to the fact that our people feel too manly to be ever begging from those outside, and partly to the fact that when they do try it the result seldom warrants a repetition. What is the remedy? First, this matter must be brought before our people in the plainest words possible, and the fact impressed upon them that so long as a man's own family are ill-clad and ill fed it is not his duty to be supporting every other body's children who are less needy than his own.

Second, mose systematic collecting is wanted. To effect this, would it not be well if our Synods or Assembly would pro-

Three at least of the schemes should be attended to between June and Octoberthe three least important-leaving the other three for the mouths that remain. And it is of the first importance that for missions most of the money be raised before New Year, as at that time merchants and others press their claims, and by February most farmers have parted with their money.

Third, let pastors go to pains to get the BRITISHAMERICAN PRESBYTERIAN, or Record, or better still -both, introduced into every and himself are able to close this corresfamily, that all may become interested in pondence on terms of good friendship, which their own church.

l'ourth-I think good results may be now en route to the Assembly, presuming it or something similar shall come into "LINDSAY."

#### Criticism.

Editor BRITISH AMERICAN PRESETTRIAN.

Sir,-I am sorry to see in your paper a letter signed "D. G. D. V." virtually censuring you for admitting into your columns a criticism on the exposition of Sabbath School lessons in the March Record. Your correspondent has not even attempted to dony the unsoundness of interpretation to which "ignorance" took exception, save in the following: "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 miraele is God's, but instrumentally does not Eliaba's curse stand to it as nause and effect.

Surely one who could so write is ill fitted to rebake.

Ask even au infant class in Sabbath School: "Did Elisha's curse kill the children." "No." Then it was not the ourse "lustrumentally." "Were they killed because Eusha cursed them." "No." Then his prophetic carse was not the cause of the judgment at all, and Elisha was no more the author of it than of the destruction of Sodom. But "DG. D. V." has avoided touching a fourth and more serious objection. In the exposition of the lessons it was taught that the destruction lessons it was taught that the destruction of the children was an act of mercy to them. It was acked "were they taken to heaven?" Certainly, if it was mercy and not judgment, it implies that they went the sconer to paredise. Is this a latent insinuation of limited punishment, or no punishment at all? If we are to teach all the Sabbath Schools of the Presbyterian Charak that mercy ability was torn to the contraction. Ohorch, that cursed children were torn to pleass by divine appointment as an act of kindness and mercy to them, I fear they will soon learn to think little of future punishment. I do not say that was intentional on the part of the rev. expositor, but "Ig norace" may be excused for taking ex-ception to it. I would remind "D. G. D. V." that when one assumes to give an in-terpretation of Scripture for the whole Pres-pression Church in Courts are if the byterian Church in Canada, even if the General Assembly had appointed him, be is not above the level of criticism, when his trumpet gives an uncertain sound. Few objections have been taken to the explanation of a few verses, and "D. G. D. V." though unable to vindicate the interpretation, turns a rebuke upon "Ignor ance" for writing, and you for inserting the article. Rev. Geo. M. Grant is after all but "one," and "D. G. D. V." is another, but though the "one" wore Peter and the other Barnabas (Gal. ii. 11-18). We cannot allow them—nuchallenged—to teach ex cathedra doubtful doctring.

April 7th, 1877. IGNORALIUS.

"Observer" and Prof. Smith.

Editor BRITISH AMERICAN PRESETTEBIAN.

My DEAR SIR:-Having attached my mame to the several papers, entitled, "Modern Biblical Hyper-criticism," I naturally expected that any one who criticised them, would have followed the gentlemanly example of the Principal of Queen's College, and appended his name to his statements. To reply, therefore, to the few side-issues and remarks of "Observer" is not my intention, unless he adopt the manly course of giving

his real name.

My only object in addressing you, is to put him right in regard to two of his stateinents.

Near the commencement of my first article it is distinctly stated that "He (Prof. Smith) confines himself to the following

topic."
"The present article," he (Prof. S.) writes, " seeks to give a general account of the his-torical and literary conditions under which Testarronts sprang up, and of the way in which the Biblical books were brought together in a cauonical collection, and handed down from age to age."—
In the face of this extract, "Observer

says: "Even if your contributor himself fully understood Prof. Smith's position in that article, which I venture to think he does

not," etc.
The Professor's position is described in The Professor e position is described in his own words, to show what it really is, as stated by himself. But your contributor, while doing this has, if "Observer" is to be credited, so feeble an intellect that he cannot understand a plain paragraph, expressed in his native English tongue.

The second error in feet is that Dr. Done.

The second error in fact is that Dr. Donald Frazer is the "son of another minister pose cards and books, properly ruled and headed, which every pastor could procure, the prenx "Reverend" to the name of one who was Commissioner for a British Land well known also, in Canada." This state-Compary, in the Province of Quebec, and subsequently a Bank Agent in London,

Hoping that you will excuse this further communication, I romain, yours,

JOHN GRAY.

The Manse, Orillia, 6th April, 1877.

### "Presbyterian Year Book."

It is not necessary that the Editor of the "YEAR BOOK" should reply to the second letter of "Loumas," further than to say:—

1. That the Editor is glad that his critic

kind.

2. That the Editor knows well enough looked for from Dr. Preudfoot's overture, how Professor McKnight's name ought to be written. Might it not have occurred to "Leumas" that Mollight was an error of the press? Would "Leumas" think it fair for the Editor to hold him responsible for the typographical errors he sees in "Leu-mas" last letter? "Leumas" is too much of a scholar and a gentlemen to defend, on reconsideration, such a style of criticism as is shown in these words:—"In correcting the misprint he falls into another. Our respected Professor of Dogmatic Theology is neither Knight nor McNight. Let the Editor try again." The Editor was more chagrined than "Leumas" to see the wrong spelling of McKnight, and would have written in next paper to correct the typographical error, but he thought it unnecessary, as he judged any person would perceive that this was only one of several typographical blunders in the same letter such as patrem for partem, chief for chiel. It seems, however, that "Leumaa" did not take that charitable view of the case, but sternly concluded that the Editor was like a bad boy who had not got up his spelling lessou well, and who under the awful frown of the pedagogue must be remitted to his

seat and his task with the merciful intimaseat and his task with the mercinic minima-tion that yet another chance is left him to "try again," and so retrieve his honor sed regain his place in the class and in the ca-teen of his august master. On reflection "Leumas" will hardly approve of that style of criticism. But enough has now how said and on the rest of the points at been said; and on the rest of the points at iseue, the Elitor, rather than prolong the discussion, will accord to "Leumus" the privilege of the last word.

EDITOR "PRESUTTLEIAN YEAR BOOK."
Chatsworth, April 6th, 1877.

#### Montreal Presbytery.

This Presbytery met in St. Panda Church, on Tuesday Srd April—Rev. D. J. okuns, Moderator, the attendance of members being large. Among other items of business were the following:—Rev. J. McFarlane of Farnham Gentre, resigned his charge owing to inadequate support and the uncertainty of receiving the Home Mission supplement. The resignation was laid on the table, and the congregation cited to appear at a special meeting on the 18th April. Rev. J. S. black obtained leave of absence for three months from the middle of June, for the months from the middle of June, for the purpose of visiting Britain. The following minute respecting the late Rov. Archibald Honderson of St. Andrew's was adopted. "Whereas, it has pleased God to remove the Rov. Archibald Henderson, M.A., of St. Andrew's, who died on the 19th of January last, in the 94th year of his age, and the 67th of his ministry, the Prosbytery would record their sense of the loss which they have sustained, and their high appreciation of the character and talents of their acceased father, who coming to this country in sed father, who coming to this country in 1818, having been sent by the associate Synod of Scotland, was both characterised by ministerial fidelity, and distinguished by his extensive theological and literary at-tainments, and by his deep interest in the prosperity of the Church, which was evinced to the last by his wise beneficence in supporting the various schemes of the Church, porting the various schemes of the Church, and in bequeathing his valuable library to the Prosbyterian College of Montreal."
Carried.—Informal notice of the declinature by the Rev. R. Waterstor, of the call from Cote Street Church, was received. The Presbytery adopted an overlure to the Assembly, submitted by Rev. J. S. Black, to the effect that the General Assembly recommend Presbyteries to adopt some uniform mode of electing its Commissioners to the Supreme Court of the Church, and that the Assembly suggest the method to be adopted. The Commissioners to the ensung Assembly were elected by open vote, there being first a large number of nomin-ations made. The election resulted in the appointment of the following : Ministers appointment of the following: Ministers—Dr. Jenkins, Principal Macvicur, Prof. Campbell, J. C. Baxter, R. H. Warden, J. B. Muir, J. Watson, J. Scrimger, and D. Patercon (St. Audrewie). Hiders—Messes. W. King, J. Stirling, J. Walker, D. Morrice, D. McFarlane, D. Akman, Dr. Rodgers, W. Drysdale, and Dr. Christie, M.P. The Home Mission Committee of the Presbytery was struck for the ensuing year; the members being—Rev. R. H. Wardep. the members being—Rev. R. H. Warden, Convener; Rev. Messrs. Scrimger, Mackie, Black, R. Campbell, and Fleck; and Messrs. V. King, J. Croil, A. S. Ewing, A. McPherson and T. Davidson. Messrs. A. O. Morton, N. McPhee, M. F. Boudreau, F. McLennan and R. Hamilton. Sindents who have just completed their theological curriculum at the Monireal College, applied to be taken on trial for License. A sammitten was appointed to examine them. the members being-Rev. R. H. Warden. committee was appointed to examine them. At a subsequent sederunt they reported the examination as highly satisfactory, and the Presbytery resolved to apply to the Assembly for leave to licence these gentlemen. The committee appointed to examine Rev. B'Ouriere on the subjects prescribed, according to the instructions of last Assembly, reported that the examination was all that could be desired, and the Presbytery resolved to apply to the Assembly for leave to receive Mr. B'Ouriere into full standing as a minister of the Charch. Two French ministers—Rev. Mes-rs. Daclos and Provost—applied to be received as minis-ters of the Presbyterian Church in Canada. Mr. Duclos, who has a charge at St. Hyacinthe, is President, and Mr. Provest, who is minister of the Craig Street congre-gation, Montreal, is secretary of the French Protestant Synod of Canada. The Presby-tery appointed a committee to meet with these gentlemen, and on their report manimonsly agreed to apply to the General Assembly for leave to receive them as ministers of the Church. They bring their congregations with them into the Church. Principal Macvicar and Rev. R H. Warden were appointed to support the application on the floor of the General Assembly. The Convener of the Presbytery's Home Mission Committee presented a report. braced the following among other items:— The Assembly's Home Mission Committee declined to increase the supplement to Laguerre beyond \$150 per annum, but had recommended the congregations of Mille lales and Farnham Centre to the Assembly with a view to their receiving grants of \$200 cach. A special grant of \$3 per Sabbath was given to Taylor Church, Montreal, for the last half year, and an additional grant of \$100 for the past six months to Arundel and De Salaberry. A student had been secured for Hochelaga for the summer, and another for the Tanneries; grants of \$4 per Sabbath having been made to each of these missions, with the understanding that these missions, with the understanding that each was to receive morning and evening services every Sabbath. Rev. J. Wellwood, of Oote des Neiges, intimated that his charge was now self supporting, and in the name of the congregation, thanked the Presbytery

and the Home Mission Committee for their sesistance in the past. After the trans-action of a considerable amount of business,

including some of the Remits of Assembly; the Presbytery adjourned at 4 p.m., on: Wednesday, 4th April.

ful stanza-

#### Pastor and Leople.

For the Presbyterian |
A LIVING FAITH \*

The attractive volume in t publiched under the above title is a collection of seasys or payers which originally appeared in the Christian Union. They are Catholic and liberal in tone, full of freeliness, force, and intensity, about they are a suggestions as to practical Christianity; a sort of amplification of Whittier's true and beauti-

"Our Friend, our Brothe, and our Lord What may thy service be? Not name nor form an ratual word, But simply following thee:

As a descript on of " A Living Faith, however, the book is somewhat defective, in not indicating with sufficient clearness, the root of such faith. This ts well given in the answer in the Assembly's Catechism, to the question,-"What is repertance unto life?" The defect of Mr. Merriam's book is that he dwells hardly enough on the first clauses of that answer. Yet considering the great prevalence of a kind of preaching that has turned too exclusively on the first clauses, and rather overlooked the necessity of the "new obedience," the author is perhaps justifiable in concentrating his attention mainly on this. Another point which we should have liked made clearer is the difference between the Divine impulse which actuates all messengers of Christ, and that special inspiration which has made some men in a peculiar sense the channels of divine revelation. It is true that Mr. Moody is as really sent by God as Jonah was, but we cannot regard Mr. Moody's message as "the word of God," as we do that of the "hely men of old," commisgioned to reveal God's wi'l to man.

There are other points on which some readers of the book will differ from the author, though they must respect the loving spirit and the earnestness which breathe through the whole. It is not our purpose to criticise theologically a book which we believe likely to stir up half-hearted Ohristians, and to be a help to those whose minds are confused and whose faith is eclipsed by a wide-spread and plausible scepticism. We wish only to make some extracts which we think likely to be of use to all branches of the Christian Church. Let us take the following for instance from the paper on "Religion in the Future." "There will be present, too, a deep element of faith. Faith is the soul's consciousness of its divino relationship and exalted destiny. It is the recognition by man's higher nature of sources of comfort and hope beyoud anything that sense knowledge discloses. It is the consciousness of A Divine Father toward whom goes out all that is deepest in affection, and highest in moral aspiration; it is the premonition of a future life of which the best attainment here is but the twilight promise. In our day the sudden and vastrevelation of material wonders unsteadies and dims for the moment the spiritual sight; but the stars will shine out clear again. Those who come after us will not have less, but more faith than we.

"The truth-seeking spirit and the spirit of faith, instead of being opposed, are in the deepest harmony. The man whose faith is most genuine is willing to have its assertions tested by the severest scrutiny. And the passion for truth has underlying it a profound conviction that what is real is best; that when we get to the heart of things we shall find there what we most need. Faith is false to itself when it dreads truth, and the deere for truth is prompted by an inner voice of faith." "Such work is to be done by men for each other, as has hardly yet been thought of. The disposition which was Christ's, the giving up of life to the service of others, is to so spread among men that it will inspire a henevolence, a habit of brotherly feeling and action, a sweetness and health in the whole social body, that we have not yet dreamed of."

The following quotation is from the pa-

per, entitled "Not to destroy but to fulfil."

"He (i.e. Christ) scarcel; over assailed the externalities on which men see an excessive value. He came among a generation of theralists, formalists. The teachers of the people held the best elements of the religion of their factors in a servile way. A thing was right or wrong in their oyes according as it was allowed or torhudden by the express words of the law of Moses or his later commentators, and they did not ask whether it accorded with the spirit of j stice and mercy which inspired the special precepts of the law. But Christ did not set to work to break down the old sense of obligation; largely slavish and superstitions though it was, yet it did bear some prints of right living; it was a prop and stay to men's conscience, and Christ's method was not to knock away the prop.

method was not to knock away the prop, but to cultivate the roots so that they should become strong enough to stand alone. With Him freedom was not the abrogation of law, but the substitution of a higher law—the law of the spirit of life, in place of subjection to a formal code."

The following words are worthy of con-

sideration by those who entertain an exaggerated dread of the progress of Science in its relation to Christianity.

""

"O say that so great a pursuit has drawbacks is but to say that it partakes of the imperfection of humanity. Those who look so largely on the physical side of things may sometimes underrate spiritual forces. In some, success may breed vanity;

and brilliant achievements may seduce into rash and ill-groun-led advances. But, fairly regarded, and making all due allowance, this wide opread and mighty enthusasm of releace is one of the noblest exhibitions of human activity ever made."

To assume that this great force is inkely on the whole to work adversely to Constrainty, is to moult Christianity even more deeply than solence. And the earn est and thoughful believer who has felt for him est the difficulties which in some directors environ belief, the perplexities in the interpretation of the Word and in the workings of Providence, the mysteries with which the history of every man and of the lace of men abound,—such a one coing the progress making in his wiedge of the physical world, and pendering the deep and suitie connection between mind and matter, may well look with longing and hope for in ther light upon the ways of God to men, from this latest study of His works."

No one who has ever discussed the Christian faith with sceptics or unbelievers can have failed to meet with the constantly recurring repreach founded on the lamentable want of consistent practical Jhristianty in the great mass of professing Christians, the short-comings, even in simple truth and honesty, of many who take prominent positions in the Church. And, knowing this, they certainly cannot regard such words as the following, as in the least superfluoue:

"The work of the present hour, whether it be the student's lesson, the carpenter's iob, or the preacher's sermon—is God's gift and message to us. To do it faithfully is for the time being the whole of the law and the Gospel to our souls. The ultimate results of it are beyond our reach and knowledge. They are God's business. Ours is to do with our night whatsoever our hand findeth to do. Where is a man's religion to take hold of him?
If it leads him to pray, to seek communion with God, to do works of benevolence, that is well. But no man can live in a constant glow of devotion. Few mon can give largely of their time to works of charity. The great majority of the waking hours of mankind are of nec saity passed in their 'secular' employments—in counting-room, workshop, or kitchen. And if Christianity is more than an intermittent force, if it is universal in its obligation and its power, it must be with men in these places. How are they to bring its spirit there? It must be done partly indeed by maintaining a temper of love to those they meet, but in great part also, by doing faithfully and thoroughly the work they have to do."

The paper on "The Neglect of Worship" is one that is specially called for in an age when people talk much more about "going to hear Mr.——, than about "going to worship God." We quote from it the following passages:

"We look on an assembled congregation, and we know that most of the men have come out for that day from a whirl of business that sweeps through the week; that the women have come from the unending routine of family cares; that even those of secluded and thoughtfur lives have been buffeting with the resiless, strennous thoughts of this unquiet age. One and all, they need to be taken out of these crowding activities, and to be lifted up into the peace which comes only from looking upon God's face. They do not want man's thoughts; they want a consciousness of their Maker's and Saviour's prosence. The humility of confession, the trust of supplication, the joy of praise, these are what should be avoused in them. It is well that there should be in addition some presentation of religious truth, under intellectual and oratorical forms. But to make this chief, to crowd prayers and hymns into a corner, and make the delivery of the minister's thoughts the main thing, is civing storas for head."

is giving stones for bread." "As a natural consequence of the subordinate place generally given to worship in our services, little care seems to have been bestowed on its methods. It is very singular that our non-liturgical churches, being perfectly free to arrange their services each in its own way, have almost universally fallen into one traditional routine. There is this other great objection to the prevailing arrangement; that it leaves the congregation almost wholly passive. They are, at furthest, allowed to join in the singing of three hymns. For the most part, they sit in dumb silence. They do nothing; and doing nothing, they are very likely to feel nothing. It is spart from the purpose of this article to discuss at large the relative advantages of liturgical and extempore worship. But it is impossible not to nonce that the Protestant Epiecopal Church is a conspicuous exception in providing a truly congregational service as the main feature of he public exercises; and it is impossible not to connect this with the fami har fact that the members of this Church show an altogether exceptional love and fundness for its services."

