Presbyterian British American

vol. 6-No. 16.]

TORONTO, CANADA, FRIDAY, MAY 18, 1877

[Whole No. 276

contributors and Correspondents

WOMAN'S ANNUAL MISSIONARY MEETING IN OHICAGO.

The sixth annual meeting of the Woman's Presbyterian Board of Foreign Missions, or the north-west, was held in Chicago mmencing Wednesday, April 25th. In esponse to an invitation from Mrs. A. R. Hoge, President of the Board, the Canadian Woman's Foreign Missionary Society of the Presbyterian Church, determined to send delegates to Chicago, feeling assured that much practical information, and many valuable hints as to plans and methods of work, would thereby be obtained for the benefit of their infant society. Five delegates were therefore appointed: Mrs. MacLaren, President, Mrs. John Mc-Murrich, Mrs. J. M. King, Miss Topp, and Mrs. J. Harvie. Mrs. McMurrich and Miss Topp being unable to attend, Mrs. J. M. Cameron was appointed a representative instead.

Leaving Toronto early in the week, your delegates passed through Windsor, and with the assistance of Rev. Mr. Grey, pastor of our Church there, succeeded in toganizing a very important auxiliary. On reaching Chicago at nine a.m., Wednesday, we were cordially welcomed by Christiau friends, and conveyed without delay to

First Churob, Indiana Avenue.
Upon entering, we found that Mrs.
Hoge, President, had already taken the

The Board was convened in the "audi-torium," or main floor of the building, several hundred ladies being present even several nuncred ladies being present even at this early hour. Above, and behind the chair, in full view of the assembly, hung an elaborately executed map of the world, representing mission fields in the north, south, cast and west. Over the platform, upon the apex of a column of ivy and other "wandering vines." nerched a white doze "wandering vines," perched a white dove, with wings out-spread. Surrounding the pulpit, upon the communion table, and in the "lectern," were pyramids of reses, vases of heliotrope, geraniums, ferns, and water-lilies, delighting and exhilarating the senses, not only with the beauty and harmony of their coloring, but with the richness and fragrance of their perfume.

renness and fragrance of their perfume.

Delegates were present from Indiana, Wisconsin, Michigan, Ohio, Nebraska, Missouri, Minnesota, Illinois, California, and Canada; also returned missionaries; among others, Miss M. Porter of China, Mrs. Pruyn of Japan, and Mrs. Rhea of Parsia.

Parsia. After devotional exercises, Mrs. Hoge presented to the delegates and friends of the Board, an address of "welcome," outlining the work, to which the Lord had called them in the words of scripture, "the Master is come and calleth for thee." This master is come and caueth for thee." This call was to all Christian women, and she was delighted to "welcome," from hill-side and prairie, from the Atlantic to the Pacific, from the Gulf to the Lakes, and even from the Dominion of Canada, representa-tives of the Foreign Mission work. With reverence, also, was a "welcome" accord-ed to foreign missionaries returned from India and other lands on account of failing health, and a prayer offered that God would bless the meeting, and that His banner which was love, might be over all, and above all. Miss E. Peabody of Ohio, replied to the kindly words of welcome spoken by the President.

Mrs. Hoge then delivered the opening address, which was a masterly effort, the few following passages conveying but a faint idea of either its force or beauty:

"The cause of foreign missions rests on prophecies scattered over the sacred page, from Genesis to Malachi; upon the com-An ve into all the world and preach the Gospel; upon the revelation of God's merciful plans for the Gentiles, in a vision to Peter; and upon the sending of Paul, 'far hence to the Gen-tiles,' throughout Syria and Cilicia, and even to Rome, the imperial city. In less than four centuries the Cross of Christ was than four centuries the Cross of Christ was reared over the throne of the Cassars, whose memory is now obscured by the dust of ages, while the teachings of Paul, 'Obrist and Him crucified,' are the vital force of the world to day. The results of foreign mission work may be summed up as folmission work may be summed up as for-lows: The Gospel preached, sung, and prayed in 200 languages; 12,000,000 Bibles, and 1,600,000 pages of Christian literature distributed in heathen lands; 31,000 missionaries and Christian laborers of all kinds. Christian education given to 600,000 of both sexes; half a million native heathen communicants in Christian churches, and a population of over 1,500,000 who have adopted the Christian name. 90,000 Figinians gather for worship on the Lord's Day. In Madagascar, the queen, prime minister, and 200,000 subjects are firm administer, and 200,000 subjects are firm adherents of Christianity; and in 800 is lands of Polynesis, heathenism has been entirely swept away by the Gospel, all of which has been accomplished at a cost of \$6,000,000

"Woman's department of this work has been specially placed in her hands by the Providence of God, and has sprung, as Dr. Joseph Cook might say, from the nature of things. For ages heathen women have been treated with so much injustice and unkindness; so excluded from all life, and hope, and happiness, by a despot master; so surrounded by the adamantine wall of "caste" and custom, that no wonder they become stupid, helpless beings. It has some now to be understood that woman's puny arm, braced by Omnipotence, is the only instrument that can make a breach in

only mattuness and acknowledged power the wall.

"Woman is ever an acknowledged power ever in her degradation, because she is the God-ordained mother and educator of the

race. When Christian homes, and Christian wives and mothers supplant the Pan-demondums of degraded womanhood, then, and only then, will the ide is totter and fall

from their pedestals. ... "The aim and success of "Woman's work for woman," can better be illustrated by living facts, than by logic or generalizations. Twenty years ago, old Bogost Singh Maraja of the Punjaub, died, eleven of his living wives being burned with him upon a costly pile of sandal-wood. Now, his son, a Christian gentleman, mar-ried to the little Coptess, "Bamba," daughter of an Abyssinian slave, but a couvert, and a teacher in one of the mission schools of Cairo—resides in England. Four boautiful children brighten his princely home, and "Bamba's" time is chiefly occupled in visiting and praying with the poor of the neighborhood. This veritable statement explains the aim and success of woman's work for woman."

At the close of the address, committees on reports, etc., were appointed; after which delegates from other societies were roceived.

received.

As representative of the Woman's Interior Board of Foreign Missions for the Congregational Church, Mrs. M. Smith was introduced, and received with expressions of welcome. She gave a short account of the work undertaken by their society, and besought a blessing to rest upon the Presbytarian Board for the north-west, and upon

besought a blessing to rest upon the Pressy-terian Board for the north-west, and upon all the work to which they had been called. Rev. Mrs. Harris of the Woman's Baptist Board of Foreign Missions, was then called to the platform, and presented a succinct statement of their efforts in the past. Al-ready they numbered 200 auxiliaries and 200 mission bands. They had three cen-tral societies, namely, the Eastern, the Tral societies, namely, the Eastern, the Western, and the Pacific, while the Baptist friends of Canada had recently entered

vigorously into foreign mission work.

Mrs. J. F. Willing appeared on behalf of the north-west branch of the Methodist Woman's Board of Missions. During the past year their society had collected \$75,000 without a single paid agent. They number 800 auxiliaries, with a membership

One of the delegates of the Woman's Foreign Mission Society, Toronto, Canada, was then presented to the Board, and cordially welcomed. Reference was made by her, to the fact, that their delegation had come virtually from a foreign land, yet it was a matter for rejoicing that the could that morning clasp hands at the foot of the "cross," feeling truly in unison, in this one longing desire for the salvation of the women and children of heathen lands. After very briefly describing the success and scope of the Canadian society, during the past and only year of their organization, she stated, that, though, in many respects, their story was a very humble one in comparison with other preceding ones, yet, in faith, they had "cast" in this "mite" of effort into the "treasury," being assured, that, by and by, it would bring forth "much fruit" to the honor and gloty of God.

The morning session closed with a description, by Mrs. L. Pruyn, of missionary labor in the curious land of Japan, contrasting the time of her arrival there, when there were but six Christians, with the time of her departure, when the entire kingdom was opening up, all white unto the

After singing "Hold the Fort," the Board adjourned to the lecture room, where the ladies of different Presbyterian churches in the city had provided an ample collation for the delegates.

shortly after two p.m., Mrs. Hoge was again in the chair. The attendance of ladies at this hour was largely augmented. the main floor being crow bule, with numbers of visitors in the gal-leries. Mrs. J. P. Kumler offered prayer, leries. Mrs. J. P. Kumler offered prayer, and the Home Secretary presented a report of the home work of the Board. The following is an outline: A common sorrow had been experienced in the death of Mrs. Doremus of New York, the originator of woman's work for women in heathen lands; also a family sorrow in the death of Mrs. Kittridge, one of their officers, and a leader of the work in Chicago. 127 new auxiliaries had been formed, making a total of 545, also twelve new Presbyterial societies. Indiana had made thorough work of it, every Presbytery having organized a society. Two new missionaries had been sent out, one to China, another to Persia. They were now pledged to support twenty-four missionaries. Attention was specially directed to systematic giving by envelopes, and to the magazines edited by the Board. A most touching appeal was made to mothers in the great north-west, for homes for the children of missionaries returned for education, and a strong exhortation to the members to fill every day and every hour of this new year with earnest work. The Foreign Secretary'z report was then

read, which contained a complete resume of the foreign work of the society. Trea-surer's report showed that the total amount of the receipts during the year, including the menth of April, was \$28,718.89, total amount disbursed being \$25,890.79. After reading, the reports were referred to com-

mittee. For the accommodation, and at the desire of delegates who could not remain until next day, the "Missionary tableaux" was brought on. Mrs. Rhea of Persia, made a glowing little address, and by way of proving that our foreign mission work is not upon either the planet of Jupiter or Venus, but on the earth, and that mission fields are not "bournes from whence no traveller returns," she proceeded to introduce to the audience ladies who had labored in heathen lands, also mothers whose children

had been, or still were there. Pending this, she invited the assembly to sing, "Lord I hear of showers of blessing." Ducing the singing the latius took their places on the platform in the following order—Mrs. Coulter of China, Mrs. Arnold of Greece, Mrs. Barker of Assam, Miss Dean of Persia, co-laborer with Mrs. Rhea, and Mrs. Quick, of Ceylon, returned miscionaries; also Mrs. Ward, Mrs. Whipple, Mrs. Bassett and Mrs. Kellogg, four venerable mothers, who had consecvated their children, some of them even from infancy, to God and mission work. The occasion was meet and mission work. The occasion was most impressive, and as these earnest self-denging women spoke words of cheer or on-ouragement, many were affected to tears. The pre-arranged programme was imme-diately resumed by the reading of five mindiately resumed by the reading of five min-ute papers, upon topics relating to both Home and Foreign Mission work, by la-dies of different States. Subjects chosen by representatives from India were: "The importance of a knowledge of Foreign Mis-sions." "Methods of gaining and spread-ing missionary intelligence." "Some things important for women to know shout misimportant for women to know about missions." "A true knowledge of Foreign Missions has invariably an elevating influ-once upon both mind and heart, with a tendency to destroy narrowness and sel-fishness, to ennoble the character, rendering it more disinterested and Christ-like." t more disinterested and Onrist-inc."
These papers were carefully prepared, briliant and vivacious, and abounding with instructive thoughts and interesting facts.
The subject chosen by delegates from Wisconsin was "Consecration." Mrs. Stewart's paper upon this topic deserves energial mention. It was divided into the special mention. It was divided into the nature, the need, the source, and the reward of consecration, and can best be described by the word heavenly. After a short address from these words, "Let this mind be also in you," etc., the session was closed for the day by the singing of the doxolgy.

In the evening, by special request of Dr. Kittridge, a part of the Canadian delegation, accompanied Mrs. Gen. Van Cleve to the Third Presbyterian Church, for the purpose of interesting the ladies more thoroughly in Foreign Mission work.

oughly in Foreign Mission work.

The second and last days' session of the sixth annual meeting of the Woman's Presbyterian Board of Missions for the North-West was opened on Thursday morning by Mrs. Hoge, President, calling the meeting to order at half-past nine o'clock. At the close of devotional exercises, conducted by Mrs. Van Cleve, Mrs. Kumler held upon the platform a "model monthly missionary meeting." The only plan adopted in the management of this "Model" meeting, worthy of special attention or meeting, worthy of special attention or imitation, was the selection of a subject for the month, such as India, Africa, etc., and the presentation of any fact, or facts, or some important items of information con-

some important items of information concerning the country chosen.

Mrs. Vinton, of Iowa, then read another beautiful paper upon "Consecration," this being apparently a favorite topic. "Frequently have we asked the question, 'Lord, what wilt thou have me to do?' Down the centuries the answer has been echoing and re-echoing, 'Go ye into all the world and preach the Gospel." We cannot all go, but we can send, we can, and must work, wherever our lot is cast."

Any little corner, Lord, in Thy vineyard wide.

Any little corner, Lord, in Thy vineyard wide,

Where Thou bid'st me work for Thee, There would I abide; Miracle of saving grace, That Thou givest me a place,

Anywhere.

Anywhere.

And the promise would surely thrill an angel's heart—'Lo I am with you alway, even unto the end.'" Next came an admirable essay on "Steadfastness." "It matters not very much what Christian matters are deliver if only and different to the state of the sta work we are doing, if only we do it to the end, and be able to say at the close of life, I have finished that which Thou gavest me to do."

address, by Mrs. Fry, upon the subject"So much to do at home," and the henediction pronounced by Dr. Mitchell. 'he morning B

Convention re-assembled at two p.m. Mrs. Hoge in the chair. Delegate from the Congregational Board of Woman's Foreign Missionary Society engaged in prayer, after which Mrs. Gen. Van Cleve, the oldest white inhabitant of the State of Minnesota, read a valuable paper on "Gift Worship." The Foreign Secretary of the Canadian Society them offered prayer, and the whole congregation joined in singing "Shall we gather at the river." As the voice of song died away, and many thoughts were reaching forward, feebly endoavoring to bridge the chasm between time and eternity, the present and the fu-ture, in anticipation of the glorious gathering of the "ransomed of the Lord," ing of the "ransomed of the Lord," Mrs. Rhea stepped forward, and in a spirited and touching address, conveyed to the Board a legacy of \$150. This sum had been donated by a lady, who six weeks ago had entered into rest. She stated that there were surrous moments in life. there were supreme moments in life. Doubtless, it was a supreme moment in the life of President Hayes, when the multitude, as with the voice of one man, oried out—"Amen." It was a supreme moment in the life of "Victoria the Good," when the diadem of the Stuarts settled first upon ber youthful brow; and it was the supreme moment of this Convention, when the gift of a saint, now easting her crown before God and the Lamb, was dropped into its treasury. She concluded with a prayer, that God would so bless this \$150, that each dollar might represent one, yes, ton souls, redeemed and purified for the heavenly Jerusalem.

At this juncture a most interesting and

At this juncture a most interesting and novel acretice was held, intended to illustrate how an interest in missions can be created, and continued among the young. A band of some twenty girls and boys was called to the platform, and under the supervision of Mrs.

Rhea, delighted the audience with the novelty and variety of their exercises. The band or circle was divided into twelve companies, each having its part, or parts, to perform in the programme. In this way, no individual could possibly be neglected. Some were writers, some historians, some item-givers, some poote, etc. One little pootes, of about four summers, repeated with accuracy, in a clear and sweetly modwith accuracy, in a clear and sweetly mod-ulated voice, that long and beautiful peem, entitled, "The Holy Crusade," Another chubby chap, an item-giver, contributed as his quota to the general information up-on the subject for the day—Hindostan— the fact that "many of the Hindoss thought the moon was their father."

At the close of this class exhibition, the report of the committee on reports was received. This document, read by Mrs. Stewart, was an able one, representing the pith, or main features of the three yearly reports, and closed with r melting appeal to Christian mothers to open their hearts and homes to the little lonely missionary children. She knew of a home where the plate, napkin and chair are daily placed at the table, where the dainty room and bed are kept in order for the dear little one whom God took to Himself years ago. Would not that redeemed one, as she looks down from her happy home, be glad to see a child in her place, and would not the sweet reward of such a service be more than treasured sorrow and unavailing re-

An hour was then devoted to the hearing of missionary experiences, given by returned laborers—Miss Mary Porter of China, and Miss Dean of Persia. Miss Porter is the daughter of one of the earliest Presby-terian ministers in Chicago. During eight years she has labored in North China, and is prepared as soon as failing health is restored to devote herself again to the work In appearance and manner Miss Porter is extremely youthful, with a peculiarly is extremely youthful, with a peculiarly lovely, may almost angelic expression of countenance. She speaks of her class of Chinese girls in the most endearing and commendatory terms, hoping soon, if the "Lord wills," to be with them again.

Mrs. Hoge stated, that as a Board, they had become responsible to the General Assembly, that year, for the sum of \$30,000. The treasurer yet lacked \$1,000 of the required amount. Some enthusiastic ladies

quired amount. Some enthusiastic ladies suggested a collection, which was at once "taken up," fully meeting the demandations of the suggestion of the re-"taken up," fully meeting the demand. After singing the hymn, "Whosoever will, may come," the last business session of this unusually interesting meeting was closed with an appropriate prayer, by the Rev. Munroe Gibson.

In the evening the delegates, missionares, and visiting friends, were entertained at the parlors and lecture room of Second Church-pastor, Rev. M. Gibson. The proceedings were of an informal nature, the social element prevailing. After short congratulatory addresses from clergymen present, hands wore clasped, good-byes exchanged, and thus terminated the sixth annual meeting of the Woman's Presbyterian Board of Foreign Missions for the North-West.

Praise God, that Christian women may assist in wasting the story of the " Cross" from sea to sea, and from shore to shore; in waving the Gospel banner over all lands, until finally, with a glad resounding "Hosanna," we shall triumphantly sing, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ."

L. HARVIE, For. Sec. W. F. M. S. Toronto, May 14th, 1877.

Praiseworthy Example.

Editor British American Presbyterian. DEAR SIR,—Perhaps you will be kind enough to publish the following list of subscriptions towards the funds of Knox College Students' Missionary Society, by Pres-Collegiste Institute.

The example of these friends of missions is worthy of all commendation; and, in remitting the amount subscribed, it is very properly suggested that by making the Church acquainted with what has been done in Hamilton, "other schools may be stimulated to take the matter up, and thus the Presbyterian students in these institution may make the work their own."
W. G. Hanna, \$2; Geo. Dickeon, \$8

J. O. L. Armstrong, \$1; P. Strang, \$1 J. Rateliff, 50c; James Stoddart, 25c Thomas Young, 25c; John Essery, 25c Thomas Young, 25c; John Essery, 25c; Chas. E. Bell, 25c; Jas. J. Conashie, 25c; W. E. Lyall, 25c; N. McCallum, 50c; H. W. Hicks, 50c; J. McGillawee, 25e; D. Buchanan, 50c; C. Rohertson, \$1; M. Chestnutt, 50c; Yours very truly, W. Caven.

May 12th, 1877.

Students' Missionary Society, Presbyterian College, Montreal.

The following sums received by the Treasurer, up to date, are hereby thankfully acknowledged: Baltimore and Coldsprings, per W. D. Russell, \$4; L. Amable, by soirce, per D. L. McCrae, \$89.45; Thanet and the Ridge, per D. L. McCrae, \$5; Thanet and the Ridge, per D. L. McCrae, \$5; L'Amable, per Chas. McKellop, B.A., \$7; Thanet, per Chas. McLean, \$1; Stanley St. Church Missionary Society, Montreal, \$25; R. B. Arthur, 50c; D. Morrice, Esq., Montreal, per J. Mitchell, \$10; J. Sterling, Esq., Montreal, per J. Mitchell, \$5; Erskine, Church Missionary Society, Montreal, \$100; Coaticook, per J. K. Ballile, \$19; Chalmers' Church Sabbath School, Montreal, \$20; a Friend, Montreal, \$2.65; collection, The following sums received by the \$20; a Friend, Montreal, \$2.65; collection, Knox Church, Montreal, \$60; collection, Williamstown, per A. C. Morton, \$11.87.

