

Contributors and Correspondents.

The Law of Tithes, or the Rule of Giving to the Lord.

No. IV.

While we believe that the Law of tithes is still binding upon the Christian Church, we do not necessarily hold that it should be enforced by civil statutes...

If the members of the Christian Church would make this law the standard of their religious contributions, and conscientiously observe it, what a mighty revolution it would instantly cause in the system of our ecclesiastical finance?

Now we may reckon the number of families belonging to the Presbyterian Church in Canada, about 60,000, which is probably below the mark. Allowing their yearly income to be at an average of \$200 a family, which is not a high average...

EXEMPLARY SABBATH SCHOOL TEACHERS.

BY H. V. ALEXANDER MCKAY, D.D.

The individual Sabbath School teacher is responsible for the success of his class...

It is of prime importance that every Sabbath School teacher should be an example to his class, and personally "adorn the doctrine of God our Saviour in all things."

Not encouraging is the fact that the Crown Prince of Germany leans decidedly to Rationalism and Infidelity...

The fire-side is a school of infinite importance; it is important because it is universal, and because the education it bestows, being woven in the woof of childhood, gives form and color to the whole texture of life.

The steamship Crocus arrived at San Francisco on Sunday last, from Hong Kong, with eight hundred and eighty two Chinese passengers.

THEOLOGY AND FICTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—In reading the Rev. Mr. McDonnell's statement to the Presbytery of Toronto, as reported in your last issue, I was forcibly reminded of the story told of St. John Leslie, Professor of Mathematics in the University of Edinburgh.

THE HETERODOX ELEMENT IN GEORGE MACDONALD'S NOVELS.

Dr. George Macdonald is favourably known to American readers as the author of sundry semi-religious novels. Though not a genius like Dickens or Scott, he is unquestionably a very powerful writer and a skilful delineator of character.

But it is not with Dr. Macdonald as an artist that we wish to deal in this paper, but as a theologian. There is an evident purpose running, like a black thread, through all his novels, and that is, to throw contempt on the doctrine of future punishment.

To convince the reader that these novels are teachers of Universalism, we will briefly dissect one of them, Robert Falconer, as an illustration of the sentiments of the whole.

The hero of this novel is the son of a drunken vagabond and a woman, whose delicate Saxon wife died when her only child, Robert, is very young.

The false theology of the story is brought out into its descriptions of the mental struggles of the hero with her creed, in Robert's questioning, in the numerous conversations between Ericson and Robert, and in the final talks of Falconer with his friends and fellow-workers.

The struggles between maternal love and faith in the good old grandmother are powerfully drawn in the interests of the great victory.

But all the elements that place I and the rest that gings up for ever and ever, smothering the stars! And my Andrew down in the hut o' cryin', and mo no able to win to him! O Lord I canna say, Thy will be done; But durna lay't to my charge; for gin ye was a mother yerseel ye wad na pu him there."

This is simply blasphemous. No sane Christian mother ever gave utterance to such words. They are, however, put into Mrs. Falconer's lips as perfectly right and proper, on the assumption that there is a hell for finally impenitent sinners.

"Where within these boards (side of the Bible) could she find comfort for a grief like hers? That 't was the will of God might well comfort any suffering of her own, but would it comfort Andrew? and if there was no comfort for Andrew, how was Andrew's mother to be comforted?"

Then, after a rhapsody against a theology which, he says, represents "the absolute love slaying love," he exclaims: "O rebellious mother-heart! dearer to God than that which beats laboriously solemn under Geneva gown or Lutheran

surplice, if thou wouldst read by thine own large light, instead of the glimmer from the phosphorescent brains of theologians, thou mightest even be able to understand such a simple word as that of a Saviour," etc.

It is by such sentimental appeals that Mr. Macdonald constantly seeks to make a revealed truth obnoxious to his readers. Like all Universalist teachers, from Murray to Whittemore, he bases a question of revelation into contact with human affections; he tries the justice of God and the demerit of sin at the bar of one human faculty—the emotional; and because the feeling—the "large light" of a "rebellious mother heart"—shrunk from the doctrine, he reforms the doctrine is false.

In this same struggle, when Robert trembles at the fear of the wrath to come, the author flouts a creed which has "I believe in hell" for its first article, and asserts the love of God to be such that "to be a man is the soul of eternal jubilation."

Again, the poor lad is made to speculate on the question whether the fallen angel in Klopstock's "Messiah," which mourns his apostasy, might be forgiven, that the author may have opportunity to say, "judged by his (Robert's) own instincts, there could be no question of his (the angel's) forgiveness; "the better half of himself supported the merciful view of the matter."

Of course, this decides the question of the ultimate destiny of apostate angels, for what are Divine assertions when weighed against "the better half" of a boy's nature!

Once more: Robert is made to say that if he ever went to heaven and knew that souls were "doon there" in hell he would invite the redeemed to petition Jesus Christ for liberty to go to hell and bear the sorrows of the damned for a time, that they might be led to repentance and share the joys of heaven with them, otherwise they could not enjoy the bliss which he had given them.

The specimen passages are enough to sustain the charge of Universalism against Dr. Macdonald's novels—a charge not denied, we presume, but probably gloried in by that gentleman.

It is to be regretted that works containing so many good and beautiful things should be written in the interest of errors which work out spiritual death and practical immortality in real life. True, the author makes these theories bloom with beauty, and bend beneath the weight of rich moral fruit. In this respect his novels are false to history, which has over and over again, demonstrated that these, like all other religious errors, blight spirituality and bear fruit unto death.

The Corruption of the Age.

We have read many strange paragraphs from the pen of Talma, and the following exceeds all in enormity and rage:

Sin is on every side of us, and seems as though it is impossible to find anything that is good and pure in the world of hell, blasting the heavens, and the lost soul is heard at every step of the door, put their fingers to their ears, and rattle their chains with an utter despair.

Dishonesty Begins at Home.

The crying sin of the day is dishonesty. One hears much of it in public life; but as we have said before, there is too much of it altogether in private life. And its cause is to be found in the want of self control in the indulgence of tastes and appetites.

Random Readings.

The fear of the Lord prolongeth days, but the years of the wicked shall be shortened.

We mount to success mostly over the ruins of our cherished schemes, finding our failures were oftentimes successes.

In every sin which a man deliberately commits, he takes down a draught of deadly poison. In every lust which he cherishes, he embraces a dagger.

Men must not only pray that God would help them, but they must make an effort to help themselves; God answers prayers in such a way as to encourage the performance of duty, not the neglect of it.

(POSITIONS IN PRAYER.) The publican standing; Job sitting, (Job ii. 8); Ezekiah lying on his bed, (2 Kings xx. 2); Elijah with his face between his legs, (1 Kings xviii. 42); St. Paul kneeling, (Eph. iii. 42).—Fuller.

"I HAVE been all over the world," said a man, "and lived a roving career. I have seen the world, for the first time, on the American shore. I have seen the world, for the first time, on the American shore. I have seen the world, for the first time, on the American shore."