We should like to have made several more quotations, had space permitted; but we must close with the following salutary and hopeful words from the paper on "Christian Union":

"Ohristian Union":

"By no means do we hold that all sincere convictions are alike valuable. But it is only through giving the freest play to sincere convictions that mankind can advance toward the truth. We do not shrink from nor depiceate manly combat between men of different beliefs. It is partly through combat that we come to peace; it is by 'proving all things' that we are enabled at last to 'hold fast that which is good.' But we would see intensity of conviction joined to humility and child-like disposition. Controversy loses its bitterness and barrenness when those who debate are made humble by a sense of their own littleness, and reverent by genuine love of truth. When sarnest men debate in this spirit of humility and charity, the issue must be not defeat to one and victory to the other, but gain for both." "Out of the infinite diversity and seeming chaos of

modern thought, we doubt not there will

slowly emerge a nobler and feiter cutline of truth than men have ever seen before. What the full shape will be, no man knows. Out of chaos rises a new world when the Spirit of God broods on the alyse. Blind and dead of feeling must he be who does not now discern by glimpses the presence of a Divine Spirit inspiring and uplifting the world towards a feature more glorious than the past. What that future will be no man can fully tell. But this we know here will be ampier, such will be brighter, and love will be greatest of all."

#### Dean Stanley at St. Andrews.

Dean Stanley's address of lest week to the students of St. Andrew's was upon a congenial subject, and of a highly characteristic quality. When the vereatile Deau of Westminster writes or speaks of the progress of theology he is in his element, and never fails to express with eloquence his anticipation of an advanced and purified Christianity. It is impossible not to sympathize with many of his aspiratione, and to give him credit for an ardent desire to see the errors of the past abandoned by all the churches who would show themselves superior to blind tradition. But in his scheme of Christian reform he provides merely for enlargement of bounds and comprehension of view, forgetting that without a body of dogmatic truth the Church of Christ must inevitably dri t into a region of doubt, uncertainty, and confict. He would probably reply to this that he is not prepared to reject all dogma, but believes that a certain amount of truth dogmatically held is essential to all organized Christianity. But in that case the Dean would avow himself a dogmatist after all, and would give offence to the philosophers he is so anxious to conciliate, as well as to not a few of that advanced section of divines to which he belongs.

At the same time it is not easy to say what Ohristian dogmas Dean Stanley thinks vitally important, or which of them he has not dissolved in the strong infusions of his philosophy. His mind is of that ec'ectic order which, calling no man master, is ready to borrow from all schools and to identify itself with none. His catholicity, which has made him so popular, is not so much his strength as his weakness. He is more c'a scholar than a philosopher, and more of a philosopher than a divine. Thus in matters of theology he is uniformly more liberal than sound, more speculative than truly learned. He has with an inquicitive glance traversed the surface, but has never in a spirit of carnest inquiry fathomed the depths of theological science. To the character of theologian in the highest and noblest sense he has no claim. And yet he is the very man who of all the ecclesiastics in Great Britain most strenuously strives to revolutionize the theology, or at least the belief of all our Churches. He must be able to speak with greater au hority before he can be seriously listened to by our foremost divines. He is a most amiable and accomplished literary man, one of the best living representatives of certain intellectual tendencies of our age. But he can never be a great Church Reformer. He is an excellent Erasmus, but he cannot play the part of a Luther.

The inevitable tendency of his own docable preacher of spiritual and scolesiastical liberalism. What he teaches under the name of catholic breadth and enlightenment goes to the gradual abandonment of all, or nearly all, Christian dogmas, at least as they have been hitherto held by the Churches, and to the surrender of that theory of inspiration which alone makes Revelation an infallible guide. But the provalence of such teaching would launch the Protestant world into a wide ocean of doubt and uncertainty, from which multi-tudes would escape only by sinking into the abyss of midelity, or by landing on the shore of superstition. If all Christians among us were philosophers like the Dean, they might avoid such a terrible alternative; but it is the fate of such philosophers to sow the seeds of misobief unwittingly on the supposition that men generally are as cool and calculating as themselves. Dean Stanley would mould members of the Christian Churches after his own image, and stamp upon them his own individuality. But he forgets that earnest believers Christ crave for the knowledge of positive truths to feed their souls and give them spiritual strength, and also that the Bible farnishes them with the very naturent and support which they require. As the Revelation God has given us is definite and not uncertain, contains a fixed body of truth, not a mere infusion or solution of it, there will, there must be dogmas and creads in all living Churches But as in such Churches dogmes and crocks founded on Scripture are honestly held, the state of belief, or veiled non-belief, virtually advecated by Dean Stonley, is But as in such Churches dogmas and croude of the Dean's temperament do not see that our present ecclesiastical condition, with all its drawbacks, which are many and great, is something infinitely better than the realization of a scheme which in the nature of things would soon hand us over to Philosophy, Brutality, or Rome.

to Philosophy, Brutality, or Rome.

When D. an Stanley denounces the clogical bigotry, acerbity, and strife, we entirely go along with him. We wish to see a sweeter temper infused into our eccl siastical warriors, and a more catholic spirit exhibited by all believers. But experience proves that the man who holds most firmly by the truth can also excel his neighbours in the exhibition of charity. We have no encouragement either from history or Scripture to sacrifice the claims of doctrine, even for the sake of that winning thing, catholicity of spirit. It is just the man who clings tenaciously to Scriptural truth who can show in the most telling way charity to those who differ from him most widely. Chalmers held with all the grasp of a vigorous intellect the whole body of Evangelic doctrine, but manifested a breadth of mind and geniality of spirit which the Dean of Westminster himself

esunot equal.

When the Dean comes to Scotland he practices liberality and freedom to all the Scottish Churches. Many high compliments he pays to Scotland and the Scotle which are doubtless perfectly sincere. He admires the Northern land, and has long

taken more than an ordinary Englishman's cariosity in the history and genius of its people. But while he sometimes speaks as if the Scottish Churches were fearinty fet tered by stereotyped forms of thought, and estranged from that spirit of freedom which they should aim at as a noble possession, be forgets that there is really is i more lite and liberty in the Presbyt rian Churches of Scotland than in the Episcopal Church of England. The Scuttish Churches eproy the freedom and privileges of representa-tive government; the Caurch of England hes bound in the chains of a civil and eccle-rastical cligarchy. If Presbyterians keep by their Confeccion of Faith, considering it a symbol of truth, not a yoke of bondage, their Episcopalian neighbours, many thom in ignorance or with avowed relig-tance, submit to the Thirty-Nine Armeles. In Presbyterian worship there is all that freedom which seems to be demanded by the highest spirit dity. Among Episco-paliane all is unitermity and rigidity; not word must be added or omitted by the officiating minister, whatever be the mood of himself or the congregation. Not even the Church of Rome is more bound by the fetters of a rimal than that Chursa of England in which this great aportle of froadom holds an emment dignity. Doubtless Dean Stanley preaches relaxation and liberty in England as well as in Scotland; but that Liturgy which stereotypes devotion, and embodies not a few dangerous errors, is just one of those things which he never seems to attack. There be many of his chool who would take all manuer of liberties with the Bible, but from a feeling of profound veneration would leave the Lit-urgy slone. Dean Stanley is a philosopher, but if he saw deeper into things he would see the supreme importance of doctrinal theology. - Weekly Review.

#### Consecrated Homes.

In the olden time the father of the household was its prophet and its priest. The father of the present fast age can hardly find time to make the acquaintance of his own children, to say nothing of decent and devout attention to the proprieties and sanctities of family religion.

It is a sad fact that in many households, nominally Christian, there is no family altar and no household recognition of God. Bible is an unopened book, and there is no open acknowledgment of allegiance to God, the Father in heaven. A Godless, prayer-less household is a terrible spectacle, espeoially when there is an outward profession of better things. The evils are magnified many fold where there are young children. What can compensate for the sweet and tender influences of well conducted family worship on the minds and hearts of the little ones? Parents who omit it not only provoke the wrath of the Lord, but neglect the best and most natural means of religious education, and thus pub in fearful jeopardy the souls of their children. It was not an idle superstition that hade the simple-minded, devout Norwegian girl flee from the house where she had engaged service, because there were no "prayers in the house." A prayerless soul is a fearful anomaly. But a home, where children are born and nurtured and reared, where loved ones sicken and suffer and die, where in the eyes of the children the father should be the type of the All-Father in heaven, and the mother the ideal of all that is tender and affectionate and devout, where all precious memories should be garnered like hidden treasures, and where and pure influences and associations should pervade the very air-with no open Bible and no voice of song, prayer or praise—what shall we say of that home! One can hardly conceive it possible that such a home could exist in a Ohristian land. No wonder that the curse of the Lord hangs in dark relief over the families that call not on His name.

We allude to family worship as a religious educator. One can hardly over-estimate the power of this service over young hearts, if wisely and earnestly conducted.

A daughter of irreligious parents spent not long since a few months in a Christian home. Selected passages of Scriptures. usually the readings connected with the current Sabbath school lessons, were read, each member taking a verse in course Not seldom there was some familiar talk and comment on the passage and the Sabbath lesson. Then a song, and then all bowed, in brief and simple thank-giving and prayer for daily grace and protection.

The gay young girl soon found the God thus honored and worshipped in this house to be her God and Saviour. Not long after an highly other daughter, guy, cultured, and highly educated, spent a few weeks in this humble home. She too, was sweetly won to the religion so magnified in the house in which she was a gnest. Going to her own home sae preached Christ to her mother, and now all three are rejoicing in the Lord. These girls attributed their conversion to the indirect yet powerior appear that day by day came to their heart, and consciences from these simple ordinary services of family

We lear that passors and church officers are not watchful and faithful in the oversight of the church touching this matter, especially in the case of young couples just setting up their home. Habits of neglect once formed are not easily overcome. Starting right at the outset is often a guarantee of life-long fidelity. Let the voice of the preacher and the Christian teacher be lifted up with no uncertain sound on this subject. We need nothing so much as consecrated homes.

The pastor must work on Payson's rule:

"The man that wants to see me is the man that I want to see." He must be the most accessible man in the church. Following that idea, I keep the latch of my church study door always out. There is not a soul who needs me that cannot find me from morning till night.

IF we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds—if we imbue them with principles, with the just fear of God and of our fellow-men—we engrave on these tablets something which will brighten all eternity.

#### Between the Lights.

A lift e pause in life white daylight images Between the subset and the pale mooning, When tally labor slips from weary images

At 1 50ft gray shadows, all the aching eyes.

Old perfunces wander back from helds of clover
been in the light of suns that long have set:
Beloved ones, whose earthly told is over.

Dian near, as if they lived smong us yet

Old rotes call me, through the dock returning, I hear the echo of departed feet, And then I ask, with vain and troubled yearning;

And then I ask, with cain and troubled yearning; What is the charm that makes old things so sweet?

Peace: peace The Lord of curth and Heaven knoweth

The human coat is all its heat and strife, Out of and throne no shream of Lethe floweth, But the clear River of Eternel Life

He giveth life are life in all its sweetness; Old loves, old sunny scenes will He restore; Only the curse of sin and incompleteness Shall teint thine earth and yex thy heart no

Serve him with daily work and honest living, And Faith shall lift thee to her sunlit heights, While a sweet psalm of gladness and thanksgiving Shall fill the hour that comes "between the

-M. E. C.

#### Anndom Rendings.

FAITH is the root of all blessing; believe and you shall be saved; believe and you must needs be sauctified; believe and you caun't hoose but be comforted.—Jeremy Taylor.

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

If God makes not one exception, do not

you put on a mook humility to stand and make your exceptions. You are not the law-giver, nor the grace-giver; do not then be the grace limiter.

Like flakes of snow that fall unperceived upon the earth the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single action creates, however it may exhibit, a man's character.

THERE are pauses amidst study, and even pauses of seeming idleness, in which a process goes on which may be likened to the digestion of food. In those seasons of repose the powers are gathering their strength for new efforts; as land which lies fallow, and recovers itself for tillage.

Every man is an oracle either of truth or falsohood; he must speak either life or death. Indifferentism consists not with the crder of the world. If a man set not his heart determinately to obtain God's truth, and then utter it, he is already possessed of a lying spirit, and therein he contradicts heaven, and helps to disorder earth by propagating falsehood.

Home is the chief school of human virtue. Its reaponsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes form the chief interests of human life. Go where a man may, home is the centre to which his heart turns. The thought of his home nerves his arm and lightens his toil. For that his heart yearns when he is afar off. There he garners up his best treasures. God has ordained for all men alike the highest earthly happiness in providing for all the sanctuary of home.—Dr. Channing.

Sin is to be overcome, not so much by maintaining a direct opposition to it as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied there will be less need of the labor of the loe. If a man wished to quench a fire he might fight it with his hands till he was burnt to death; the only way is to apply an opposite element.

The least you can do for the working-classes who work for you is to provide them with the means of grace. In old times people spoke very differently of working people from what they do now. Abraham had a number of servants in his employment, and what do you suppose he called them? Why he called them souls—the souls he had gotten in Aram. Now, the gentlemen in Liverpool and Manchester, what do they call their workpeople? Hands. That's all!"—Rev. C. H. Spurgeon at Liverpool.

"Where your treature is, there will your heart be also."—Matt. vi. 21.—As God the Father gave His Son Christ unto death for on sins, so did Huraise Him up again by His most puissant power from death for our justification. He is our "peace;" how then can we be sad and heavy? Hos sour "Saviour;" how then can we deepair? He is our "truth;" how then can we deepair? He is our "truth;" how then can we deepair? He is our "truth;" how then can we die? He is our "life;" how then can we die? He is our "life;" how then can we walk in darkness? He is our "bread;" how then can we be hungry? He is our "defender;" how then can we be afeared? He is our "wisdom;" how then can we be ignorant? He is our "righteous? He is our "sanctification;" how then can we be unrighteous? He is our "sanctification;" how then can we be offermed and unholy? He is our "redemption;" how then can we be damned? He is our riches; how then can we be deformed and ill-favored? He is our "Mediator" and "Advocate;" how then can we be deformed and ill-favored? He is our "Mediator" and "Advocate; how then can we be deformed? He is our "Bishop and Ourate of our souls;" how then, can we, His members, perish? He is our "Bishop and Ourate of our souls;" how then can we but haif in a safe and quiet haven? How then tan we but have all things prospervate and forturate? Thus see we what an high treasure Christ is to us.—Becon, D.D., 1547.

\*A Living Faith. By Gee. J. Meniam Buston: Lockwood, Brooks & Co.

#### Our Young Kolks.

Papa's True Story.

"O, papa, papa, tell us a story!" cried little Mary and Emma, running up to their father, who had seated burnally upon the porch, and was about to read the evening

paper. "Tell us a trus story," said Emma; the little four year old, as she cumbed upon

her papa's knee.
Papa could not resist this appeal. So he laid i wn his paper, and began as fol-

lowe:
"Once upon a time there lived a toad who had but three legs, having lost one of his hind legs!"

" Was it shot off in war? 'asked Emma. "I do not know how he lost it," said pa-a. "He may have lost it in a battle with All I know is that he had but one hind leg, and that in jumping over the ground he reminded one very much of a

orippled soldier." This old toad, being thus badly crippled, was put to many shifts in order to get his daily broad."

"Tonds don't eat bread, do they?" asked

Mary.
"I mean flies, and such things," said "which take the place of bread with

"He had to use his wits so much that to hide under a leaf or a bunch of grass; and, by pouncing upon unwary flies, he was able to get quite a good living.

"One day he hobbled into a garden, and squatted under a cabbage leaf, hoping to catch a nice fly for his dinner. But he was very tired; and before long he was fast asleep. When he awoke it was

quite dark.

"O dear! said he, 'I have overslept
myself. How hungry I am! I wonder if
I can find a fly in the dark.' So saying, he began to hop along, when down he went into a pool of muddy water. He sank to the bottom; but by kicking lustily, soon got his head above

water. "Then he swam around trying to find semething to rest upon. At last he came upon a little hammook of earth in the middle of the pool, and there he sat waiting for morning. When we want to sat waiting for morning. When morning came, the toad found that he was in a great square pit half full of water. It was a pit that had been dug by the gardener, in making an aspara-

gus bed. "The poor toad had sat there all of that day and the following night without a bit Early the next day he was delighted to see two little girls come into the

... Now I shall be helped out,' thought he. 'Those dear little girls will be my friends.'

"They were dressed in white frocks, with brown sashes, and had on their heads chip

hats trimmed with brown."
"O, papa!" said Emma, "that is just the
way Mary and I dress!" Papa went on without making any reply.
"When the little girls came to the pit, the

older oried out:
"'Ol look at that old toad sitting in

" Let us throw dirt at him,' said the

"So both little girls threw dirt and sticks at the toad, which raised such waves around him that he was in danger of being washed off.

"'O, dear,' said the toad, 'who would have thought those little girls would be so eruel?' Just then a big piece of dirt struck the poor toad upon the head, and laid him sprawling on his back in the water.

"When the toad had recovered from the blow, and had crawled back to his resting place, he noticed a man with a hoe on his shoulder approaching the pit.
'O, dear,' said the toad, 'here comes a

great rough man; now I certainly shall be killed. "But the man out his hoe under the

toad, lifted him carefully out of the pit, and laid him upon the dry grass.
"'Well, I never,' said the toad. 'Who would have thought it? One can't always

judge by appearance. Here Emma hung her head, and Mary

giggled nervously, 'Do you know what lit-tle girls these were?' asked papa.
"I didn't know the toad felt so bad when I frew at him," said Emma, the tears start-

was papa's true story.

## The Echo-Boy

A little boy once went home to his mother, and said, "Mother, sister and I went out into the garden, and we were calling about, and there was some boy mocking us." "How do you mean, Johnny?" said the mother. "Why," said the child, "I was calling out, 'Ho!' and this boy said 'Ho!' So I said to him, 'Who are you?" So I said, the said, "who are you?" Ho said, 'What is room arms?" He said, 'What who are you?" "Ho!' So I said to him, 'Who are you?' and he said, "who are you?" So I said, 'What is your name?' He said, 'What is your name?' And I said to him, 'Why don't you show yourself?' He said, 'Show yourself.' And I jumped over the ditch, ane I went into the wood, and I could not find him, and I came back, and said, "If you don't come out I will punch your head; and he said, 'I will punch your head."