J. A Anderson, Treasurer.

Pres. Col., Montreal, April 30th, 1877. dealing and sound honesty.

ANOTHER SUGGESTION.

MR. Edicon,-As the Assembly has already through your columns received considerable advice as to how it should conduct itself at Halifax, perhaps it would suffer a little longer the word of exhortation.

Let all motters pertaining to the ereating of offices, and the originating or increase of salaries be brought before the Ass. mbly when its numbers are the great st. Neglect of this in the past has done immense damage.

And unless it can be shown that it would result in serious harm to the Church, let all such matters be referred to Presbyteries before fival action is taken in regard to thom. Political leaders are sufficiently wise not to go tarther than public opinion will justify them in going. Ecclesiastical landers have not shown equal ragacity in the past. A word to the wise is enough.

Yours etc., SAPIENTIA.

May 15th, 1877.

The Recent Union.

Editor British American Presbythrian. DRAR Sin .- Two years have nearly pasted since the harmonious union of the Presbyterian Churches in the Dominion of Canada was consummated, and the good or evil offects to the cause of Christ flowing therefrom, should now be ovidently developing themselves, and we might profitably follow the example of the skilful workfollow the example of the still work-man, who occasionally pauses in the midst of his labor, and critically consemplates the effects of his past efforts, and decides upon what yet remains to be done to most effectually complete his work in all its parts. Would it not be attended with good effects, were the approaching General Assembly to appear a small select committee, to into appoint a small select committee, to investigate and report on the amount of good vestigate and report of the amount of good already accomplished, and suggest some modes of removing obstacles that may yet stand in the way, preventing the full development of all the benefits that we have a right to expect from the completion of so great a work? Undoubtedly such a re-port would confirm the truth of the old proverb, that "Union is strength," seeing the in many localities, two of the late denominations had each a pastoral charge, struggling to maintain a hare existence, alike discouraging to pastors and people, which are now, through the harmonious amalgamation of their churches, under one pastor, become strong vigorous charges. But it should be borne in mind, and such a eport should record the fact, that it might be kept in remembrance by a grateful Church, to the honor of those concerned, that before such happy results were accomplished, sacrifices had to be made. The people had in many instances to sacrifice many things that they looked upon as necessary to their comfort and convenience. Great though these may have been to the parties interested, they are small in comparison with those made in many instances by the ministers, who, for the sake of advancing the interests of their Master's cause, by bringing his followers into union and harmony, voluntarily gave up their charges, casting themselves and families upon the world. We justly esteem and reverence those faithful ministers in past times, who in order to maintain their principlec, gave up tapir livings. But the instances above referred to are more worthy stances above referred to are more wortay of our esteem and admiration, seeing that there were no principles at stake in the matter, but that it was done wholly and solely for the purpose of advancing the interests of Ohrist's kingdom, by uniting, and consolidating His followers more alcost by the ties of a common brotherclosely by the ties of a common brotherhood. It would be interesting to know the instances in which their Master has already rewarded those-His faithful followerswho thus acted, showing byterian teachers and pupils in Hamilton rifices the deep interest they felt in His cause. As there are still numerous localties similarly situated, where two weak charges might, with advantage and profit to all concerned, be united into one, were it not for existing interests, could some scheme be devised by such a committee as would protect the interests of those concerned, and at the same time bring about this desired end, they would confer a great benefit upon the

Church. Even the recommendation of a committee, cordially sustained by the Assembly, as to the duties of all parties under such circumstances, might be attended with good results. There might also be need the accelerated progress made by the different Church schemes. since causes of jealousy have been remov-ed. There is also the prestige given, not only to Prosbyterianism, but to the com-mon cause of Christianity itself, by the unity of all those of a common faith. I shall not enlarge, but conclude by observing, that it appears but an act of common justice that the names and deeds of those should be known, who have contributed so largely to the success of the union, by setting selfish considerations aside, in order that the Redeemer's kingdom may be advanced. Equity.

King, May 12, 1877.

"Give me a Moody and Sankey judg-ment on this," said one merchant to another upon a nice point of business involving a question of strict integrity. Is there any doubt what was meant? According to the Watchman, the thoroughness with which Mr. Moody insists that conversion must carry with it change of character, and his exalted ideas of righteoneness, have made current in the streets of Boston "a Moody and Sankey count," "a Moody and Sankey trade," as equivalents for out-and-out fair Contributors and Correspondents LETTER FROM CENTRAL INDIA.

MR. Fore n -1 remains but yesterday eluca we left one tricule at the Union Station, Toronto, for Central India, and yot nearly six in athe have passed away. We have been so fully occupied that time passes unconsciously, and great issues in life are being matured, though the process too often ersaper cur notice.

The Causdian Mission to Central India has awakened a wide-spread interest and sympathy among the various sections of the Christian Church here. We have received letters from many points, written in the most kindly spirit. But here especially it has amounted to a sensation in both Euro. pean and native circles. Our Catechist expresses it in oriental style when he remarks that "a new comet has appeared in the sky, and all the city wonders." The Canadian Gospel Tent has caught a little of the whirlwind that exists between the high and low Church parties of the Church of England, but a little driving of the tent pins has tightened the cordage, and made all things at present seem scoure. The breeze through which we have passed did not come from the native heathen, but from the leaders in the

COWLEY FATHER MOVEMENT

here. One, Father O'Neil, has made Indore his herd quarters for some fifteen months past. In the Brotherhood O'Neil is superior to the Bishop in Bombay, and is a man of refined manners and culture. Hissmiles are more to be feared than his frowns. This field offered a grand field for the working out of their principles. It is especially attractive from the fact that the sons of the native chiefs of Central India congregate here for purposes of education at the Residency College. On this account it offers a centre from which the officials of the whole native states may be influenced. From the day we landed in Bombay a manifest attempt has been made to turn us aside from Indore. Only yesterday we received a letter from a friend of the party, blandly expressing sympathy, and asking us to consider the claims of Khundwah as a centre for the Canadian Mission, offering to hand over a native school of some fifty pupils and a mission already inititated. This town of 17,600 inhabitants is situated at the junction of the G. I. P. and Holkar State Railway. It is in British territory, and would make an excellent side station. This was artful, yet we should be happy to accept the offer and occupy it at some time. In the meantime our plans and purposes are fixed, and Indore must be our centre.

This, however, is only the dark side of the picture; we have much that is bright and cheery to communicate. "The Lord of Hosts is with us, and the God of Jacob is our refuge. He is a great King over all the earth. He shall subdue the people under us, and the nations under our feet." The Lord does His own work, and we desire only to follow as he leads. Looking at the developments of the past two months, it seems as if some unknown hand had gone before and opened the way. God is faithful, and that He has answered the prayers of His people the following facts will show.

We have had two interviews with Sir Henry Daley, the Political Agent here, in

OUR PROPOSED MISSION.

He received me most cordially, and we had long conferences on both occasions, and pointed out all the complications of mission work in a native state, assuring me that great prudence would be necessary in the ception of the mission, as some might be expected. The people in the city are not as yet familiar with Europeans. When a British soldier enters the city he is accompanied with one of Holkar's armed police. In Bopal, where the Begum is most favourable to, and susceptible of, European influences, no foreigner is allowed to pass through the city gates without a permit from the officials. However, we shall have the benefit of the General's counsel at any time, and his support also as far as his prudential relation to the Government will allow. In his opinion our two strong points will be female education and a medical dispensatory in connection with evangelistic efforts.

Feeling assured that "honesty is always the best policy," and that nothing in this case could be ultimately successful if accomplished on the sly, we deemed it best to adopt the opposite policy to that of the Cowley Fathers, who have shunned all nativo officials. We wrote to Sir R. Rugoonath, Rao, Prime Minister to His Highness, Ma. haraja Holkar, desiring

AN INTERVIEW.

that we might lay our whole plans and purposes before him and the Government. To this he responded at once, and arranged to meet me at Lal Bagh, Holkar's summer palace, which was enlarged and beautified for the reception of the Prince of Walcs. At the hour appointed he received me with a hearty shake of the hand, leading me over to one of the royal sofas which was highly ornamental and covered with yellow

talk. He is a Brabmin of Ligh carte, a man of refined and polished manners, and speaks English fluently, and correctly. Ha is well acquainted with British polities and literature, reads the English Bible, and understands the purpose of Christiau missions fully. He was much interested in my statements about Canadian progress and education. We explained our system and gave him a copy of our educational report. We expressed our desire to settle in Indore, and labour for social reform by means of female education and medicine combined with evangelistic effort, should His Highness the Manaraja grant us permission. To this he replied at once, saying "What objection can His Highness offer. The Government tolerate Mahommedans, and the various seets of the Hindoos with all their Tamasha and nonsense." By Tamasha he meant the Maharram of the Mahommedans and the Dole Intra, or Hoti of the Hindoos. During the latter, filth of all description is poured upon the persons of those who walk through the streets, and much more herrible filth in the shape of obscene songs, and hellish gestures. On such occasions the whole city presents a vileness only equalled by Sodom and Gomorrah. He continued, "you go forward, and the truth will be eliminated by your discussions. As to female education you have not come to a people such as you will find in the centre of Africa. We have the remnant of an ancient and decayed civilization. Our women of high caste do get a kind of training. Your work here will be slow. We are a conservative people, and yet not more so than English people. Queen Victoria, the most powerful sovereign on the face of the earth, whom we all receive as a mother, still holds the title of "Defender of the Faith," a title given to Henry VIII., when he was defending Roman Catholicism, and yet she does not think of changing it. Again I believe there is a statement in the British Constitution to the effect that a king can do no wrong 'which all will admit is absurd, and yet they do not change it. I do not think after all that we are more conservative than English people. You go on, and I am sure that if His Highness has land on either side of the city that will answer your purpose he will be most happy to give it." Referring to the work of Dr. Duff and Dr. Wilson, he said that we Presbyterians ought to be proud of our principles. We had demonstrated to the world the fact that Christianity don't need State aid. The day of establishments is past. He thanked me for my visit, and said he would be happy to arrange for an interview with Holkar, or to present any request which at any time we might desire to make. This interview we expect in a few days. The Maharaja is

A MOST KNOWING FELLOW,

and evidently something of a wag likewise. Some time ago a chaplain was introduced to him who had the misfortune of not being able to look the person in the face with whom he conversed. He was cross-eyed and near-sighted, and I believe was rather con fused on the occasion. Holkar remarked as he left the room—"Good man"—shame. faced man-too much fear God." He is liberal and progressive, takes a deep interest in education, and has added much to the health and comfort of the city by the introduction of water-works. He has built a cotton mill, filled it with English machinery, and for the past ten years it has proved a complete success. It employs nearly 400 persons. So pleased is he with the result that he is negotiating for the erection of another. We lately had the pleasure of visiting

THE MAHARAJA'S SCHOOL

for boys, and making the acquaintance of the Superintendent of State Education. Mr. Raoji Yasudwa Tullu, M.A., has in charge 850 boys. 100 boys are studying English. The building is clean and neat, and has a gymnasium attached. I enclose a copy of a poem composed in English by the Principal on the occasion of an annual examination, when a scene from Henry VIII. was acted by the pupils in the presence of his Highness and the gentlemen of the Durbar. You may image the novelty of the scene when swarthy lads in their teens impersonated Cardinal Wolsey, the Duke of Buck. ingham, and Queen Catherine, and an ingenious boy lent enchantment to the view by a huge canvas painting in water colors. All this, rude as it may be, indicates the progress of European civilization. We have also had the pleasure of an in-

MAHARAJA KUMAR AR JAM BING.

terview with

of Dattia. His brother is a power in the State, and he lives here on a fixed income. He speaks English rather brokenly. He was richly drossed in native costume, and wores coronet sparkling with jewels. He enquired much about Canada, and expressed many wishes for the success of our mission. He is fond of reading medical books, and expressed a desire to see my library. He thanked me most heartily for my visit, and said he would be glad of frequent intercourse for his own improvement, as in his

ple find their amusement in clephant fights and naute's Jances, and have no Jebates on intellectual subjects. Moreover, he added, "I shall ... most happy to assist you in your work as far as my means will Again we have made the acquain-

PRINCE WOHLDDOODIN,

a descendant of that great and powerful Prince of Mysore, Tippeo Suttan, who figured so largely in Indian history during the administration of Lord Cornwallis. He is a man of refinement and culture, has spent nine years in Britain, and moved in the best society. During his visit, he was called to the bar, and now holds the position of judge in the district court. He lives in English style, reads religious books, and is very sociable; still I fear that the furions zeal in the cause of Islamism, which so characterized his ancestry, keeps him far from the kingdom of Ohrist. I am sure

OUR FRIENDS IN CANADA will join us in our daily expression of gratitude to the Great Head of the Church for all the favor he has shown us in the inception of this new enterprise. We have already visited all the villages within our reach in the surrounding district, and the people for the first time have heard the gospel of the grace of God. They listen with patience and apparent interest. The village people are simple-minded, and perhaps more hopeful than the city people. Although we write this hopefully, and believe that we may enjoy the teleration of the Government, and even the good wishes of many among the higher classes, still we have a fanatical people to deal with, and Christian work in a native State involves complications which our people at home can scarcely be expected to understand. Your missionaries will require great wisdom, prudence and Christian fortitude. May the Lord's people at home daily water with their prayers this tender vine which we have planted among the heathen, and with the Divine blessing it will take deep root and fill the land. Then these heary hills about us will be vocal with the praises of the God of salvation. Yours sincerely,

JAMES M. DOUGLAS. Canadian Mission, Central India, In dore, May 4, 1877.

INFANT SALVATION.

MR. EDITOR,-Rev. W. A. McKay of Baltimore and Coldsprings, has published a sormon on the above subject, which is calculated to comfort those who have been deprived of their little ones by the cruel hand of death. I would be very sorry indeed, to mar the comfort of any bereaved parent, who may draw solace from its pages, and such I will try to avoid. There is nothing, perhaps, that will draw out our sympathies in behalf of our fellow creatures, so much, as to see them suffering either personal or relative affliction, and there is no sufferer for whom we can do so little, as for the helpless and dying infant. That being the case we are apt to give way to a burst of feeling, and allow ourselves to be carried beyond the warrant of truth. In the sermon referred to, there is what I conceive to be a doctrinal error, into which Mr. McKay may have fallen through his kind and sympathetic disposition. And yet the point is so glaring, and might lead to such grave consequences, that I just wonder Mr. McKay ever made the assertion. On page ten of the printed form of the sermon alluded to, he makes the following statement : "Children dying in infancy are free from the ground of condemnation." What does Mr. McKay mean by this statement? Does he deny original sin, and total depravity? Certainly not, for he expressly states in the next sentence that: "They have original sin, it is true, but that I think is never presented in God's Word as the ground of condemnation.' This to me is a most remarkkable statement indeed, and though I have reason to believe not intended, yet I think it smacks a little of the Pelagian theory.

It is true, Mr. McKay does not tell us what original sin is, and I would be very sorry to misrepresent him. But it cannot be of great moment in his estimation, for nothing but the "rejection of offered salvation" is the ground of condemnation according to his sermon. He says in plain and unmistakable language that "original sin is never presented in God's Word as the ground of condemnation." Well, let us see,—and here I will state, that I hold original sin to be truly and properly in itself, sin, incurring guilt. In the 6th chaptor of Romans 12, 14, 17, verses; also in the 7th from the 5-17th verses, what does the apostle mean, if he does not refer to this very thing? And what are we to make of such expressions as: "The flesh," "lust," "old man," if the sacred writers do not refer to original sin, as truly and properly, sin? I confess I can make nothing of them, unless they refer to the affections, the will, and the whole state of the heart, as being sinful and guilty in the sight of God, and that too as soon as we have a being. " Behold I was shapen in iniquity and in sin did my mother conceive me." To speak of sin and iniquity

aly indeed. And if original sin is never presented in God's Word as the ground of condomnation, I would ask Mr. Mchay what is the argument of the Apostle Paul in the 5th of Romans? From the twelfth verse to the end of the chapter, the apostle's reasoning is clear. There he duclares the violation of God's command to be the ground of condemnation, and says that in Adam we stood, in him we fell, and along with him are condemned and punished with death. We know, of course that death is a punishment, but punishment supposes guilt, and if this punishment be universal, as we see in the case of death. then this death is not merely the separation of soul and body. That is included, but there is linked with it, death spiritual and eternal. And death in any form we know is a punishment, but punishment supposes guilt, and if this punishment be universal, as we see in the case of death, then this guilt must be universal, and so this universal punishment of all men, infants included, can be traced to no other cause, than the universal guilt and condemnation of all in Adam. How Mr. McKay can look at these verses (Rom. v. 12-21) and say that "original sln is never presented in God's Word as the ground of condemnation and that infants are free from it," I cannot tell.

There is another sentence on the same page that ought to be modified in some way. It is this: " Men are lost because they reject offered salvation." That sentence as it stands, without any qualifying clause, seems to me a dangerous one. That the "rejection of offered salvation" will be one ground of condemnation, no one will question, but it will not be the ground, for we are "condemned already," even if we have never had the offer of salvation. If Mr. McKay is right, and I am wr .g, then it must follow that all the heath, i, who have never had the offer of sa vation, shall be saved. And so also it may be said of the unfortunates, who living in the slums and dens of iniquity, in crowded cities, many of whom have never had the offer of salvation. Mr. Mc-Kay may not be willing to allow such a conclusion to be drawn from that part of his sermon referred to, but the language will bear no other.

He must go further back for the ground and cause of our condemnation, and he will find that infants are not free from it, although they are free from the practical rejection of the truth. I confess that all under the fourth reason, on page ten, seems to me ambiguous and unsound. and might possibly do a great deal of mischief. The last line on page ten is a quotation from Rom. v. 14. and I think if Mr. McKay were to examine it, he would come to the conclusion that it does not refer to children at all. So much the worse for his argument if it does refer to them. for even if they have "not sinned after the similitude of Adam's transgression," if they have sinned at all they cannot be said to be "free from the ground of condemnation." JOHN R. BATTISBY.

Newmarket, April 28th, 1877.

HOME MISSION DEFICIENCIES. MR. EDITOR,-One result of union has been the upsetting of the machinery of the various churches. This was to be expected. Nearly two years have passed however, and there is still much confused effort, and want of efficient organization in the Church. This ought not, if possible, to be allowed to continue. So long as through one cause or another it does continue, so long will the fruits expected from union fail to be gathered. Take for example the Home Mission Scheme. There is plenty of work to do. New regions are opening up. Muskoka, the shore of Georgian Bay, Manitoulin Island, Lake Superior and Keewatin, Manu ba, and the North-west Territories are calling for two missionaries where now they have one. Fields of great importance are opening up. Thousands of Canadian and British emigrants are this year moving north-westward. A very large per-centage of these is Presbyterian. They are attached to their own church to a moderate degree. Nine-tenths of them will quite cheerfully fall in with other churches, if their own is not present. This is not to be deplored. It speaks all the better for their religious interest. They would, however, prefer their own church. Their own church has a settled conviction that the early mistakes of neglecting our people in Ontario and Quebec should be avoided. Missionary meeting orators have without atint descanted thus. Why then is the demand not being met? The Home Mission Committee assembles. It enquires what are the demands. The cheerful annonneement is made, as a sort of stimulus to work, that there is a deficiency of \$8,000, or \$10,000 or \$14,000. Insufficient revenue! Out down expenses; out off a labourer here, and another there to make ends meet! The Canada Pacific Line north of Thunder Bay wants a labourer: no funds i Fort Francis needs a missionary: no funds! Manifoba needs three at present, not considering the thousands of silk. Here we had a good solid hour's state he had little opportunity, as the peo. without condemnation, would be an anom. for more! Battleford, the western capi-

tal, asks for a man : no funds i Prince Albert requires to be taken under the Home Mission care, no funds! Now why is this? The work needs to be done: the Church had this in view as the great object of union (onde speeches for years past). The reason is simply that no means at all likely to succeed have been taken to get the funds required. What has been done to interest the Church in Home Mission Work? True, the Convener loudly called on Hercules. He is not to be blamed for this. He has a large congrega. tion; he is doing a good work in ladies' education; ho is a ready speaker, and is always in request. No way was left but to make a few frantic appeals telling the low state of the fund and urging action. No great good can how. ever come of these appeals, particularly when they speak so constantly of deficiencies. The committee again could not be expected to do much in their meetings. They meet so to speak, to deal with acute cases: the two days of their meeting cannot be spent in discussing modes of action, methods of working, and means of raising money: the immense routine business precludes this. The Ag. sembly again has never faced the matter seriously. Hence the deficiency. It would make this communication too long to deal with how to gain the requisite funds? But meanwhile the fact remains: no means at all likely to raise the amount required have been adopted. The mission boat is expected to stem the current without oars. PRESBYTERIAN.