All the ritualism beneath the stars can not bring ethereal fire into a human soul, or quicken it into heavenly wisdom. When the people, therefore, turn aside from our ministry, let us not suppose that we can retain and benefit them by multiplying ceremonies.

People are always talking of perseverance, and courage, and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest, too. I know twenty persevering girls for one patient one, but it is only that twenty-first who can do her work out and out, or enjoy it; for patience lies at the root of all pleasures, as well as all powers. Hope herself dares to be happiness, when Patience accompanies her.—Ruskin.

No mocking in this world ever sounds to me so hollow as that of being told to cultivate happiness. What does such advice mean? Happiness is not a potato, to be planted in mould, and tilled with manure. Happiness is a glory shining far down upon us out of heaven. She is a divine dew which the soul, on certain of its summer evenings, feels dropping upon it from the amaranth bloom and golden fruitage of paradise.—Charlotte Bronte.

The first century Christian Church was an association of poor people. In some of our large cities they say the 19th century Christian Church has become an association of rich people. The charge is an exaggeration of the truth, but it is well enough for the Church of to-day to remind itself that the conclusive proof of the Divine work is the preaching of the Gospel to the poor. "The rich and poor meet together; the Lord is the maker of them all." This is a good legend to worship under.

Afflicted Christians, when you pass through your Gethisemane, do not think solely of its desolation, but also of its divine beauty since the Redeemer traversed it, and be sure it is this gloomy garden of Olives which is nearest to the goal. It is there that the narrow gate is opened through which the self-despoiled and the self-crucified pass, kings and priests to the Lord, and have found in the tears of affliction borne with patience an amounting more holy than Aaron's.—Pressens.

The infidel will not taste of the good things of God because he does not care for them. To get him to eat, his appetite must be started, and his natural and trained aversion to all that belongs to the gospel renders this well nigh hopeless. There are timid and shrinking Christians who are almost fasting through their lives, wishing they could get bread to eat, but feeling afraid to take it. The difference is, that one has nothing and the other only a little, but in the end, while the first will have infinitely less than nothing, the other shall have "all things."—United Presbyterian.

British American Presbyterian, 192 BAY STREET, TORONTO.

TO CORRESPONDENTS.

British American Presbyterian, FRIDAY, APRIL 28, 1876.

Recently, Dean Stobley unveiled the Memorial that has been erected in Westminster Abbey, to John and Charles Wesley.

It will very recently no charge was made in these columns for the announcement of births, deaths and marriages.

Excellent arrangements are being made for the entertainment, at a reasonable rate, of those who wish to visit Philadelphia in a quiet way, during the approaching summer.

The Chinese question in California is becoming more and more pressing. The immigration threatens to be of the nature of a deluge.

The Evangelists, Messrs. Moody and Sankey, have now closed their labors in New York. The statement that they obtained by contributions, the extraordinary sum of \$185,000, is proof of the powerful hold the labours of these men have taken of the community.

Amongst the many Presbyterian unions which are taking place in our day, there is none that more deserves attention than that of the Free and the Reformed Churches of Scotland.

The death of Alex. T. Stewart, the Millionaire Merchant of New York, has been very extensively commented upon. It appears strange that a man of such method should die, simply leaving the bulk of his wealth to his widow.

CASE OF REV. D. J. MACDONNELL.

Our readers will share the disappointment we feel at the late of affairs in the case of Rev. Mr. MacDonnell. It was our hope that this gentleman would have presented to Presbytery a sufficient and satisfactory statement of his views upon the subject of the severity of punishment.

This must be said, that the affair has been handled by the Presbytery with remarkable courtesy. Not a single angry word has been spoken. No one has attacked or defended Mr. MacDonnell with over-heated temper or with bigoted zeal.

It is difficult to see what Mr. MacDonnell is driving at. He allows that many strong passages from the Bible are in favour of the proper severity of punishment. In the absence of one single statement in the Bible that would favor the idea of restoration, he sees his way to hope that God will put an end to sin and suffering.

Many unreasonable things are said against the Presbytery's action. It is easy to get up a cry of martyrdom, persecution, and so forth. But it should be borne in mind that soundness in the faith is a matter of prime importance.

Meanwhile, we cannot but indulge a strong hope that the Committee appointed to confer with Mr. MacDonnell will be

able to report something satisfactory to Presbytery on Tuesday next. There does not seem to be a great distance between him and the Presbytery, when he is hoping for a confessedly hopeless thing, and promises to refrain from introducing it into his pulpit instructions.

Ministers and Churches.

On Thursday (yesterday), the Rev. Jno. Goodwillie was inducted as minister of Knox Church, Camlachie.

The Rev. Isaac Campbell, of Kilbride, has received a unanimous call from the Beverly congregation. The salary not to be less than \$800, payable half-yearly in advance, with manse and globe.

The stipend promised the Rev. W. D. Ballantyne, B.A., by the Pembroke congregation is \$1,200 and a manse, instead of \$1,000 as before stated.

The Clerk of the Synod of Hamilton and London has sent certificates to all the members, which on presentation at the different stations of the Great Western Railway, will secure them tickets to and from Hamilton at one fare and a third.

A call from St. Andrew's congregation, Toronto, to the Rev. Dr. Waters of St. David's Presbyterian Church, St. John, has reached the St. John Presbytery, and will be dealt with at the meeting of the Presbytery on the second Tuesday in May.

The Times says:—We understand that the congregation of St. Andrew's Church, Hamilton, have sold the manse and manse to the congregation of St. Paul's Church. The manse will be sold to the congregation of St. Paul's, but the Church will most probably be sold.

A FRIEND writes as follows:—Macdonnell: "Times are dull, and we are short of the world share in the general depression, but the Presbyterians of Markdale have life in them. In June last the minister, whose died of inflammation in two hours.

AN OBSERVER says:—"As the columns of your excellent paper are always accessible to those who wish to furnish items of religious news, it seems prudent to tell you how we are getting along in Markdale, Flesherton, and the Holland congregations.

THE RECORD OF THE YEAR. The above is the title of a new magazine, the publication of which W. Carleton & Co., was commenced in the April number. The editor and proprietor of this new candidate for favor is Mr. Frank Moore, who is in connection with "The Rebell."

Town Hall is a large one for a country village. In February, the sacrament of the Lord's Supper was dispensed in the simple, reverent and Scriptural manner which characterizes the Presbyterian body throughout the world.

Book Reviews.

PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW FOR APRIL.—The subjects treated in this number are the following: 1. "Civil Government and Religion."

2. "Beneficiary Education." This treats of special educational institutes for preliminary training to the word of the Gospel Ministry, a most necessary step for higher instruction in College.

With its May number, the Quarterly begins a new series of articles on the Counties, translated from the French by Thomas Bailey Aldrich, and illustrated with silhouettes by H. P. Johnson.

IN THE May number of Scribner's, Col. Eting, of the Committee on the Restoration of Independence, has published a "Portraiture of William Penn."