So his mother said, "Ah, Johnny, if you had said, 'I love you,' he would have said, 'I love you.' If you had said, 'your voice is sweet,' he would have said, 'Your voice is sweet.' Whatever you said to him, ha would have said hask to you.' And the white is sweet. Whatever you sain to him, he would have said back to you." And the mother said, "Now, Johnny, when you go and get to be a man, whatever you will say to others they will by aid by say back to you;" and his mother took him to that old text in the Soripture. "With what meaure ye mete, it shall be measured anto you again."

HYLL thoughts are worse enemies than hope or tigers; for we can keep out of the way of wild bearts, but bed thoughts win their way everywhere. The sup that is full will hold no more. Keep your head and heart full of good thoughts, that bad ones may find no room to enter.

### Inbbath School Teacher.

INTERNATIONAL LESSON.

LESSON XVI

April 22. GEHAZI THE LEPER

COMMIT TO MEMORY, vs. 25, 27 PARALLEL PASSAGLE.-Luke xil 16-20 2 Tim. iv. 10.

SCRIPTURE READINGS.—With v. 20, read 1 Tim. vi. 10; with v. 21, compare 1 Sau. xxv. 23, with v. 22, compare 2 Kingaiv. 1; with v. 23, read Matt. v. 41; with v. 24, read Prov. xxi. 6; with v. 25, read Mio. vi. 10; with v. 26, read Rom. ii. 16; and with v. 27, compare Ex. IV. 6, Numb. xu. 10, and? Rings xv 5.

The PERSONS to be noted, Elisha, Gehazı, ard Naaman.

The PLACE, Samaria.

Golden Text.—He that is greedy of gain troubleth his own house.—Prov. xv.

CENTRAL TRUTH .- Deceit brings destruc-

Naaman appears to better advantage af ter his ours than before, and certainly better than the Jews cleansed by our Lord (Luke xvii. 17). He must have been eager to show himself healed to wife and friends; but he returned to express his gratitude and offer solid acknowledgements for his cure, as also to arrange for continued worship of Israel's God by obtaining earth enough to make an altar, and to obtain ab solution beforehand for compliance out of state reasons with rites he no longer rever-Elisha takes no fee. God's gifts are not to be bought with money (Acts. viii. 20), and Naaman must learn to believe in a God of grace. As to the earth, there was no need for Elisha's giving it. It could be no need for Elisha's giving it. It could be had easily enough; and he does not then delay him to combat the error in his mind as to a local God. Nor will he be a "dior confessor, taking the responsirector bility in any sense as to what he shall do. Let him judge as he gets further light and decido for himself. This is the genius of the Bible. It throws burdens on the individual conscience (John v. 89), and so makes men strong. Corrupt systems leave the decision to the priestly class, and so make men weak.

Our lesson reports a transaction in which Geliazi figures, and which would not have its place here if it did not teach great

1. The group of sins here laid bare (vs. 20-24). Gehazi has had great advantages in the teaching, example and companion-ship of Elisha. But he is the Judas of the Old Testament. There is a bad element in his nature.

He is cunning in his deceit. To have taken the servants to the house would have laid the whole thing open to Naaman.
We may suppose a hill or concealed spot
—a piece of the road hidden from the
house; there he dismissed the servants, and at his convenience smuggled the valuables into the house (v. 24), and in due time, probably at once, to keep up appearances, he presented himself to his master as if nothing had happened (v. 25). Then he

has to add lie to lie, as usual in such cases. He is a fair picture of a covetous, unprincipled servant, holding one lang tage and air to his employer and another to those with whom his master deals. He should be studied carefully by all who see "things lying in their way," and think
"they may as well have them as not."
The distinction between mine and thine is
soon blotted out, and they make things lie
in their way. They do their employer's in their way. They do their employer's business, and they come to do it in such a way that they shall be paid by both buyer and seller. They rate their own services highly. They make it the advantage of

the other party to deal; why should the party not pay for his advantage?

A more rapidly demoralizing process than this could hardly be devised; bad for the "help" in the kitchen and the head of a public department. Granted that one is not paid enough for his services, and that he may make up the balance in perquisites, and there is no limit to the fraud that men will justify to themselves. Who deems his services duly rewarded? Who is to say enough" when one's own greed is the

measure? 2. WE SEE SIN DETECTED. This matter affected the honor of the prophet and of his religion and his God. It would be a scann offence to the mind of Naamauing in her eyes.

"'No,' said papa; 'but you will be more if he should be left to think that after all thoughtful the next time, I am sure.' This there were ways—roundabout indeed—of papers for the gare. God will yindicate there were ways-roundabout indeed-of paying for the cure. God will vindicate His honor; so he reveals the facts to Elisha, who on his guilty servant's appearance, tests him with the question, "Whence

comest thou? How many such lies have been told thus-"nowhere." Then comes the convicting word, "Did not my spirit go," &c., (v. 26).
"You did go somewhere; I saw you, and know all." Then comes an expostulation, which seems to point to past policy of Ge-hazi, or to the plans he projected with his ili-gotten "pickings." Covetousness in one form or other—lust of power, of mon-Covetousness in ey, of ease, of connection that would give money or money's worth—was the sin of the time. Elisha (and Elijah) lived a protest against it, and here is one of his own household belying the protest! If Elijah and God's servants are to make head against Baal and the entangling alliances of the time, they must be above suspicion—they must be plainly disinterested (v. 26).

The disregard of this aggravated the sin. 8. WE SEE SIN PUNISHED, by God's auo. WE SEE SIN PUNISHED, by God's authority and through the prophet. He had Nasman's property. He should also have his leprosy. He thought no doubt of enriching his family with money. They shall have the curse with it. And so he mant out from his presence. shall have the curse with it. And so he went out from his presence, and we infer left his service, a leper (God's work is thorough), the glow of health driven from his check, and the white sourflike snow coversheek, and the white scurflike snow covering him. It was a terrible punishment. But the sin was terrible. Gehasi belied his master (see v. 16), and Naamau, and even God, for the heathen man would be tempted to think falsely of the God of Israel. His work tended to undo the good impression made and to throw back an honest and noble nature. Of course true penitence before God would be followed by

pardon and life, though the leprosy remained.

Learn the following lessons; 1. Sins introduce one another. Cove-tousness brings in lying, deceit and practical theft. Gehazi obtained the property under false pretences. It is bad to know oven one man of a bad set. So with sine.

2. Covetousness is a dengerous sen Money is the world condensed, in a porta ble, convertible form. It means persure, consideration, power, as you choose to nee The love of it is a root from which all kinds of evils can be grown-as fraude, deceit, gambling, mercenary marriages false oaths, even the betrayal of the Re deemer. It can hold its ground in the heart, in the society of the horiest, under the best teaching and example. Even when grace has reached the heart where the love of money is entrenched, it is displaced but slowly. A. is especially dangerous in this, that within certain limits auccessful love of money is applauded. No one is warped against ordinary forms of

this sin by law, police, or public censure.
3. No skilful planning, advoit covering op of tracks, or bold lying, can hide the guilt from God. His eye toilows the suner, and in due time His hand strikes the blow. "Thou fool! this night," & 3., (Luke xii. 20). Religious education, godly exam ple, opportunities for service, or course aggravate the sin and enhance the punish ment. Hence probably the severity of tho penalty on Achan at the outset of the Mosaie, and on Ananias and his wife at the beginning of the Christian dispensation. All sin is not punished here; for this is not the end of things. Some sins are so punished, for mon must not forget that "God

reigneth.' 4. The Punishment was terrible. Ho was well known as the prophet's servant. Naman's cure would also be widely known. Gehazi's sin would have some publicity. The leprosy would remind him and others of the in. It extended to his children. (See Achan's case). Leprosy, hereditary in many of its forms, was denounced on his seed. The scientists are collecting facts on the subject of "heredity," according to which good and bad conditions are perpet uated in races. But the law runs deeper than they are looking. Adam's son is in his own likeness. "By one man's discbedience many were made (leprous) sin-ners." We cannot sin and suffer alone.

5. The punishment often bears a rela tion to the si. Nasman's money—and his leprosy. If he had hopes of comfort when he had the money, how sadly they were dashed to the ground! If we indulge, as men, families, a nation, in covetousness, then the leprosy of fraud, over-reaching lying, cheating, gambling, and all unclean things, on us and on our children. Leprosy often shuts men out from society; and how many are louely, loveless, hope-less, suspicious, wretched men because of this passion. Their call hath cast them off (Hos. viii. 5).

SUGGESTIVE TOPICS.

The connection-Gehazi's thought-his view of Naaman-his history-its plausibility—the courtesy of the Syrian—the device of Gehazi—his lie to his master—his detection—his punishment—why so severe—the complex sin—against God, how -against Elisha, how-against Naaman, how-the aggravations of it—the penalty severe—in what ways—similar eases—the lesson as to groups of sins—evasion impossible — punishment sure, and special danger of covetousness.

#### Individual Dealing.

BY REV. J. A. R. DICKSON, TORONTO.

Every thoughtful or conscientious teacher comes sooner or later to the conclusion that however faithfully he may deal with his scholars in the class, more than that is required to fill up the measure of his duty toward them. He feels, according to the earnestness of his soul, more or less deeply, that he must get closer to them, that he must come into direct personal contast with them; in one word, that he must know them individually, and deal with them individually. He realizes that without this he will fail of much that he wishes to attain. He watches for souls as one who must give account, and he earnostly desires to gain every scholar. We remember a lady-teacher-one of many likeminded-who could not rest satisfied with her work till it fruited in the hopeful conversion of all her scholars. She spoke personally with them while they were with her and within her reach; she wrote lovingly to them when they went abroad; she lived for their salvation. She died young, yet before she died, she had the joy of learning that the last unsaved one had come to Jesus. Her whole heart was set on the accomplishment, under God, of this and her faith was fully honored. And is not that the key to the great conquest? Quintillian tells us that the heart makes the orator; Luther that the heart makes the theologian; and we may say the loving and believing heart makes the successful

Entering into this relation, he takes the position of greatest power over the heart his relation is personal, and his work is nis relation is personal, and his work is definite, and this is the beginning of real work for the scholar, work which will be rich in results of the very best kind. Speaking to the class in general is like a distant and random volley of musketry. Speaking to individuals is like the sharpshooter's certain work, that takes off one man after another from the ranks of the enemy. To do this requires a thorough sympathy with Christ in saving souls, a large enduement of His spirit, a heart full of love and tenderness, a desire which overmasters all other desires, and that will not only scize on opportunities for speaking of Jesus and His atonement for sin, but of Jesus and His atonement for sin, but will make them. Murray McCheyne, who was so devoted to the salvation of men. says on this point, in a letter to a friend: "Speak for eternity. Above all, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's spirit, is worth ten thousand words snoken in unbelief and thousand words spoken in unbelief and sin. . . . It is not much speaking, but much faith, that is needed."

Dr. Payson's experience was in accord with this teaching, and is, therefore, an

illustration of its truthfulners. He says: "I never was fit to say a word to a sinner except I had a broken heart myself, when was subdued into penitoney and felt as

though I had just received pardon to my own soul, and while my heart was full of tenders as and pity."

Having this condition of heart, there will spring out of it two principal energies; yes, activities: namely, first, a love to hear and received the light for the scholar; and second, a living for him.

A love for the scholar is the first thing. This is the way to win his affection, for till that be done, little good will be conveyed to him or received by him. And too much can never be done to gain this. Too great s encrifice cannot be made to scenre this Out Lord is our example in self-sacrificing love for the benefit of others. He humbled Himself. He made Himself of no reputation, not only in the general halit of Har life, but also in many particular instance-for the good of individuals. He rought the love, that he might impart the life of God to the lowest and the least. He did as George Herbert so wisely sings:

Scorn no man s love though of a mean degree." Love is a present for a mighty Ling!

One of the most touching things in . Augustine's Confessions" is the manner which he speaks of the reception he had at the hands of St. Ambrose of Milan, when he went thither as teacher of rhetoric from Rome, not withstanding the fact that at this time he was an unbeliever, and tall of the vices of the Manicheaus. The incident is a faint shadow of the father weicoming the returning predigat. He says: "That man of God received me as a father, and showed me an episcopal kindness on my coming. Thenceforth I began to love him, at first, not indeed as a teacher of the truth, but as a person kind to myself." Vinning the love to impart the life is the first thing in successful individual dealing. The next thing is to live for the scholar. It requires the devotion of the life as is portrayed so vividly in the life of Harlan Page. An instance full of interest and inentement to the Sunday-school teacher is given by Mr. D. L. Moody in one of his London sermons. Mr. Edward Kimball, who is now preaching on the Pacific coast, was his teacher. He says: "When I was about seventeen years old I went to the city of Boston, and I attended a Sanday-school there. I had only been there a few Sundays, when the teacher came to the short where I was at work, and coming behind the counter put his hand upon my shoulder, and as he talked to me about my soul's salvation, tears just trickled along down over his cheeks. I cannot remember what he said, but I can remember those tears; I can feel the pressure of that man's hand upon my shoulder to night: it will follow me down to the grave. After he went, I began to reason in this way: 'this is a very strange thing; here is a man I never met until the last few weeks, and he is here weeping about my soul—I never wept; here he is, burdened for my salvation—I was never burdened.' That was the turning point of my life, and that kind hearted man was used by God in leading me to Christ." This incident speaks volumes of deepest instruc-Edward Kimball lived for his class. It filled his heart week-days as well as Sundays. It called forth and concentrated his energies. And how had his faithfulness been rewarded with a joy that is unfailing? Oh, that the host of Sunday-school teachers were like minded! Thus consciously with the blood of consecration upon them, what joyful tidings might we hear from all quarters, of thousands saved in the Sun-day-schools of our land! Richard Baxter's remark on Joseph Allen's working in this line of things may fitly close this paper; it is specially encouraging to all who seek the salvation of souls, old or young: great diligence from house to house in private was a promoter of his successes. I never knew a minister who protently and diligently took that course unpresperous in his work, but by them that have wisely and saithfully need it, I have known that done that before seemed impossible. -S. S. World.

## Love of the World.

"Some individuals are constitutionally so amiable and virtuous that they might almost be supposed to have been born without the taint of original corruption. Others pursue their profits too busily to leave any time for licentiousness—the passion of avarice expels sensuality. Their pursuits are, in themselves, not merely lawful, but a positive duty; the guilt lies in the spirit in which these pursuits are undertaken and urged onward. Jesus Christ assured the world that many of its friends would one day be eyertaken and perish; not as being immersed in notorious sins, but as being overcharged with the cares of this life—too much occupied to be religious. 'As it was in the days of Noah, so shall it be also in the days of the Sou of Man. They did eat, they drank, they married wives, they were given in marriage, until the day when Noah entered into the ark, and the flood came and destroyed them

"Characters such as these-not directly accused of intemperance, libertinism, and contempt of God; but plausible, and, perhaps, respectable persons in the opinion of the surrounding world—are, however, the very recusants who with one consent begin to make excuse when the servants of Christ invite them to the spiritual feast. When a decent and sedate love of the world stands between a man and his salvation, in the shape of his importance in society, or of his profession, trade, literature, or soundness in theology, how hardly will he be convinced that the end even of these things is death, if his heart be absorbed in them; and that, as it has been said, he will enter into heaven, as by human impossibilities, as a camel through a needle's

eye!"
"The world forgets that many sceptics and deists by profession—such as Franklin, Hume, Gibbon, and many others—possessed a full average share of the morality required by the common usages of society; and were, indeed, in this respect, quite as exemplary as the general mass of , ish as call themselves Christians."—Anon. Beience and Moses.

Dr. Samuel Hopkins, in the New Engtunder, thus concludes his paper on "Soloneo in the Pentatench." It is a strong statement of the true position of the first books of Socipture :

They are books sacred to the single task of revealing God by the record of his do-ngs toward men, even through all their saywardness. Human temaviour and natural phenomena are brought out only as necessary to the development of the divine character. Hence, we regard the soiontifi. statements which occur as only thrown out in tercherance of the one purpose ever uppermost in the writer's mind; and not it all for the purpose of explaining nature. Any possible explanations of natural phenomena are scrupulously left for invesligations purely secular and for meaner writers-to be instituted and raised up in thods own time and in God's own way. At last the time has opened; the day has dawned, and men bogin to enjoy near shness and its choral life. The book of Sol-ence begins to verify the book of G.d. The higher revelations of the former have just become able to expected "the first mini-ples" of the latter. But the exposition is io go on. The sages of science have been but the cervants of Jehovah, working out problems which he has stated by als servant Moses. As they have done, so shall they do.

Whether willing or unwilling; whether as howers of wood or drawers of water; whether as quarrymen among the rocks or as dredgers of the sea; whether as an lyzers of the tunbeam or as workers in the laboratory; step by step they will wring out, more and yet more, the testimony of nature herself to the verity of the Mosaic records, even of their "miracles;" until nature herself shall teach these wo kmen how to read her only law as it is declared and emphasized, again and again, in the first chapter of Genesis. Or else, tired of searching, amid guesses and protoplasms, for the grand myst-ry of nature's motivity, the gray headed philosopher shall yet become a little child and have it unfolded for him while sitting at the feet of Moses. Thus far, the demonstrations of natural science have been expositions of the Mosaic records; and, being such, they foreshadow the grand result to which her labors are tending—a complete verification of all the cientific mysteries recorded in our sacred writings. We bid her-God-speed.

#### The Barrel of Meal Wasted Not-

"There is that scattereth yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." A poor but godly minister of the west frequently gave his last dollar to distressed and needy persons asking for help, and when remonstrated with for taking what seemed to be the very bread from his children's mouths, to bestow upon a stranger, he always re-plied, "God will send it back to me before our time of need, and with interest." And his family testify that so it always turned out. God will supply His trusting servauts.

Giving to the Lord's work or people out of the smallest income, if given with a right heart, will never fail of roward. It is said that the Rev. John Wesley once, when about to make a collection, assured the congregation that the Lord was a good pay-master. This so touched the feelings of a boy, that he gave a shilling—all he had. Some time after, finding that his shilling did not come back, he told his mother with sorrow of his gift. But she cheered him with the renewed assurance, " Never mind; the Lord is a good paymaster."
About twenty years after, this boy met
Mr. Wesley, related the circumstance,
and added, "the Lord is a good payand added, "the Lord is a good pay-master, for I am worth twenty thousand pounds, and trust I have the grace of God in my heart."