May 8th, 1817.

Presbytery of Torontc.

This Presbytery held a meeting in the usual place, on the 1st current, Rov. J. Carmichael of King, Moderator. Present

with him twenty seven ministers, besides with him twenty-soven ministers, besides corresponding members, and fourteen elders. Rev. A. McFaul reported that he had, as instructed, preached to the congregation of Lion Church, Orangeville, and summoned them to appear for their interests at this meeting. No commissioners put in an appearance. Rev. A. Carrick was heard on his own behalf, and thereafter, on motion of Dr. Topp, it was agreed, that the Presbytery, having taken into consideration the letter of Mr. Carrick, and having now heard from himself a statement on the subject in which the carrier and the statement on the subject in which he expressed very strongly his adherence to the letter resigning his charge on the ground of ill-health, and having reason to believe that the congrega-tion acquiesces in the step which he has proposed to take for the cause stated, feel themselves constrained to accept said resignation, as they now do with regret, and appoint the following committee to prepare a minute expressive of the senti-ments of the Presbytery regarding his high perconal and ministerial character, viz: Dr. Topp, Convener, Principal Caven, and Dr. King. A report was produced and read from the committee appointed at last ordinary meeting on the case of Rev. Evan McAulay, recommending the Presbytery to proceed on the ground of the confessions. personal and ministerial character, viz mcAulay, recommending the Prespylery to proceed, on the ground of the confessions made, to suspend Mr. McAulay from the exercise of the ministry, until the Prespylery is satisfied that his character is sufficient to the confession of the ministry and the prespylery is satisfied that his character is sufficient to the confession of the ciontly established to warrant itere-instating him in the exercise of his office. This recommendation was unanimously adopted. And Mr. McA. not appearing when duly cited, the Moderator, in name of the Presbytery, pronounced sentence against him, and the clerk was instructed to notify him of the same. Attention was called to the case of Mr. A. R. Kennedy, formerly Unitarian minister in Toronto, and latterly a theological student of Knox College. After some consideration, it was agreed to apply to the General Assembly to take Mr. Ken-nedy on trials for license. The committee formerly appointed on matters regarding East and West King, stated that in conse-quence of the union which had been proposed being now deemed impracticable, the congragations of East King and Laskey are desirious of obtaining again a settled minister among them, as purpose it was desirable to obtain a supplement of \$100. The Presbytery unanimously agreed to make application accordingly. Letters were read from Mr. John Bain and Mr. A. McMurchy, stating their inability to act as commissioners to the General Assembly; and Mr. W. Adamson snd Mr. A. J. Jardine were appointed in their stead. The case was brought up of Rev. A. Beamer, formerly a minister of the Methodist Episcopal Church of Canada, who wishes to be received as a minister of our Church. Satisfactory certificates on his behalf were produced and sent for perusal to a committee when sal to a committee, who reported a recommendation, which the Presbytery adopted, to apply on his behalf to the General Assembly. The remits from the Assembly were considered at some longer, and were severally disposed of. A letter was produced and read from Rev. D. J. Macdonnell, stating that in accordance with instructions of the General Assembly of 1876, he now enclosed for transmission to next Assembly a report as to his acceptance of the teaching of the Church in regard to the eternity of the future punishment of the wicked. It was made a question whether the enclosed report should be read or not; eventually it was settled that it should. when the same and the same to the Gereral Assembly. The next ordinary meeting of Presbytory was appointed to be held in the usual place, on the first Tuesday of July, at eleven a.m.—R. Montent, Pres. Clerk.

An English paper well says:—"How little effect is produced by attempts at direct moral teaching from the stage appears clearly enough from the fact that the plays most popular with a class which furnishes the largest number of criminals are pre-cisely those in which virtue is most invariably triumphant and vice most inexorably punished." How it Looks to an Outsider.

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—I lately noticed in your paper an opinion advanced to the effect that it would be better for Presbyterians in Ouncida to split up and add a new sect to the already un scriptural number of denominations, rather than agree to accord to each other a certain liberty of opinion on non-assentials.
Those who think thus might be the bet-

ier for reading the following extract from a letter which lately appeared in a Canaa letter which lately appeared in a Canadian paper, evidently written by a man who is in earnest in seeking to find truth, but is sewildered and contased by the divisions of Christianity. They will see how it all looks to an outsider, and an outsider seeking light. He undoubtedly falls into some area mistakes, but still this is how? I Jooks grave mistakes, but still this is how it looks from his point of view, and that an impar-

ital one:

"If I take a walk through your city on
a Good Friday morning, I shall hear the a GOOU Privaty morning, I shall near the bells of the Cathedrals ringing their call to prayers, and see hundreds of men and somen wending their ways thitherwards, and in earnest; they have eaten no ment and in earnest; they have eaten no meat that day—yea, many of them no food at ell; secular work has been laid aside as if it were Sabbath; and clow and solomn in all their movements they go to engage in their peculiar forms of worship.

If I ask a communicant of the Ohurch of England the meaning of this, he will answer the day were in Ohurch 1850, were at a

swer "God was in Ohrist 1850 years at o for the purpose of saving the world; He instituted Apostles and teachers, and they and their followers established forms of worship, creeds and holy days, and we are their successors, and whosoever will be saved from hell it is necessary that he believe and obey the things that we teach. If I pass along another street I come upon a large church, but the tongue of its bell is silent, its doors are closed on this bell is show, and the untroddensnow lies upon its steps, and its congregation are engaged in their secular avocations; they have not fasted, nor will they fast, but will, perhaps, eat a richer roast of flesh-meat on that day eat a richer roast of nest-meat on that day than on any other. If I say to one of them "What does this mean?" he will reply: "The forms and ceremonies of those other churches you saw are the veriest nonsense, and are the traditions of men; Christ and his Apostles never instituted any such proceedings; Apostolic succession is a myth; the Westminster Confession of Faith contains the only true rule of faith and prac-tice; we believe in this and ignore formal ceremonies." But I hear voices coming over the water; I listen, and it is Father Tooth's, declaring "without ritualistic garments, and albs, and chasubles, and stoles, and turnings to the cast, and suricular con-fessions it is impossible to please God; the Church of England generally has sadly departed from the right way;" and all his party say "Amen." I listen again and hear the voice of the Rev. David McRae, of Scotland, backed up by his party, proclaiming "The Westminster Confession is unscriptural; the tradition of the fathers is nothing; Scripture is the only guide; and the Confession does not accord with it. Leaving these I enquire of my Methodist friends for instruction, and they seriously answer "Confessions, and decrees, and ordinances, and ceremonies may be well enough as far as they go, but the chief thing is to know your sins are forgiven, 'to obtain the witness of the Spirit,' to get Christin your heart, and believe on Him as your Saviour, — Believe that you are saved and you are.' "I next seek counsel of a Baptist, and he replies: "You must be dipped, my dear fellow—baptized—plunged beneath the flood,—'He that is baptized shall be saved.'" With downcast eyes I then demand of the staid and solemn Quaker the right way, and he answers as the Spirit moves him, "Friend, if thou dost well perform thy moral duties, treating even thine enemies as brethren, and abstainest from singing, the use of common language, and other vain practices of the wicked, thou shalt be saved; the observance of holy days, of the Sabbath, and the Lord's Supper, is optional with thyself, and ministereth not to thy salvation.

Tired of all, at last I throw myself into the arms of the Mother Church of Rome, and ask her, "What sayest thou?" With solemn awe she lifts her right hand of authority and proclaims: "Let all modern reforms and innovations be anathema maranatha, for they are damning and damnfallible and unchangeable, and outside of it there is no salvation; and that Church I am.

Now, even if I possessed that "teachable which of the foregoing (to say nothing of the multitude of other conflicting sects) should I choose for my teacher? Can any one tell me? Probably I may be met at the very threshold of my search with the assurance that the differences I have pointed out are "non-essentials," and that there is a broad wein or truth running through them all that is alike in all, and sufficient for any man's salvation.

But as I am compelled to judge by what I see, I find it difficult to reconcile the falth of others with my common sense. If the doctrine of a third future state—Purgatory—as against two; if the necessity of the Lord's Suppor, and the "real presence" as against the non-necessity of the institution or the accordance to it at most of a memorial significance; if the unimportance of church connection as against the impor-tance of being connected with the "true and accepting its faith and ritual; it the doctrine of salvation through faith alone and the "filthy rag" value of works, as against that of salvation by obedience to the Church and doing its commands, and the supererogatory value which works may acquire; if the general doctrines and belief among Roman Catholies of the lost and unsalvable condition of all Protestants as a rule, as against the same cpinions held by Protestants concerning Roman Catholics; if diversities of opinions on religious matters that split societies and churches from foundation to coping, if, I say, these are "non-essentials," then what

are the 'essentials?' Surely those who would still further ob-trude and magnify minor differences among Christians, should remember the solemn warning of our Lord against putting of stumbling block in the way of the weakest enquirer. Yours, etc.,

Our Joung Lolks.

School Letter-Writing.

While scholars should be allowed to express themselves enuply and naturally in writing us in speaking, that is poor teaching which encourages a loose style, and the ing which encourages a toosa toyle, and the use of rlang in a boy's letter, because it sounds "just like a boy." Nursery instruction in baby-talk is bad enough. That learning which will require to be unlearned, is worse than no learning at all. The rudiments of correct composition should be taught with the first attempts at composition. Punctuation is an all-important aid to good composition, and should be more thoroughly taught, and universally insisted upon. Papils, and not a few expupils, often write, and punctuate afterwards; the result is generally a failure in both departments. Let the scholar who is practising letter writing under the eye of his teacher, practise punctuating as he proceeds, and not only will punctuation become a habit, and cease to be a drudgery, but the writer will have his landmarks for composition. Punctuation is an all import but the writer will have his landmarks for the construction of sentences.

Sea Anemones

I have studied much about these curions plants or creatures—which shall I call them? I believe the best anatomists and botanists are divided in their opinion. I cannot quite decido for myself unless it be that they devour meat, which certainly

looks carnivorous.

From a child I have gone to the woods with each return of apring, and dug from its winter shelter of leaves its lovely namesake, sometimes as early as March, finding it in full bloom in sheltered places, the little dainty flower at the top of a long slender stem with its base of green leaves, touching one with its modest loveliness, yet I had never seen its sea-sister. Nearing New York City last month, a card was thrown into my lap. On one side was a ploture of a mammoth building, in length at least, with flags of nearly every country flying from its dome. Among the attractions offered on the other side was a rare collection of sea anomones—this was what collection or sea anomaloge this was what caught me. I wondered if I should be humbugged and disappointed. Let me add I was not. I wish every child and adult student could enjoy the rare treat that met my eyes. I felt I was looking into mysterious caverns of the sea, where the coral lived, died, leaving its artistic functal pile, where the clinging moss and frondy sea-weed seemed quite at home, the strange star-fish crept about, and cunning snails acted as scavengers on the seaning snails acted as scavengers on the sea-garden. The salt water, fresh from old ocean, drops constantly like molten silver. Here live and blossom the most beautiful sea-chrysanthemums, dahlias and roses, orimson, pink, purple and orange in every shade, the whole of which, illuminated by the skilfully arranged lights of the Aquarium presents one of the most weird, strange, fairy-like pictures I ever saw. When at rest, or closed, the anemone looks like a dull lump of jelly with a rufile at the base One would never suspect it contained such magnificent beauty in its heart, any more than the rough exterior of a geode promises the bright crystals within. There is a slight depression at the top of the closed angemone, which if you watch, you may see gradually open, and minute petal-like ton-tacles expand until you have before you as perfect a blossom as ever came from the heart of a rose, resting upon a column sometimes several inches in height. Naturalists have thought the anemone did not move, but since they have been in the Aquarium, it has been clearly seen that Aquarium, it has been clearly seen that they do, very slowly, by contracting and expanding the base. They have climbed the sides of the glass tanks at the rate of from three to six inches in twenty four hours. It is thought they sometimes de-tach themselves from the rocks, and are carried by the current to a new home. If carried by the current to a new home. If a small piece of the parent anemone is left on the rock, it will in three weeks' time become a perfect actinis; or pieces may be out from the base and laid upon a rock or shell, and it will dovelop into a perfect anemone in a short time. Their eggs seem covered with little feelers by which they may not if they find a realing place. They swim until they find a rosting place. They

increase very fast.

A very curious species are those that go into partnership with the hermit crab, thereby securing an easy transportation and giving in return their company if nothing more. The anemone attaches itself to the shell of the crab and lives upon the food eaptured by it. They seem to be on the best of terms, the crab evidently likes his companion, for when he changes his shell he carefully peels off the anemone from the old, and transfers it to the new

The age of the anemone is unknown There was one taken from the sea forty-eight years ago by Sir John Graham Dal-zell, and is still living, showing that they

thrive well in captivity.

I had the pleasure and satisfaction of seeing one of these curious creatures close. A shred of meat floated near a beautiful actinoida dianthus, at least three inches in diame ter, which the hungry blossom caught with its delicate petals. Ourling them gracefully around it, it, drew it into its stomach, and looked the dull lump of jelly spoken of. All these wonderful processes may be wit-nessed any time at the Aquarium, corner of Broad and Thirty-fifth streets, New York, it the student will only take time. We have only dwelt upon one curiosity. There are only dwelt upon one currous; thousands of others that will repay a visit to this institution, which I hope permanent. There are eyeless fish from the Mammoth Cave, and blind fish from India, hell-binders, which are rightly named, dreadful-looking, but curious; living sponges, skate fish, flounders, and many others. Go and see.—Letter in Interior.

Ar Bremen, in the Church of St. Rem berti, the clergyman, Dr. Manchot, united in marriage the Ambassador of Japan a the German Court, Siuzo Aoki, with Miss Elizabeth Vou Bade, daughter of a Pomer-anian nobleman. The civil marriage took place at Berlin, but the Evangelical elergy there declined to give the napital benediction to the marriage of a Budhist with a Christian;

Sabbuth School Tencher.

INTERNATIONAL LESSON.

LESSON XXI.

May 27, THE DEATH OF ELISHA. (3 Kings vill 1877.)

COMMIT TO MEMORY, VS 14, 20, 21.
PARALEL PASSAGES.—2 Kings ii 12; Luke ii. 23-35.

Soriptore Readings .- With v. 14, read Ps. lxxiii. 26; with v. 15, compare 1 Sam. xx. 20-22; with v. 16 read Ps. exliv. 1; with vs. 17-19, compare v. 25; with v. 20, read Zeob. i. 5; with v. 21, compare the "new temb," John xix. 40, 41.

mow tome, John XX. 40, 41.
The Men to be noted are Elisha, Joach, the Sysians, the Moabites.
The only reace to be noted is Aphek (see 1 Kings XX. 26.)

GOLDEN TEXT.—He being dead yet speaketh.—Heb. xi. 4. CENTRAL TRUTH .- The righteous hold on

their way.

The poet Pope has given us an oft quoted phrase—"The ruling passion strong in death." When any phrase acquires our-rency, it is usually from its true painting of something familiar. It is the common rule that men die as they live. There is a remarkable unity between the life and death of many Scripture characters. Thus we see the meek Moses silently laid away by God's hand; Joseph's very bones waiting for the fulfilled promise; the closewalking Encol taken by God; the flory Elijah translated; Simoon, who had "waited" (Luke ii. 25) with the child Jesus in his aged arms; the holy apostles wit-nessing with their blood; the gentle-hearted Doroas lying asleep amid the weeping poor; the traitor Judas hanging himself; Ananias and Sapphira plotting sin, and dying alike under judgment; and Elisha, the friend and counsellor of kings, with a royal mourner at his bedside and prophetic

patriotism on his lips.

And such hints (apart from direct and frequent statements) as we have, di-close a unity between the life beyond and this. The into between the the beyond and this. The life-giving prophet has power given to his very bones. Moses and Elijah, when they appear, are "in glory," and the great things of God are still their thems. In the book of Revelation the saints in glory adore and sing as they did on earth; but with a "new

we now stand by the death-bed of a great man, in whom the passion of life is still strong, even in the decay of natural powers. We look first at

THE DYING PEOPHET. He is now (if he had reached twenty when called, sixty-three before, which is a low estimate) eighty-three years of age. His wise counsels had always been regarded. It had been well for the predecessors of Joash (called also Johoash) had they followed his advice; then idolatry had not found favor, and the Syriaus had not been in power But many a man is mourned in death who was disregarded in life. "How blessings brighton as they take their flight!" The king comes to visit him, and gives utterance to his sense of loss in the very words of Elisha—which we may suppose were com-mon and well understood to be descriptive of fatherly affection and of strength for help and deliverance. As Elioha lost Elijah, so Joash now feels he loses Elisha. Though not an eminently strong man, he rnough not an eminently strong man, he had much more character than his name-sake Joach of Judah, who was contemporary with him for a few years. Joach of Judah did well while under Jehoiada's influence (2 Kings xii. 2). Joach of Israel took his own evil way (v. 11).

THE SYMBOLIC PREDICTION (Vs. 15-20). Two things have to be remembered—(a), The fondness of the eastern mind for symbol and symbolic acts, and (b), The brief conciseness of these memoirs. Touched by the feeling of the king, which recognized the Lord in His dying servant, the prophet proceeds to unfold to him the encouraging tuture, and to show him that it would be as he himself aimed at making it. His war would be, like his hand under the prophet's on the bow, under God's direction, and would be successful in the degree in which he obeyed the word of the Lord (v.

A common way of opening a war was according to Justin and Virgil—the launching of a spear or the shooting of an arrow into or towards the hostile ground. This is imitated in v. 17, through the open The castword direction was that in which the field of struggle lay. This is explained by the prophet, ascribed to God, and the place indicated. Aphek retains the name, almost unchanged, Fik. It was, and is, on the great road from Syriahence a place ct natural encounter-six miles east of the sea of Galilee, and when visited by Burckhardt, had an unusual

number of inns.
We can hardly, in the absence of more definite statement, see how he could connect the number of arrows to be shot with the number of victories to be obtained. In all probability it was as with the borrowing of the vessels by the widow: the few arrows indicated the little faith he had in the promise, and hence Elisha's "wrath" (v. 19). According to his faith it was to be, and little faith meant limited success. He did not heartily accept the prophetic assurance as to the first arrow directed towards the torritory wrested from his fathers, or he would have used them all.