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some very personate and satisfactory account of current events in the order in which they occur in a permanent and convenient form. It includes in its scope not only the recording of accounts of public events, but of such matters of general interest as have occupied public attention—political, literary, social, commercial, etc.

THIS is a helpful, wholesome book by Samuel Smiles, the author of "Character," "Self Help," etc. The scope of this work is best indicated by giving a few of the topics treated upon in its pages.

"Do thriftily, but not covetous, therefore give Thy need, thine honor, and thy friend his due. No serf was scrapper bravo man. Got to Live, Then live, and use it else it is not true That thou hast gotten. Surely use alone Makes money not a contemptible stone."

THESE books will be printed, neatly bound, and made available to the public by the Balford Brothers, of this city.

THE numbers of the Living Age for the weeks ending April 15th and 22nd contain "The Hebrew Woman," by Constance de Rothschild; "What She Came Through," Parts I. and II., by Sarah Tylter; "The Myth of Demeter and Persephone, Part II., by Walter H. Pater; "The Life and Labours of Francois de La Harpe, 1703-1876," by Karl Blind; "The Fair of St. Nicodemus," by the author of "Patty"; "A Glimpse of the Korea," by C. A. G. Bridge; "Servia," from The British Quarterly Review; "Some Aspects of Friendship," Blackwood; "Principal Tulloch on Spiritual Evolution, Spectator; "The Hurricane," Spectator; "Little Bobby," a Sketch in Paris, Blackwood; "Humor," Cornhill; "Heligoland," Saturday Review; "Art Needlework," Pall Mall Gazette, and other valuable articles, together with select poetry and miscellany.

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interesting paper on Major Andre, illustrated with entirely new pictures from Dr. Emmet's rare and valuable collection. Professor Lockwood concludes his series of illustrated papers on the Microscope. The subject of Household Art, so admirably treated by Monsieur D. Conway in former numbers of *Harper's*, is resumed in the present number. The first of a series of illustrated papers on "Modern Dwellings: their Construction, Decoration, and Furniture," is contributed by H. Hadsop Holly, the well-known Architect, and is profusely and tastefully illustrated. Under the title of "Cardinal Mephisto," James Henri Brown contributes a brief but admirable sketch of Cesar Borgia. The portrait accompanying the article is engraved from Raphael's celebrated picture in the Palazzo Borghese at Rome. Of course, the supreme feature of the Magazine is George Eliot's "Daniel Deronda," of which an entire book is given; but the space allotted to this brilliant novel does not interfere with the usual variety so characteristic of every number of *Harper's*. The Publishers announce the commencement of a new serial story in the next number, by Mrs. Dinah M. Crank, entitled "The Laurel Bush" an Old-fashioned Love Story." The "Easy Chair" preaches a familiar sermon on social ambition; shows the danger of "Fighting the Devil with Fire," and, among other things, has a word for country clergymen. The other Editorial Departments are as interesting as usual.

THE INTERNATIONAL. A Cosmopolitan Review, of Universal interest. New York, A. S. Barnes & Co., Price \$1.00. Published every two months.

The May and June number of this first class periodical, will contain the following, among other articles: Reform in Higher Education; Dean Swift, by J. B. Smith, London, England; Some Checks and Balances in Government, by Judge T. M. Cooley, of the Supreme Court, Michigan; International Prison Reform, by Dr. Wines; Localities of Burns, by the Brother of England's Laureate, Charles Turner; and Chaldean Genesis, a new work by George Smith, whose Assyrian discoveries relating to Anti-Christian Bras have become famous in a literary as well as an international event. This paper is Dr. J. W. Dawson's able and intensely interesting review of Mr. Smith's work. It does not limit itself to the wonderful discoveries recorded by Mr. Smith, but opens to its readers many new and startling parallels and facts anything from the pen of the accomplished Principal of McGill College will, we feel assured, be eagerly read by cultured Canadians, who are justly proud of the well earned fame of Dr. Dawson.

Presentation to Dr. Cochrane.

On Wednesday evening a number of the members of Zion Church waited on the Rev. Dr. Cochrane at his residence, and presented him with a very handsome silk cassock and gown. The gown was presented by Mrs. John Montgomery, while Miss Ashmore read the following address:

REVEREND SIR AND BELOVED PASTOR,—We have met this evening to perform a very pleasant duty. We have taken the liberty of presenting you with this Clergyman's Gown and Cassock, made in England after the most improved pattern, which we hope you will accept as a slight token of the high esteem in which you are held. Our prayer is that you may be spared to wear it out in the service of Zion Church pulpit, and that those who form your congregation then, may have the pleasure of presenting you with a similar one. We also pray that God may prosper you in His cause, and that you may long be spared to fill the distinguished position which you now hold in the Presbyterian Church, and at length having exchanged the trials of earth for the glories of heaven, may we rejoice together amid the angel hosts in spotless robes, forever singing the praises of our common Father.

FROM FRIENDS IN THE CHURCH.
Brantford, April 19, 1876.

Dr. Cochrane in his reply referred to the good feeling that had existed between himself and his congregation for the past fourteen years, and thanked them for this handsome token of their regard. During that period many changes had occurred, but nothing to mar the harmony of pastor and people. He valued this expression of their feelings towards him very highly. Next to the approbation of a good conscience and the approval of the Master, is the knowledge that one's ministry is appreciated by his people, and that his labours are not in vain. Those who are engaged in such labours know how important is the toil, and how much there is in a large congregation to exhaust the physical and mental energy of the strongest. The feeling that he was supported and encouraged in his work would make him more anxious to excel in his ministrations, that under God's blessing, souls may be saved and saints edified. The reverend gentleman closed by saying that he would treasure the gift, and with it remember the kindness of the givers, and asked them to convey to all the subscribers his warmest thanks.

Both cassock and gown are of heavy silk, and were purchased through Mr. Mr. Saunders, Robt maker, of Toronto, at an expense of something over \$100. The gift was creditable to the taste of the givers, and affords another proof of the high esteem in which the reverend gentleman is held by those with whom he is spiritually associated. After the presentation a pleasant time was spent for an hour or two by those present.

Funeral and Mourning Customs.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I have read with much pleasure and satisfaction your editorial in your issue of the 14th inst., on "funeral and mourning customs." I am pleased to think that the attention of the public is being called to this matter. I have often thought there should be a reform in the way of conducting funerals, and hope the day is near when much of the extravagance and absurdity of the present funeral system, which in too many cases is but a mere display, shall be done away with. You have struck the key-note, and if our ministers will only lend their aid and call out for a reform, your object will soon be gained. I am satisfied the country is now ready for a change in this respect. Any person who has given the subject a serious thought, cannot fail to see that there is a great amount of unnecessary form connected with funerals in both town and country, as they are at present conducted. The house of mourning and death is far too often turned into a scene of bustle and disorder, and not unfrequently, what would otherwise be the serious duties of sympathizing friends, degenerates into a cold formality, and becomes, as you have aptly expressed it, "a painful caricature upon the solemnity of death and its impressive lessons." It would not be difficult to give instances where persons have gone deeply in debt to keep up the appearance of a fashionable funeral, and where the simplicity which should mark such solemn services, has been totally superseded by extravagance and pretension, and the bereaved have made themselves by this useless expense almost as much the objects of pity for their thoughtlessness, as they were deserving of condolence for their affliction. Judging from surrounding circumstances, it does sometimes seem as if the minister was discharging his sacred duties more to fill up a part in the performance of some drama, than to impress sinners with the great need of preparing to meet their God.