# Give Yourself.

Said a mother to me one day :- " When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times, I had no time to indulge myself in many things which I should have liked to do. was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel, my grown-up daughter a lovely Christian woman. I have plenty of time to sit down now and rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business whenever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."

#### Presbyterianism.

The following points are noted by one of a different donomination, as showing the excellencies of the Presbyterian system. After saying the New Teatament is full of Presbyterianism, he remarks, thus:

1. Presbyterian order is eminently ancient, natural, sensible and scripiural. 2. It is the true and original type of Pro-

testantism. 8. Its system of Church order is the one most readily illustrated and justified by the

New Testament. 4. It preserves a happy mean between spiritual despotiem and spiritual lawlessness. 5. It is in striking agreement with the most advanced order of freedom and polifi-

eal intellections.

6. Procesysterianism is inclined to give unusual prominence to law, consciency and

duty.
7. It maintains an elastic and com-

prehensive recognition of other Christians as members of Christ's body with themselves.—Transylvania Preceditions.

# British American Preshuterian,

"CL Pst + , sto , so b Etsomb Page, C. BFACKETT ROBINSON & Illor and Proprietor,

### TO CORRESPONDENTS.

Letterand articles introded for the next resumanted by in the tands of the Lidtor pot later than Taesday moreony

All communications must be accompanied by the winder's name, otherwise they will not be inserted. Articles not accepted will be return this, at the tending are out, a request is made to that effect to a will color postage at which are entered. Mean tactipts not as accompanied will not be preserved and subsequent requests for their return cannot be complied with

#### OUR GENERAL AGENT.

MR CHARLES NEEDL, GEDOVAL AGENT for the PRESENTERIAL, is new in Western Outgrie pushing the interests of the journel. We common sell that to the best collected and letter and years. As assistance condered that in him work will be teken by us as a personal kindney.

# THE CANADA Christian Monthly.

A Review and Record of Christian Thought, Christian Life, and Christian Work.

EDITED BY REV JAMES CAMERON, CHATSWIRTH.

NUMBER FOR APRIL, NOW OUT.

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#### British American Presbyterian. FRIDAY, APRIL 18, 1877.

WE direct the attention of our city readers to the advertisement of the annual meeting of the Woman's Foreign Missionary Society of this city, which takes place in the lecture room of Kuox Church, next Tuesday, at half-past two o'clock, whon the report will be read and officers elected. In the evening at 7.80 a public meeting will be held in Knox Church. Foreign and local speakers of note are expected to deliver addresses. We hope there will be a large and enthusiastic meeting, and then there will be no doubt about this important society getting a large and liberal collection.

During the past month many of our correspondents had to complain of non-attention to their letters. The letters never reached.us; and the reason why is now very apparent. For several weeks our Post office drawer has been systematically robbed. We do not know-perhaps may never know-how many letters were abstracted; but of this we are certain that the affair has caused our correspondents no little annoyance—in some cases loss; and to ourselves both loss and vexation. In this connection we may mention that Rev. Principal Snodgrass mailed us in time for our issue of 2nd April another article on "Biblical Hyper-criticism" which never reached us. We have before us a duplicate copy of this paper, which. for want of space in this issue, we are compelled to hold over.

#### ZION CHURCH, BRANTFORD, AND THE LADIES' COLLEGE.

Thirty-eight new members were added to the communion of this church last Sabbath. Thirty-three of these were by profession of faith, and of this number eighteen were from the Young Ladies' college. During the last three years since the college was established not a single sacramental season has passed without eaveral additions from the students attending the institution. The senior class which graduates next June, with scarcely ar exception, are professors of religion, and for some months past. a very deep and cornest spirit has prevail d in all the classes. This state of matters must be exceedingly gratifying to parents whose daughters are under training at the college, and shows that the higher interests of the soul are not neglected, while maintaining a high standard of scholarship.

In spite of the financial cricis through which the country is passing, we are glad to say that the number of students in the college is larger than at any former period. While the largest proportion came from Ontario, there are now not a few from Quebec and the lower provinces, and Prospection families in New York. Pensylvania, Michigan and Missouri, are sending their daughters to the college in preference to American institutions.

In addition to the regular curriculum, the Rev. John Thompson of Sarnia has just completed a short course of lectures on the English language and Literature, which were of great interest and profit to all who heard them. Dr. Piercon, of Datroit, and others, follow on special subjects. The Directors of the college are sparing no effic 'a nor expense to put the college in the fro. and of our educational system and make it an honour to the Church.

#### MR. GLADSTONE ON PREACHING.

Some profess to see in Mr. Gladstone's appearance in Dr. Patker's Church, a ruovement which has a political object in view. It is said that the ex premier was bidding for the support of the Dissenters in the matter of disc-tablishment with which his name is freely connected. Whether this bo so, the fature will certainly bring to light. The speech itself, which was delivered by Mr. Gladstone, bus certainly no such political significance. He takes the great subject of pre chirg as his themeand delivers thereon very interesting and instructive address. It is certainly comething new for a distinguished statesman to knye the arena of politics and to occups his miad with such a subject. Mr. Gladstone enjoya a certain reputation for dealing with eccletiastical subjects from the point of view of a historian and scholar. The asthetic taste is in fact highly developed in his cranium. But Mr. Gladstone in the address to which we refer shows himself to be deeply interested in the practical side of Christianity.

That the philosophic statesman should be drawn to the subject of preaching is very natural. He bimself is the model garliamentary speaker, the eloquent exponent of finance, one of the great teachers of the science of political economy. He has proved himself a master in the art of public speaking before an audience like that of the House of Commons, which is confessedly most fastidious. On the hustings and on the platform, he has shown himself to be the mob orator par excellence. The art of preaching is one to which such a man cannot have failed to have given much attention. Besides as a Christian he is interested in a matter so essential to the dissem ination of truth, and the advancement of Christ's kingdom. It would not astonish us in the least to bear of Mr. Gladstone coming out in the roll of preacher. Many lesser lights, some of them even belonging to the Upper Ten, have recently appeared as evengelists. He exhibits "out of harness" a strange restlessness. He is in fruth too vigorous and active for retirement. What is he to do with such a fund of unspent force, now that he no longer makes Westminster ring with his elequence, or conserves his talents as the Parliamentary leader. There is nothing evidently for it, now that the political pamphleteering has come to an end, but that Mr. Gladstone assume a new roll, and exemplify in living action his theories of preaching.

Everything is tending to show the importance of the preacher's office. It is questionable whether the matter of preaching ever before received such attention. There is evidently a great improvement going on in the cultivation of the speaking faculty. in the study of modes of address, in the presentation from the pulpit of scriptural truth. The preacher of our day is becoming more and more direct. He is no longer the slavish reader of manuscript. He can look the people in the face. Mr. Gladstone thinks the day is coming when the manuscript will disappear from the pulpit. Whether that be so or not, the day has come when preachers who can deliver well what they have to say, are very much in demand. Nor is there any longer a painful divorce between good speaking and sound scholarship. In our day the best scholars are in general the best speakers, the clearest, the most forcible, as well as the most cultivated. This is as it ought to be. For scholarchip must indeed be at a fearful disadvantage when it is allied with an awkward and ungainly utterance.

# FRENCH EVANGELIZATION.

DEBT ON REV. C. CHINIQUY'S CHURCH.

A fortnight ago we published an urgent appeal from Principal Macvicar on behalf of contributions to meet a note for \$3,000, due on the new church recently erected for Rev. Mr. Chiniquy in. Montreal. In response to that appeal we understand that only about \$300 have been received. Of this amount \$50 were from a member of another branch of the church in Montreal, \$5 from one of our most poorly paid ministere, 35 from another minister with a small salary who, having received a small girt from his people at the close of a prayer meeting service, concluded to send a portion of it to aid in removing this debt. The note falls due at the bank on Thursday next, the 19th inst. We trust that before that date many additional contributions will be forwarded to the Treasurer, whose address is Rev. R. H. Werden, 210 St. James street, Montreal. Itow many of our readers could afford \$5, \$10 or \$100 to such an object, and not feel themselves the poorer thereby. "There is that scattereting and vet increaseth."

The annual missionary meeting of Knox Church, Woodstock, was held on the 27th ult., and was largely attended. The Rev. Mungo Fraser of St. Thomas, gas very able and interesting address. The sum total raised during the year for the schemes of the Church is \$565.55, being an advance of \$188 on the contributions of the previous year.

#### CASE OF REV. MR. McOUNE.

The Presbytery of Cincinnati has for a long time been occupied with the case of this reverend gentleman. We have never been able to make out what the prosecutors meant to establish against their brother. These gentlemenincluding Dr. Samner and Dr. West were evidently in dead carnest. They acted as though they felt that Presbyterianism was at stake. But what meant these charges that were so freely made against Mr. McCure, was the one egitating question that pressed itself upon the on-looker from a de-tance.

As far as we can roake out the Rev. Mr. McCone had adopted some impracticable theory of Church Union-carried to its extreme that would obliterate all denominational landmarks; and the reverend gentleman became involved so far as to affect his practice in the matter of infant baptiem, and to lead bim to take part in the formation of a church which had no distinct Presbyterial connection. It appears that Mr. McCune is a man singularly devout, and zealous in his work, a man of transparent honesty and sincerity of character, and a man much beloved and respected by his brethren. And yet his prosecutors framed a libel charging him with disloyalty to the Church, and depended for proof upon the vagaries in which he might be led to indulge from his overwrought but highly attenuated theory of Church Union.

The Presbytery found Mr. McCune innocent of the charge libelled by a large majority. They acquit him of the accusation of disloyalty. They admonish him for having gone astray in the matter of infant baptism, but justify his conduct in reference to the formation of a church outside of the Prosbyterian communion. They expressed the hope that the matter would be completely dropped, and that Mr. McCuno would be made to feel that he had the confidence of his brethren. Mr. McCune throughout the trial had acted a noble and manly part. He had defended himself with remarkable power. He had shown himself to be deeply in earnest. Such indeed was his conduct all through, that whatever imprudence may have appeared in him was altogether lost eight of, and his Christian integrity stood forth in the clearest light. It was therefore a matter of regret that Ly reason of the determined opposition of the prosecutioners he should have requested to withdraw from the Presbyterian Church to join a Congregational association.

We cannot help thinking that this Proseouting Committee have acted with absurd conscientiousness all the way through this protracted trial. They have shown themselves far too zealous for the letter of the law. Their charge of disloyalty was a grave one, but now that it has broken down for want of proof, it shows them to be disloyal themselves to the law of Christian courtesy. Had they sought by mild measures, by prayer and conference, to correct their brother, they would have done a service for which they would have been commended. But to proceed to libel, and therefore to steps that locked to the expulsion of an excellent brother, looks very much like a persecuting and intolerant spirit. The case is a warning to ministers who seems to think the office of a presbyter is made for the purpose of libelling and excommunicating others. Let us have a little more of that charity "which thinketh no evil," and it will be well for the Church and all her courts.

# Queen's University and College.

SESSION 1876-7. CLOSING MEETINGS.

The annual statutory meeting of Senate for the making up of pass and honor lists. wwarding of scholarships and University prizes, conferring of degrees, etc., will be held in the Senato Chamber on Tuesday, 24th April.

The first annual meeting of the University Council will be held in Convocation Hall on Wednesday, 25th April, beginning at eleven o'clock a.m.

A conversazione under the auspices and direction of the Alma Mater Society will take place in Convocation Hall on the evening of Wednesday, 25th April.

The annual meeting of Convocation for distributing prizes, announcing honours, laureating graduates, and electing Fellows will be held in Convocation Hall on Thursday, 26th April, beginning at three o'clock p.m. At this meeting Dr. Cook, of Quebec, the first Chancellor of the University, will be metalled, and will deliver, it is expected, his installation address, and act as President of Convocation.

The annual meeting of the Board of Trustees will be held in the Senate Chamber on the evening of Thursday, 26th April, beginning at half-past seven o'clock.

Graduates and undergraduates attending Convocation are requested and expected so far as possible, to appear in full academic costume.

costume.

It is expected that as usual, return tickets at a reduced rate of one and one-third first-class fare will be available. Application for certificates entitling holders to this privilege should be made to the Principal without delay, and any such application in order to receive attention must give the name of the Railway station from which the applicant intends to begin the journey.—Queen's College Journal.

# Ministers and Churches.

IWs urgerily solicit from Passbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitomo of all local church news!

HEV. MR McColl. has been appointed Moderator of the Chatlam Presbytery.

The members of Knox Church, Teronto, by a vote of 252 to 213 have decided against the introduction of an organ into the church.

The Presbytesians of Stratford are talking seriously of erecting a new church at a cost of from \$8,000 to \$10,000. Their present edition is becoming too small for the increasing congregation.

The Bible-class in connection with Chalacers' Church, Guelph, held a social meeting on the evening of Monday, the 2nd inst.—they. Mr. Wardrope, the pastor, in the chair. Addresses were delivered by Mr. Johnston, President of the Agricultural College; Mr. Stirton, postmaster; Rev. Mr. Bell, and Rev. Mr. Torrance. Between the addresses the audience were entertsined with anthoms, recitations, etc.

Miss Noverre having resigned her position as organist of St. Andrew's Church, Toronto, at the commencement of the year, was last Tuesday presented by the Kirk session and managers, on behalf of the congregation, with a handsome gold locket set with diamonds, and bearing the following inscription:—"To Miss Noverre, Organist of St. Andrew's Church for eight years, as a token of esteem and good will from the congregation. Toronto, 21st February, 1877."

The annual Missionary meeting in connection with Chalmers Church, Woodstock, took place on Thursday evening of last week, at which there was a large attendance, the church being well filled. Rev. Mr. McTavish, pastor of the congregation, presided. Excellent addresses were given by Rev. Dr. James of Hamilton, and McMullen and Clarke of Woodstock. The report read by the Secretary showed that \$450 had been collected for mission purposes during the year.

THE Rev. John McTavish, who left last week for a three month's trip to Scotland was presented on Friday evening at the close of the service with an address expressive of the esteem and good wishes of the congregation over which he so faithfully presides. The address was accompanied by a purse containing three hundred dollars, and the presentation was made by Mr. Alex. Watson in behalf of the congregation, and feelingly and suitably replied to by Mr. McTavish.

Ar the annual missionary meeting of Knox Church, Woodstock, recently held, the attendance was large and the spirit evinced was admirable. The amount collected for missionary objects by the Ladies' Missionary Association, together with the collection taken up at the meeting, was \$562.82, being an advance on last year of \$185.82. The Sabbath School contributed \$90 to missions. The Sabbath School children and their teachers and friends held a meeting on the same day. Rev. Mungo Fraser of St. Thomas favored them with an able and interesting address. Rev. Mr. McMullen presided and gave some interesting statistics of the Foreign Missions throughout the world.

#### Presbytery of Huron.

This Presbytery met at Clinton on the 20th and 21st March. Mr. Ferguson reported that the congregation of St. Helens and White Church agreed to ruise their minister's stirend \$100. In revising the Mission Stations and Supplemented Congregations, it was agreed to apply for the following grants:—For Bayfield and Bethany \$2 per Sabbath, and in the event of their calling a minister \$200 supplement to be asked for. For the Gaslic congregation, Goderich, \$2 per Sabbath; for Stephen and Hay, \$3 per Sabbath; for Cranbrook and Ethel, it was unanimously decided to press the application already made for a supplement of \$180 in order that the scheen be gregations, it was agreed to apply for the ment of \$180 in order that the slipend bo \$600 with a manse; Eut Ashfield is to be supplied by a student during the summer associated with Mr. Leask. Mr. Scott of Egucadville adheres to his resignation, and his congregation is to be cited to apand his congregation is to be cited to ap-pear at the July meeting, for their interest. Moderations in calls were granted to the congregations of Duff's church, McKillop and Winthrop, to Walten and to Belgrave, when they are propared for it. In accordance with the prayer of a petition from Londes-boro', Mr. Young was instructed to organboro', Mr. Young was instructed to organ-ize said preaching station, and to give it supply every Lord's day till next regular meeting. A memorial from Manchester asking for connection with Smith Hill was laid on the table till the July meeting. A report on the abote of religion was read A report on the state of religion was read by Mr. Ferguson. The report was adopted and ordered to be transmitted to the Convener of the Synod's Committee on the State of Religion. The Remits of Assembly were then considered. 1. Home Misbly were then considered. 1. Home Missions—It was resommended that there be two separate funds. 2. Widow's and Orphan's—This remit was approved of simpliciter. 3. Aged and Infirm Ministers—The Presbytery does not approve of this remit, but recommends to the Assembly to resommit the matter to Committee for re-commit the matter to its Committee for re-commit the matter to its Committee for more mature consideration. 4. Constitution of Assembly—This remit was approved of simpliciter. The remit anent the "Barrier Act" was not taken up. The next meeting of Presbytery is to be held in Goderich, on the first Tuesday of April, at 11 o'clock a.m.,—Arch. McLean, Pres. Clerk.

#### Book Reviews.

Bude Animals. By Rev. J. G. Wood, M.A., F.R.S. Guelph: J. W. Lyon, Bilde class and Sabbath School teachers, minusters of the Gospel, and all who wish to read the Scriptures misligently, will tind this book an invaluable aid. In its facts it is eminently reliable. It contains a vast number of beautiful and truthful il-Instrations; and is bound in a durable, and very elegant manner. Tuia Canadian edition in some respects excells the English. It contains two papers, which are not to be found in the English, edition, viz., an article on "Evolution," by the Rev. James M'Cosh, D.D., which demolishes the Darwinian theory; the other, on "Research and Travel in Bible Lands," by Rev. Daniel March, D.D. We confidently recommend this book to the attention of our readers.

THE CANADIAN TEMPERANCE ALMANAC AND TETTOTALLER'S YEAR BOOK for 1877. Cobourg: Canadian Temperance Book Room. Price ten cents each, or one dollar per dezen.

In addition to the usual calendar and astronomical calculations, this annual contains statistics of intemperance, lists of grand bodies, Dominion and Provincial Socicties, post office addresses of chief officers, a full directory of all temperance organizations that subscribed to the publication, list of temperance papers published in Canada, anecdotes, stories, illustrations, facts, etc. It should certainly be in the hands of every temperance man; and we would strongly advise those who are not temperance men to study the statistics contained in it-especially the tables (taken from insurance reports) showing the lessened mortality of total abstainers as compaied with that of moderate drinkers.