As it was foretold, so it occurred (v. 25). THE PROPERT'S DEATH. His last record ed words show the fire of patriotism burned in his heart to the last. Of the splendor of his funeral, reported by Josephus, the sacred writer says nothing; nor of the place of his grave. Relies, shrines, and sacred spots find little countenance in the Bible Even where a prophet's bones quickened the dead (as happened when a funeral company, terrified by one of the annual plundering bands of Moabites, hastily rolled the stone away from Elisha's grave, and put beside the uncoffined body that which they were about to bury) the place is not defined The Mosbites are incidentally mentioned in connection with the miracle; but their course shows how weak Israel had become and the miracle was no doubt meant to rouse the energy and stir up the spirit of the king and people to give effect to Elisha's

The miracle wrought through the bones

of the prophet is peculiar in the Old Testa-ment history. It was no doubt meant to keep alive the memory of Elisha's word and works, and the deep impression made by it (as shown in the apperyphal books), shows how well adapted it was to serve that end. A miracle is a work of God, not of the exent or instrument. Men are al-ways inclined to forget this, and to ascribe to men themselves that which the Lord does by their hands. Hence in the New Testament, the hem of our Lord's garment, the handkerchiefs and aprons from the person of Paul, and over Peter's shadow, are joined by the Lord with miracle-working energy. The mighty power is shown to be in them not inherently, and yet it is connected with them in such a way as to draw attention to the truth, and attest the nacisinger of it as from God. The com-pletion of the sacred canon, with its full evelation of God in Jesus Uhrist, renders, with other reasons, the appeal made to men's mind's by miracles unnecessary. If men now reject the Word, the disposition that leads to such rejection would reject miracles also.
In addition to lessons already suggested,

the following may be dwelt upon by teachors

(a) Life, in forming the habits and mak ing character, is the preparation for death. Let us live in close, happy fellowship with Christ and obedience to God, and death only changes the place and form of our en joyment and employment. It is awful oven for a believer, to be unfamiliar with Him whom he goes to meet, It is a solemn joy to one whose aspiration has been "Nearer my God to Thea."

"Nearer, my God, to Thee."

(b) Sooner or later true godliness commands respect. Here, or hereafter, God's servants shall be "openly acknowledged." As far as human opinion is worth anything, in the last issue it approves the good. The in the last issue it approves the good. The bad do not lament the removal of the bad. (c) a true man will carry the sims of his lie to the edge of the grave. Why not?
No man wishes that which was worth living for to be imperilled when he is gone. No servant of God is willing to have that on thich be tolled left and gradene. which he foiled, lost and undone. We can understand the indignation of Elisha at the little faith and zeal of Joseh.

(d) God gives according to our faith (Matt. ix. 29). We have not, because we ask not (James iv. 2). God's grace is like the falling snow or rain,—

"To every reaching spray it gives Whate'er its hand can hold.

Whate'er its hand can hold."

So He says, "Open thy mouth wide, and I will fill it" (Ps. lxxxi. 10).

(e) Elisha's body was made, for good reasons, the means of quickening the dead. There was no inherent virtue. So with inspired words. They are in a "dead language." Many count them a "dead letter." But, oh, how many God has quickened by them! Men and nations have been roused them! Men and nations have been roused

by them. Have we been?

(f) The great Prophet died and was buried. His people are in Him, and have life here and hereafter through Him. Let us touch Him by faith, in life, for as many as touch Him are made whole, and we shall live by and through Him forever.

SUGGESTIVE TOPICS.

Eligha's age—aims—standing—visitor character of Joash—the prophet's direction—symbol—meaning of it—prediction—instructions to Joash—how obeyed—his wrath—why—the fulfillment of the prophecy—testimony to him after death—how occasioned—use of it—and lessons we may learn from this history.

Indians after an Honest Man.

Indians may be treacherous, but they Indians may be treacherous, but they can be just, and they can be nonest; and who shall say how far the dishonesty of others has led to their treachery. They know when they are cheated, as the Government has found to its cost. An old trader, who established himself at what happened to be favourable locality among the Northorn Indians, tells a good story of his first trials with his red outcomers. Other traders had sottled in the same place before, but had not rein that same place before, but had not remained long. The Indians who evidently wanted goods, and had money and furs, flocked about the store of the new trader and carefully examined his goods, but of-fered to buy nothing. Finally their fered to buy nothing. Finally their chief, with a large number of his tribe, vis-

ited him.
" How do, John?" said the chief. "Show me goods. Aha! I take that blanket for me and that calico for squaw—three otter skins for blanket and one for calico. Ugh! you pay by'm to morrow."

He received his goods and left. On the next day he returned with a large part of his band, his blanket well stuffed with skins of various kinds "Now, John, I pay."

And with this he drew an otter skin from his blanket and laid it on the counter. Then he drew a second, a third and a fourth.

A moment's hesitation, as though calculating, and then he drew forth a fifth skin—a very rich and rare one, and passed

it over. "That's right, John." The trader instantly pushed back the last skin with—
"You owe me but four. I want only

my'just dues.' The chief refused to take it, and they passed it several times back and forth, each one asserting that it belonged to the

At length the dusky chieftain appeared to be satisfied. He gave the trader a scrutinizing look, and then put the skin into the blanket. Then he stepped to the door and gave a yell, and cried out to his

followers: "Come-come and trade with the pale. face John. He no cheat Indian. heart big?"

Then turning to the trader, he said: "Suppose you take last skin, I tell my people no trade with you. We drive off others; but now you be Indian's friend and we be vonre.'

Before dark the trader was waist-deep in furs, and loaded down with oash. He found that honesty had a commercial value with these Indians.—Methodist Recorder.

THE Managers of the Women's Tempe ance Union of Philidelphia have established a Home for the reformation of women who desire to be delivered from thraidom to intoxicating drink.

Not Knowing.

Not knowing the things that shoull east me there." -Acts 1x 24.

I know not what shall befull bie God hancs a mint o'er pay 630 5 And thus, at each step of my ontand path, He tankes how access to rise. And every joy He sends me comes As a sweet and glad surprise.

I see not a step before me, As I tread on another year; But the past is in God's keeping, The future His morey shall old a, And what looks dark in the distance May brighten as I draw proce.

For perhaps the dreaded future Is less bitter town I think And the Lord was sweeten the weters Before I stoop to drink; Or if March worst be Mice He willstand beside its brink,

It may be He keeps waiting, Till the coming of my feet, Some gift of such rate bie seduce Some joy so strangely sweet.

That my lips shall only tremi le With the thanks they cannot peak

O restful, blissful ignorance ! Tis blessed not to know; It stills no in those reighty arms Which will not lot me go. And sweetly hushes my soul t to t On the bosom which loves to so

So I go on, not knowing. I would not if I might,

I would rather walk in the dark with God Than go alone in the light;

I would rather walk with Him by faith Than walk alone by sight.

My heart shrinks back from trials Which the future may disclue, Yet I never had a sorrow

But what the dear Lord chose . So I send the coming tears back

With the whispered word, ' He knows." -Mary G. Brainard.

British and Foreign Potes.

THE number of church members among the Indiaus is estimated at 70,000, of whom about 85.000 are Protestants.

An effort is being made to organize a Christian Association among the students in the University of London.

London has 10,000 cabs, with 20,000 horses and 18,000 drivers, and their earnings exceed £12,000 a day.

THE Russian government recently purchased 10,000 American ploughs for distribution among the Russian farmers.

DR. BEGG, of the Free Church of Scotland, accuses hymns of having been the chief source of heresy in the Church. A serious outbreak of cholera has oc-

curred in Akyab, in British Burmah. Twenty-five per cent. of the small European population died in thirty hours. DR. CROSBY'S church in New York has a

successful Chinese Mission in operation at 528 Pearl street. Seven converts are the fruits of the labor thus far.

A Swiss Baptlet church came from Switzerland last spring, and located about nine miles from Portland, Oregon. The little colony numbers about sixty. A COMMITTEE of native Indian gentlemen

are raising fands for a blind asylum in Cal-cutta, which has long been needed, and for which the government has given the land. A SEVERE snow storm has taken place

in Lombardy, seriously damaging the crops, expecially the silk crop. The losses are very heavy; estimated at several millions. ONE of the converts at the Tabernacle

meetings in Boston has made a restitution of \$12,000 to the party to whom it was due. Not an uncommon result of Mr. Moody's meetings. Ir is stated that a subscription has been

started in Germany for the purpose of erecting a statute to Prince Bismarck on the summit of the Harlz Mountains, the culminating point of Northern Germany.

THE three months are past during which the Rov. A. Tooth, the refractory English elergyman, was suspended, but his suspen-sion will be continued for three years, unless he makes his submission in writing. This he probably will not do.

THE Rev. Dr. Christlieb, of Germany, having intimated that he would not accept the chair of theology in the Presbyterian College of London, it is proposed to invite Dr. Oswald Dykes, of Regent square, London, to accept the position.

THE University of Calcutta has resolved

to admit female students. At the debate in council, the motion allowing women to acquire degrees, was carried with only one voice, namely, that of Father dissentient voice, namely, that of Fa Lafont, a Roman Catholic elergyman.

THE population of British India, in round numbers, consists of 98,000,000 males and 92,000,000 females; of whom 67,000 are children under twelve years of age, and 128,000,000 older persons. There are in British India 189,000,000 Hindoos, 41,000,000 Mohammedans, 8,000,000 Buddhists and Jains, above 1,000,000 Sikhs, and 900,000 Christians.

A very curious and remarkable experiment has just been tried in India. A Mr. Adams, of Bombay, has invented a solar battery, consisting of two hundred small mirrors, so arranged that they focussed the sun's rays upon a small copper boiler, and generated steam in it in twenty minutes. Mr. Adams contends that he could by the same means generate neat enough to drive the largest spinning mill in Bombay. Thevalue of such an invention in a country where the sun nearly always shines should be immense.

Ar four o'clock, on Monday morning, 28th of April, a sharp shock of an earth-quake was felt in Oban. The motion was undulatory, accompanied by a rumbling noise, and terminating in a sort of jerk. The shock did not last above six seconds. Furniture and articles of household use were jerked upwards, and pieces of crockery were thrown from shelves. A lighter earthquake shock was felt in the Island of Kerrera last week, and a short time ago a shock was felt in Tobermory, Island of

British Zmerican Presbyteriau, 102 BAY STREET, TORONTO.

FOR TERMS, STC., SLE FIGHTH PAGE. C. BLACKETT ROBINSON Liditor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue hould be in the bands of the Euitor not later than Tuesday pierning.

than Tuesday morning.
All communications must be accompanied by the writer's name, other wise they will not be inserted.
Articles not accepted will be returned, if, at the time they mesent, a request is made to that effect, and sufficient postage stamps are enclosed. Mountaints in the accompanied will not be perserved, and subsequent requests for their return cannot be complied with

OUR GENERAL AGENTS.

Mr. WM SPLEY, General Advertising and Sub-scription Agent, will visit Baantrord, Gelt, Guelph, etc., in the ccurse of this and following weeks.

"MR. CHARLEY NICCE, General Agent for the PRESENTERIAN, is now in Western Ontario pushing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us an a personal kindness.

British American Presbyterian. FRIDAY, MAY 18, 1877.

THE treasurer of the Board of French Evangelization, begs with thanks to acknowledge the receipt of ten dollars from "a friend," Port Burwell.

THE Ottawa Free Press mentions that the Rev. J. B. Edmondson, of Almonto, gave an excellent address at the Sabbath afternoon temperance meeting in that city last Sabbath.

WE beg to direct the attention of our readers to the interesting letter from Rev. J. M. Douglas of the Canadian Mission. Indore, Central India, which will be found on our second page.

For more than a week past, fears were entertained for the safety of the City of Brussels. It is gratifying to know that the steamship and passengers are safe; and that the cause of delay was nothing more serious than the breaking of the shaft.

WE are in receipt of a neatly printed daily edition of the Windsor Record. The paper in every respect is most creditable to the publisher, and is entitled to the hearty support of the business men of the thriving town it aims to represent.

THE Newfoundland seal fishery this year promises to be remarkably successful. Before April 7, no less than 165,000 seals had been landed at St. John. One steamer, the Neptune, brought in 42,000-a wonderful cargo, the results of twenty-six days of seal-hunting, and valued at \$126,000. This is considered the largest cargo of seals ever brought into any port in Newfound-

CHALMERS' CHURCH, ELORA.

The memorial stone of the new Chalmers' Church, Elora, was laid on Monday, the 7th inst., in the presence of a large concourse of people. The following ministers occupied seats on the platform :- Rov. Dr. Topp of Knox Church, Toronto, Moderator of the General Assembly; Rev. Mr. Smellie, Moderator of the Presbytory of Guelph; Rev. Messrs. McGregor, Torrance, D. A. Macdonald, J. K. Smith, Davidson of Alma, Anderson of Rothesay, Milligan of Garafraxa, and Rev. James Middlemiss, pastor of the congregation. The proceedings were opened with praise and prayer conducted by Rev. Mr. Smellie, who afterwards made a few introductory remarks illustrative of the history of church edifices in Elora and vicinity, tracing them through the usual stages of log, frame, brick or stone, and Rev. Mr. Middlemiss to read the documents which had been prepared for the purpose of being deposited in the stone. After the usual preamble, names of office-bearers of the congregation, names of contractors for the building, etc., this document stated that "The congregation of Chalmers' Church, Elora, was formed by the Rev. George Smellie, minister of Melville Church, Fergus, acting by authority of the Presbytery of Hamilton belonging to the Presbyterian Church of Canada, on the 22nd of February, 1856, the number of communicants being sixty-six," and that " Mr. James Middlemiss was, on the 3rd of June of the same year, ordained to the ministry and inducted as pastor of the congregation." This document was deposited in the receptacle made in the stone for that purpose, along with the following: current coins of the realm; copy of the communion roll; list of subscribers to the new ohurch; reports of Bible and Tract Societies; minutes of General Assembly; copies of British American Presbyterian Globe, Mail, Elora Express, Elora Obscrver, Guelph Mercury, Guelph Herald, and Annals of Guelph. The stone being placed in position, Rev. Dr. Topp, who had previously been presented with a silver trowel, performed the usual ceremony and delivered an elequent address. The church is ex-pected to be ready for opening in Decem-ber. It is in the early Gothic style, will seat 700, and cost \$10,000. The larger portion of this amount has already been raised by subscription. In the evening a company of between seven and eight hun-dred assembled at a tea meeting in the assembled at a tea meeting in the drill-shed. 'Che proceeds amounted to nearly \$200.

THE ELDERSHIP.

It was a well merited compliment which the Synod of Toronto and Kingston paid to the Rev. Mr. Middlemise by unanimously recommending the publication in the BRITISH AMERICAN PRESENTERIAN, of the able and interesting paper on the Eldership which that gentleman read at one of its meetings. Valuing as we do the paper of Mr. Middlemiss as an important contributton to our columns, and exteeming the honor of THE PRESENTERIAN being recognized by the Synod es worthily representing the Presbyteriau Churck in Canada, it gave us much pleasure to publish the article in question in our last week's issue. Every one present was delighted by reason of the Eldership being presented as it was, and also on account of the carnest and instructive discussion which followed, and which resulted in adopting practical measures in reference to the matter before the House. Subjects such as this are surely entitled to be considered as legitimate business of the Church Courts. They are pressing from their very necessity. The welfare of the Church depends upon the amount of consideration that is given to them. When they are treated with neglect or indifference, it argues a low spiritual condition of the Church. And we think the Synod acted wisely by engaging with earnest zeal in a discussion from which much good to our congregations may be expected.

It is evident at a glance that the ruling elders of the Presbyterian Church in this country form no mean body. With an average of four or five to each congregation, there must be several thousands of elders throughout the Dominion alone. They thus constitute a vast numerical force. They are fairly representatives of all classes of society. Being elected by the congregations themselves, they are men of sterling worth and marked picty. In general they are well educated. By their talents and industry a vory large number of them have risen to the highest rank in their various trades and professions; while others, being younger and only beginning life, may well be expected on account of their character and qualifications to attain to prominent positions in the country. The obvious inference is that here we have, if properly disciplined and instructed, an immense army of workers for Christ. Here is a vast spiritual force lying at our very door, which becoming potential, may accomplish great results for the Church.

We are only beginning to realize what

the Eldership really is in itself, and what

it may become by assigning to it its own legitimate place. There has in the past been much misunderstanding with reference to this office. A wide distinction between ministers and elders, if not in theory yet in practice, has been generally made. The minister under such conditions as are implied in this distinction, was expected to do everything. It was his duty of course to do all the preaching. It is as yet almost an innovation for elders to lead in prayer at the weekly meeting. At all events it is so in the old country, where in many places the prayer meeting itself is "an unknown quantity." Till very recent times the minister was expected to do all the visiting. The duties of elders narrowed themselves down to the help they rendered at the communion, to attending the meetings of session, and visiting perhaps a sick acquaintance. But with the advance the Church has made in many respects, progress has taken place with reference to the Eddership. Many members of session attend the Presbytery id other Church courts, and evidently take a great interest in the business before them. They are active visitors of the congregation. They wait regularly upon the sick. Not unfrequently do we find them conducting special district meetings with advantage to themselves and others. They realize they are one with the ministry of the Church. The ministry no longer speaks or thinks of elders as laymen. They regard them as co-officers in the Church. For these reasons we question the expediency of separating elders from ministers, as is done by elders' associations, an invention let us say of modern times. Without doubt such associations will do good. They must do good, with the noble work which they assign to themselves, and by reason of the carnest and prayerful spirit in which they do it. Still elders' associations are objectionable on the ground of the separation of ministers from elders, which they imply. Nor can we see they are required, when we have such elders' associations as those of the Session, the Presbytery, the Synod, and the General Assembly. The members of these courts are all elders, and without entering upon the discussion as to the quostion of their being more than one grade in the eldership, we remark that the work of teaching and roling offers is one. As Mr. Middlemiss says, " : oversight of elders is paternal." That applies to ministers as well. They are to care for the flock. Their work is spiritual. The work may be

varied, such as praying with the sick, giv-

teaching in the Sabbath school, preaching the gospel, but it is all one work, having s common purpose. Ministers and elders

therefore constitute one body. With the practical suggestions contained in the paper of Mr. Middlemiss, we entirely conour. Nay, we strongly emphasize them. While many elders are fully discharging their duties, yet for many reasons a large number hold back, and are contented with simply waiting at the communion table and attending the Session meetings. Too eften the control of the Sabbath-school is allowed to pass away from the Session to a society of teachers, who have no organic connection with the Church, who may act wisely or unwisely according to the circumstances, without in either case caring for the commendation of the rulers of the church or fearing their interference. Every older will not necessarily make a good superintendent of a Sabbath school, but in all fairness the congregation might expect their superintendent to be an elder, or deacon, or at least a member of the Church. It is incumbent upon the Bession to look diligently and wisely after the young of the flock, and in this connection it is pleasant to see so many elders now actively discharging the duties of Sabbath school teachers. The plan of parochial division, which is touched upon by Mr. Middlemiss, is one that commends itself to the practical common sense. The late Dr. Norman Macleod had somewhere like fifty members in his Session, each with a district of his own. The Barony congregation, though one of the largest in Scotland, was thus sub-divided into small portions, any one of which could easily be reached by an elder. And thus Dr. Macleod was able to do so much parish work, besides carrying the load of public business and literary work from which the Church and the world are benefiting to-day. Dr. Chalmers set a noble example in this respect by the division of his parish into twenty-four portions, and placing over each an elder and deacon. Such a division of labor in a parish must tend to the thorough working of it, and while educating the elders day by day for still higher attainments, it will save the time of the minister and enable him to conserve his talents for the edification of the Church. There is besides a great work to be done beyond parochial requirements, which ministers cannot overtake, such as conducting services in remote and newly formed stations. The overture of Rev. Mr. Gray of Orillia, from the Presbytery of Barrie to the Synod, looked in this direction. Mr. Gray put great stress upon the eldership for such a work. It is our feeling that with the advantages which elders enjoy-the advantages of education, association, sympathy with the work-these gentlemen might in emergencies occupy the place of the minister to advantage. And it is certainly not expecting too much from them to look to them for supplying

good practical preaching in needy localities. The whole question of the Eldership is one of great interest. The discussion in the Synod was, besides very interesting and instructive, an earnest for the future, giving promise as it does of the Eldership being more self-asserting than in the past. The Presby terian Church, in many aspects, is at present in a transition state. In respect of its Eldership it is undoubtedly so. We are just making the discovery of what a splendid body of men they constitute. And other suggestions will follow as to the practical work in many directions which they may accomplish. We simply close by saying that the attention which has thus been drawn to this subject will tend to revive the Eldership in the estimation of the

THE report for the past year of the congregations of Carlisle, Ailsa Craig and Nairn, under the pastoral charge of the Rev. John Rennie, shows the following results:-Families, 85; communicants, 160; additions during the year, 17; in religious classes, 142; S. S. teachers, 18; volumes in libraries, 678; stipend paid to minister, \$600 with rented house; contributed for College Fund, \$16.88; Home Mission, \$60.10; Foreign Mission, \$30; French Evangelization, \$24; Aged and Infirm Ministers, \$18.82; General Assembly, \$8.50; total for schemes of the Church, \$153.30. Contributions for congregational purposes, \$808.02 Total for all purposes, \$1061.82. The new church erected at Ailsa Craig a few years ago, is now completely filled by a gradually in. creasing congregation. The congregation at Carlisle are also taking stops towards the erection of a new church there to replace the old frame edifice in which they have now worshipped for many years. The following may also be mentioned as showing the good feeling existing here between pastor and people. On Saturday last, the 12th inst., a deputation called at the residence of the Rev. J. Rennie, Ailsa Craig, and in the name of his many friends in the vicinity presented him with a very handsome carriage, set of harness, etc. An address in very friendly terms was read by L. E. Shipley, Esq., ex-Warden of the County of Middlesex, to which Mr. Rennie made an appropriate reply, and warmly thanked the ing counsel, visiting the congregation, donors for their kindness .-- Cox.