Custom has instituted a very expensive and uncertain plan by which the non-interested are supposed to estimate the regard in which the dead are held by sorrowing friends. The sooner the fallacy is exposed and corrected, the better it will be for society at large, and particularly for the friends and relatives of the deceased, who in many cases cannot afford such a parade of style. The pageantry of funerals now-a-days is at best but a solemn mockery of that simplicity, earnestness, respect, and gravity which should characterize the burial of the dead.

One evil resulting from so much ceremony and form, and one which more especially affects the clergyman in attendance, is, that very often owing to delay in the necessary preparation for such show, other appointments equally as important have to be left unfulfilled, and as a consequence his other work is thrown into confusion; whereas had the funeral services taken place at the appointed hour, all this would have been prevented, and all other engagements could have been met. If people insist on ceremony and style at funerals, I hope they will learn to be punctual, and have every thing arranged so as to cause no delay in the services before the appointed hour. If there is one thing that ministers should insist upon more than another at all public meetings, and particularly at funerals where so many are unable to gain admittance to the house, it is punctuality. It is unfair to the minister as well as to those outside, to be kept waiting for nearly an hour after the set time for service to begin; it is especially unfair and unkind to outsiders if the day is cold or stormy. For my own part, I see no need for what is commonly called "funeral sermons," except on very special occasions when some person remarkable for piety and Christian zeal has died, and even then in most cases I would let his past good works, his high Christian character, and his devoted life preach the funeral sermon, and I think it would be done more eloquently and more impressively than in most cases where such sermons are preached now. I have always held that the house of mourning is not the place for long addresses. A psalm or hymn sung, a portion of Scripture read, and an earnest prayer are, to my mind, all that are required. I know, Mr. Editor, this is a disputed point, and much can be said on both sides; I only speak from my own experience and choice, when I say that the less a minister says at a funeral, the more I appreciate it, the more deeply do I feel the solemnity of the hour, and the more loudly do I hear the voice of God saying, "Prepare to meet thy God."

I am much pleased with the decision of the ministers of Toronto with regard to attending funerals on Sabbath. Except in cases of great necessity, I think it is a desecration of the Lord's Day, and an open violation of the fourth commandment—"Remember the Sabbath day to keep it holy." I have no hesitation in saying that funerals on Sabbath should not be tolerated in a Christian land, except in cases where it can be shown beyond a doubt that it would be unsafe to keep the body till Monday. Such cases I think are few in our country.

Sometimes funerals are purposely appointed for Sabbath, so that a large company may gather. In my opinion this is decidedly a sin, and if people will persist in it in opposition to the teachings of Scripture, and the advice of Christian ministers, then ministers must take a decided stand and refuse to attend. I hope all our ministers of every denomination will follow the example your city ministers have set. The remedy for this evil is within their power to a great extent. I am fully persuaded if they will use it in defence of God's law, their efforts will be blessed, and our country will soon be freed from, at least, this part of the evil connected with funerals.

Yours truly,
South Gower, April 19th, 1876.
The next meeting of the Toronto Presbytery will be held on Tuesday, 2nd of May, at 11 o'clock a.m., in the Lecture Room of Knox Church, in this city.

Presbytery of Toronto.

Below we give the substance of the committee on Mr. Macdonnell's statement, as read by the convener, Wm. McLaren.

"The Committee were requested to consider and report to the Presbytery upon the statement handed in by Rev. Mr. Macdonnell, respecting his agreement with the teaching of the Confession of Faith on the doctrine of future punishment, and to consider the same, and having requested and obtained an interview with Mr. Macdonnell, the proposed committee in certain portions of his statement has been indefinitely postponed. At a meeting of the Committee held last evening a paper was read with appended, was handed in by Mr. Macdonnell, containing certain explanations on the statement submitted to the Presbytery. Your Committee now has to submit the following report:—

"Mr. Macdonnell's paper, in accepting the doctrine of future punishment as taught in the Confession of Faith, declares a qualified adherence to the language in which it is embodied. In dealing with this document, in the first place, we must consider, three questions, viz.—1. Does Mr. Macdonnell's paper embody a statement which is satisfactory? 2. If there is indicated in said paper a deviation from the received doctrine of the Church, is it of such a nature as can be tolerated in one holding the office of a gospel minister? 3. What should be taken by the Presbytery on the premises? I. "In dealing with the first question your Committee observe that the point raised by Mr. Macdonnell's sermon of last September, out of which the difficulty arose, has respect to the doctrine of future punishment. The view which that discourse seemed to convey is that at some future period of God's punishment shall come to an end, and God's intelligent moral creature restored to the Divine favour. To maintain this view necessarily holds such expressions as 'everlasting punishment,' occurring in Scripture, do not mean a punishment of limited duration. The bearing of this upon the meaning of Mr. Macdonnell's statement will be apparent.

"Your Committee observe that they cannot recommend the Presbytery to accept Mr. Macdonnell's statement as satisfactory, for the following reasons:—1. "He does not declare his adherence to the doctrine of future punishment as taught in the Confession of Faith, in the well understood and usual meaning of its language. He says that the language of the Confession on this point is almost entirely borrowed from Scripture, and it would appear that it is upon this construction the Scripture declares his adherence to it. For reference to the well understood phrase 'eternal torments,' which he says is not a figure applied to the punishment of wicked men, he accepts it as having the same meaning as 'everlasting punishment' in Matt. xxv. Did Mr. Macdonnell accept the doctrine of future punishment as taught in the Confession, and historical facts, an explanation would be unnecessary.

"2. "Mr. Macdonnell in his statement does not define in what sense he understands the phrase 'everlasting punishment,' which he substitutes for 'eternal torments.' This omission is the more unfortunate after the grave doubts excited by his sermon respecting the meaning which he must attach to such Biblical language. Probably few Universalists would object to the eternity of future punishment, if they were only allowed to understand eternal punishments as having the same meaning as they attach to 'everlasting punishment' in Matt. xxv.

"3. "It is evident from the concluding portion of his statement that Mr. Macdonnell does not understand 'everlasting punishment' in Matt. xxv. in the sense in which that phrase has usually been understood in the Christian Church as denoting a punishment which is strictly eternal. If God's Word teaches the endless duration of the punishment of the wicked, it necessarily excludes all hope of their final salvation; but Mr. Macdonnell holds 'everlasting punishment' in such a sense that he can declare, 'I do not consider myself debarred by the teaching of Scripture from hoping that God may in some way put an end to sin and suffering.' And when, notwithstanding the distinct Scripture announcement that the wicked shall go away into everlasting punishment, Mr. Macdonnell can write, 'What God may do hereafter is apparently not among the things revealed, or intended to be known,' it is evident that he holds 'everlasting punishment' in Matt. xxv. in a sense different from what these words convey to the ordinary reader, and altogether unlike that in which they have been generally understood by the Christian Church. It is manifest that the word everlasting is not used by him in his statement in its ordinary meaning, but rather as equivalent to a meaning which it is assumed the original Greek *aiouion* may bear. This is, indeed, distinctly recognized in the appended notes herewith submitted, where he says I substituted the words 'everlasting punishment,' or rather the Greek words *Kolasis aionion*, (Matt. xxv. 46) for 'eternal torments,' etc.