THE CANADIAN MONTHLY. Toronto: Hart & Rawlinson.

After reading some of the articles in the April number, we feel irresistibly impelled to call this magazine the Canadian Blackwood. We refer to the fresh thought, the racy style, and the masterly handling of the English language. By fresh thought we do not mean new and heretical discoveries in philosophy, in science, or in anything else, but simply a new, fresh, and unexpected way of putting things, and the bringing together of truths which have been long separated in ordinary thought, but which, when brought into juxtaposition, are found to be closely related. This constilutes true poctry whether it appears in verse or in prose. Such writing as we speak of may be found in the article headed 'A Land-Lubber at Sea," and in some passages of "Green Pastures and Picadilly." There is a poem entitled "My Old Schoolmaster," by Alexander McLachlan, which will probably be found fully as good as anything else which he has written-and we do not mean that for very "faint praise" either. But perhaps the ablest and most useful article in the present number is that entitled "The Temperance Problem," by "Fidelis." The question is discussed calmly, dispassionately, and from a common senso point of view. There is no "tectotal rant." The writer does not even solve the problem in so many words. But we venture to say that no candid and intelligent person will rise from the perusal of this admirable essay without being convinced that strict and total prohibition is the only remedy for those frightful evils under which the country labors through means of the liquor traffic. Leaving the merit of the piece aside, it is a good sign of the times that an article favorable to total abstinence should appear in a magazine of this class. What a bright day it will be for Britain when such an essay appears in Blackwood's Magazine or in the West-minster Review!

Belford's Monthly Magazine. Toronto Belford Bros.

If there was any justice in calling the magazine notived above "the Canadian Blackwood," with at least equal justice may we call that now under review the Canadian Scribner. Our reasons for doing so are to be found in the copiousness and beauty of its illustrations, the interesting and readable character of its essays, and the healthy moral tone of its fiction. The poem called "Walter Munro," by our Canadian bard, Charles Sangster," is in execution and sentiment, a polished gem. The essay on "Canada a hundred years ago," by John Reade, is of vaine to the historian and intensely interesting to every Canadian. The article on the "Cruise of H. M. S. Challenger" is profusely illustrated with cuts taken from photographs of striking scenery in distant lands. The remaining contents are "Nicholas Minturn," by Dr. Holland, chapters XI. and XII.; "Death," a short poem translated from the French of Florian; "Forest Rangers and Voyageurs," by J. G. Bourinot; "Welcome, welcome thou little bark," a song of the coast, by Susannah Moodie; "Artificial coast, by Susannah Moodie; "Artificial Fish-Breeding in Canada," by F. O. Sumchrast; "Evenings in the Library," No. IV., by Geo. Stewart, jun.; "A London Modern Green Room," by J. Knight; "Pandora," another short poem from Florian; "What He Coet Hee," by James Payn, chapters XI.—XVI.; "Current Literature; Music; and the Humorous Department," consisting principally of comic poetry.

#### PRESBYTERIAN COLLEGE. MONTREAL.

Tro closing exercises in connection with me Presbyterian College, Montreel, were perl on Wednesday evening, the 4th April, in Erskine Church, Montreal, which was well niked by the friends of the College, including many of the members of the Prese byters of Montreal, Principal Dawson of Metini College, etc., etc. On the platform werd Roy. Principal Macvicar, Roy. Dr. jenkins; Professors Campbell, Murray. Sermager; Roys. W. Mitchell, B.A. Bouriere, A. C. Hutchison, Esq.; Lecturars in the College, Rev. J. C. Baxter,

After the usual devotional exercises conducted by the Rev. Dr. Jenkine, the Rev. Princ pul Mecvicar in a tew introductory remarks stated that the session just closed had been characterized by uniform success The students had enjoyed unbroken health, with the single exception of one student, who was obliged to retire part of the session. With this exception, through the goodness and mercy of God, the students had been strong in their work, and had manifested strong in their work, and had manifested every disposition to prefit by the appliances within their reach. The number of students attending upon the lectures in the various departments was sixty one. Of these, five have completed their studies. Of the sixty one who have given attendance during the one who have given attendance during the winter, forty-five will, during the summer receive, be employed in missionary work in connection with the Church. With respect to the library he had a most gratifying statement to make. From the comrcoment of their college this department had evjoyed very great favour in the esti-mation of many kind friends. During the present session there had been added to the present session there had been added to the library over 1,600 volumes. Seventy of these volumes wore given by various friends, and the remainder were bequeathed to the college by the late Rev. Archibald Honderson, M.A., of St. Andrews, P.Q. The Rev. Mr. Henderson, as many ware aware, lived to see the good old are were aware, lived to see the good old age of ninety-four years, and he (Dr. McV.) thought he was safe in saying that from early childhood Mr. Henderson was a student in the strictest sense of the term, and continued to be so to old age. His library was exceedingly well selected, and will greatly add to the benefit of the students of this college, as well as the professors. It was unnecessary for him to pro nounce any eulogy upon the memory of Mr. Henderson. He was a man of God, a true minister of Christ, and was distinguished for his literary and theological attainments, and to the end manifested his profound and undying interest in the Church by bequeathing all he possessed in the form of money and books to the Church, having remembered in his will the various schemes in connection with the Church. He regretted that this library had not been made accessible to the students during the present session, and it is questionable if it will be made so at all in the present build-ing. The present building was altogether inadequate to the work going on. The sixty-one students cannot be accommodated within those walls, and the library is greatly embarrassed, one portion of it being locked up in the small office, which is at the disposal of the professors. He mentioned this in order that the friends of the Church may think of it. He had had some hope that he would be able to make some statement with respect to the extension of the building at this meeting, but was unable to do so. In conclusion, he expressed a hope that the friends of the Institution as well as the coming General Assembly, which is to meet at Halifax, will place the College in croumstances that will enable it to do more for the work of God throughout this great Dominion.

The presentation of diplomas, scholarships and prizes then took place, the names of the successful students being read by Professor Campbell.

Prof. Murray, LL.D., in a few admirable and well chosen remarks, presented the following students taking the University course, who had gained scholarships:

Mesers. McKenzie (1st year), J. T. Donald (8rd year), and M. H. Scott (4th year).

Gaelic Scholarship—Mr. D. Bannerman, Prizeman, M.. O. McLean. French Scholarship—Messrs. Bondroan, Cruchet, Amaron and Morin. Presented

Special Scholarship—(Given by Knox Church S. S., Montreal) to English student studying for French work—Mr. R. Hamil-

Sacred Rhetoric-Messrs. A. C. Morton. and W. H. Russell, presented by Rev. W.

Mitchell, B.A., Locturer. Ecclesiastical Architecture - Mosses. McKillop, B.A., and J. F. McLaren, presented by A. C. Hutchison, Esq., architect,

Philosophical and Literary Society's Prizes-Messrs. Morton, Amaron, McKillop, B.A., McLaren, Cruchet, Munro, B.A., Anderson and Boudresu; presented by Mr. W. H. Russel, President of the Society. Theological Scholarships—1st year

Mesers Munro, B.A., and Matheson, B.A., (given by late John Redpath, Esq.,) presented by Prof. Serimger. 2nd year—Messrs. Russell, Banuerman, and McKillop. B.A., (given by R. Anderson, Esq., of Montreal); Honor Men, with supplementary scholar-ships, Messrs. Mordy, B.A., and McLeod esented by Prof. Campbell. 8rd yearpresented by Prot. Campoen. On your Mr. A. C. Morion, (given by Hugh McKay, Esq., Montreal), presented by Prof. Serim-

Diplomas-To Messrs. Morton, Boudreau, MoPhee, Hamilton and McLennan, members of the graduating class.

Prof. Campbell took occasion to explain, in order to prevent any misapprehension, that in no case were the scholarchips mere gratuities, but were all the reward of merit, bestowed only after searching examination in the subjects prescribed.

Rev. Principal Macvious then delivered

the following address: GRATLEMEN OF THE GRADUATING CLASS:-I address you now for the last time in your capacity as students. We have to night put into your hands diplomas certifying that you have homourably and successfully completed the theological curriculum appointed

by the Church. You are therefore released from further attendance upon our prolections, and naturally look forward with mingled ferlines of hope and solicitude to your great life-work, in preparation for which you have spent so many years of honest toil. It seems to me appropriate that these parting moments should be ocoupled not so much with the formal disonssion of some subject from the wide domaio of theological solence as in delivering a few practical counsels touching the duties and dangers or the sacred office to which you aspire. As preaching is to be your main and great business let me say to you, preach the truth of God in its purity and fullness. In no age of the world was this more required of these who occupy pulpits than in our day, when so many go aside to entertain their people with the discussion of subjects quite foreign to the great theme of redeeming love. Remember that nothing but revealed truth, that which you find in the sacred word, is used by the Holy Ghost in bringing the couls of men into vital and saving union with Jesus Men are not saved, and not spiritually edified, by solonce, or history, or controversy or poetry, however useful these may be in their own place. And you are not sent to preach science or literature, or orude speculations, much less to amuse and ontertain the people, and carry on the work of churches after the manuer of Lyceums and Theatres; you are sent to preach the gospel, to prociate the great destrines of grace in the proportions and relations to each other in which you find them stated in the Word of God; and I need scarcely remind you after the discassions to which you have listened in my own lecture room that in your public min istrations peculiar prominence should be given to the subjects of the atoming sacrifice of our Redeemer and the work of his Holy Spirit. Beware of unfaithfulness, of comparative silence, or feebleness, on these great themes, and of the tendency to suppress divine truth in this respect, and of the many perversions which it suffers at the hands of modern writers and preachers. I grant that it is possible to make too much of the atonsment in the sense of attributing to it efficacy and offects which are not ascribed to it in Scripture. This is done those who represent the atone ment as a means of indusing God to be compassionate to sinful men, to love our fallen race, instead of the manifestation of his infinite love, and the means by which He can righteously pardon the transgressor. There are certain loose and inaccurate discourses delivered, and certain compositions sometimes used as songs of praise, in which the idea is conveyed that the work of the Redeomer was intended to purchase a reluctant pardon from a sullen ruler utterly destitute of kindness and tenderness towards his creatures. This is a little better than a travesty on the teach-

ings of the Bible on the momentous subject of atonement. And yet, gentlemen, the views which you require to guard against specially are not such as ascribe to the atonement more efficacy than it possesses, but rather such as empty it of all meaning and value, or virtually dispense with it altogether. This is what is common in our day. You will find, for example, one school of theological particles of the efficacy of the eff logians loud in their praises of the efficacy of the Christian revelation apart from the doctrine of atonement. They expatiate upon its literary beauties, its admirable instructions, its pure moral precepts, inspiring promises and elevating examples of self-denial and heroism. Men are to be saved purely by being taught. Taking this unique manual of morals and literature and theology into our hands, we are to in-doctrinate them in the principles of the higher civilization, to show them the way to heaven, and they will instinctively rise to its glory. While the sufferings and death of the Son of God are only to be regarded as helpful to this beneficent revelation—a revelation so good and true, and indispensable to man that Jesus died to maintain it. Boware of this folly. It has a sound of piety about it, but it is no gospel at all. Preach rather that Jesus died to save the lost; that "He suffered the just for the unjust that He might bring us to God." Another class of modern opponents of the truth will tell you that Christ came into this world merely as an incarnation of Doity, to ask men to look at his own personal character as a more perfect revela-tion of the invisible God than words could ess: to meet the deep yearnings of the human soul, to answer the domand made by the disciples: "Show us the father, and it sufficeth us," by becoming God manifest in the flesh, and thus saving man. Now, there is truth in the view; but by no means the whole truth. To preach such a doc-trine alone, or as the sum and substance of the gospel, is to mislead and deceive souls. It may be sufficient for me in a single to remind you that the sufferings of Jesus considered in themselves cannot be said to reveal a God free from all human weakness and sorrow. Apart from their effi-cacy in working out redemption, in secur ing the remission of cin and the acceptance of tran-gressora before heaven, these sufferings tend to obscure our notions of the divine character and love. Aucthor school of divines will coaus.l you to preach a gospel of this s.rt. They say, proclaim to the world that Jesus appeared as "the root and archetype of humanity;" that in his own person, char-acterized by spotless purity, he presented man to God as an acceptable offering. And be asked, what of his sufferings and death? the answer is they were for purposes of general display, designed merely to illustrate in the most tonehing and impressive manner the principle of edf-sarries, by which all God's creatures should be governed and by compliance with which they are enobled, and rise to high rank and dignity in his sight. This, as you will remember, is the theory of the late Mr. Maurice of London; and it contains truth which no one can dispute. We have no disposition to deny that Ohritains should live not unto themselves, but to the Lord; we have more than once inculcated upon you and upon others this duty; and you are here to night living examples of the power of the spirit of self-sacrifice. And

there can be no doubt that our humanity

attained to absolute perfection in the person of Jesus Christ, and that he furnished

to the Church and to the world an example of self sacrifice which stands alone in its peerless glory. But to offer this as the whole gespel, and as an explanation of his sufferings and death, is, again, to deceive the souls of men, and to empy God's word and Christ's musion of matang and con solution. Sall another class or modern philosophers reduce the sacrifice of Carest Horace Bushnell, and, to some estent, Dr. Young, are the upostles of the brief creed. Each, as you remember, has his own peculiar notions about the morat uni verse, about law, and sin, and redemption but both agree to affirming that the everifice of Christ exists in His thoroughly identitving himself with us in sympaths, and thus bearing our sins simply as be bore our diseased and sorrows, and in no other our diseases and sortows, and in to other sense. Here again there is incontravertible truth; but only a very small fragment of it. With deepest gratitude and joy you should accept and proclaim the blessed truth that Jesus thoroughly sympathizes with his people, and shows boundless com-passion even towards the impenitent, but assure men that he does infinitely more than time: "We have redemption through

his blood, even the forgiveness of sine."
Once more. Here is a theory, and the nast I mention for my present purpose, which contains sosmall a medicam of truth as to be indi-cernable to many sensible people. I give the theory in the words of people. I give the traders in the words of the gifted author, the late F. W. Robertson, of Brighton. He rays: "Had Jesus Christ been simply surprised by the wiles of his adversaries, and dragged struggling and relactant to his doom, he would have been a victim, but not a sacrifice. It was his foresight of all the results of his opposition to the world s sin, and his steady and uncompromising battle against it notwith-standing, in every one of its varied forms, knowing that he must be its victim at last, which elevated His death to the diguity of a encrifice. It was a true and proper sacrifice for sin-a sacrifice for the world's sin. But this is not all as you remember. In answer to the question, "How was this sacrifice brought about?" Robertson does not hesitate to teach that it was not by Divine appointment, but exclusively through the temerity, the unwarrantable rashness, of the Redeemer. Here are his own words: "Christ simply came into collision with the world's evil, and bore the penalty of that daring. He approached the whirling whoel, and was torn in pieces. He laid his hand on the cockarice's den, and its fangs pierced him. Such is the law that governs the conflict with evil. It can be crushed only by suffering from it. The Son of Man, who puts his naked foot on the serpent's head crushes it; but the fang goes into his heel." Such is the theory—so wild and irreverent, so utterly destitute of foundation in divine truth that it has been characterized by sober minded men as a piece of audacious blasphemy. But why, you may ask, and those assembled hero may ask, have I passed before you in this abbreviated form these theories once were? I auswer, solely for a practical purposo. To say to you publicly, and to let the Church know, that you are not to trifle with the souls of men by offering them auch empty husks, that you are not sent to preach theories, while you need to know and master them, but to preach Christ crucified as the sinner's sub-titute—to declare that He "hath finished transgression and made an end of cin." That He was "delivered for our offences, and raised again for our justification." Jun with this doctrine of the sacrifice of Christ a clear and definite declaration of the work of the Holy Ghost. Do not waste time and subtlety of mind in trying to divide the act of regeneration between God and man, giving each a share in it. Do not dissipate the truth and force of the gospel by talking about a mysterious and benign influence; but tell men plainly what the Bible to fully teaches that the Spirit of God is as truly a Divine person as God the father, and that He, and He alone, by His own sovereign act gives spiritual life to dead sculs, and nour-ishes that divine life by the pure milk and the strong meat of the Word until it reaches the full maturity of eternal glory. Furthermore, do not hesitate or fail to proclaim the doctrine of common grace as well as efficacious grace. It is stated as clearly in our symbols and should be proclaimed as fully and earnestly by you as by the ministers of any portion of the Catholic Church. I need not enlarge in this connection. I and defence of all the grand old dootrines of grace. Yet let me assure you that you may be strongly tompted to turn aside from your legitimate work of rightly dividing the word of truth. You know the extent to which the rationalistic pulpit of Germany in the seventeenth can inry went in this respect; how the gospel was ignored and sermons were delivered from all pulpits, and from all with a few exceptions, on such subjects as the proper care of health, the promotion of industry, of riches, the bad effects of litigation, the fally of superstition, the best methods of breeding cattle, and such like. But we do not require to go back to the seventeenth century, or away to Germany for this sort of thing. Portions of this continent have been sadly over-run by it. I have lately heard of a Divine, about 500 miles from this city, who had preached about young Portions of this continent have men and young women, about banaars, sewing circles, associations, libraries, and museums; about theatres, drinking houses. and gambling salcons; about Socialans, Calvinists, Papis's, Brahminists and Buddhists; about parliaments, kings, republics, tyrannies, railway accidents, life insur-ances and the great fires of modern times; about merchants, doctors, preachers, law-yers, stock-brokers and the politicians of the United States, after which it was announced that he would now preach a litannounced that he would now preach a little about Jesus Christ and hie gospel! Our neighbors have had enough of this pest of secularism and sensationalism. Is it gaining foothold in Canada? If so, help to ing foothold in Canada? It so, nell to drive it out by giving the people the truth of God. Don't allow the plague to desolate our fair land, and to corrupt and weaken the church of God. Don't be enamined.