AFRICAN MISSIONS.

FBOM AN AFRICAN FOINT OF VIEW. In a recent number of Frazer's Magazine appeared a very interesting paper on African Missions, written by a native missionary who discusses the mode in which Christian missions in Africa have been hitherto carried on, and attributes the comparative barrenness of results to an injudicious desire to Europeanize the negro, as well as to Christianize him. He shows that, even in a physical point of view, the failure to regard his constitution and idiosyncrasies, and the undue desire to impose on him the habits of Europeans, has been injurious and even fatal to a healthy type of African Christianity. He well exposes the arrogance and contempt with which Englishmen who know almost nothing of the African language and habits of thought, speak of both, tacitly assuming that every thing which is not English must be barbarous, and should be put down. He forcibly pleads for more generous and judicious consideration for African idiosynerasies, manners and customs, and should our own Church turn its attention to this new and interesting field for missionary enterprise, it would be well to give full attention to the considerations he urges. As the writer

is Principal of a missionary college, much of that he urges relates to the subject of education. He says: "In the work of elevating Africans, foreign teachers have always proceeded with their work on the assumption that the negro or the African is in every one of his moral susceptibilities an inferior race, and that it is needful in everything to give him a foreign model to copy; no account has been made of our pecularities—our languages, enriched with the anditions of centuries; our parables, many of them the quintessence of 'family and national histories; our modes of thought, influenced more or less by local circumstances; our poetry and manufactures, which, though rude, had their own tales to tell; our social habits, and even the necessities of our climate. It has been forgotten that European ideas, tastes, languages and social habits, like these of other nations, have been influenced more or less by geographical position and climatic peculiarities; that what is esteemed by one country polite, may be justly esteemed by another rude and barbarous; and that God does not intend to have the races confounded, but that the negro or African should be raised upon his own idiosyncrasies. The result has been that we as a people think more of everything that is foreign, and less of that which is purely native, have lost our self respect and our love for our own race, are become a sort of non-descript people, and are in many things inferior to our brethren in the interior countries. There is evidently a fetter upon our minds,

The following extract is given from a letter addressed by the Rev. James Johnson, native pastor of Sierre Leone, now Lagos, to Governor Pope Hennessy, Dec. 1872:-

even when the body is free; mental weak-

ness, even where there is physical strength,

and barrenness even where there appears

"The attempt to Europeanize the negro in Africa will always be a resultless task. This is the feeling of the most advanced minds of the race. If it were possible, which happily it is not, to civilize and Christianize the whole of Africa according to the notions of some Europeans, neither would the people themselves nor the outside world be any great gainers by it; for the African would then fail of the ability to perform his specific part of the world's work as a distinct portion of the human race."

he following additional extracts from this able article will show what the writer considers the necessary requisites of successful mission work in Africa, and it might be added, in other countries besides Africa:

"There is a solidarity of humanity which requires the complete development of each part in order to the effective working of the whole. To make the African a parasite upon the European would be no gain to mankind. The problem, it appears to us, which the imagination, the wisdom, and the Christian charity of the missionary world has to solve is how to elevate the African, or enable him to elevate himself, according to the true Christian standard, upon the basis, as Mr. Johnson suggests, of his own idiosyncrasics.'

"The Christian missionary in Africa should not only be well trained, highly educated and large minded men, but they should be men of imagination, logical power, and philosophic spirit, understandpower, and philosophie spirit, understand-ing how to set most effectively to work in clearing away what is really evil, and orecting on a durable foundation a perma-nent superstructure of good. They should be men who understand that it is useless to pour new wine into old bottles, and who are willing to prepare the soil by a judi-cious husbandry of years, if not of genera-tions."

THE New York a idependent puts a good deal in a nutshell in the following paragraph: "When a Unitarian becomes liberal' he loses his church; then he preaches a while in a hall; then he loses his hearers; then he takes to writing for the magazines or lesturing on Shakspeare; and meanwhile the rest of us go to church and send our shildren to Sunday-school, as though nothing had happened."

CHRISTIAN LUXURY AND GOSPEL STARVATION.

In an age whose increasing luxuriousness shows itself even in its church-building, and whon the general desire to have new and magnificent churches furnished with every luxurious and costly appliance clief lands congregations in dobt which paralyses their missionary exertions for years, and tempts to all sorts of humiliating expedients for "raising" money to meet their obligations, the following thoughtful remarks from the Contemporary Review should be well weighed and considered. It foreibly expresses what many members of Christian congregations have long been painfully feeling:-

"This question of costly fine churches and chapels must have caused thoughtful men and women many a pang. Let us draw a little picture. A clergyman comes draw a little picture. A ciergymau comes to a new neighbourhood. In some hired room he gathers a congregation. In a short time he and his backers begin to feel ashamed of the hired room, or the little iron church, or whatever place it is. They agitate for subscriptions 'towards the erec. tion of a suitable edifice for the worship of God and the preaching of the Gospel.' The spiritual destitution in the neighbourhood is appalling, and as houses are being rapidly run up all around, the new edifice should be capacious enough to accommodate a large congregation. The sum required will be—how much shall we say. Shall it be £6,000, or £10,000, or £20,000? Ground has been offered very cheap, designs have been submitted, and one has been approved. If a certain sum is subscribed among the miscellaneous friends by a given date, six gentlemen are prepared to put down £500 apiece. Who does not know these things by heart? There is a stir made. The whole world is canvassed; young ladies take subscription eards or get up bazaars; advertisements and placards demand to know what you will do 'for Christ,' which means, what you will do for certain pushing, well-meaning people, who are bent on doing the thing creditably; and the church is rapidly run up. It is found impossible is rapidly run up. It is found impossible to squeeze out money enough to build the steeple, so the place is consecrated without one. In a short time there is another subscription canvass; a boundary wall is wanted. A short pause, during which the poor people's pockets are allowed to take breath; and then the box goes round again—for a new organ. And, in about a year, it goes round once again for the completion fund, and so the steeple is erected at last. and so the steeple is erected at last.

If religion is to be merely the summit or flower of mental and moral culture, then our increasing expenditure upon orna-mental churches and chapels, while our brethren and sisters perish of hunger, sin, and ignorance on our deorsteps, may be defended. Let us have our costly hotbeds for forcing the best human specimens of what civilization can do, and get all we can out of religious and artistic sentiment in aid. But is this Christianity? If it is, by all means let us go on paying high prices for the 'elevation' of those who are ready to indulge their esthetic aspirations, instead of casting the money into that treasury at whose door is whispered night and day the blessing of them that were ready to perish.

"There is one aspect of this subject which must not be overlooked. The practice of beating up' for money is attended with a thousand evils. What loss of self-respect in those who beg and those who givel What shifts and evasions, what flatteries and humiliations, what back stair's work, what angling in the meanest puddles of poor human nature! And last, not least, how much real injury is done by squeezing money out of thousands who can ill afford it. How much of the very noblest and most necessary work of private charity goes undone while 'our building fund' drains the shallow purses of those who, after all, are doing little more than holding on by the skin of their teeth! If the money that ought to have gone to the poor relation, or the struggling neighbour, or the overworked dependent, is diverted to the building fund, who will dare in open day to affirm that it was contributed 'to the cause of Christ.' What they may try to persuade themselves

in the dark is another question." In Canada we have two sides to a picture. On the one side, wealthy city congregations worshipping in churches-not too beautiful, certainly, for the worship of God-but fitted up with every luxury which rich and luxurious people desire for their own comfort. On the other side, poor and struggling congregations in remote backwoods stations hardly able, if able at all, to build a rude structure of pine in which to worship God after the manner of their fathers; while the poor missionary or catechist who must share their poverty can hardly procure even the bare necessaries of life with the miserable pittance which is all they can afford him. Nay, in some cases, he has even to pay his own expenses out of what scanty private means he may possess. Then, looking a little farther from home, there are the heathen, who, we are constantly told, are " perishing for lack of the bread of life." It is true there are few if any wealthy congregations who do not give somewhat to such objects. But do their gifts for the necessities of others bear any due proportion to what they spend on their own pleasure! Christian men and women who are commanded, as Christians, to "look not on your own things but on the things of others," consider whether in this thing you are true followers of Him who "left us an example that we should follow His steps."

THE Congregationalist replies to Cardinal Manning's question, "Take the Catholic and Roman Church out of the world, and where is Christendom?" Yankee-like by saking another—" Leave the Catholic and Roman Church in the world without any other, and where would Christondom be?" We cannot answer the conundrum.

IN MEMORIAM.

.At Kingsion, on the 27th April, there passed away from this life a Christian woman, whose memory deserves the tribute of a short notice.

Mrs. Robert Chambers was born at Poyntz Pass, Ireland, on April 11, 1828. Hor father was Dr. William Nesbitt-her mother the daughter of a British officer. While she was still a child, her parents emigrated to the Township of Chinguacousy. At a very early ago she was brought under the saving influences of Divine grace, and made a public profession of her faith, which she maintained with exemplary consistency until her death. Shortly after her marriage in 1846, she removed with her husband—a man like-minded with herself-to North Norwich, in the county of Oxford. They proved themselves the backbone of Presbyterianism in that section. Their home was a model household as regards sincere and unostentatious pictygodly upbringing of the children-devoted attendance on religious ordinances-Ohristian hospitality to every one who claimed it in the Master's name—self-denying benevolence which turned not the poor and needy away from their door empty. Mrs. Chambers was indeed a levely character; so meek, so kind, so unassuming; uniformly equable in her temper and gentle in her demeanour. Few exemplified so beautifully the qualities of charity, as portrayed by the Apostle. She recommended religion by the attractive garb in which she was arrayed. Like the dew, she saturated all the members of her household with the genial and life-giving influences of heaven. The noblest monument of her life-work is the fact that all her sons have consecrated themselves to the ministry. One is pastor at Whitby, a second at Shelburne, N. Y., a third is finishing his theological studies at Princeton, the fourth has entered himself at Queen's College with a view to the sacred office. This was the object on which she had fixed her heart's fondest desire. This was her highest ambition. And this noble end she secured by the power of a sweet and hely life which she diffused-by the suggestive words unobtrusively spoken in season-specially, by her fervent pleadings at a throne of grace. One of her sons, when asked by his Presbytery what had led him into the ministry, could give no other reason (and what higher reason could be given?) than this: "God's answer to my mother's prayers !" Oh! that we had more such mothers in Israel! Then would we cease to bewail the scarcity of labourers for the harvest. Then would the whole Church rise up to call blessed such exemplary women-such pattern mothers as Mrs. Chambers, desming them the greatest benefactors of the age. -- Com.

Ministers and Churches.

[We urgently solicit from Presbytory Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.]

MR. JAMES REID, divinity student of Presbyterian College, New York, will labour within the bounds of the Ottawa Presbytery during the summer.

THE Rev. Alex. Bell, of Preston, England, will be inducted into the pastoral charge of St. Andrew's Church, Peterboro, on the first Tuesday of June at 2.80 p.m.

THE Presbyterians of Morrisburg have made rapid strides during the last few years, and are now in a position to extend a call to a pastor. They are erecting a fine new church at a cost of \$5,000.

REV. ANDREW ROWAT of West Winchester, who declined a tempting call lately to Morrisburg, was presented with \$70 by the ladies of the congregation a few Weeks ago.

IT is gratifying to note that prior to the Rev. Mr. McClung's departure from Wick, the Greenbank portion of his charge, as a mark of the warm attachment of the people, presented him with a purse of over

Ar the regular communion service in New St. Andrew's, Toronto, last Sabbath, ninety names were added to the membership of the church-forty-eight on profession of faith, and forty-two on certificates from other churches.

Rev. A. H. CAMERON, of Mountain and South Gower, commenced a weekly prayermeeting in the Orange Hall, Smirlville, about three weeks ago, which is being attended with the most gratifying results. Last week Mr. Cameron was assisted by Rev. Mr. Clark, and Mr. J. Anderson, of Kemptville. Mr. Clark gave an edifying address.

THE Rev. John L. Stuart, B.A., minister of St. Andrew's Church, Trenton, was, on the evening of the 28rd ult., made the recipient of a very agreeable surprise. A number of his congregation came to his residence, and after partaking of a sumptuous repast which they had brought with them, and spending a pleasant social evening, these kind friends departed, leaving their pastor and his wife the happy possessors of some valuable gifts. These consisted of articles suitable for cellar, larder, sideboard, and parior, besides a handsome and

Wx are requested to say that a meeting of the Presbytory of Paris in huno effectum, will be held at Woodstock, and within Knox Church there, on Tuesday, 29th May, at elevan a.m., to consider a call from the congregation of St. Andrew's Church, Chatham, to the Rev. R. N. Grant, of Knoz Church, Ingersoll, and to issue sail call if the way be clear, and take any necessary action connected therewith.

THE Presbyterian congregation at Manotick, under the pastoral care of the Rev. James White, in addition to building an elegant brick manse last summer, intend proceeding at once with the erection of a new church at a cost of \$2,500. Mr. Whyte has been pastor of this charge only a year aud a half, and during this time large accessions have been made to the membership roll, as well as the evidences of Christian co-operation and zeal to which reference has just been made.

THE Presbytery of Toronto met at Richmond Hill, on Monday the 80th ult., for the purpose of inducting the Rev Isaac Campbell into the pastoral charge of the congregation of Richmond Hill, and Thorr Hill. The Rev. J. Dick, the retiring minister, presided; put the usual questions to the minister and offered up the induction prayer. The Rev. J. Smith, of Bay Street Church, Toronto, preached an eloquent and stirring sermon from Loke xiii. 24. The newly inducted pastor was ably and appropriately addressed by the Rev. D. Mitchell of Central Church; when the Rev. Mr. Carmichael, Moderator of Presbytery, followed with a clear and forcible address to the congregation. In the evening a very fine tea was served by the ladies of the congregation in the Masonic hall. After tea the Rev Isaac Campbell was jcalled to the chair, when stirring and eloquent addresses were delivered by the Rev. Meesrs. Dick, Smith, Mitchell, Carmichael, and Starr. Excellent music was furnished by the

A MEETING was recently held in the Dunsford church for the purpose of bidding farewell to the Rev. John Paterson, on the eve of his removal to Chatham, and of testifying the regard entertained for him by the two congregations for whose spiritual welfare he had earnestly laboured during fifteen years. Besides the congregations not a few united with them from the surrounding locality to bid farewell to their old friend, and to Mrs. Paterson who had long and earnestly laboured for their good in superintending the Union Sabbath School. Hence the church was crowded. After tea Mr. John Murdoch was called to the chair, who addressing Mr. Paterson in terms of the warmest Christian regard, presented him with a purse containing nearly \$100. Mr. Paterson made a feeling and appropriate speech in reply, remarking that he could not endorse the sentiment of the Greek philosopher who, when he was asked why he had built his house so small, answered that he had intended it only for himself and his friends. Before the close of the meeting a valuable chair was presented by the young people to Mrs. Paterson, with a suitable address, and the meeting enjoyed the pleasure and benefit of listening to addresses from Rev. Messrs. Tully and Cathcart.

Book Reviews.

HARPER'S MAGAZINE.

The variety and interest of the reading matter in the number for June, with the uniform excellence of its illustrations, will tend to increase the popularity of this already popular magazine. Mr. Benjamin, who recently contributed articles on the English and French schools of painting, now furnishes a paper on "Contemporary Art in Germany," giving a concise but satisfactory account of the Art Schools of Munich, Vienna, and Berlin. The twenty engravings by which this article is illustrated are reproductions of some of the best pictures that have been painted by German artists. Geo. M. Towle contributes a paper on "Gibraltar," treating of its history, its natural features, and its modern political and military significance, in a style remarkable for its vivacity. There is a beautifully illustrated article on "Birds' Neste," by H. D. Minot. The series of Papers, by Dr. Draper, entitled "Popular Exposition of some Scientific Experiments, commenced some time ago, is continued in the present number, furnishing explanations of the methods of bringing phantom impressions into view, and of the phosphorescence of diamonds and other bodies. The lovers of fiction know full well that Harper is not behind in that department. The poets are well represented. The Editor's literary, scientific, and historical records are full, fresh and valuable

Autobiography of Thomas Guthrie, D.D. WITH A MENOIR BY HIS SONS. Toronto Belford Brothers. 1877.

To those—and they are very many—who have some acquaintance with the writings of Dr. Guthrie, it is only necessary to say that in this autobiography his genial humour, his keen perception and appreciation of the ludierous and the pathetic, each in its own place, and his extraordinsomfortable chair for the minister's study. | any talent for relating racy aneedotes, have

t heir fullest exercise. The book contains 781 pages, of which the autobiography ocouples 191, bringing the record of his life up to the fortieth year. Its completion was prevented by his death. As the draft never was revised by the author, there are many important events either entirely omitted or very slighly touched upon: but these omissions are abundantly supplied by the memoir, written by his two sons, Rev. David K. Guthrie, M A., which goes over the whole ground from his birth to his death. It consists to a very great extent of the doctor's letters, with an occasional extract from his reported speches, the con. nection being preserved by short paragraphs of narrative. One of these extracts, from a speech in favour of som e education bill, we place before our readers, because it is applicable to several things in our own time and country, such as improvements in education, legislation on Sabbath observance, the Dunkin act,

"I am not pleading for this bill as if it were perfect. It may thole mending, like the best things that come from the hands o' mon. There is time now and afterwards for that; and the advice at this juncture I would give you is that offered by a tenant of his father to the late Sir George Sinclair, at a dinner given to celebrate his election for the county. Up he rose, and, addressing the new-fledged member, said, 'Noo, Maister George, since yo are a Parliament man, I have as advice to gie you; Be aye tak, takin' what you can get; and aye seek, seekin' till ye get mair."

The manner in which this Canadian edition has been got up by the Messrs. Belford is in keeping with the literary merit of the work. The volume is well printed, and its outward appearance is prepossessing.