"4. "Your Committee have only to add that the view of the meaning of the paper to which they were led by its structure was fully confirmed by Mr. Macdonnell's personal explanations, so that no room is left for doubt that the statement covers, and was intended to cover, a deviation from the doctrine of the Confession of Faith and the Creeds of Christendom, and from what your Committee believes is the teaching of the Holy Scriptures.

"Your Committee, therefore, regret to say that they have been led unanimously to the conviction that Mr. Macdonnell's statement should not be accepted by the Presbytery as satisfactory.

It open for us to hope that all may be ultimately saved, as one of those minor deviations from the truth, which the Presbytery is at liberty to overlook in one of its ministers.

"Your Committee, on the contrary, believe that the eternal punishment of the wicked is a doctrine clearly taught in the Holy Scriptures, not merely by the phrase 'everlasting punishment,' and parallel expressions, applied to the doom of the ungodly, but by a great variety of representations which should leave no room for even a shadow of a doubt, in the minds of those who bow to the authority of God's Word.

"Your Committee cannot but regard the view which Mr. Macdonnell cherishes, as tending to weaken the sanction of God's law, and detract from the power of those appeals by which the gospel is urged upon men; and they cannot but view as perilous to the best interests of mankind, any teaching which is fitted to lessen the weight of those awful sanctions, by which God has enforced the precepts of His law, and the invitations of His mercy.

"Your committee also regard Mr. Macdonnell's position as inconsistent with the acceptance in its integrity of that system of doctrine, which is embodied in the standards of the Presbyterian Church in Canada.

"Your Committee may add that it is not competent for any of the subordinate Courts of the Church even to entertain the question of granting, by their own authority, a relaxation of the terms of ministerial communion.

"Your Committee, therefore, are of opinion that Mr. Macdonnell's statement embodies a deviation from the teaching of the Scriptures and the received doctrine of the Church, which the Presbytery is not at liberty to allow in one of its ministers.

"III. In reference to the third question, your Committee recommend the Presbytery to appoint a Committee to deal with Mr. Macdonnell, with a view of ascertaining whether there is any prospect of his sentiments being brought into harmony with those of the Church, and to report to the Presbytery at a subsequent sederunt. All of which is respectfully submitted. Wm. McLaren, Convener.

NOTES ON STATEMENT SUBMITTED TO PRESBYTERY.

"1. I substitute the words, 'everlasting punishment,' or rather the Greek words in Matt. xxv. 46, for 'eternal torments,' because the former expression is in Scripture applied to the punishment of wicked men, and the latter is not. There is an obvious distinction between 'punishment' and 'torments.'

"2. The word *aiouion* may, of course, mean 'absolutely endless.' I do not deny that there is strong ground for assigning to it that meaning in the passage quoted. But is has often in Scripture a more limited significance, and if there is room for even a shadow of a doubt, as to whether the Saviour intended to teach that evil would be endless, there is room to 'hope,' however vaguely, that God may in some way put an end to sin and suffering."

Presbytery of Kingston.

The quarterly meeting of this Presbytery was held in John Street Church, Belleville, on the 11th and 12th days of April. Arrangements were made for the induction of the Rev. Alexander Young at Napanee on 26th instant, at half past one o'clock p.m. Leave of absence was granted to the Rev. Patrick Gray by reason of ill health. The matter of supply was left in the charge of the Session, of which Professor Mowat was appointed Moderator. Strong sympathy was expressed for Mr. Gray in his affliction. Mr. McAllister, Treasurer of the Presbytery, made a financial statement, from which it appeared that a number of the congregations had not paid their proportion into the Presbytery Fund. Reports were made by Mr. Wilson respecting the condition of certain Church properties in Bath and Camden. The congregation of St. Andrew's Church, Belleville, received permission to mortgage their Church property for the purpose of raising a certain sum of money to meet their indebtedness. Mr. R. J. Craig was received as a licentiate within the bounds, and in compliance with a petition from the congregation of Mill Point to settle him among them as an ordained missionary, it was agreed to prescribe him ordination trials, to be heard at Napanee on the 26th inst., and if these are satisfactory, to ordain him at Mill Point on the 27th. Applications were made to be taken on trials for license by Messrs. W. A. Lang and James Allison. It was decided to forward their college certificates to the Assembly. Mr. Smith, Convener of the Presbytery's Home Mission Committee, presented a report, furnishing detailed information respecting Home Mission operations within the

bounds, the amounts granted for supplement and aid, and the allocation proposed to be made of the missionaries available for the summer students of Missionary Associations employed within the bounds, were enjoined to report to the Presbytery concerning their labours. Rev. J. B. Wait tendered his resignation of the charge of the Trenton congregation, and it was accepted. The Clerk was instructed to correspond with him in regard to alleged arrears of stipend. It was agreed to grant him a Presbyterial certificate. Mr. Barton was appointed Moderator pro tem of the Trenton Session; Mr. MacLean of the Rossin, etc., Session, and Mr. Wilson of the Belleville, etc., Session. On behalf of a Committee appointed to draft a suitable minute in relation to the late Dr. Holden, Mr. Webster submitted the following, which was adopted:—The Presbytery would desire to place on record their sense of the loss sustained by the Church in the death of Dr. Holden of Belleville, for twenty-four years ruling elder in the John Street Presbyterian Church. Earnest, practical, conciliatory, systematically benevolent, a kind father ruling well his household, Catholic in his Christian character, whilst loyally attached to the Church of his choice he will be sadly missed in his accustomed place at home, at Church, in every good work, and at the sick bed of the poor of the town of Belleville and the community generally. Nevertheless, as for him to live was Christ, to die is gain. They also express their condolence with the bereaved widow and family in the irreparable loss they have sustained, and direct that a copy of the above be sent to the family. The Draft Act relating to the constitution of the General Assembly was adopted with a slight amendment in section fourth, to the effect that the following words be added before the phrase "at least":—"That they may be in his hands." The Committee appointed to visit the Ridge and Carlow stations in the North Hastings field, presented a report, which was received. The following were appointed a deputation to visit the North Hastings mission field during the ensuing summer, dispense the sacrament of the Lord's Supper there, and look after the mission interests generally: namely, Messrs. MacLean (Convener), Smith, Wishart and Burton. Mr. Armstrong, Catechist, reported respecting his labours in that field during the winter, and the Presbytery expressed appreciation of his services. A proposal made by the Presbytery of Peterboro' to have a conference during the meeting of Synod in reference to mission work in the intervening district, was concurred in. The records of all Kirk Sessions within the bounds were ordered to be produced at the July meeting for examination.—THOMAS S. CHAMBERS, Pres. Clerk.