by the delasion that you are to do for the community the work of the novelist, of the

seedar press, the daily paper, the maga

zine, or the play-house. Should you yield to the temptation, remember, that you can only at best be the editors of weekly sensational papers, and such are now, through the power of the delly press, out of fashion, and a drug in the mark t. Refuse to yield to the weakness of advertising samage and startling subjects as if, for south, you could offer , our people anything pores, beiter, trace or more practical there the Gos-pel of God. I know that it is said that people tree of the truth all the tame, and needa little change, and, indeed, orace af ter nevelty, and abominate duliness! Quite true. And equally true that some people tire of vartue, and social purity, and honesty! But we must still stand by these old-fashioned notions, and lift up our voices like trumpets in defence of them. And some people crave for sin and folly as well as tor novelty, but you are not sent to minister to, and foster all their cravings. A great deal of your work is to be done in opposition to the deprayed tendencies of the human heart; and you are bound by your eath of cifice, as ambaseadors of Jesus Christ, to denounce sin as that abomicable thing which God hates. You are sent not to preach novel-ties, but eternal verities—all the truth of God that you can lay your hands upon. I know it is said that you must keep abreast of the age, and be fully posted in the sol-ences. You cannot ignore the labors of those who are prying into the secrets of nature, and whose efforts have resulted in auch marvellous achievments, and in shedding such a flood of light upon all subjects in the domain of theology as well as else-where. What would the world be without our scientists? Quite true. And we have not the remotest intention of asking or urging you to ignore science in any form, whether in your studies or in preaching and praying. We hall, and we bid you do and praying. We hail, and we bid you do the same, with benediction and gladness, truth from any quarter. We have no fear that God will be found out as characterized by weakness, or detect, or contradiction in any department when his works have been searched down to the bottom. More this, you are bound to encourge and aid all true scientists—the church to whose ministry you aspire has always been prominent in doing this as citizens and educated men you are bound to help forward everything that is seen to befor the general weal, and thus to show yourselves to be men of liberal culture and comprehensive views

and sympathies. Hence our church wisely prescribes to candidates for the ministry a regular course in Arts at some recognized university as preparatory to three or four years exclusively devoted to the study of Theol-You may therefore frankly tell the ogy. You may therefore fraully tell the world that you stand fully committed to the promotion of all true science, and distinctively pledged to aid in all legitimate forms of proper and liberal education. But, gentlemen, beware of making a cheap dis play of scientific learning before your people instead of seeking to save their souls. It is possible to fall into the fallacy of re-ferences, as logicians call it, and to adorn your addresses in a cheap way with scores of names of authors whose works neither you nor your people have read. I know that you will shun and scorn such pretenof dishonesty; and that you recognize the folly of combating the hundred loose the ories of scientists touching theological or semi-theological matters until these people have fairly agreed among themselves to what they believe. Let them settle their creed, and present it with some show of unanimity to the Church of God, and then it is entitled to consideration, but not till then. I have repeatedly warned you, and do so once more, of the folly of striking at impalpable ghosts, or of going saide from your legitimate work to discurse and refute the reckless assertions of men who cannot define or systematize their own orude thoughts. But supposing they were able to-morrow to formulate a creed as clear and definite as that of the council of Nice, or better still, as our own Shorter Oatechism, I repeat that even then it would not be your business to go about the country preaching the Gospel of Science, or anything elee but the Gospel of Jesus Christ. I know it is frequently said that there is too much about doctrine, about the trinity, the atonement, sovereign grace, justification, and the eternal destiny of men in our sermons to the neglect and exclusion of hving issue; as if these were not always hving issues? It is said ministers should of life, and give the people something practical. Now, I cannot before God advise you to give less, or even as little theology as some occupying pulpits in our day who steer clear of the Gospel with surprising skill, except when they wish to make ely and elever hits at its distinctive doctrines; but I do most solemnly counsel you to throw all your pulpit discussions into in an 2 relations with the sine, the views, the setivities, and the suff-rings of our age. By all means be practical, intensely plain and practical; and even then many of your discourses will not be understood and felt by the people. But persevere—utter your strongest protestations against sin and vice and folly wherever they appear, whether among hish or low, rich or poor. In no case, when declaring the counsel of God, play the part of the sycophant in order to win favor, or on the other hand recklessly cil and for the sake of doing so, or play the still meaner part of the little despot in the case of those who can offer no resistance. In no case appear as the or apologist of ein, however respectable and well entrenched it may seem to be; but strike at it boldly in God's name, and it must fall; for the weapons of your warfare are not carnal, but mighty through God to the pulling down of such strongholds. In no case withhold your sympathy and aid from the erring, the feeble and perplexed. Deal with them as Jesus Christ dealt with Peter, and with Thomas, and with the woman of Samaria, and then I feel confident that while complying in the fullest measure with the de-

the ame time presented to a mind so little fitted, as we would think to understand him, or to profit by has slorious than him, or to print by him glorious utterances. But he know botter than we do, and you know safely tollow his method and example. I show that it in still in there are I that in the claboration of their themes coinisters are he my and dull, and that, after all, layprocedure and far more lively and attractive. Now with respect to this you are already aware that I have not a single word to may in the discussion of encouraging any one to be dull and leavy. If you can the Leavy semi-rater aid Dr. Lyman Beecher's two rules for marking a Sertaon, fact make it berry; second, nake it hot. And yet, centieman, yea must not a prose that the Holy Ghast is in alliance with condiness and uncontinuess of expression. There is no ospol promise the fulfilment of which turns on the fact of a man being incorant of the true method of wielding the Queen's English, or being able to use wit, out blush ing expressions which cutrage the laws of language, theology and common sense.

This is surely not the cort of merit claimed in behalf of lay-preachers. It is rather that they use plain, pointed, terse and hold expressions to set forth the truth of God. This is good, and not to be despised. But have they, or should they have, a monopoly in this respect? Have you not heard ministers, and I fondly hope you will be such yourselves, whose words and sentences were as clear, as keen, as pointed; incisive as any you have ever heard from the lips of laymen? I grant that there are men in the pulpit who are not brilliant, just as there are hundreds of lawyers and tors and merchants who are not brilliant: but brilliancy is not the only quality of a true man of God. Sobriety, honesty, earnestness, deep piety, solid attainments, missionary zeal, a profound love and veneration for the truth, an unquenchable desire to save souls, and the absence of all quackery, are of far more value. And, my young friends, let me warn you against the vulgar ambition of becoming notorious at any You remember the story of the shepherd who set fire to the temple of Diana only that his name might live in future ages. You recollect what happened to the great Emperor Charles the fifth, when he looked over the famous church of the Rotunda or Pantheon. He was accompanied y a Roman knight who pointed out to him all the beauties of that noble edifice. And after they had returned from the sky-light or great round opening at the top through which they had looked down into the interior, the knight said to him, "Saored sir, a thousand times I felt inclined to clasp your majesty in my arms, and cast myself down with you from the top to the bottom of the church, that my name might be eternal." I need not say to you, let others seek such barbarous vulgar fame, while you estern it your glory to bear the Master's Cross and to wash the disciplen' reet. As successors of the Apostles in the only sense in which they have successors, as teachers of the same truth, of the same as teachers of the same that, of the salvation which they proclaimed, you can afford to be generous however, towards such eccentric and irregular workers. such eccentric and irregular workers. While holding your office and your work in high esteem you will treat thom as Jesus and the Apostle Paul did. You recollect how John drew the attention of Christ to such persons in these terms: "Master, we saw one casting devils in thy name, and he followeth not us, and we forbade him because he followeth not us. But Jesus said, forbid him not." (Markix. 88). And you recollect a parallell case in the history of the Apostle Paul, where he says; "Some indeed preach Christ even of envy and strife"—how shocking—"and same also of good will. The one preach Christ of contention, not sincerely, supposing to add

affliction to my bonds."

What could be more abominable than preaching Christ just to torment this holy man already in prison, and having enough to bear without such refined cruelty; yet hear what he says: "What then? Notwithstanding every way, whether in pre-tence, or in truth, Christ is preached, and This is the generous spirit we desire you to cherish, and which I feel sure you will all manifest; a spirit perfectly compatible with your being set for the defence at

well as the propagation of the gospel.

Finally, gentlemen, you go forth to your great life-work enjoying the full confidence and warm esteem of all your professors. have full confidence in you all, that you will be found faithful in your declaration come down to the struggles and conflicts the truth of God and to his church, and not unmindful of your alma mater, while we follow you with fond hopes and earnest prayers that you may be crowned with abundant success. And in view of the manifold duties and dangers referred to in these few hurried thoughts, and the thousand others upon which I have been silent, how needful for you to breathe the prayers: "Lead us not into temptation, but deliver us from evi!." "Lord increase our faith." Make thy grace sufficient for us, and thy strength perfect in weakness." Amen.
After the delivery of Principal Maovicars address the benediction was prononneed by B v. D.

> THE Presbyterians in and around Arkona are taking steps to secure regular service in the village. A meeting was lately held, at which it was resolved to proceed at once with the erection of a new church, or tuy and refit the Roman Catholic Church.

SEWING MACHINE renairing now has become a profitable business and there are a number of mechanics travelling through the country for the purpose of repairing any kind of Sewing Machines. This to a great extent arrises from the fact that a large number of poorly and cheaply made sewing machines have been thrown on the Canada market, and intending purchasers should know the reputation of a sewing machine before buying. We learn that wherever a Wanzer F. Machine is used in mand for something practical, you will at a family no repairer need applying in the same time convey the fullest and richest instruction in decirine. In proof of this I only ask you to read the fourth chapter of the Gospel by John, and see how intensely practical our Master was, and what profound views of decirine he at a family no repairer need apply for a job. n tamily no repairer need apply for a job, These machines are well made, solid in construction, and their reputation is well established, and every purchaser of the Wauser F. Sewing Machine may rest at the construction of the sured that he receives a first-class article

#### Choice Literature.

#### One Life Only. CHAPTER XXXIV.

The death of Lilith Crichton, although and case or Dates Crienco, secretary sudden, from the rupture of a blood-vessel, that it was a long time before Una could realise that it had actually taken place. Then, sunned and bewildered by the shock, she went into the adjoining room to call the all names, who required but one clanes at old nurse, who required but one glance at the lady's pale agitated face to understand what had happened. With a cry of dismay the faithful servant hurried away to tell the sad news to the rooter and Hervey, while Una, sinking down into a chair, remained for a considerable period in a confused half-unconscious state, quite unable

to collect her thoughts.

She leart back in her seat, silent and motionless, hearing indistinctly the lamou-tations of those who came to look on the lifeless form of her they had loved so well, and then the sounds ceased, and she heard only the footsteps of the women who were performing the last offices for the dead. liter a time the rector came in to speak to her, his usually stern face softened by emo-tion, and Una looked up at him deprecat-ingly as she said, "There was not time to eall you indeed; it was so terribly sudden;

she had been speaking with quite a strong voice almost the instant before."

"I know," he said; "the doctors warned us that the end would probably be a sudden attack of this kind, and there were indications to day that something of the sort was impending, which was my motive for sending to ask you to come at once, and it was well I did, or it would have been too late."

A shiver passed through Una's frame as he apoke. She could i dly feel glad that she as he sales through Una's trame as he apoke. She could i dly feel glad that she had been in time, for she knew instinctively that this last meeting with Lilith would have an infinence on herself and her deating which she decaded to the sales which she was a sales which she sal destiny which she dreaded even while she could not resist it.
"I am sure that Lilith at least is happy,

she said, with a sigh, "she seemed so won-derfully joyous in the very act of dying." "Yes, I solemnly believe she has gone to

her reward, and never did a soul more truly without guile pass to its Maker. She knows now the exquisite bliss of those who have suffered for conscience' sake, and the departing spirit seems to have left the stamp of its ineffable peace on her face: she looks like an angel reposing."

"May I go to her?" said Una, lifting her heavy head from the chair.

"Cartainly, if you wish to hat the

"Certainly, if you wish it; but there are still some hours till daylight, and I was going to suggest your lying down in the room which has been prepared for you."
"If I might do what I wish," said Una, "I should like to star close in I illust."

"I should like to stay alone in Lilith's room till morning. I want to think over all she has said to me, and I shall feel the power of her words best in that solemn presence. Some day, Mr. Crichton, I may be able to explain to you what a moment-ous night this is likely to be to me, and then you will understand why I ask leave to usurp your place by the side of your dead sister for the next few hours."

"I will cede it to you willingly," said the rector; "and I do not think there is any fear that your nerves will be shaken by such a vigil, for her aspect is sweet and gentle as that of a sleeping child."

"And there is no one there?" "No; my brother has gone to his room and I will give orders that you shall not be disturbed," and Una, rising up, thanked him in a low voice, and then walked quietly into Lilith's room, and closed the door, while the rector turned away to his own apartments, and soon the whole house was hushed into its ordinary midnight silence, and nothing but the veiled light shining from one solitary window told that the an-gel of death had passed that way.

The eight which presented itself to Una Dysart within that quiet room was one of such unearthly beauty, that she stood for many minutes gazing on it quite unable to It is a fact well known to all who have been present at the departure of those who have died in peace, that for the first few hours after the great change has taken place, the countenance becomes invested with an indescribable loveliness, which seems like a cort of reflection of the beauty and light into which the ransomed soul has entered. It does not last long, and human words cannot attempt to portray it, but none ever looked on that unearthly beauty without feeling that it is a gleam from paradise itself, which falls through the opening gates as they close on the new in-mate of the blessed sphere. This lovely wondrous look was on the face of Lillith Crichton, as she lay with her blue oyes only half veiled by the white lids, and a little soft smile, almost playful in its meaning sweetness, giving expression to her silent lips. She did not appear to be either asleep or dead, but only resting in the consciousness of some marvellous secret, which shed over her whole being an inexpressible serenity and bliss, while the white lilies with which they had filled the little plead ing hands that had so often been raised in prayer, were not more pure and stainless than she seemed in her snowy draperies, with all her fair hair falling round her like with an ner ner user raining round ner nee a veil. Truly the sight, in its perfection of peace, was one to fill with sorrowful envy the hearts of those yet living in this diffi-cult world, yet struggling with sin and temptation; and as Una drew near the quiet little bed and fell on her knees ny Lilith's side, the cry went up out of the very depths of her labouring soul, "Oh, my God, make my life as pure and true as hers was, that my death, when it comes at last, may be as peaceful and as blest!"

Una Dysart was no wilful self-deceiver, and far as she had fallen from her own standard of right, by means of the sophistries with which she had stifled her conscience, she knew in that solemn hour that if the prayer wrung from her lips by the if the prayer wrung from her rips by the sight of the blessed dead were to be aught but a mockery of Him to whom she made it, she had now to look into her life and see wherein it failed to meet the requirements of His most boly law; and she did so. Kneeling there with her face buried in her he commenced a rigid uncompromising scrutiny into her own past actions and future purposes, with all the motives that had prompted them, tearing off the months. It was a hard and bitter duty to

veil from her lumost heat, and judging herself with unsparing severity. She had asked that her life might be pure and true as Lilith's, who had sacrified that life and all that made it dear rather than so much as connive at evil, when once it became known to her, and Una saw that her own first departure from that truth and purity had been in the hour when by the dim sea shore she stretched out her arms towards Atherstone's distant home, and registered the vow in her secret heart that she would devote her one only life to him alone whatever might be the cost of principle it would involve.

Her trial and temptation at that hour had been precisely the same as Lilith's, with but the immaterial difference that she knew not what was the exact nature of the wrong which she would share with Atherwrong which she would share with Atherstone if she were united to him. But she did know, from his own words, that there would have been even more of connivance with evil in her marriage to him, than there could have been in Lilith's with Rupert Northcote; yet she had fallen where the timid gentle-natured girl stood upright, and she had returned to England falls do. and she had returned to England faily de termined to become the wife of Atherstone, if, as she had every reason to expect, he still desired it; then, following the downward course of those who once depart from perfect obedience to the laws of righteous ness, she saw how she had committed a far more glaring sin against justice in withholding from Atherstone the information contained in Miss Amhorst's letter. Therein had she not shown in truth that she loved him better than she loved her God, since to save him from suffering and loss, she had held back the Atherstone estates from their rightful owner, defrauded him and his child of their true name and position, and acted a falsehood towards Humphrey himself, by concealing from him her knowledge of the wrong he was unconsci-ously doing to his uncle's heir? In the clear light that seemed to shine into her soul in that selemn how she was also soul in that solemn hour she recognised the utter hollowness of the fallacies wherewith she had deluded herself into the guilty silence that now appeared to her in so dark an aspect. The justice of Edward Atherstone's claim could in no way be affected by his personal unworthiness, and the pain which Humphrey might suffer in giving up his people to so hard a master, could never make it right that he should retain that which was not his, or that she should hide from him the bitter truth of his usurped possession.

The very same lesson which Trafford had taught to Atherstone himself was now being made known to Una by the silent teaching of those death-closed lips. She saw that the principles of righteoueness are ours as unerring guides in every difficulty, but that with the results of our obedience to those principles we have absolutely nothing to do; they can in no sense be affected by human action, for they spring from that essential holiness which is the attribute of God alone, and they are incapable of modification and change.

Una knew well, as she looked at Lilith that the rapturous peace upon her softly smiling face was due entirely to the saintly constancy with which the simple child had held to the highest standard of right, at the expense of happiness and life; and she felt that she must follow in her steps along the straight and narrow path of purest equity, if she too would win that serone blessed. ness to be her everlasting portion. She did not hesitate for a moment as to what her not nestate for a moment as to what her future course must be; once convicted of her error she was ready to repair it. She was no longer called upon, as Lilith had been, to make the sacridce of her love for conscience' sake, since already it had been deprived of all hope or joy by Atherstone's mysterious described, but she was bound to suffer in the infliction of that pain on him suffer in the infliction of that pain on him which she believed he would inevitably feel when he received Miss Amherst's letter. She resolved to send it to him at once, and if she still retained his dear remembrance in her heart, as she felt she must, she would at least no longer suffer it to be so fatal an influence upon her life as it had been since he had left her. Her replning, her despondency, her enervating uselessness, should all give place to a loyal devotion to her Master's service, for it was to her as though her eyes, following Lilith's redeemed spirit in its flight to the sinless realms, had caught a glimpse of that pure deathless love which alone can satisfy the immortal soul, and in the light of whose eternal beauty the world and all its joys seem scarcely worth a thought.

There was a foretaste of peace and rest

already in Una's heart when at last she rose from her knees and went towards the window, to see if this night, which had been so momentous to herself, as well as to her friend, were near to its close. Lilith's last earthly mission was accomplished, and al-ready it was bearing fruit within her own awakened soul, and as she raised the blind a crimson light from the eastern glow fell full on the marble countenance of the dead, flushing it as with hues of life, and Una telt it did but symbolise the dawn of that eternal day on which she had surely enter-ed, who, simple and unpretending as she was, had been able by her blameless truth and purity to exercise so great an influence for good upon the lives of others. She stooped, and gave one kiss to the cold brow, and then turned away to lose no time in obeying the silent teaching of Lilith's stain-

#### CHAPTER XXXV.

Una Dysart's first act on returning to her home from Torquay was to enclose Miss Amherst's letter to Humphrey Atherstone, and send it to the Abbey, with directions that it was to be immediately for warded to the absent master.