THE SOUTHERN PRESENTERIAN REVIEW.
Columbia, S. C.: James Woodrow,
Preselyterian Publishing House. April,

This, the second quarterly issue for the year, contains: The Sabbath; The Divorce of Education and Religion; Broad-Churchism; Spiritualism; The Evangelist and the Presbytery; A New "Testimony of the Rocks," or the Cuniform Inscriptions and Biblical History in the Old Testament; Marcus Aurelius: The Three Creeds: Critical Notices; Recent Publications. The article on the Sabbath, with a good deal of original thought and apt illustration, shows that man needs the Sabbath for his body, for his mind, and for his soul; that the law regarding it is a moral law-that is, a law arising from the natural and essential relations of the beings which it governs, and not a mere positive law, or one which grows out of accidental relations; that the fourth commandment is "the conservator of all the other commandments," the "keystone of the great arch of human duty," and that the Sabbath is a "prophecy of the Millennium and of Heaven." The aim of the second article is to show that the attempt to make a nation moral by mere secular education is futile. The writer of the article on Broad-churchism seeks to point out the danger of outward and apparent unity where in reality there are essential differences in creed and doctrine, and asserts that the unity for which Christ prayed was not "a oneness of government and name," but a unity in "principles, morals, affections and mutual good offices -a spiritual unity of a spiritual body." applicable not to the visible but to the invisible Church. In article VI., the cuniform inscriptions of Babylon and Nineveh are shown to be confirmatory of the sacred writings " in this respect, that the salient facts of the inspired narrative are the staple, so to speak, of these myths." The eighth article treats at considerable length of the Nicene Creed, the Apostles' Creed, and the Athanasian Creed. The views set forth, and the explanations given by the writer on Spiritualism, will commend themselves to the judgment of every sensible person. The article goes a long way towards establishing the conclusion that all the so-called "spiritual manifestations" are either tricks of legerdemain, or natural phenomena that are capable of explanation on the principles of physical science or of psychology. The theory that the answers purporting to come from departed spirits really emanate from Satan, is promptly rejected as "a reflection upon his intelligence;" while at the same time it is admitted that the belief in the possibility of receiving communications from the spirit-

THERE are 900,000 Christians among the 190,000,000 inhabitants of British India.

world by such means, is one of his delusions.

THE new Arabic translation of the Bible published by the Jesuits in Syria has among its illustrations, one of Eli falling over when he heard of the capture of the ark, and dropping from his hand an elegantly bound Missal on the cover of which are the letters I. H. S. ! The Arabs will be impressed by his erudition.

It is Mr. Darwin who says, as he studies some of the "contrivances" of nature:— "They transcend in an incomparable de-gree the contrivances and adaptations which the most fertile imagination of the most imaginative man could suggest with unlimited time at his disposal. to believe in a contrivance, and not in a contriver? Synod of Kingston and Toronto.

(Continued from last issue.

The third day's proceedings were opened with prayer, the Moderator, Rev. Mr. Wardrope, presiding.

EVANGELISTIC SERVICES.

On the overtures from the Presbyteries of Whitby and Peterboro',

Rev. Mr. King, Toronto, moved, "That the Synod receive the overtures of the Presbyteries of Whitby and Peterboro', recognise the importance of the subject to which they refer, express gratitude to God for the gracious results by which in several instancos referred to in the report on the state of religion the form of service recommended in the overtures has been followed, recommend the employment of such services whenever in the opinion of the Session it is deemed advisable, and instruct the Committee on the State of Religion, hereafter to be appointed, to co-operate with the minister holding these services where such

co-operation is asked."

Rev. Mr. Moffat thought there should be local committees on this matter. One of his elders had been very successful in this work. The Church should take action in the training of all who desired to take part in evangelistic work.

Rev. Mr. Donald thought the resolution of Mr. King ought to go a little further. He proposed a more pronounced resolution, but he subsequently modified it. He said there was a general desire for evangelical services, but there was some doubt as to the proper way of conducting them. Some

of the congregations might consider that these services were alien to the genius of the Presbyterian Church. He did not so

Rev. Mr. Roger (Ashburn) seconded Mr. Donald's motion, because it went further in appreciating the value of evangelistic services. This work should be under the direct observation of the Church. Persons not connected with any Church were the most prominent to take it up. But there was some danger in leaving it to them. The object of the resolution was to secure suitable aid to the pastors of the Church. The work was not unpresbyterian. For vears back the Church in Britain had conducted evangelistic services. Mr. King had said his exegesis of last night on the instructions of Christ to his disciples were

dealing with sinners.

Mr. Parker thought the ministers and elders should always be as evangelists. A young man had said that hr had sat for years in a Toronto church, and not amember of it had ever spoken to him as to the state of his soul. A young lady had also come to Toronto and attended a Presbyter-ian Church for some time, but no one spoke to her. Disgusted, she went to the Congregational Church, and on her first entranco there she was received by some of the the elders and invited to their meet-

erroneous. The teaching of the Scripture was that there should be an urgency in their

Rev. Mr. Rodger (Collingwood) agreed with the spirit of both motions, but had a preference for Mr. Donald's, because it was more definite. He thought there was not much distinction between evangelistic services and the regular work. The overture was not in the spirit of dictation to the individual congregations. Evangelistic services were a development of the present day, and had forced itself on the Church He had entered into this work with great earnestness, and good results have follow-ed. The sore spot was that there were persons in the work who belonged to no church. He would not condemn these workers. They may be engaged in working out a new phase of Christianity. He could not endorse any movement which had not the harmonious consent of the Sessions and the ministers. They should be cautious whom they invite to assist in the . A prominent citizen of Toronto had told him that he attended a city church for years, but neither elder nor minister spoke to him. As a Church they were recreant to their baptised children. Personal teaching on the part of the minister was not best promoted at public meetings. He proferred talking to people at the after meetings and there appointing interviews with enquirers. He thought services of this kind should precede communion services.

Rev. Mr. King said the difference between the motions was that his recommended evangelistic services, the minister and Sesongenting: the other recommende that the work should go on where it was

thought the field was open.

Rev. Principal Caven defended the min isters of Toronto from the alleged derelic-tion of their duty in meeting young people coming to the city. Their situation was quite different from the other brethren. Their work would compare nobly with the

other clergymen.
Rev. Mr. Ball thought the country pastors should furnish letters to their young people entering the city. He did this, and found that they were always well received. Rev. Mr. Roger (Ashburn) thought there

should be enquiry meetings at the close of the Sunday evening services. If this were done no one could go away and say they had not an opportunity of speaking about their spiritual condition

Mr. McMurrich said he was not opposed to the work, but he had some regard for order and prudence, and desired no abuses to be introduced into the Church. He did not think that revivals did the work. There have been some good results from revivals but there was also a great deal of chair. The steady from-day-to-day work was the thing

that would last. that would last.

The resolution of Mr. King then carried; also the following part of Mr. MeDonald's motion:—"The Synod in closing the Conference on the state of religion, rejoices greatly in the extremely interesting joices greatly in the extremely interesting discussion that has taken place. The facts elicited in regard to the work done, the blessing enjoyed throughout the year, and the excellent feeling manifested during the Conference, show that God, with whom alone is the increase, and whose exclusively is the glory has not withdrawn III. 2.2.1. is the glory, has not withdrawn His Spirit from us. The Synod baving considered the overture on Evangelistic work from the Preabyteries of Whitby and Peterboro' agree: (1) to receive the same; (2) express cordial approval of Evangelistic services, and recommend that they be held in

e very congregation where, in the judgment of the Session, the way may seem to be open.'

AUDITORS

Hon. Mr. McMurrich and Mr. Campbell were appointed auditors to examine the Synod Treasurer's books.

THE STATE OF RELIGION.

The Committee of last year on this subject was re appointed, with the addition of the Rev. J. K. Smith.

THE CASE OF MR. MARPLES.

This was a question involving \$100 as al-leged additional salary for numeterial work in Muskok . Mr. Merples contended that the Prosbytory of Buse is had agreed to pay him this additional count. After some discussion, the appear of Mr. Marples was sustained.

The Synod was tim closed with the benediction.

Ordination at Richmond The congregations of Richmond and

Stittsville in the Ottawa Presbytery, which are situated within about twenty miles of that city, after an extended va-cancy gave a unanimous call to the Rev. Alexander M. McClelland, M.A., of Toronto, a student of Kuox College, to become their pastor. The call was accepted by this gentleman, and the Presbytery of Ottawa arranged for his ordination on Tuesday, the 1st of May. The ordination accordingly took place in the church at Richmond on that day at three o'clock. The church which is a neat frame building, and which has been lately painted, was well filled with a respectable armomblage of persons notwithstanding the busy season of the year. The services were commenced by the Rev. Mr. McAllister of Ashton, who preached an excellent sermon, taking for his text the 16th verse of the first chapter of the Epistle to the Romans: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that bolieveth; to the Jew first and also to the Greek." The preacher set out by noticing that the epistle was addressed to parties who were strangers to the apos-tle, and considered the text under two divisions. 1st. Certain statements made concerning the Gospel. It is the Gospel of Christ because He is the author of it. It was announced before His incarnation through type and prophecy. Christ is the substance of the Gospel, to Him gave all the prophets witness. This Gospel is the power of God unto salvation "to every one who believeth." Under this part of his subject the preacher dwelt eloquently upon the nature and importance of the salvation which the Gospel offers, showing that it is no trifling matter, and affecting not only our interests in time but reaching far away into the eternity beyond, and drew a vivid picture of the time when the Gospel will triumph over every obstacle, and when all will know Christ. The preacher then proceeded to consider the second part of his subject, viz.: the Apostle's declaration that he was not ashamed of the Gospel of Christ, and showed how the Gospel originated among the poor, but Rome was the centre of learning, and the Gospel had to stand the hatred and ridicule of the Roman courtiers; but Paul did not fear them. The Gospel is to be preached to men of all degrees, kings, and all in authority, hence Paul was not ashamed of it. The discourse was drawn to a close by the preacher entreating all present to accept of Christ, believe the Gospel, and be saved. The Rev. William Armstrong of Ottawa presided, and put the usual questions to Mr. McClelland, who answered them in a clear and distinct voice, and who expressed his belief in the do-trines of the Church as contained in the Westminster Confession of Faith, after which he was solemnly set apart by the laying on of the hands of the Presbytery, the Rev. Mr. Armstrong offering up the ordination prayer. The Rev. J. B. Edmonson of Almonte gave the charge to the newly ordained

PREACHING the Gospel bitterly will never bring sinners to the cross. When some one told McCheyne he had heard a minister preach on the words, "The wicked shall be turned into hell," he said: "Was he able to preach it with tenderness?"

minister, and the congregation were ad-

dressed in an eloquent and affectionate manner by the Rev. Mr. Farries of Knox

Church, Ottawa, who very clearly pointed

out the duties which congregations owe

their pastors. After the benediction was pronounced, Mr. Farries took Mr. McOlel-

and to the church door, where he received

the hearty congratulations of a numerous

and deeply interested congregation. It was announced that the ladies of the con-gregation would give a social in the Town

Hall in the evening, at which addresses

the young minister, and others.-- Com.

were expected from members of Presbytery,

A OHINESE pupil in the South Hadley Falls High School, only two-and-a-half years in this country, has taken the first prize for declamation over nine of his schoolmates. A year ago he took the first prize for spolling. We hope his defeated Yankee competitors will not retaliate like the San Fancisco Hoodlums.

NIGHT after night we die and are born again. We lie down in our bed as in the grave, and the time comes when we lie down in the grave as in our bed; but as Dean Milman wrote:

"It little matters at what hour of the day

The righteens fall asleep. Death cannot come
To him untimely who has learned to die.

The less of this brief life, the more of heaven: The shorter time, the longer immortality.

What would Saul of Tarsus have been with his mental vigor, with all his capabilitics and opportunites, without the grace of God? What was Paul the Apostle, with that grace? If he laboured more abandantly than the other apostles, he says,
"Not I, but the grace of God in me,"
"by grace I am what I am,"—"Christ
liveth in man." Grace sanctified his tailiveth in man." Grace sanctified his tal-ent, and gave it a right direction. He con-secrated all his powers to Christ; he counted not his life dear to himself-to him to ea nos ms me uear to numer to me to live was Christ, and so he became a powerful illustration that we may glorify God in our body and in our spirit, may do His will on earth as angels do it in

Choice Literature.

One Life Only

ORAPTER ELV.

In the tarm-house where Una Dysart now enter I there had lived from the day now enter i there tad lived from the day of her birts, sixty years before, a poor old woman who had always been a hopelessly misshapen cripple. She had never known what it was to walk or stand, and had spent her whole life between her bed and the wooden seat, fixed in the day. the wooden seat, fixed in the deep oldfashioned window, where she lay curled up in a strange distorted attitude. Her hands in a strange distorted attitude. were as neeless as her feet, and the only occupation of which she was capable was of reading, which she had happily been taught in her early youth by a chari-table lady of the Northcote family. Her mother had died when she was born, and her father had supported and cared for her somewhat grudgingly till his death, and then the farm became the possession of her half-brother, a man very much younger than herself, who was married and had a largo family. He had just sufficient pride, and respect for the good opinion of his neighbours, to prevent him sending poor helpless Lizzle to the workhouse, but neither he nor his wife made the smallest attempt to conceal from her that they considered her a most undesirable burden, which they would be heartly glad to be rid of, whonever death might remove her from their hands. In a word, the life of this hapless being had been, from first to last, as utterly devoid of hope or love or happi-ness of any kind as it is possible to con-ceive that an existence on this earth could be, yet Lizzie was without exception the most invariably cucerful contented person Una Dysart had ever known, and the secret of her joy and peace in the midst of pain and contamely and neglect was simply this, that from her Bible, the only book she possessed, she had won the knowledge of her Lord and Saviour, and, giving herself into His pitying care, she had found in His love all that her heart could desire for time or for eternity. "My beloved is mine, and I am His," these were the words that abstacled her whole heims and slight her words. sorbed her whole being, and filled her with joy unspeakable and full of glory. Therefore it was that Una Dysart had come to her, on this the saddest day of her young life, that she might steep her soul in the faith and heavenly fortitude of this poor oripple, and learn from her that the absence of all earthly hope may yet leave brightest radiance on the life that is hid

Lizzie greeted her visitor with delight, recognizing her step, though her distorted shape prevented her from turning her head; and Una knelt down by the chair in order to bring her face on a level with hers, throwing aside, at the same time, the heavy mantle which hid her dress; Lizzie gave a pleased exclamation of surprise when she saw her in her snowy flower decked robes, for though Una often visited her, she had never of course seen her thus attired. "My pretty lady," she said, "how sweet you look to be sure! you are like the angels I see in my dreams, which are all in white with flowers in their hands. the flowers that never fade !"

with Christ in God.

"But I am not good or happy like the angels, Lizzie, and I have come to you to

make me better."
"My dearie, what can a poor old creature such as I am do for one like you?" "You can tell me about yourself, Lizzie

You are quite happy, are you not?"
"My sweet one, yes! how should I not be, when I have the dear Lord with me always?

But did you never want any happiness in this world? I know you never had any, but did you never wish for it?"
"Never, since I knew what it was to

have the Lord for my portion, and my everlasting great roward, though I merit nothing at His hands."

"Lizzie, forgive me for asking you, but did you never wish to be loved—to be the dearest of all to one of your own fellowcreaturt a ?

I might have wished it," she answered. simply, "if I had never known the tender pity and the sweetness of my crucified Redeemer; but oh, my dear young lady, who can love us as He does who died for us? Greater love hath no man than this, that he should lay down his life for his friends, and I give Him back my poor love truly— well, He knows it. Every day that passes is a joy to me, because it brings me nearer to the time when I shall see Him who is chief among ten thousand and altogether

"But, Lizzie, if you could go back to be young again, with all those years that you have lived before you still, would you not gladly begin your life once more, if you could have the chance of being happy and beloved?'

"No, my dear; not if it was to keep me back a single day from going to my Saviour. I'd rather be the poor cripple I am, o. the brink of the grave, with the hope of seeing Him beyond it, than be young and beantiful like you, if it put me sixty years

further off from Him."

Una sighed. "I will tell you how it is with me. I have had a great grief, and it has taken away all hope of my ever having any more love or happiness in my life than you have had-at least I shall not have the only love I care for-and the future does look so sad and dreary, I don't know how I am to go through it to the end, ever though there is the hope of heaven after it is past and gone. Do you think I shall be able to bear it?" added the poor child, looking wistfully into the old woman's withered face.

"Ob, my dear lamb, you do not know what the dear Lord can do to comfort those who love Him. He has made my life, long as it has been, seem like one day because of the joy I have had in His hidden presence, which is always with me, and if you come to long for Him as I do, the years you may have to live will be to you but as rushing wings bearing you onward to His

feet."
"Thank you, dear Lizzie," said Una, stroking the old woman's check with her gentle hand; "you have comforted me very rauch, for I know that what you say is true. I will ask our Lord to make me brave and good like you, and then I shall

be able to take courage and go forward patiently as you have done.

Bho remained a little longer, singing hyrans in her low sweet voice, which she know gave the poor oripple special pleasure and then she went away, braced and strengthened by her visit, though still the thought lay heavy at her heart, that in one day more Humphrey Atherstone would have left the neighbourhood again, and that it was very likely he might not return till after she had once more gone abroad with her aunt.

It was the Tuesday evening after the wedding, and from Dr. Burton's statement Una know that Monday had been tixed for Atherstone's departure, she therefore felt sure that there was no risk of her encountering him if she took her solitary walk, after her aunt had retired, in the direction of the Eagles' Nest. She had a great de sire to go to that epot once again, where first she had learnt that Atherstone loved her, and it was much more accessible now than it had been then; for in the happy days when Humphrey believed that Una would have her home at the Abbey, he had taken a pleasure in having a safe and easy path excavated in the steep side of the cliff in order that she might go without fatigue or difficulty to the ruin which had so pleased her fancy. Broad and smooth as the path was now, however, Una ascended it that evening with slow and weary feet, as if the effort to toil up to the summit of the cliff were almost too much for her strength; but it was the weight of memory on her heart, not physical weakness, that retarded her lingering steps, and bowed her young head as with a load of years.

There was not a greater contrast between the fresh sunny morning on which she had first ascended to the Eagles' Nest, and the shades of the grey still evening that lay around her at this hour, than there was between the bright hopefulness of her spirit at that time, and the deep immerable sad-ness which enveloped it now; and she felt the change with all that unappeasable longing for the happy vanished past, which is one of the sorest trials of those who know too surely that they must walk through gloom and shadows to their final rest.

At length Una reached the ruin; she glanced into the dark chamber where the penitent's grave lay at the foot of the cross, and where once she had seen the tall form of his descendant emerging slowly from the gloom, and then she turned, and resting her arms on the rough stone parapet outside the building, she looked down with a long earnest gaze on the wide-spreading landscape below, of which Atherstone Abbey, with its fine woods and its massive was the most prominent. As she stood there, a breath from the fresh evening breeze passing across her face, touched some link in the chain of association, and carried her back with a vivid remembrance to the day when, on her homeward voyage, she leant over the side of the vessel, and heard her father's voice arousing her from the thoughts that were engrossing her, to bid her tell him what they were; she re-collected how she told him of the warning she had received, that she had one life only given her, and how in the proud self-confidence of her untried youth she had written out a record of what she meant that life to be, wherewith she might test the constancy of her resolution when the term of her ex-

istence drew to its close.