Induction of the Rev. D. Ross.

The Presbytery of Glengarry met on Tuesday, the 11th inst., at Lancaster, and inducted the Rev. Donald Ross, late of Dundee, to the pastoral charge of the "Union Church" congregation there. The members present were Rev. William Ross (Moderator), N. Paterson, B. Binnie, J. Mullin, J. S. Burnet (Clerk), and Dr. McIntosh, ministers; D. Sangster, elder; and the Rev. Dr. MacIntosh presided, and preached an appropriate sermon from I Peter v. 1-4; Rev. Mr. Paterson addressed the people, and Rev. Mr. Binnie the minister.

Notwithstanding the almost impassable state of the roads, there was a large and deeply interested congregation present, who, at the close of its services, gave a very hearty welcome to their new minister.

This settlement has been a most harmonious one, and gives promise of much good fruit in the future. The congregation (consisting partly of what was formerly the Canada Presbyterian congregation and partly of unionists, who have withdrawn from St. Andrew's congregation), is a very strong one, full of activity, of Christian liberality and hope, and though they have some considerable difficulties yet before them—as, for instance, in the building of a new church, etc.—yet we doubt not but that aided and encouraged by the well known zeal and enthusiasm of their new pastor, they will soon place themselves in a position second to none in any country district in the Province. The stipend at present promised is \$1,000 with a manse.

In the evening a very successful tea meeting was held, presided over by Mrs. Thos. Hill, elder. Addresses were delivered by the members of Presbytery present, and also by the Rev. D. H. McLennan, and Mr. Duncan B. McLennan. Mr. Hugh McLean, aided by a large and efficient choir, discoursed most excellent music, Miss McLean presiding at the organ. At the close an address of welcome to Mr. Ross was read by Mr. Cameron, Jr., which elicited from Mr. Ross a very earnest and eloquent reply, in which he sketched forth the plan of his future labours in his new sphere, the motives by which he would be influenced, and the grand aim which he would ever have in view.

The proceedings were brought to a close about ten o'clock, by the usual votes of thanks, which were very heartily given, all seeming to have been highly delighted with the evening's proceedings—those who entertained as well as those who were entertained.

We understand that about \$70 was realized towards the fund for the building of the new church.

Synod of Hamilton and London.

We understand that the Rev. Mr. Ritchie, missionary of the English Presbyterian Church in Formosa, has arranged to be present at the meeting of this Synod in Hamilton on Wednesday next, when he will give a short sketch of the mission of our own church in that island, he having visited Dr. Fraser and Mr. McKay in the close of last year.

On 18th inst. at the residence of James McKnight, Esq., Windham, by the Rev. P. Nicol of Vaughan, Mr. Elias Glover, to Miss MARY ANN KELSO, both of Windham.

Choice Literature.

Still and Deep.

BY M. F. BRUNK, AUTHOR OF "TRIED," "ONE LIFE ONLY," ETC.

CHAPTER XLIX.

"Now, my Mary," said Bertrand, when he had concluded the long history he had told her as briefly as possible, "I think you quite understand the circumstances which have suddenly converted me into a wealthy peer of France and the master of Chateau de L'Isle, and you can see, of course, clearly, all that it involves as regards yourself, and your position in the world, and I must tell you that I have but one tear left as regards the fair prospect before us, and that is, the possibility that it may be a grief to you to have to leave England entirely, and live—as I think we ought to do—altogether in France."

Dramatic representation with which he described everything he had to tell. He had not been very long in the room, when Bertrand asked him the question which both he and Mary specially wished to have answered. "Could he tell them anything respecting Mr. and Mrs. Brant?" "Can I tell you anything?" exclaimed Vilalta; "I have volunter to tell if you do not already know the final catastrophe. But you must have heard it, the whole place has been ringing with it."

or Mrs. Brant, and the smallest consideration. "But she must have at least the means of living," said the old man. "What will become of her if she leaves?" "It was the thought that she would write for help to her friends in England," answered Vilalta. "I do not think there are any there who could help her," said Mary. "Her father was an old man when I left England that I do not believe it possible he can be alive now."

once told the Italian to show the way, and hurried off. In a few minutes she returned, running swiftly down the marble staircase, which was all covered with dust and straw, saying, "Ah, madame, the moment she saw your English name, she called out to you to come to her, quick, quick!" And Mary went to look once more upon Laura Wyndham.

Scientific and Useful. TOMATOES. Sow in a hot-bed and transplant to boxes or another hot-bed, or where there are but a few, to small pots, the object is to get a strong stocky plant, to set out as soon as it is safe.

After a very happy week spent at Chateau de L'Isle Bertrand and Mary found themselves in the beautiful Italian city where he had dwelt so long.

There was a pause in the conversation for a few minutes after Mary's unusually impulsive outburst, and then Bertrand asked Signor Vilalta a few more questions about the unhappy woman who had so nearly married for ever both his own life and his wife's, and on whom such dire retribution seemed to have fallen.

"I will call the old woman down to you, Signora Contessa," he said with much more alacrity than he had yet displayed, and he was gone before she could attempt to follow him; he soon returned with a disagreeable old Italian, whose brown skin and shrivelled face would have made her seem like a mummy, but for the cunning black eyes which twinkled brightly under the yellow handkerchief she wore over her head.

There is another matter about which we are apt to be unjust in our friendly criticisms. We are so sensitive to the charge of over-estimating the value of a friend's work through prejudice, that sometimes we let a stranger get the better of us in the expression of appreciation and praise.

USES OF TURPENTINE. The Practitioner, an eastern medical magazine, in the department entitled "Clinic for the Month," quotes Dr. F. T. Hogg as speaking in praise of turpentine as a medical remedy, and saying, "It is valuable in hemorrhage from the nose, lungs, bladder, uterus, kidney, stomach, skin and bowels; it is an antihelmintic, diuretic, diaphoretic stimulant, rubefacient, counter-irritant, and sedative; but, unfortunately, it is extremely unpalatable, unless combined with creosote, rosemary, or oil of almonds; it may induce nausea, perhaps cause cerebral irritation when given in excess, or even strachury. Fatal cases are rare. Lucifer match-makers, by wearing little smelling-bottles of turpentine around their necks, imagine immunity from phosphorous poisoning. Cholera, it is said, avoids the pine forests of Norway and Sweden; whilst Scotch firs are antagonistic to diphtheria, and in other parts of the world to whooping-cough, hay-fever and phthisis. In North Carolina, when a quinine ran short, the local application of turpentine relieved the prostrated patient. It has proved of the greatest service in some fever cases; three-drachm doses in whiskey punch having saved many lives. It is an effectual remedy in tape-worm, and very serviceable in puerperal fever, in diarrhoea and irritis.