She wrote inside the envelope the briefest possible sentence from herself, merely saying that it was her painful duty to send him the document she enclosed, for she felt that in the very delicate position in which she was placed towards him it was simply impossible that she could write to him, on this or any other subject. She could not tell him why she had so long delayed con-yeying to last a communication of such extreme importance, although he would

perform in whatever way she did it; but if she could have dreamt how completely Atherstone would misunderstand her whole conduct in the matter, it would have caused her suffering almost too great to be endured. She had hardly dispatched it, how-ever, when the current of her thoughts was changed by the arrival of Wil. Northcole, who came in, with her bright face sad and anxious, to ask Una to tell her the partien-

anxiome, to ask Une to toll her the parnon-lars of Lilith Crichton's last moments.

This was not altogether an easy tack for Miss Dysart, as she shrank from letting Wil. have the pain of hearing what had passed respecting her brother Rupert; so she take has triand in few words how bless. she told her triend in few words how bless-ed and peaceful had been the departure of that gentle spirit, like the calm setting of a bright pure star into the giory of the opening dawn; and when she had flaiched the account, she looked up, to meet Wil.'s dark eyes fixed on her with a kenn and

oager gaze.
"Una," she said, "you have not told me all, and you have omitted just that which it mest concerns me to hear; for I know that Lilith must have spoken of my brother. I feel but too certain," her voice trembled as she spoke, "that he had quite as much share in her death as he has had in bringing sorrow and gloom on our house. Tell me all she said."

"Dear Wil., I am afraid it would pain you very much if I did; I wish you would

not sak me."

Wil. fluog herself down on the ground at Una's side, and putting her arms round her waist, she looked up at her with an earnest pleading expression. "Una, listen to me," she said, "I knew already all that you can have to tell me of Rupert's error; it has been the bitterest trial I have ever known, and I can well imagine in how dark an aspect it would appear to one so pure and true as Lilith Crichton; but I cannot help hoping that her death may have a power

will holp me in bringing it home to him."

"It might well do that if he could have seen her die as I did," replied Una. "I know that she has wrought a work in me which will alter me which will alter me which will alter me which will alter me who had a start of the same which will alter me which we will be a set of the well alter me which we will alter me which we will be a set of the well alter me which will alter my whole life; she has opened my eyes to errors of my own, as great, perhaps, as your poor brother's, and made me long to repair them; but, oh! above all, Wil., she has taught me how little it matters whether we pass through our brief earthly course in sunshine or in gloom, if only we live so as to win at last the lowe which lights atomits the lower which lights atomits the less. the love which lights eternity—the love that cannot die."

"Then she has done for you all that Mr. Trafford's teaching has done for me," said Wil; "you would hardly imagine how differently he has made me look at all things here from what I used to do. I was then only bent on using life for pleasure and excitement, and I had but one rating motive in all I did, and that was to get my own way at all times, cost what it might; -his words have been like flames of fire burning out my frivolity and selfish-ness, and showing me that I am not my own, but His who bought me with the price once paid on Calvary; and now, dear Una, I want only to be good," and she hid

her face on her friend's lap.

"I think you are very good, little Wil.,"
said Una, fondly, "and I can well understand the influence such a man as Mr. Trafford would have over any one. I have been afraid of him hitherto, just because of his uncompromising goodness; but I mean to ask his help and advice now."

"You will like him vory much! but, Una, you will not served.

you will not scruple any more to tell me all that passed between Lilith and yourself." And Una told her; word for word she detailed their interview, and described the sudden passing of the martyr's spirit to its great reward, and as she finished, burst into tears, exclaiming, "Then Lillith died for him; and surely not in vain! It cannot be but that the sacrifice has been accepted, and she will save Rupert by her death instead of making him happy by her life. Oh, Una, you must help us in this, you will not fail us I am sure, you will bringhim back, my dear and only brother!" "I would do anything I could for you, dear Wil, but I do not understand. What

dear Wil., but I do not understand. What is it you wish me to attempt?"
"I will explain it all," said Wil., and rising up, she took a seat quietly by Una's side. "I suppose you do not know what happened to Rupert after he and Lilith "parted?"

"No, I know only what she told me, and that she never saw him or heard of him again.

He left the Manor that same day, with out taking leave of any of us, and we never knew where he was till I received a letter from him written at Vienna; but long before that came his great fault became known to us." Wil. flushed crimson as she spoke, and Una pressed her hand in sym athy. "Great as it was," she continued,
I think he tried to appease his conceence by the fact that he knew the money would all be his ultimately, and that it was only his father's name he used unwarrantably."

I know how one makes false excuses to oneself," said Una, mournfully; "but when one comes to look without flinching on the glory of truth, one sees that it cannot ad-

mit of so much as a speck on its purity."
No, I feel that," said Wil., sight said\_Wil., sighing, "and so does my father. He was perfectly furious when he came to know what Rupert had done, and his anger was increased by hearing that my unhappy brother was squandering his ill-gotten money in the most reckless and even wicked manner at Vienna, and it ended in my father writing him a terrible letter, telling him he would have nothing more to do with him, and that he never wished to see his face again.'

"I am sure he does not feel that now, said Una.

"No, indeed; he has bitterly repented of it long ago. But Rupert has never written to any of us since he received it, and my poor father is breaking his heart about him I know very well," and Wil. burst into tears as she spoke.

"But surely he will come back, dearest Wil.; he can never bear to be an exile for

life."

"My whole hope is in you," said Wil., drying her eyes, "and I am sure you wil! do what you can."

"Indeed I will, if you will tell me how."

"TWAIL I want you to write to him and Well, I want you to write to him and tell him the whole history of Lillith's death; he would think it only natural that you

should do so, as you alone were there, and, indeed, it seems almost due to Lilith; for i indeed, it seems almost due to Lilith; for 1 believe if she had lived a few minutes longer she would have given you some message for him."

"Probably she would," said Una, thoughtfully; "I think she would have tried to win him to follow in her steps."

"And that is just what I want you to do yourself, doer Una. If you will describe the whole scene, and the effects her mertyrdom in the cause of truth had had upon

tyrdom in the cause of truth had had upon yourself, I cannot help hoping that the example of her pure sauntiness will act on him as powerfully as it did on you; for my poor Rupert has noble qualities, believe me, Una, only he has never cared to think of veligion, or of anything boyond this life at all; and I feel sure that the thought of Tillith response at her Master's feet the effer. tyrdom in the cause of truth had had apon Lilith resping at her Mester's feet the eternal reward of her constancy and suffering, must awaken him to a sense of the tremendous importance of that future state, and its bearing on our existence here. I am sure if only he would so think of it all as to re-pent and turn to God he would feel that he must have the forgiveness of his earthly tather no less than that of his Father in

heaven."
"And do you authorise me to tell him

"And do you authorise me to ten mm that your father would forgive him?"

"Oh yes! if Rupert would but give up his ovil habits and come back to us, my father and mother both would welcome him with all their hearts; he was never publicly disgraced, for, of course, our agent was instructed to pay the money he got unlawfully at once, and no questions were asked.

I am certain that if he would only express regret in an open manly way to his parents for all the past, and show that he was changed, the whole affair would be entirely condoned and forgotten, and we should be so happy; it would be like new life to us

"Well, dearest Wil., since you feel quite certain he would not be offended at my writing to him under the circumstances, i will do so, and you may be sure I shall do my utmost to bring him back to you; it is what Lilith prayed for daily, I am certain, and I carnestly hope I may succeed, and I carnestly hope I may succeed.

"Oh, I hope you may! and, Una, you will make another person besides us happy if you do. You will not be surprised to hear that I am engaged to Hervey Crichton."

"No, I quite expected to be told so; I am so glad, dear Wil. I suppose you will be married when the mourning for Lilith is over 2"

"Only if you succeed in bringing Rupert back to us, for it seems to me impossible that I should leave my father and mother while their only other child is completely lost to them, and they are so unhappy about him; I have not the heart to desert them in their loneliness, much as I love Hervey."

"I can well fancy it would be like taking away their last gleam of sunshine, if you left them, Wil."

"That is what they say, though they

would not prevent my going if I wished it; but I cannot bear to leave them alone in their sorrow, and yet you see I have a terrible prospect before me in a few months, if Rupert does not come to take my place, for Hervey's regiment is ordered to India, and how am I ever to endure it, if he has to go away for years and years without me!" Poor Wil. broke down completely as she spoke, and hid her face in her hands, sobbing aloud.

"Darling Wil.," exclaimed Una, "do be comforted, for I will do all I possibly can to bring your brother back; I am sure the thought of you will give me eloquence, and if he comes all will be well, will it not? Your parents will not feel the separation from you nearly so much when he is restored to them."

"Oh no! for Rupert, their only son, has always been a great deal more to them than ever I could be; if he were with them I should go to my Hervey with such a light heart!"

"And so you shall," said Una, "if I can compass it by any means; meantime, you must be brave and hopeful." (To be continued.)

#### The Late Rev. Dr. Henry Nisbet, Missionary, Samoa.

The following is an extract from a letter to Mr. William Logan, Glasgow, respecting the late Rev. Henry Nisbet, LL.D., from the Rev. Dr. George Turner. The letter is dated, Malua, Samoa, August 31, 1876. "Four days ago," says Dr. Turner,
"I resumed my classes in the Mission Institutior-but what a b'ank the absence of our dear departed brother is! I cannot tell you how much I miss him-the companion of my boyhood. We were at the same Sabhath School; went together to the same Young Men's Sabbath Morning Prayer Meeting; joined the Church to-gether; fanned the Missionary flame in each other's hearts; went before the Directors of the London Missionary Society together; studied together in Glasgow Paisley, and Cheshunt; were ordained together by the then Relief Presbytery of Glasgow; sailed to the South Sea Islands together; fought side by side in that terrible battle with the savages of Tanna; and have for three and thirty Tanks Tanks. here for three and thirty years we have been associated together among all the varied scenes of Missionary life in Samoa.

"For the last sixteen years, as you are aware, we have been associated as fellowtutors in conducting our Mission Seminary; and no one knows better than I do ho faithfully and conscientiously he did his work. He will still speak, as I told the students to-day, and be a teacher of many, by means of his printed commentaries and manuscripts, which have been copied by hundreds of students. He was thorough in everything he did; had an extensive and very idiomatic knowledge of the language, and was able with much clearness to make his instructions tell on the native mind. He has joined many, I doubt not, whom he was instrumental in leading to heaven; was instrumental in leading to heaven; and rests in the presence of that Saviour to whom in early years he devoted his life; and in whose aervice he was literally 'faithful unto death.' May we all, in God's good time, know what it is to be there!"

Those are most likely to walk chemfully, that walk circumspectly.

# Scientific and Aseful.

ENGLISH PUDDING.

One cup of chopped suct, one of chopped raisine, one cup of melasses, and one car of sweet milk, five cups of fleur, one traspoonful of sods. Steam three hours.

CREAM CAKES.

One capful of cream, one cupful of sugar. one egg, one ten-spoonful of saleratus, one tea-spoonful of salt. Stir in flour until the batter is as thick as in making panoukes.

TO CLEAN THE INSIDE OF ANY TRA POI.

If the inside of your tea pot, or coffee, pot, is blackened from long use, fill it with water, throw in a small piece of hard scap, set on the stove and let it boil from half an hour to an hour. It will be as bright as a new dollar and cost no work.

#### ERASIVE SOAP.

A genuine eracive soup that will remove grease from clothing is made as follows:-Two pounds of good castile soap, half a pound of carbonate of potash, dissolved in half a pint of hot water. Out the scap in thin slices, boil in the potash until it is thick enough to mould into cakes; add alcohol, half an ounce; color with half an ounce of pulverized charcoal.

Break the yolks of three eggs in three table spoonfule of light brown sugar, and beat them until perfectly light; add three table spoonfuls of good brandy, beating very hard. Have the whites of the eggs ready (they should be whisked until stiff), add at once, and stir quickly in. The success or failure of egg-nogg generally depends upon having the ingredients well-beaten, and ready to mix at once, or, as is often the ease, partly mixing, and then waiting for the remainder.

#### BAKED RICE.

BAKED RICE.

Boil a tea cupful of rice, or half a pint, as directed above. Place it in the bottom of a baking dish, mixing with it a lump of butter the size of an egg, a tea-spoonful of salt, a well-beaten egg, and a tea-cupful of milk, or enough to make the dish conveniently full. Set the dish in the stove, and lat it bake until picety browned. Add let it bake until nicely browned. Add a tea-spoonful of salt in bolling the rice. As a vegetable change from the ordinary way of preparing rice.

#### STEWED BEEF.

Cut from a cold roast of beef as much as will be sufficient for your family, in nice, moderately thick slices, fat and lean mixed together. Slice into small bits a carrot, a whole encumber pickle, and two or three potatoes, with a teu-spoonful of all-spice powdered or whole. Add a large lump of butter—say a table-spoonful—a little water, and thicken, not too much, with a little brown flour, and stew until very tender. Send to table hot and under

VIRGINIA SWEET-MEAT PUDDING.

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

#### CHICKEN JELLY.

Boil a pair of chickens until you can pull the meat from the bones; remove all the meat and the kones to boil half an hour longer; stand this in a cool place and it will become jellied; the next day out the meat into small pieces, melt the jelly and throw it in; then add two tablespoonfuls of Worcestershire sauce, two of walnut sauce, one tablespoonful of salt, a pinch

of powdered mace, cloves and alispice; slice ten hard-boiled eggs and two lemons, line a large bowl or form with these slices, then pour in the mixture and let it stand in a cool place (but not to freeze). The water should just cover the chickens when put to boil. This is a very ornamental dish and keeps for a long while.

# FATHER ADAM.

This is a plain family dish, familiar to English families, but apt to be extremely relished, especially by children. It is a convenient way of using meat the second day. Take as much cold roast beef as will half fill a baking dish suited to the size of your family. Add enough gravy, saved from the day before, or, lacking that, enough butter and water, in which to stew the beef until quite tender. Then having ready enough potatoes, boiled, mashed, and seasoned with butter, pepper, and salt, and made smooth with a little cream or rich milk, fill the dish with them to the top, and place in a well-heated oven to bake until nicely browned. It has a very inviting appearance. Tomato catsup or any nice store sauce may be served with it, but should be added at table as individual taste may sug-

#### DRINKS FOR INFANTS.

Children are only adults in miniature, and of course have about the same wants, the same appetites. They must drink as well as eat, like their superiors in age. It is always well, especially in hot weather, when adults are dry, to offer infants drink whenever they fret or cry, since a little water can do them no harm, and since they will drink but little, if any, when they are not thirsty. Water is the safest of all drinks, that is intended for us by the Creator. Infants may be thirsty and not hungry, though they will nurse when they do not need it simply to satisfy the thirst, and in that way derange the stomach, and make themselves sick, as they often do when injudiciously nursed for thirst. Children will drink as often a delik drink as often as adults when water is of-fered, and it is ornel not to satisfy their thirst, or to nurse them when they are not hungry, as most mothers do.

One of the highest characteristics of manhood is purity of speech. Mething will send a man's influence and reputation so far below par more speedily than improper conversation.

#### My Wee Cripple Wean.

Hel leggie was broken when her mither lay dyin' And death took our new-born bairnie awa'; There was neething but poortith and sabbin' an sighin'

kon it seemed as if heaven had forsaken as a. Ereber soul sunward soured, that a townson had dattered

For freedom, to busk in Omnipotence' sheen; My heart maintly rent when her last words were

Wille be good to fur wee stipple ween!

Years ha'e rolled on sin' the sodhapp'd her mither Whiles we've been dowie, an' whiles we've been be whites when we're cautionn' escortin' tegither

A the ngor micht tak's for a lass an' a lad. It the wolrd wintry time, when lang wark made me weary, Fra chanticlear's matin to vesper at e'en,

The click o' her staff on the stanes made meckeer) When, smiling, she met me-my wee cripple

a cauld cabin, cors, for 'twas rotten' an' fa'in, Sometimes we had fire an' sometimes we had

ha' we cudna help shiverin' when Boreas was

The 'beautiful snow" thro' the auld crackit

The or bits o' bed trappin' were no unco cozy, We cuddled the closer and stockit oor een, An' I felt mair than happy, when sleepin' sae rosy, She dream'd in my oxter-my wee cripple wean.

she grew grave at her prayers, an she learned her carritch. An' sang hymns o' heaven wi' an organ like

aweli: an'at nicht when the dear thing had suppit her

i wash'd wi' a will tor bit duddles mysel'. Oor gear bein' scant, unbefriended, unaided, I mendit her stockin's and clootit her shoen;

in blithe beat my breast as the broon curls I That kissed the broad brow o' my wee cripple

She's a little Minerva in wisdom, the Kitty-16'd wonder hoe words came sae glib to her tongue;

Her funny remarkin', sao wise-like an' witty, Amuses the auld and dumfoonders the young, A Venus in beauty, as modest's a gowan, A scraph in mind, a Madonna in mion, Wi's heartie sae tender, sae lovin', sae lowin', She's a' body's body-my wee cripple wean.

The clouds that sae lang has been hovering o'en

us, Hope's balmiest breezes are driving away; An' I'll live yet to sing ye a cheerier chorus While Tibbuck's the love an' the lick o' my lay. I dootna some day she'll astonish the w rl'. I'An' the warl' mayhap hail her Poetry's Queen, Wi' a ha' o' her ain, an' a garland o' laurel Be wreath'd round the broo o' my wee cripple

-Prize poem of Dundee People's Journal.