She was very young still, but she felt as if the hour at which she had now arrived, might have been a fitting one wherein to read the record of her "vaulting ambition," as her father had called it, and compare it with her real actions in the years that had elapsed since then; for it seemed to her that life, as she had understood it in those early days, was over for her in actual fact—the life of hope and enjoyment and proud aspiration—and all that remained to her while still she breathed, was a patient schooling of her soul to make it fit for en-

trance to a happier world.
"Blameless and noble," that was the stamp she had affirmed she would give to her career on earth; but she could see now, as she looked back to that time of arro gance and inexperience, that her ambition and not been to live for the glory of God, but to glorify herself, and that, trusting in her own strength only, she had started on the course she had meant to be so bright Therefore had she failed; at the first touch of an earthly love, which had lured her with the hope of nothing higher than mere personal happiness, she had cast her great aspirations to the winds, and had forgotten all but the impulse to obey her heart's overweening affection, till she had not feared to sacrifice to it even honour and truth; that love and the hopes it inspired had indeed been taken from her, but she had made no voluntary surrender of it for conscience' sake, and if of late she had striven to walk with purer aims and heaven-directed eyes, it was not her own merit, but because of the afterglow shed on he path by the light of a pure life that had set

in glory.
She bent her head down over her clasped hands, as she acknowledged to herself, in all humility, the total failure of her high ambition, and breathed an earnest prayer that she might be able, for the time that still remained to her on earth, to serve her God in meekness and self-distrust, striving with tender charity to bring to her fellowcreatures some of the happiness she no longer hoped to win for herself. And even as Una Dysart thus resigned herself to look no more for enjoyment or even hope in her morial life, there came the sound of a foot-fall on her startled ear.

CHAPTER XLVI.

Humphrey Atherstone had been obliged to postpone his journey for two days, on account of some business which affected the interests of one of his tenants; but he had now arranged to leave home the next morning for a considerable time; and on that same Tuesday evening he was pacing moodily to and fro on the terrace at the back of the Abbey, when he happened accidentally to cast a glance towards the path that led to the Eagles' Nest. Although at som listance, it was easy from the point where he stood to trace the zig-zag line the whole way to the ruin; and midway up the steep ascent he caught sight of the form that was ever before his eyes, in visions of

"It may perhaps interest our readers to know that "Lizzie" represents a real character.

the night and thoughts by day. His Una ! his no more, but Una, to whom, faithless as she was, his heart slung with the passionate love that death alone could querch And she was alone—not, as he had dreaded again to meet her, by the side of the man who was to be her husband, but alone as she had been that blissful morning in the irrevocable past, when he had met her by his ancestor's grave, and had not scrupled to let her see how she had won the love be then never meant to give to any upon earth.

The very next day he was to leave home for the purpose of avoiding her; but, with the inconsistency of human nature, he be-came possessed by an uncentrollable im-pulse to seize this unexpected opportunity of looking on her face once more, and hearing again the soft low voice whose tones had echoed in his heart unceasingly since last they fell upon his car. The thought of that morning, when he had seen her at the Eagles' Nest with her sympathetic eyes, and tremulous lips faltering out their words of sweet compassion, brought back to him a flood of tender memories, which seemed to querch all the bitterness of spirit her desertion had caused him; and the wish rose up strong within him that they might part—since part they must—at least in peace and amity, and that she might know there would be none amongst those who might wish her happiness who would so intensely desire it as he from whom she had taken away all hope of it for himself so long as his life should last.

Atherstone could not have resisted the power of the impulse which goaded him to seek her now, even if he had wished it; but he did not so much as attempt it, for his mind was at once made up would see her then and there, where none could witness his anguish of farowell; and when he had told her how he should bless her to the end for the joys, sweet as they were brief, she once had given him, then he would turn away, peaceful and forgiving, to see her no more for ever.

Scarce was the decision made before Atherstone had leapt from the terrace where he stood, and was bounding over the fields that intervened between him and the cliff, at a pace which soon set his feet on the rocky path leading upwards to the ruin. ascent that seemed so toilsome to Una's feebler frame was swiftly scaled by bis quick firm steps, and in a very short space of time he was standing within a few paces of her, behind a tree. She did not see him; she was bending down on the rough parapet, her pretty head laid on her hands. and her soft brown hair escaping from beneath her hat and waving in evening breeze. His heart seemed to leap out to her with passionate emotion; how could he ever bear to part with her? how was he to give her up to another man? He advanced a few steps. She heard him, started, lifted her head, and then her sweet face was turned towards him, with the brown eves wild and startled as those of a frightened deer, and the parted lips, scarce consciously, attering his nar in accents of dismay. Sensitive and hig. ared maiden as she was, the first thought that rose in Una's mind was the fear that he might think she had come there to seek him-she whom he had discarded; and the idea forced from her the words, ungracious indeed, after their long separation, with which she greeted him instantly.

"Mr. Atherstone ! I thought you were gone to London."

gone to Liondon.

"And wished it, no doubt," he answered, with a sad smile. "Do not be afraid, Miss Dysart, I shall be gone to morrow, and then I shall vex the sight of your eyes no more; only, for the sake of that which has been between us, do not grudge me these last few minutes—the last for ever; I shall not misuse them, you may trust me so far."
She could not speak; it almost broke her

heart to look upon that face, so beloved and so familiar, and to know she must meet him as a stranger, and that they were parted, she knew not wherefor, for she had never swerved one moment from her faithfulness to him. She stood before him trembling and bewildered, and he thought it was the consciousness of her inconstancy that made her droop like a culprit beneath

His voice was very gentle when he spoke.

Miss Dy-art, do not think I have come to make any complaint. I have no right to do so; I nover was worthy of you, that I well know, even though you now understand all the difficulties of my former position, and the temptation to which I succumbed. Still, towards you I think I have not erred, for I loved you with all the strength of my being-so much so that for your sake I compromised my honour; and when you let me see that your heart had turned against me, justly perhaps, I only thought that I might try by all fair means to regain it. It was in that one hope I came home, and the first tidings that reached me on my own hearth-stone, were those which told me you had given your love and sought your happiness elsewhere. You were free to do so; I could claim no spoken promise from you, and now I do not come in bitterness, only to solace my agony by one last look—only to wish that you may have, with him whom you have preferred to me, all the joy, the peace, the brightness of existence I would have striven

so hard to give you."

She had listened to all that he had said with a growing look of amazement, and almost of horror, on her face; and when at last he ceased and turned his head aside to conceal his agitation, she clasped her hands, half in entreaty, half in pain, and said in broken accents, "Mr. Atherstone, what do you mean? I do not understand. Of whom do you speak? What is it you believe me to have done?"

"You cannot misunderstand me, Miss Dysart," he said, almost haughtily; "you may not have announced your engagement to the world in general, perhaps, but I think it is due to me at least, that you should openly avow yourself to be Mr. Trafford's future wife."

"I Mr. Trafford's wife!" she exclaimed, with such a look of innocent surprise and bewilderment that Atherstone could not for a moment doubt its reality;" "what can ever have made you imagine anything so impossible as that?

Is it conceivable then that it is not true, Una?" he could hardly articulate in his agitation.
"True! no, certainly not! neither he us.

nor I ever thought of such a thing for a moment! he has been more like a father to me than anything else."

"But I was assured of it on all sides, and he himself as good as told me it was

"Impossible!" exclaimed Ona, "you

"He told me he was going to change his position, and that one person only shared the secret of his plane, and when I guessed your name he owned that it was you.

A smile broke over Una's face like the dawn of a new day of life, for the clouds were dispersing now from her horizon, that had so long been voiled in gloom.

"I can see how that mistake arose," she said, "and it's searce a secret now. I am sure that I may tell you the truth. Mr. Trafford has accepted a colonial bishopric and I knew that the offer of it had been made to him from Mr. Cancliffe, whose large property lies in his future diocese, and who had reasons for not wishing the matter known for a time, and so he begged me not to mention it, and wished Mr. Trafford also to keep it secret."

"And you are not going with him as his wife?' said Atherstone, almost unable still to realize the truth.

"Oh no, he never dreamt of it, I am sure, and if he had, I could not—"she paused and fastered, but Atherstone's eyes implored her to go on, and in a scarce audible whisper she added, "I could not have given him my love." "Oh, Una, was it—is it because your love was mine? Let there be no more

concealments; no more mistakes between

us; my whole life hangs upon your words; this is no moment for half truths or timid hesitations—speak—answer me plainly! Is your love mine?"

Then, clearly but very softly, the sweet voice answered, "Yours only and always," and she let her hands fall into his clinging grasp, while it seemed to them both as if in that moment the gates of some earthly Eden had opened wide to welcome them and they had entered in.

After a little time of happiness, too great for words, Atherstone looked down on the face which was as bright now as it was sweet, with a loving smile.

"My Una, I know now that you are mine, and that might well be enough for me without seeking to disturb the ashes of a miserable dead past, but I want to understand my happiness; I cannot endure that even the shadow of a former doubt should linger with me. Tell me, when you sent me Miss Amherst's letter so coldly, without a word, was it not because you understood from its contents that I had wilfully wronged my cousin, and you felt constrained in consequence to separate your life from mine

"Oh no!" exclaimed Una, clinging closer to his hand; "so far from that, I had for your sake wronged your cousin no less than you did, for I kept back that letter many months, when I knew I ought to send it to you, because I could not bear that you should have the pain of learning the secret it contained, which I believed you did not know. It was only when Lilith Crichton's blessed death taught me that for a child of Christ it is happier far to die than to connive at evil or wrong of any kind, that I gathered courage to pierce my own heart by sending you such bitter tidings."

"But why did you do it in such cruel fashion, darling, without one word of sympathy or kindness?"

"Because you had left me without a word," she answered, softly, "and I thought perhaps you had left off loving me."
"As if that were possible!" he answered,

fondly stroking her pretty hair.
"And I thought it still more," she whispered, " when you came back from Australia with all the perplexities and mysteries cleared up, having done justice to your uncle's son and won the world's esteem for your self-sacrifice, and still you never sot foot within my home, and passed me like a stranger that miserable day when I saw you near the village, nor even so much as spoke to me when we met at the wedding."

"Because I believed you to be Trafford's future wife," he said, "and I was cruelly wounded, Una, wounded to the very soul, for I had retained a lingering hope that I might regain you, although when I left England I did not feel that it would be honourable to ask any promise from you in my uncertain position. I meant partially to have explained this to you, but you know how I was repelled from your house."

"Oh yes; I shall never forget the misery of those days!" said Una, shivering at the

recollection.
"Well, it is all at an end now, thank
Heaven!" said Atherstone; "and if we Heaven!" said Atherstone; "and if we have both somewhat to repent of, my Una, we must try to make our future as fair and

"Just when you came up," she said, pressing closer to him, "I was remembering how poor Miss Amherst told me to take warning by her fate, and ever to remember I had only one life to make either a blessing or a bane, and that I must take care I did not mar or waste it. At the time when she spoke to me thus, I was so self-confi-dent, that I was resolved to make my whole existence blameless and useful, but I have failed, and fallen far even from my own undoubted standard of duty. Will you undoubted standard of duty. Will you help me now, dear Humphrey, to spend the rest of my life in following steadily, so far as I can, in our Master's steps—the shining steps which the Light of the World left in their brightness to guide us still? for I have proved myself so your must trust to you to lead me on aright."
"We will help each other, darling," he
"We will help each other, darling," for

I must tell you that I too have resolved to make my future existence very different from the past. As I stood by my cousin's death-bed I determined that the rule of my own life henceforward should be only do justice, and love mercy, and walk humbly with my God, and I think that we have both of us learnt this great lesson, which we shall remember all our lives, that no combination of circumstances, however plausible, can justily for a single moment the smallest deviation from rectitude or from truth."

THE END.

Ir we were at peace within, external things would have but little power to hurt

Scientific and Aseful.

HOW TO WASH BLACK CALIGOES.

Put the calicoes in a boiler with enough cold water to cover them well, and let them come to a boil. Then take out into clean water, and soap and rub any part of the white (if there is any) which still looks soiled, after which rinse, wring as dry as possible, and dry quickly. Salt thrown into the water will set the color of black

SPICED FRUIT.

Among the dollerous of the table are spiced currents, caten instead of current jelly, with meate. Any other acid fruit, as a and peaches, are very nice put up his manner. To seven pounds of in this manner. fruit add three pounds of sugar, one pint of vinegar, and a sublespoonful of every kind of spice, -cloves, cinnamon, allspice, and nutmeg.

JULIENNE SOUP.

Put a piece of butter, the size of an egg, into a soup kettle; etr until melted; cut three young onions small, fry them a nice brown; add three quarts of good, clear beef stock, a little mace, pepper and salt; let it boil one hour; add three young carrots and three turnips out small, a stalk of celery out fine, a pint of string beans, a pint of green peas. Let this boil two hours; if not a bright, clear colour, add a spoonful of soy.

LETTUCE SALAD.

Pick and wash the lettuce in clear cold water; drain and toss in a clean, soft towel, lest the water clinging to the leaves should make the salad watery; then shred up fine and pour over it good canned to-mate, to the taste; add a slight flavor of onion, or cross if desired; let it stand half an hour and serve. Those who prefer sweet salads can use sweetened juice of stewed rhubarb or strawberries and make delightful salads.

WATERPROOF BLACKING.

Dissolve an ounce of borax in water, and in this dissolve gum shellac until it is the consistency of thin paste; add lamp-black to colour. This makes a cheap and excellto colour. This makes a cheap and excellent blacking for boots, giving them the polich of new leather. The shellse makes the boots or shoes almost entirely water-proof. Camphor dissolved in alcohol added to the blacking makes the leather more pliable and keeps it from cracking. This is sold at fifty cents for a small bottle. By making it yourself, a dollar will buy materials for a gallon.—Canada Farmer.

VEAL LOAF.

Three and a-half pounds of rag leg of veal, chopped fine, raw; one heaping teaspoonful of salt, same quantity of black pepper; eight heaping teaspoonfuls of crushed butter-crackers; three tablespoonfuls of milk; a piece of Latter the size of an egg; two nutmegs, or allepice; thyme or sage, if desired, though some prefer to omit the herbs. Form the whole into a leaf the same as you would bread; place in a dripping-pan with a little water, and sprinkle over it bits of butter with crumbs of cracker added. Bake two hours sprinkle and eat cold. Baste often while cooking, so as to avoid a hard crust.

SAFETY FROM RATS AND MICE.

. J. Willard, of San Mateo county, California, gives a very effective safeguard against rats and mice. He takes two round pieces of tin, like the bottom of a fruit can, punches a hole in the centre of each piece, and strings them on a strong wire, one near each end. Then he stretches the wire from side to side of the room and fastens each end firmly. Anything which is hung upon the wire between the plates of tin is safe from the rats, for if they walk ont upon the wire, every time they try to mount the tin it revolves and they cannot pass over it. Mr. Willard has found the simple contrivance very useful in saving meat, grain, etc., and advises all farmers to try it.

CRUELTY TO CHILDREN.

There is a system of oppression and cowing practised on some children at home which makes them feel worse than dogs at meals. Why should a child be com-pelled to observe strict silence? Why should the iniquitons old saw be so often uttored—"Childron should be seen and not heard?" To many a child meal-time is a terror. The natural desire in the heart of a child, prompted by the natural craving of the stomach for something edible, overovercomes this terror sufficiently to produce a ready response to the dinner bell. But the "Sit up there now, sir, and just eat your dinner, and don't let me hear a word from you," with which too many meals are spiced, is enough to make the poor child want to run from the table, and gnaw, in some secret corner, the poorest bone or the stalest crust he could find.

SOUR MILK JEWELRY.

The very pretty jewelry, known as celluloid coral, is said to be manufactured from sour milk, which Yankee ingenuity has succeeded in thus wonderfully transforming. A firm in Mansfield, Mass., is engaged in the work, and is doing a thriving business. The milk, comes in the shape of counties of New York, and looks, upon arrival, a great deal like popped corn, but before it leaves their shop it undergoes a wonderful change, and receives the name of American coral. The secret in making it up is carefully guarded, but it is certain that it has to be heated very hot, during which coloring matter is introduced, followed by a very heavy pressure. Some of it is coloved black, and called jet, while some appears as celluloid. It makes very hand-some jewelry, and is made into all kinds and styles known to the trade.

SLAVERY has already almost disappeared from the Nyassa district in Africa, occupied by the Free Church Livingstonia Mission.

An old lady has recently died in Eng-land aged one hundred years, whose grandson has himself a grandson.

REV. MR. DUNLOP, of the U. P. Church, Motherwell, considers there is not brain enough among the U.P.'s to revise the Confession, and advises the profane critics of the Confession to go to Jerioho till their beards be grown.

The Coming Minister.

A pastor wanted-one to please the people: Our church, expensive and designed with skill-Embellished with a mortgage and a Gothio stosple-

Has pulpit, pows, and treasury to fill. A modern Sampson, kept in strength by practice A mental giant, so to speak -- we ask, Who shall our burdens highten, for the fact is, To lift a mortgage is no weak mun's tusk.

A man to " draw "-an artist(e), plainer speaking-Who frames with skill his soft-toned modern views,
To please the tastes of those who pleasure seeking

Rost for a little in our cushioned pows.

A Holman Hunt in style; not harsh like Turner;
With flame-hued tints and daubs of colors gar-

No dazzling lights, a softly shaded burner Best suits the sense of our esthatic parish.

No clank of chains, no brimstone fumes for sinners.
No rugged pathway over hills uneven.
No weary race where but the few are winners.
The read is easier, now-a-days, to heaven,
For, from a depot planned by modern science We take our palace or our sleeping-cars
To paradise direct—in calm, supreme defiance Of old time stages (with their joits and jars).

Such must our pastor bo-and such in brief, his

preaching: Well read in Hegel, Figuier, Renan and Strauss, He cannot fall to please, and if his teaching— A hint of Brahma or of Buddha shows, That's botter still-men will not weary of it, For doctrines new, whether of priest or sage— Are indications of a coming Profit— Foretelling for our church a golden age.

-Frank H. Converse.

Comfort for Small People.

Not long before his death, Canon Kingsley drew attention to the surprising number of small young men to be seen in a London crowd. According to him it was a
sign of the deterioration of the race. But
there are two ways of looking at everything,
and, for the comfort and satisfaction of
small people, we would point out that it
might also be taken as an indication of intellectual progress. Many—we might also
say most—of the great men of history have
been of short stature. Canute the Great,
for example, was a singularly small man;
Napoleon, too, was little; Nelson had no
height to boast of; and the great Conde
was short enough. Hildebrand—Gregory
the Seventh—the mightiest of all the
Popes, was also quite a diminutive person. Not long before his death, Canon Kings-Popes, was also quite a diminutive person.
Then amongst men of letters, poors, and philosophers, Montaigne, the ossayist, was little; so was Pope— a little crocked thing that asks questions;" so was Dryden; so was Dr. Watts, who insisted, as we all know, on the mind being the stature of the man; and so was Scarron, who, alluding at once to his ill health and his little size, called himself an "abridgement of human miseries."—Cassel's Magazine.

The Cost of a Religious Paper.

It may be a startling statement, and yet it is true, that of all the religious papers in the land, not one out of three pays its ac-tual expenses. Let no reader skip the rest of this article in the belief that it is a complaint. We have no cause for complaint. Our paper has a good list of paying subscribers, and by careful management is profitable to us. The statement is made after careful study of the latest advertiser's guido, and particularly of the column in which are found the number of subscribers claimed by each pap r. We know the cost of editing, and of office work, and of composition, press work, paper, postage, etc., and that not more than one out of three religious newspapers can pay for all these out of their advertising, and what they receive from the number of subscribers credited to them. There are many papers doing good work for the denominations in which they circulate, which are, and have been since their first number, run at a loss.
The editors are the owners. Their capital
is invested and they give their time. In addition they make up whatever deficiency there may be. Becoming financially exhausted they sell out, and some one elroholds the breach until he, too, is exhausted. Among the larger and more presperous weeklies, scarcely one but has cost more than it is to-day worth as a business mat-ter. Some were started on a paid up cap-ital which has been exhausted. Others would have cost, had they paid reasonable salaries from the start to editors and others, five dollars each for every subscriber on their lists. Dr. W. W. Patton, formerly editor of the Advance recently stated that a religious paper needs "a large capiial, from \$75,000 to \$100,000 to start with. The Independent did not pay its way for many years. It was so with the Union, the Advance, the Interior, and other firstclass papers. The expenses of such a pa-per are fearful, as is shown by the vast tams sunk in such enterprises." Comment ing on this the Banner says: "In no other business have more signal failures been made. Not a single enterprise of this kind started within the last ten years has been a success." We have witnessed the birth, decline and death of a number of such enterprises, and have from time to time been called on for advice regarding them. Such calls bring to mind the reply of a great journalist, who was invited into a grand movement for the establishment of a grand movement for the establishment of a daily journal in a large city. His reply tast the question, "Have you a million dola weekly need not require a million, but will require one-seventh of that sum, with the chances very strong that in half a dozen years the money will be gone, and the paper not fully established. We believe church papers should be liberally patronized. We speak not for our paper only, but for other church papers, and for the Papers of other denominations, all of which, as a rule, give more than their prices in reading matter. Where it can be afforded, there is no loss in having on the family table two or half a dozen different publications.