Presbytery of Huron

This Presbytery met at Clinton on Tuesday last. There was a large attendance of ministers, elders, and others interested. Petitions from the congregations of Rodgerville and Brucefield were presented, praying for moderations in "calls" to a minister. The prayers of said petitions were granted, and Mr. Gray was appointed to moderate in a call in the former congregation, and Mr. McCaughey in the latter. In accordance with the request of the congregations of Bluevale and Wingham, these congregations were separated, and each to form a separate charge. Mr. Pritchard decided to remain in Bluevale, consequently Wingham becomes a vacant congregation. Mr. McLean was appointed to declare the Wingham pulpit vacant on the 23rd inst., and to act as Moderator of Session. The following is the deputation of Presbytery agent the separation of the congregations:—"The Presbytery having taken into consideration the petitions from Wingham and Bluevale for a dissolution of the union now existing between them, and having heard the depositions of both congregations, as well as the pastor, find:—1st. That these congregations, especially the congregation of Wingham, have made extremely gratifying progress during the ministry of Mr. Pritchard; 2nd. That such a dissolution is desirable, not only in the interests of church extension, but more especially as the work has become too much for the pastor; 3d. That the prayer of the petition be granted, in as far as the dissolution of the union is concerned, that said dissolution take effect on the 24th inst., but that as regards the amounts promised in the papers on the Presbytery table as stipends of future pastors, the Presbytery takes no action at present beyond an expression of opinion that the amounts mentioned are not adequate to the abilities of the congregations, nor to the necessities of a minister." In accordance with the request of the congregation of Bayfield, Mr. McKee, student, was appointed to labour there during the next three months. Circular letters were read about the reception of Rev. Mr. McGregor, a minister of the Congregational Church, of Mr. Johnston, a minister of the American Presbyterian Church, and of Mr. Hawthorne, a minister of the United Presbyterian Church of British North America, as ministers of this Church. A committee consisting of Messrs. Gracey and Cameron were appointed on the state of religion—Mr. Gracey, Convener. Messrs. Leask and Messer were appointed members of the Assembly's Committee of Bills and Overtures, and Messrs. Ferguson and Gordon, members of the Synod's Committee of Bills and Overtures. Mr. Hartley's resignation of East Ashfield was taken up, when it was agreed that said resignation lie on the table, and that all parties interested be cited to appear at next regular meeting for their interests, when said resignation will be disposed of. Messrs. Ferguson, Brown, and Gibson, elder, were appointed to prepare an overture to the Assembly on the Home Mission Fund, and to report at a meeting of Presbytery to be held in Hamilton during the meeting of Synod. The Presbytery adjourned to hold its regular meeting in Seaford, on the second Tuesday of July, at 11 a.m.

Woman's Missions.

A large and influential meeting of ladies representing the three Presbyterian congregations of Kingston, was held recently in St. Andrew's Hall, for the purpose of organizing a Woman's Foreign Missionary Society. The Revs. P. Gray and T. G. Smith were also present, as was Dr. Mair. Several of the Professors of Queen's University, but for pressing engagements, would have been present to testify their warm sympathy with the movement. Dr. Mair took the chair and called upon the Rev. T. G. Smith to open the meeting with prayer, after which the object of the meeting was stated, and the business of organization proceeded with. The draft of a constitution was read, and submitted clause by clause. It was unanimously agreed that the name of the Society should be the Woman's Foreign Missionary Society of Kingston in connection with the Presbyterian Church in Canada; that its object should be the diffusion of missionary intelligence, and the increase of interest in missionary operations, especially with reference to the condition of women and children in heathen lands, as well as to furnish such pecuniary aid as was within its power to such missionary schemes in connection with the Presbyterian Church in Canada as should commend themselves, from time to time, with their needs, importance and efficiency. It was further agreed that the following should be the officers-bearers of the Society:—President—Mrs. Macfar. Vice-Presidents—Mrs. Gray, Mrs. T. G. Smith, Mrs. Mair, Mrs. Mowat, Mrs. Dickson, Mrs. Robinson, Mrs. Snodgrass. Recording Secretary—Miss A. Dickson. Corresponding Secretary—Miss Macfar. Treasurer—Mrs. D. Fraser. A large committee was also appointed with power to add to their number. Several other clauses were discussed and agreed to, and the first monthly meeting appointed to take place at three p.m., on the first Wednesday in May, in St. Andrew's Hall. Though the Society is organized in connection with the Presbyterian Church in Canada, all ladies interested in foreign missions will be cordially welcomed to the meetings, at which it is expected that missionary intelligence of an interesting character—especially respecting female missions—will be from time to time communicated.

The second monthly meeting of the Woman's Foreign Missionary Society will be held in the Lecture Room of Knox Church, Toronto, on Tuesday second May, at 8 p.m. All members and those interested in missions are earnestly requested to attend during the early part of the meeting, which will be devoted to religious exercises and missionary intelligence. Since the above was in type it is announced that the Rev. Mr. Ritchie, just arrived from Formosa, will address the meeting. C. S. Ewan, Secretary W. F. M. S.

The Bible is now printed in no fewer than two hundred and ten languages. In 1851 it was printed in only fifty.

Births, Marriages and Deaths.

BIRTH. At the mansion, Kildare, on Friday, the 21st inst., the wife of the Rev. ISAAC CAMPBELL, of a son in Sunday, on the 17th inst., the wife of Mr. CHARLES D. BARRIE, of a daughter. In South Dumfries, on the 14th inst., the wife of JAMES DEANS, Esq., of a daughter. MARRIED. On the 26th inst., by the Rev. John A. McAlmion, the Christiana M. KENNEDY, of the township of Gosport, married to Mr. JAMES McLEOD, of Ardenburg. At Thornhill, on the 19th inst., by the Rev. James Dick, of Richmond Hill, Mr. WM. WILSON, to Miss SUSAN MORRIS, both of the Township of Markham. On the 10th of April, at the residence of the bride's father, by the Rev. J. M. BOGERS, Mr. JAMES BATHGATE, to LAURA J., eldest daughter of George Tupper, Esq., of Peterborough. On the 26th April, by the Rev. Dr. Topp, assisted by the Rev. J. M. Hugg, M. A., ROBERT McLEOD, Jr., to MARGOT, daughter of James Bain, bookbinder, Toronto. On the 14th April, at the residence of the bride's father, Yino Cottage, Mount Pleasant, Yonge St., by the Rev. R. Fraser, assisted by the Rev. D. Mitchell, Mr. ALEX. FAYSON, of Toronto, to JESSIE A., eldest daughter of John McArthur. On the 20th inst., at the residence of the father of the bride, by the Rev. J. Alexander, Mr. ROBERT F. BIRD, to Miss ANNE C. BIRD, daughter of Mr. James Reid, Laguna. On the 14th inst., at the residence of the bride's father, by the Rev. A. C. Stewart, Mr. J. McCORMICK, of Marlborough, to Miss ANNE, eldest daughter of J. McAvish, Esq., North Gower. At the residence of the bride's father, on the 14th inst., by the Rev. Alexander McKay, D.D., Mr. ALEXANDER McLEOD and Miss CATHERINE, youngest daughter of Mr. Lauchlan Kennedy, all of the Township of Pushtich. DEATHS. At the manse, East Gloucester, on the morning of the 13th inst., JOHN McDERMID, student of Knox College, and brother of Rev. Henry McDermid, of East Gloucester. In South Dumfries, on the 4th inst., ISABELLA, wife of James Deans, Esq., Reeve of South Dumfries, and daughter of James Cowan, Esq., Clonmohr, Waterloo, aged 31 years. On the 8th April, at Toronto, ANNIE McLEAN, aged 8 years and 15 days, eldest child of L. M. Livingston.