#### Electing a Pope.

The election takes place in the Pauline Chapel, in the Vatican. Here the Cardin-

assemble every morning and afternoon during the interregnum, living the rest of the time in rooms of the Palace, called for the moment "cells," and give their votes until some one person has received twothirds of all the votes present, and unless he has voted for himself, which is forbidden, becomes Pope. There are two other methods of election, by compromise and by acclamation, but both may be consider-ed set saide in modern times in favor of the ballot. Each Cardinal, sitting at his table under a canopy, writes in the middle of a prepared sheet of paper the name of his sandidate—who may, of course, be anybody, ar at all events any male baptized per-son whatsoever, but who is in modern times invariably a Cardinal—and at the bottom of the paper his own name. This paper is folded, so sealed that the name of the writer is hidden, and carried to the al-tar by the Cardinal himself, who, kneeling, pronounces in Latin the following solemn oath: "I call to witness Christ our Lord, who will he my judge, that I am electing him whom before God I think ought to be elected." He then places the vote in the chalice or urn on the altar, where the coru-tator, always an eminent Cardinal, either the Cardinal Camerlengo (Secretary of State), or head of one of the Monastic orders, mixes them up together, and counts hem. If there is any mistake, and the balloting papers are not equal in number to the number of Cardinals present, the total are burned; but this rarely happens. The scrutators then, sitting in front of the diar so that they may be seen, read out each vote, without, however, reading the coter's name which is left sealed up, and hen the total numbers are recorded and tad aloud. If any Cardinal's name is on we thirds of the voting papers, the cere monial ends, for he is Pope; but this, it may be said, never happens until many allots have been taken, and each scruting s always as a matter of course followed by an "accessit." This is, in fact, a second toting, in which each Cardinal "accedes" some name or other for which a vote has en recorded, and differs from the first oling only in this, that the choice is no onger unlimited. The Cardinal acceding an only accede to a name already propos-If the "accessit" is successful, \_the tes are verified, care being taken to asertain that the Pope Elect has not voted or himself, as that invalidates an election, and the election is complete; but if not, the antil the vacancy is filled. It will be perived that, removed as they are from the Iternal world, certain that no vote given fill be published till the election is comte, and in full sight of the whole prodings, the Cardinals are made as independent as they can be, and are placed uite beyond the risk of any trickery, falfication of votes, or incorrect returns. Their election may be made from bad mo-ives, but it must be their election. Of ourse, they discuss, and count, and plan, and influence each other by all manner of reguments in the intervals between the rotings, and of course waverers are greatly moved by the gradual rise of a candidate lowards the required number; but the in-

up the legal majority, for there is this peculiarity in Papal election, that there is no provision against its lasting for ever, or rather until the minority resisting has been thinned down by death. As long as one-third plus one, resist, or write "For Nobody" on their voting-prpers, no Pope can be elected, and an interregnum might

easily last many months.

In the next election, on the decease of Pio Nono, the struggle may be herce among parties in the church, but some of the old influences will be almost entirely wanting. The election will not be serious-ly affected by the differences caused by different creations, for owing to the length of this Pope's reign, nearly the whole electing body will consist of his "creatures," as ing body will consist of his "creatures," as they are called—that is, of Cardinals to whom he has given the hat. Then no Cardinal has any cecular roward to expect for himself, for the Pope elected will have neither provinces, nor treasures, nor great places to give away to those who have proposed him, or by judicious "accessits have turned the scale against a dangerous rival. And finally no Cardinal has now to fear And finally, no Cardinal has now to fear electing a daugerous sovereign, a fear which seems to have weighed at some previous elections with excessive weight. In 1670, for example, Cardinal Albani, when pressed during a protracted conclave to throw his influence in favor of a particular candidate, and terminate the long interregnum, is said to have replied: "These genflemen from France (the French Cardinals) are always in a hurry. They want the work (of the Concleve) done as soon as ever they arrive. When the Pope is elected, they remain here a few weeks to an use themselves; they are feted by everyhody, and made much of by the new Pope. Then they go home, and hear no more of the Pope, except from a distance, for the rest of their lives. But I have to remain under the rod! He is my sovereign. He can put me in prison, if he pleases. Messieurs the foreign Cardinals must be good enough to allow me to take sufficient time ir deciding on my choice to take care of my own interests." There can be no doubt that to the Italian Cardinals the acceptability of the Pope as King was a matter of the greatest moment, and this influence will in the next election be almost entirely wanting, probably to the serious increase of the adium theologicum.—London Svectator.

#### How a Pig Became a Horse.

A lady, who had several grown sons and daughters, told me that when her first born boy was a very young baby, a gentleman gave him half a dollar. She told her husband that she would, with that, provide

the little fellow a horse to ride by the time he should be twenty-one years of age.

With the half-dollar she bought a pig. She fed the pig with such soraps, etc., from the kitchen, as would otherwise have been thrown away for the kitchen the state of the best determined that thrown away, for she had determined that her husband should not incur any expense in the plan which she had adopted to get the horse. In about twelve months, when the pig had become large enough to be fat-ted for pork, she bought eight bushels of corn, promising the neighbor of whom she bought it that the would pay him when she had killed and sold the hog. So in a few months the animal had reached such a

size that he brought fourteen dollars. With this fourteen dollars she bought a calf, using the balance of the money to pay her husband all expense of keeping the calf, except the grass which it ate in the fields.

In the course of two or three years the calf had grown so well that it brought thirty-five dollars.

This amount, after paying all expense not before paid, was quite sufficient for the purchase of a colt, almost ready to be put under the saddle; and by the time her little boy was six years old, his horse was ready for him; but he was not quite large enough to take a ride.—Children's Friend.

#### Public Houses Without the Drink.

The Edinburgh Daily Review com-menting on the labours of the British Workman's Public House Company in Liverpool, by which ten of these houses were established during the year, yielding a net profit of ten per cent., savs: "We regard this specimen of "public houses without drink" as calculated to initiate a most wholesome reform. They seem to hit exactly the requirements of the case as Burke might have said, they strike "be-tween wine and water." They gratify the desire for social enjoyment, while they praent the indulgence of excited dissipation. They encourage men to culvivate the arts of rational fellowship, while they prohibit all excess. It is a remark of old Robert Fleming, in his book on the "Fulfilling of Scriptu.e," that the course of Providence is like the motion of the hands on a clock. which attracts little attention till the hour strikes and the bell is heard. Even so it seems to be with many of the movements affecting the condition of society and the welfare of mankind that are now in progress. It is for the public interest that these movements should be closely watched. We admit that the tremendous number and the reckless multiplication of publichouses are well fitted to induce alarm. Go where you may through any one of our large cities, and you shall find them wearing a front that betokens they are not in-tended for anything save to minister to intemperance and excess. Radiant with gaslight, brilliant with crystal and with urnished brass, conspicuous in a street full of splendid shops, and doing its best busi-ness long after they are closed, we have the castomary public-house. It is in many cases a real nuisance. Where no overt nuisance appears it is too often a revolutionary agency of the worst sort-an agency productive of equalor, turbulence, and crime. We do not hesitate to express our opinion that the first great step towards a much needed reformation in this country—the step most necessary to be taken of all others in order that Church and school may have fair play, that sanitary measures may succeed, that pauperism may be suppressed, that stability may be restored to the social fabric, and beauty be made to smile on the face of society—is that a great number of several stable beauty. rauline Chapel, nothing can prevent a Car-linal from writing any name he pleases. As a matter of fast, in modern days the main difficulty is to attract from the different parties enough names to make

long shall it be the reproach of Scotland, that localities which have no shop for bread or butcher-meat must have tw whiskey, or that a stranger finds no change for innocent amusement, unless he con-sents to become a spirit bibber bine-elf, or to help others in the perform men?

### SYNOD OF

# Montreal & Ottawa.

The Synod of Montreal and Ottawa will meet at Ottawa, and in St. Andrew's Church there On the Second Tursday of May next, at half-past seven of the clock in the evening. Olerks of Presbyteries within the bounds will please to send an certified Rolls, Reports of Ordi-nations, inductions, Licenses, Deaths, Deaths, Inc., Translations, Depositions and Erection of Con-gregations and all papers for the Synct on as to be to the hands of the nuterigned at leest eight days before the meeting of Synod.

oeting of Syrou.

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Clerk of Syrod. At Huntingdon, Quebec, 12th March, 1877.

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It is true that we have z it by any means reached our tileal of what such a paper should be, but marked improvements will be made in the next volume.

volume.

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nutions.

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

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Rev. Geo. Bruce, M.A., St. Catharines Rev. John Gallahor, Pittsburg, O.; etc., etc. Rev Alexander M'Kay, D.D.

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

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

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The information in regard to the ten Presbyter an Churches of the United States is very full and complet this year, the only annual exhibit indeed of this kind as yet published on this continent.

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#### OPINIONS.

minion, Postal Laws, etc., etc.

OPINIONS.

The Year Book has established for itself a high character, not only in Canada but in the United States, for editorial ability and care, fulness, clearness, and correctness in matter and arrangement, in witness of which statement we append one or two of the many notices and reviews that have reached the Publisher

We seldom find, in so modest and unpretentious form, so much and so various ecolesiastical information. It for well if our neople and narticularly our ministers av. ited themselves of the essistance this little work affords, as a convenient "thesaurus" of valuable information -Philadelphia Presbutorian.

The resputorian.

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K (OX COLLEGE.

areast of skeeton of 1676-77.

The close of the session 1876-77 took place on Wednesday last, with all the acenstomed ceremony. There was a large and distinguished assemblage of ladies and gentlemen, friends and relatives, and wellwishers of the students and the College. The Hall was crowded to its capacity.

Professor McLa-en delivered the usual looture, this year on the subject "Justifisation.'

Principal Cavon delivered a preliminary address, containing mention of matters of great interest to the friends and promoters of the Institution. He observed that they had much to be thankful for both on the part of the students and the professors, and it would be neglectful to separate without a public expression of gratitude. There had been forty students enrolled in the theological course and twenty-two in the literary course. The number of students Ruild vary somewhat from year to year. Tuore were seventy-three resident students all with the ministry in view; and several outside, among them a good many University students. There were perhaps ninety students altogether in Toronto with the ministry in view. The Principal here read the list of burearies and prizes (given below), and expressed his thanks for the liberality of congregations and individuela, enabling the College to present them. It was desirable that students take a University course, but the Principal did not wish the impression to be carried away that the other students had a very imperfect literary training. These scholarships, he said, were well bestowed and honourably won, and he was sorry that every deserving student did not get a prize. Principal Caven noticed the establishment of a scholarship by Mr. M. C. Cameron, of Goderich, in memoriam of his son, and presented it as a good example. In the matter of the finances, the Principal observed with regard to the building fund that the canvass was not quite completed, but it was only fair and right that the whole constituency of the Church should be visited, and brethren in the ministry were requested to assist seeuring payment of subscribed amounts, and save the expense of borrowing. There were subscribed, in round numbers, \$129,-000. The ordinary revenue account was a matter of some difficulty, and he could see little prospect of permanent relief till the endowment should be considerably increased. He referred to the bequest of the late Mr. Hall, of Peterboro', and said that it was especially the work of men of intelligence and means combined to foster the interests of the College. The large amount of \$160,000 subscribed for the College (including Mr. Hall's bequest of \$40,000) within the last four years, was most encouraging; and gave the assurance that the

There were thirteen gentlemen who finished their curriculum, and were going forth to their great work. They would be remembered with affection. He enjoined on them to hold fast the faith of the Gospel: to earnestly preach Christ: to lead holy lives.

Church would not allow her theological

schools to be crippled for want of support.

Ten scholarships for students taking the regular University course, with the ministry in view, were awarded at the beginning of the session. These scholarships are contributed by congregations and members of the Church. In addition to those bestoned in past years, three were given tor this year by Zion Church, Brantford; Knox Church, Stratford; and one by the family and relatives of the late Mr. A. F. Skinner, of Hamilton.

The following is the list of the scholarships and prizes awarded in the Theological Department :-

FIRST YEAR.

Bayne Scholarship-\$50, In Hebrew at entrace. Divided equally between J. Smith, M.A., and J. W. Cameron.

Alexander Scholarship—\$50, General

proficiency in closing examination, Donald Tait, B.A.

Gillies Scholarship, I-\$50, Systematic Theology, closing examination, divided between J. W. Cameron and J. Smith. B.A.
Gillies Scholarship, II—\$50, Church
History, closing examination, Donald Munro, B.A.

go, B.A.
Goldie Scholarship—\$50, Exegetics, closing examination, A. W. Marling.
Scholarship—\$40. Biblical History, closing examination, D. Findlay, B. A.

Dunbar Scholarship—\$40, Apologetics, closing examination, John Ross, B.A.

Heron Scholarship—\$40, Biblical Criticism, closing examination, S. II. Eastman.

SECOND YEAR.

John A. Cameron Scholarship-\$60, General proficiency, closing examination, A. T. Colter.

Bonar Scholarship-\$40, Church History, closing examination, John Johnston.

Loghrin Scholarship-\$50, Systematic Theology, closing examination, John Wil-

kie, M.A.
Alexander Scholarship—\$50, Exegetics, elosing examination, F. R. Beattie, M.A.
Esson Scholarship—\$40, Biblical History, closing examination, W. J. Smith.

Fisher Scholarship, 1-\$60, Systematic Theology, closing examination, R. P. Me-

Figher Scholarship, II—\$60, Exegetics, plosing examination, A. McFarlane.

Hamilton Contral Ohurch Scholarship -\$50, General Prodolency, closing exami

History, closing camination, Robit Fawio. ELCOND AND THIRD YF Ms.

Boyd Scholarship—\$40, Homilitees, closing expansation, Atex, Leslio, M.A. Smith Scholarship—\$50, Essay, "Love of God in relation to His Justice," John

FIRST, SECOND, AND THIRD LEARS. Clark Price-For New Testament Greek.

A. W. Marling. Galbraith Price-For Hebrow, John Geddes.

Geddes, Scholarship of \$40—Proficiency in Gaelio Languago, A. F. McKenzie.

Prince of Wales' Price—\$60 for two years; Essey on "The Preparation of the

World for the Advent of the Messiah, P. H. Bryce, B.A. The silver and branze medals bestewed by His Excellency the Governor-General

have been awarded as follows:-Silver Medal-Best examinations in classies of third preparatory year, James Ross.

Bronze Medal—Second best ditto, J. K.

List of students who stood first in the examinations of the several classes, but entitled to receive only one prize:-

FIRST YEAR-Systematic Theology, Donald Tait, B.A.; Exegetics, Donald Tait, B.A. and A. W. Marling (equal); Ohurch History, Donald Tait, B.A.; Apologetics, Donald Tait, B.A.; Biblical Criticism, S. H. Festivan. H. Eastman.

SECOND YEAR—Systematic Theology, A. T. C. Iter and F. R. Beattie, M.A., (equal); Exegetics, A. T. Colter and F. R. Beattie, M.A., (equal); Biblical History, A. T. Col-

ter; Church History, John Wilkie, M.A.
THIRD YEAR—Systematic Theology, W. A. Wilson, M.A., and R. P. McKay (equal); Exegetics, W. A. Wilson, M.A.; Biblical History, R. P. McKay, M.A.; Homelitics, W. A. Wilson, M.A.

Annual Report of Duff's church, East Puslinch, for the year ending March 31st 1877: Number of families, 145; communicants, 240; addition, 12; removals, 15; elders, 12; managers, 3; weekly prayer meetings, 2; baptisms, 18; number in religious clauses, 800; Sabbath school teachers, 18; volumes in libraries, 640. There is a manse. The pastor, Rev. A. Mc-Kay, D.D., visits the families once a year. There is a missionary association. Total contributions for strictly congregational purposes including ministers stipend, \$1168. 56. College Fund, \$60; Home missions, \$45; Home Mission debt, \$42; Knox College Students' Missionary Society, \$18; German Missions, \$7; Foreign Missions, \$80. Aged Ministers' and Widows' Fund, \$20; Assembly fund, \$14; French Evangelization, \$80; Total contributions for the schemes of the church, \$266. Sabbath school collections \$10.08. Knox College Building, \$115. Benevolent objects not specified above, \$158. Total contributions for all purposes, \$1718.64. There is no debt on the church property. Several families take the British American Pressy-TERIAN, and they like it so well that they cenld not do without it.

Births, Marriages and Deaths. NOT EXCEEDING POUR LINES 25 CENTS.

MARRIED.

On April 4th, at the residence of the bride's father, by the Rev. Wm. Lochead, Almonte, Ont. assisted by the Rev. Stephen Young, of Hullet, and Rov. A. Y. Hartley, Exeter, W. L. Wallace, Esq. Mer-hant, to Hestor Jemison, third daught or of A. Jemison, Esq., all of the village of Londesboro, Ont. DIED.

On the 4th inst, at the Manse, South George-town, Jacobina McD. Nicholson, wife of the Rev. J. C. Muir, D.D., in the 62nd year of her age. At the house of Rov. Dr. Reid, 110 Bloor street, Toronto, on Monday, 26th ult., William Joseph, youngest son of Rev John M. Roger, M.A., Peter-borough, aged 16 years and 2 months.

orrough, aged 10 years and 9 months.

At Renfrew, on the 18th Inst., at the residence of her brother in-law, the Rev. Robert Campbell, Maggie, third daughter of the late Lieut.-Colonel Thomas Drummon I, of this city, aged 19 years.

At the Manse, Motherwell, on the morning of the 8th inst., Wm. Henderson, aged 35 years, a native of Stirling, bectiand, and nephew of Rev. R. Hamilton

At North Bruce, of diptheria, on the 30th ult., Esther Maria Burns, aged 5 years and 9 months, and on the 37d inst., Sarah Amelia, aged 8 years and two months, beloved children of Mr. William

Otlicial Announcements.

MELTINOS OF PRESBYTERIES

Kingston.—In John Street Church, Belleville, on the second Tuesday of April, at 739, p.m. Lindsay.—At Woodville, on the List Tuesday of

TORONTO.-At Toronto, on April 17th, at 11 a.m. Peterboro -At Port Hope, in the First Presby-erian Church, on the last Tuesday of March, at

OTTAWA - Next Presbytery meeting in Knox Church, Ottawa, on Monday, 7th May, at 3 o'clock QUEBEC.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m.

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WOMAN'S FOREIGN MISSIONARY SOCIETY of the Presbyterian Church in Canada.

The anusal meeting of this Society will be held in the Lecture-room of Knox Chu: ch in this city on Tuessay the 17th Inst. There will be a meeting of the ladies in the afternoon at 2.3 p.m., at which the annual report will be presented, and the Office bearers and Committee elected. In the evening at 7.30 o'clock there will be a PUNKIN MANTHON IN HON CHURCH, Which the General Assembly, Rev Dr Topp, will preside Advresses are expected from Rev. Dr. Broathead, missionary from Ahahabad India, Rev Dr. Coobrand, Brantford, Professor McLaren, J. L. Blaikie, Kag., and others. A collection will be taken up in aid of the fends of the Society.

Toronto, April 9th, 1877.

1877.

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Clerks of Presbyteries within the bounds will send up Certified Rolls, Reports of Ordinations, Inductions, Licenses, Deaths, Domissions, Translations, Frections of Congregations and Mission Stations, and all other Papers for the Syned, so as to be in the hands of the undersigned at least eight days before the meeting of Syned.

JOHN GRAY, MA., Clerk of Syned.

The Manse, Orillia, March 31st, 1877.

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