A CRETAIN writer has said:—"A true Christian living in the world is like a ship miling on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship." So the world, with its love of pleasure getting into the she hearts of Christians, has ruined its millions.

chions .- Herald and Presbyter.

In the Antarctic Seas.

Steering boldly but cautiously through huge masses of ice, and experiencing attendant fog and sunshine, Bir James Ross, with the ships Ereous and Terror under his direction, at length espied roal land, in the shape of two magnificent ice-capped mountains, each exceeding seven thousand feet in height, with glaciers filling the intervening valleys. On dry land near these mountains, after many struggles. Sir James Ross had the pleasure of heisting the British flag, at a distance of about thirteen hundred miles from the South Pole, and eighteen hundred due south of New Zealand. Victoria Land was a pro-Steering boldly but cautionely through New Zealand. Victoria Land was a proper name to give to the newly-discovered region. Farther inland other magnificent ice-covered mountains could be seen, soaring to a height of twelve or fourteen thousand feet, far exceeding anything known to exist in the Arctio regions. When, some days after this, the ships reached nearly the soventy-sixth degree of South latitude, Ross felt pretty certain that no human being had away before hear so near the Ross felt protty cortain that no human being had ever before been so near the South Pole (then just a thousand miles distant), and there was great rejoicing on both ships. One incident shout this period may be noticed as stawing the singular turmoils to which an ice laten ocean is exposed. Ross suddenly noticed an island where none had been visible two or three hours before; it was about a hundred feet high, and for the most part free from snow. It was at the same time remarked that a large iceberg, which had been distinctly seen, had apparently disappeared. The one phenomenon helped to explain the other—the iceberg had turned completely over, and presented a new surface covered with earth and stones. So exactly was it

other—the icoberg had turned completely over, and presented a new surface covered with earth and stones. So exactly was it like an island that it was only on landing on it that the truth was ascertained, corroborated by a rolling motion which the icoberg underwent for some time. How easily may small islands appear and disappear on Arctic and Antarctic maps if inferences are too hastily drawn!

Wonderful it was to see a raging volcano in such a region. A long stretch of land was seen to be marked by two magnificent mountains; one of which, an active volcano, 12,000 feet high, received the name of Erebus; while the other, an extinct volcano of somewhat less height, was named after the companion ship Terror. An unmietakeable volcano was Erobus. On one particular afternoon, "Mount Erebus" was observed to emit smoke and flame in unusual quantities, roducing a most grand spectacle. A volume of dense smoke was projected at each successive jet, with great force, in a vertical column, to a height of between 1,500 and 2,000 feet above the mouth of the orator; when, condensing first at its upper part, it descended in mist or snow and gradually dispersed, to be succeeded by another splendid exhibition of the same kind about half an hour afterwards, although the intervals between the diameter of the columns of smoke was bewards, although the intervals between the eruptions were by no means regular. The diameter of the columns of smoke was between 200 and 800 feet, as near as we could measure it. Whenever the smoke cleared away, a bright red flame that filled the mouth of the crater was clearly perceptible; and some of the officers believed they could see streams of lava pouring down its sides until lost beneath the snow, which descended from a few hundred feet below the crater, and projected its perpendicular icy cliff several miles into the dicular icy cliff several miles into the ocean." Such a magnificent combination

ocean." Such a magnificent combination of volcanic fire and endless ice probably never before met human oye, for Mount Heela in Iceland must be far inforior to it. How about the approach to the South Pole? When the two mighty mountains had been discovered, all on board the two ships hoped that the icy obstacles to further progress were such each of the contract of ther progress were such as they could sur-mount by skill, labor and perseverance. mount by skill, labor and perseverance. This hope was not destined to be realized. In front of the mainland, to which the mountains belonged, could be seen, as the ships approached, a white line marking a perpendicular cliff of ice, averaging two hundred feet above the sea, perfectly flat, level at the top, and presenting no fissures whatever. This was a great disappointment, for the icy barriers directly faced them on the south, and there was no possibility either of penetrating through it or of climbing up upon it. Distant mountains could be seen over and beyond the barrier, apparently as far south as the barrier, apparently as far south as the seventy-ninth degree of south latitude, less than seven hundred nautical miles from the Pole; it was tantalizing, but had to be borne, for nothing but a balloon could have surmounted the barrier. The ships turned their prows eastward, following the line of this gigantic ice wall, and watching for an opening in it. Fully a hundred miles were thus traversed, without finding gap or chasm. As there was a depth of nearly two thousand feet of water where the ships coasted along, Ross inferred that the great loy barrier was formed upon a ledge of rock, and that its outer edge was not resting on the ground.—All the Year Round.

What the Sea Tells Us.

We must then, regard the salts of the sea as in the main dissolved from the solid crust during that remote period when the seas were young. The seas thus indicate to us the nature of those vast chemical processes through which the earth had to pass in the earlier stages of its history. If the present crust of the earth did not afford, as it does, the clearest evidence of a time when the earth's whole frame glowed with intense heat; if we could not, as we do, derive from the movements of the celestial bodies, as well as from the telescopic appearance of some among them, the most certain assurance that all the planets, nay, cortain assurance that all the planets, nay, the whole of the solar system itself, were once in the state of glowing vapor; the ocean brine—the mighty residuum left after the earth had passed through its baptism of liquid fire, would leave us in little doubt respecting the main features at least of the earth's past history. The seas could near have attained their researt condition never have attained their present condition had not the earth which they encompassed when they were young been then an orb of fire. Every wave that pours in upon the shore speaks to us of so remote a past that all ordinary time-measures fail us in the attempt to indicate the length of the vast

intervals separating us from it. The saltness of the ocean is no minor feature or mero detail of our globe's economy, but has a significance truly cosmical in its im-portance. Tramendous indeed must have portance. Tramendous indeed must have been the activity of these primeral processes, fierce the heat of these primeral fres, under whose action sixty thousand millions of millions of tons of salt were extracted from the earth's substance and added to its envelope.—From "When the Sea was Young," in the Cornhill Magazine. zine.

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British American Bresbyterian, FOR 1877.

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

Rov. Dr. Waters, St. John, N.B. Rev. Prof Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, LL.D., Montreal. Rev. John Cook, D.D., Queboc. Rev. Prof. Grogg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rov. Prof. McKorras, M.A., Kingston Rov. W. D. Ballantyno, B.A., Pembroko, Rov. G. M. Grant, M.A., Halifax, N.S. Rov. W. Houston, M.A., Bathurst, N.B. Rov. Goo. Bruce, M.A., Ft. Catharinos. Rov John Gallaher, Pittsburg, O.; etc., etc. Rov Alexander M'Kay, D.D.

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

We invite the cordial co-operation of ministers, olders, and people generally to aid in extending the circulation of the PRESETTERIAN. Much has boon done in this way already; but much still re-mains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000! If each of our present subscribers will only send USANOTHER NAME We shall at once reach 12,000 and then to get the romainder will be a compara-tively easy matter. Friends, help us in this particular. Remittances and Correspondence should be ad-

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Sabbath School Lresbuterian FOR 1877.

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

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

marked improvements will be made in the next volume.

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

Ministers and superintendents are carnestly invited to forward their orders withen it delay, so that we may know in good time the number to be printed for January.

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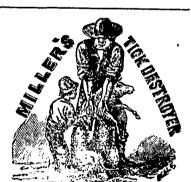
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\$5 TO \$20 per day at home. Samples worth to so, Portland,

Memorial Sketch of the Late Rev. Alexauder McLean. M.A., of Strabane

The Rev. Alexander McLean, though of Scotch descent, was as madien by birth; his birth place being about three miles from the town of Brookville. He was born in the year of our Lord 1814, hence he was in his sixty-taird year when he died.

Of his early life little is known to the writer of this sketch, except that he was blossed with the influences of a godly home and regular attendance on a Presbyterian ministry, which in all probability, led to that entire conscoration to God which characterized his whole life. The eighteenth year of his age proved the crisis of his history. He was then arrosted by the Holy Spirit; and brought to know himself as a sinner, "exposed to wrath, even asothers." He remained under great aniritial dark.

tory. He was then arrested by the Holy Spirit, and brought to know himself as a sinner, "exposed to wrath, even asothers." He remained under great spiritual darkness, with much mental depression and anguish, for some time. At length God came "over the mountain of his transgresslons," and he was enabled to realize the power of Christ to save. From that time forward he resolved to dedicate himself to God's service, and commenced at once to prepare for the "Christian ministry." After receiving his preparatory education in the Auburn academy, State of New York, he went to the land of his fathers, and entered the University of Edinburgh, where he graduated in divinity. While in the University he had the advantage of studying under Dr. Chalmers, who was one of his theological professors. After Mr. McLean had finished his studies at the Edinburgh University, he returned to Canada, and was tak n on trials, and licensed to preach the Gospel by the Presbytery of Kingston. He was also ordained by the same Presbytery on the 14th day of February 1844. This was the very year the disruption agitation was rife, and when the late "Free Church" took its rise in our country. Mr. McLean joined himself to the seceding party, and took a lively and active interest in all its movements, and became very successful in establishing free churches in those localities that were destitute of gospel ordinances. He thus became one of the most earnest and indefatigable ministers of the church to which he had the honour to belong. His first settlement was at Picton, in the county of Prince Edward, where he laboured for the space of two years, which charge he was obliged to relinquish, on account of ill health. After spending six months in the Southern States, in quest of health, he came, much recuperated, as an ordained missionary to the Presbytery of Hamilton. His first recorded labours in this Presbytery were in connection with the congregations of Watrecuperated, as an ordained missionary to the Presbytery of Hamilton. His first recorded labours in this Presbytery were in connection with the congregations of Waterdown and Wellington Square. We find by referring to the Session Records of these congregations, that he was appointed, along with Dr. Ferrier of Caledonia, "to hold meetings of session, receive members, and administer the ordinance of the Lord's Supper in Wellington Square on the last Sabbath of March, 1847." The first services he conducted in the church at Wellington Square, therefore, were the services lington Square, therefore, were the services preparatory to the communion referred to above, and these were held on Friday, March 26th, 1847. He continued to labour as an ordained missionary here for the space of three months, when he was regularly inducted as pastor over the congrega-

tions.

In addition to the work of the congregations at Waterdown and Wellington Square, Mr. McLean soon began to extend his borders to Cumminsville. Having the true missionary spirit he was ever anxious to carry the gospel to the regions beyond. After visiting and preaching in Comminsville occasionally, he soon established a congregation and gave them required. Onminsville occasionally, he soon established a congregation and gave them regular monthly supply. In this widely scattered field he continued to labour until May 1855, when on petition of the Cumminsville congregation, and by authority of the Presbylery, he was translated to the pastoral oversight of the associate congregations of Comminsville and Naira, which pastoral oversight of the associate congregations of Cumminsville and Nairn, which were then creeted into one pastoral charge. Mr. McLean laboured in these congregations until 1862, when he resigned the Cumminsville part, and devoted the whole of his energies to Nairn, where he remained labouring until he was called away to his raward. his reward.

This congregation has always been pros-perous under his labours, now it numbers a large membership; and the attendance on the public services is so numerous that the old church has become too strait for the people, and they have resolved like Ne-hemiah, " to arise and build."

The conversion of Mr. McLean, like all conversions to Christianity, though not miraculous, was supernatural, and the tree produced fruit, which, in a long life of sanctity, and self-denying labour, made all rejoice in the entire change which, by direjoice in the entire change which, by divine grace, had been effected. Adorned with the beauty of holiness, he kept unspotted from the world. Those who knew him best agree that "he was a good man, and full of the Holy Ghost and of faith; and much people" through his instrumentality, "was added unto the Lord." He was a loar of neace, and was never so have was a lover of peace, and was never so hapby as when leading sinners to Christ. Whilst his literary attainments were considerable, his chief delight was in the Word of God. His mind was never clouded by error or perverted by vain sophistries. He was not decoyed by the ingnes fatui of sham-philosophy, but fixed his eye exceetly on the beacon-lights of Divine and immutable truth. Reason was always subjected to Revelation, and to the one supreme standard of truth he always paid the profoundest homage. In expounding truth in the pulpit, what gentle strong words did he utter—what winning aweetness of tone, earnestness of manner, pathos, tenderness, etc., characterized his utterances,
—whilst his countenance literally beamed with a hallowed expression not soon to be forgotten. His instructions were not in the cold formal spirit of a dogmatic teacher, but with the gushing freshness of a soul imbued with love and full of enthusiasm. Mr. McLean's preaching was not phiosophical, even in the best sense of the term; he was not in any degree argumentative; yet he had a great power over his furnished by Mr. Waits.—ED. B.A.P.]

congregations. Hundreds hung upon his words. None questioned his sincerity, or

words. None questioned his sincerty, of doubted his meaning.

He was remarkably successful in the work of the ministry, in the vindication of truth, the conversion of sinners, and the edification of believers. He did his work with all his might; never swerving from his course, or relaxing in earnestness. In nainstaking efforts, in real, in self-sacrifice for the cause of Christ he was proverbial; painstaking offerts, in zeal, in self-sacrifice painstaking offerts, in zeal, in self-sacrifice for the cause of Christ he was proverbial; and such was his gentleness, that in no one instance was it ever known that he, in any way, repelled from his presence the humblest inquirer after truth. Great and varied were his labours, and great and honourable have been the results. The Rev. George Cheyne, in writing me, says of him, "he was a laborious, faithful, and successful laborer in the Lord's work, and has now gone to his reward." The Rev. D. H. Fletcher says,—"He made an excellent impression on my own mind when I visited him. I believe he was a truly godly man; enjoying much communion with his Saviour.

his Saviour.

Everywhere and always Mr. McLean was the loyal servant of the Lord Christ, the large-hearted lover of mankind, the sympathizing friend of the poor, the sick, and the bereaved—at once a child in sympathy, a man in the might of moral purpose. Nowhere was he greater than in the sick chamber. He could soothe the sorrowing, hind up the broken heart, and strengthen the faint and the weak. Truly he had been appointed to minister unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. His prayers were remarkable for the same characteristics as his sermons. Calm and sweet and spiritual, felicitous in expression, and ample in his sermons. Calm and sweet and spiritual, felicitous in expression, and ample in their references, they were delightfully refreshing and stimulating, often carrying all those who joined with him to the very gate of heaven.

Mr. McLean might be followed into walks of life more sequestered and private.

Few men ever made so many friends among other classes. In his parish, the young and old, the rich and poor, regarded him with reverence and affection. He ed him with reverence and attection. He went in and out as the glory and pride of the village. What he was in the bosom of his family, the profound grief of his widow at her bereavement, sufficiently testified. Till within a short time previous to his death, he discharged the duties of his ministerial office, although, for more than a year and a half before his decease he suf-fered much from astimatical bronchitis, which ultimately proved fatal. In August, 1875, he was laid by with a severe attack of this trouble, and has never been really strong since. His last sermon was preach-ed on the 11th of February, 1877, from ed on the 11th of February, 1877, 1801.
Paslms li. 4. He was only out of his pulpit two Sabbaths before his death. To some of his old friends who called to see him while he was sick he said, "all is well." "It is all light." "There is therefore now no condemnation," etc. "If it is the Lord's will, I would like to labor for him a little lorger, the Lord's will he him a little longer; the Lord's will be done!" One of the last prayers he offered up to God was for a revival of spiritual religion in his own congregation. And only a few minutes before he drew his last breath, he was heard by his dear partner in life praying for his people, "that the Lord would take care of the flock when the under shepherd should be taken away." On Saturday morning, March 8rd, this blessed servant of Christ passed away and woke up to "everlasting life," after a pilgrimage of sixty-three years, forty-two of which he had spent in the service of the Master. His end was great peace.

One more laborer has gone to his reup to God was for a revival of spiritual re-

One more laborer has gone to his reward. The world and the Church have lost in him a faithful, loving and useful worker. God buries his workmen, but carries on his work, and will till earth restored shall be the vestibule of heaven. stored shall be the vestibule of heaven. The standard bearers fall, but the fight goes on, and will till truth, everywhere triumphant, shall fill the world with its light. The watchmen die on the walls, but God keeps the city. We look up from this darkened earth from the side of this newly-made grave to the land where there is no death, and see those who have gone from us gathered together in white robes around the throne of God.

I will close this sketch by quoting a few

I will close this sketch by quoting a few words from the Dundas True Banner of the 8th inst. "During all these years Mr. McLean has been at Strabane, he has been known as a faithful servant of Christ, and was greatly beloved by his congregation as well as Sabbath school, of which he was the superintendent. In fact his chief power seemed to be over the young, he having a special interest in them. Nor were his labors confined to the church alone. All matters of temperance and edu-cation received his warmest support, he being for many years local superintendent of schools for West Flamboro. He also extended his cordial support to neighbouring churches of other denominations, and was very liberal and generous in his views. In the person of Mr. McLean were combined the qualities of a loving pastor, kind neighbor, and warm-hearted friend, and he will not soon be forgotten. On Tues-day afternoon, the 6th instant, the remains of the late pastor were conveyed to the burying ground at Stra-bane, the funeral being one of the largest ever witnessed in that neighborhood. Sevever witnessed in that neighborhood. Several ministers and elders acted as pall-bearers, and prayer was offered up at the grave by Rev. Dr. McKay, of Puslinch, after which service was held in the church, the pulpit of which was heavily draped in black. The services were conducted by the Rev. Mr. Murray of Grimsby, and prayer was offered by Revs. Messrs. Flotcher of Hamilton, and Ohrystal of Flamboro; a portion of Seripture was read by Rev. E. W. Waits, of Waterdown, and an address delivered to the people by Rev. John Laing, of Dundas, and the meeting was concluded by the benediction being pronounced by Rev. Mr. Turner, Methodist minister of Carliele."

E. W. Waits.

Waterdown, March 18th, 1877.

[A brief notice of Mr. McLean was given]

[A brief notice of Mr. McLean was given in these columns shortly after his death. At the request of several members of his charge we publish the more extended sketch

Official Announcements.

MEETINGS OF PRESBYTERIES. LINOSAY. -At Woodville, on the isst Tuesday of

Innosay.—At Woodville, on the last Tuesday of May
QUEBEC —At Three kiners, on the first Wednesday of July, at ten o'clock a.m.

Paris.—Within Dumfries Street Church, Paris, on the first Tuesday of July, at electen a.m. Congregational payments to the Presbytery fund are payable at this meeting.

Einoscon.—In St. Andrew's Hall, Kingdon, on 10th of July, at ip.m.

WHITEY.—At Whitby, on the third Tuesday of May, at il a.m.

FROCKYILLE.—At Present, on Tuesday, 13rd of July, at 7p.m.

PITERBORD!—At Millerook, on the second Tuesday of July, at Il a.m.

CHATHAM—In St. tudrw's Church Chatham. on the first Tuesday of July, at Il 10°clock, a.m.

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