THE PRODUCE MARKETS.

Table with columns for TORONTO and LONDON. Lists prices for various commodities like Wheat, Barley, Oats, Peas, Beans, etc.

OTTAWA.

Table listing prices for various commodities in Ottawa, including Wheat, Peas, Corn, etc.

MONTREAL.

Table listing prices for various commodities in Montreal, including Wheat, Oats, Peas, etc.

Official Announcements.

MEETINGS OF PRESBYTERIES. BARRIE—Next meeting of Presbytery of Barrie at Barrie, on last Tuesday of April at 11 a.m. CHATHAM—In the Lecture Room of Knox Church, Toronto, on Saturday, 10th June, at 11 a.m. LINDSAY—At Woodville, on the last Tuesday of May, at 11 a.m. BRIDGEPORT—At Port Elgin, on the 2nd Tuesday of July, at 4 o'clock p.m. KENNEDY—At Kingston, in Brock St. Church, on the 2nd Tuesday of July, at 3 p.m. HUDON—At Seaford, on the 2nd Tuesday of July, at 11 a.m. OTTAWA—In Knox Church, Ottawa, on the first Tuesday of May, at 3 p.m. SYNOD OF TORONTO AND KINGSTON. The next meeting of the Synod will be held in Knox Church, Toronto, on TUESDAY, 2nd MAY, at half-past 7 o'clock, p.m. A sermon will be preached by the Rev. W. Fraser, the Moderator. Rolls of the several Presbyteries, summaries of changes, etc., will be sent to the undersigned at least eight days before the date of meeting. The Business Committee will meet in the school-room of Knox Church, at 2 o'clock p.m., on Tuesday, 2nd May. JOHN GRAY, Synod Clerk.

R. J. Hunter & Co., Toronto Nurseries.

CORNER KING AND CHURCH STS. 200 Acres—34th Year. We invite attention to our extensive HOME-GROWN STOCK of Fruit Trees, Ornamental Trees, Flowering Shrubs, &c. Special reduced prices, on application, on purchases of 750 and upwards. Send 10 cents for our valuable Priced Descriptive Catalogue. Mail Orders will receive prompt attention and satisfaction guaranteed. Twenty per cent. discount to clergymen. GEO. LESLIE & SON. ORDER EARLY.

MISSIONARIES WANTED

FOR MANITOBA, LAKE SUPERIOR, AND THE MANITOULIN ISLANDS. THE Home Mission Committee are prepared to engage several suit-able Missionaries for Manitoba and Lake Superior. One is also wanted for the Manitoulin Islands. Applicants must either be ordained or probationers of our Church, ready for ordination. The term of engagement in either case to be not less than two years. For particulars apply to the Convener, REV. DR. COCHRANE. Brantford, April 8, 1876.

YOUNG LADIES' SEMINARY

24 JARVIS ST., NORTH OF BLOOR ST., YORKVILLE. MISS H. CASSELS BROWN receives in addition to her day pupils, a LIMITED number of Boarders. Summer Term commences April 24th. Boarders arrive Saturday, 2nd.

PRAYER AND ITS REMARKABLE ANSWERS.

BY W. W. PATTON, D.D., BURRAGE & MAGURN, Publishers, Toronto. AGENTS WANTED.

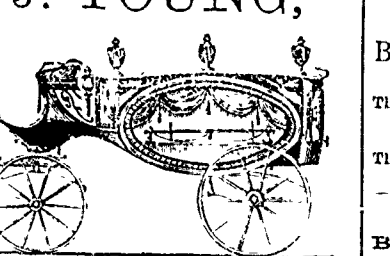
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ARE AN Excellent herb Preparation. Tested and proved a thorough stomachic that will regulate digestion, strengthen the secretive and assimilating organs, and help nature to throw off any poisonous matter that has found its way into the blood. It is therefore, A THOROUGH BLOOD CLEANSER that really will do its work well. Sold everywhere Wholesale and Retail. A. NORMAN, 118 King St. West, Toronto.

NERVOUSNESS.

DR. CULIERI'S Specific or French Remedy, for Nervous Debility, etc., attended with any of the following Symptoms:—Deranged Digestion; Loss of Appetite; Loss of Flesh; Fiftful and Nervous or Heavy Sleep; Intermittent or Clen-gysonian, Physicall, Lawy or, Students, and persons whose pursuits involve great Mental Activity, will find this preparation most valuable. Price 3/6, Six Packets for \$5.00. Address JOS. DAVIS & CO., Chemists, Toronto (Sole Agents for the above preparation)

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NEW SPRING GOODS.

- 50 New Dinner Sets, 12 New Dessert Sets, 1 Case Breakfast Sets, 5 Cases Tea Sets, 10 Cases Chamber Sets, 2 Cases Fancy Jugs, 1 Case Fancy Teapots, 1 Case Cheese Covers, 7 Cases Cut Table Glass. And a great variety of New Flower Pots and Fancy Goods.

GLOVER HARRISON

IMPORTER. 12 a day at home. Agents wanted. Outfit and terms free. TRUR & Co., Aug. 28, 1876.

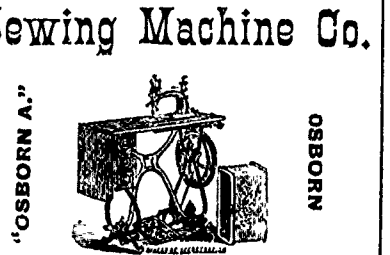
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penetrating to the vermin in all grades of development, and destroying both hatched and unhatched life. It also improves the growth and quality of the wool, adding weight and lustre; and enables sheep to rest well and thrive. No flock master who values his stock should be without it. Price 35c, 70c, and \$1.00 per tin. A 35c tin will clean about 20 sheep or 30 lambs. Sold every where. HUGH MILLER & CO., Agricultural Chemists, 187 King Street East, Toronto.

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From the unprecedented success of our Machine in competitions, and innumerable testimonials in their favor by those using them, we are satisfied that the time and money spent in their improvement has accomplished what we desired. A FIRST-CLASS MACHINE IN EVERY RESPECT. Examine and try them. WILKIE & OSBORN, MANUFACTURERS, Guelph, Ontario, Canada.

SEWING MACHINE SALES FOR 1874.

Table listing various sewing machine models and their prices, including Singer, Howe, Domestic, etc.

NEW YORK SINGER SEWING MACHINES.



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