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Contributors and Correspondents

HOW MAY THE CAPABILITIES OF OUR ELDERS BE DEVELOPED AND EMPLOYED TO THE BEST ADVANTAGE?

BY THE REV. JAMES MIDDLEMISS OF ELORA.

PAPER READ BEFORE THE SYNOD OF TORONTO AND KINGSTON, AND PRINTED PURSUANT TO REQUEST OF THE SYNOD.

In opening the consideration of this very important subject, I may be allowed to begin by referring briefly to my own experience in connection with the eldership of my own congregation. When the first appointment of elders was made, shortly after my settlement, about twenty-one years ago, the congregation consisted of 104 members. Four elders were appointed, of whom three had been elders before. Of these four, though all of them maintained the worship of God in their families, only two had the gift of praying outside their own families. At the present time, with a membership of 250, we have, besides, two who have retired owing to the infirmities of age, eleven acting elders, all of whom with scarcely an exception can pray with the sick, and in the prayer-meeting, some of them expressing themselves in a very pointed manner, and with peculiar tenderness and solemnity. I may say the same respecting several of the deacons. The great advance that is implied in the above statement is not owing to any special endeavour used with the direct view of inducing individuals to exercise spiritual gifts. I believe it is simply the result and evidence of a real advance, in respect of the interest that is felt in the truths of the gospel and the cause of Christ. And I have no doubt that, in referring to my own experience, I am only stating an instance of what is, to a very great extent, the common experience of our ministers throughout the Church. I have, therefore, no sympathy with those who are putting the question: "What is the cause that the former days were better than these?" They were not better. We are in many important respects greatly in advance of what we have been. And in the greatly increased number of men of intelligent piety, who are in the eldership—men capable of good work and disposed to work—we have a power for good, moral and spiritual, which if we could only secure its systematic and steady operation, would elevate the character, and thereby as in other ways, increase the efficiency of the Church to an extent we cannot calculate.

In view of what I have now said, we are warranted in setting out with the assumption that we have a large number of elders, well qualified for their office, and possessed of gifts, which, if properly exercised, make them capable of immense good in the Church. Without considering the proper place and functions of the eldership, which would be irrelevant at present and is unnecessary, I take it for granted, in accordance with their double Scriptural designation—*presbyter* or *elder* or *ruler*, and *bishop* or *overseer*—that their function is *two-fold*; that they are appointed not only to rule in the Church, but to take the spiritual oversight of its members. "Obey them that have rule over you, and submit yourselves that they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." The design of this oversight is to promote the moral and spiritual welfare of the Church, to elevate the character of its members, to prevent its deterioration, and thereby to sustain and increase the efficiency of the Church as a spiritual power for good in the world. The question therefore is, how may elders most effectively fulfil the end of the institution of their office? Of course, the elders of a congregation, in their united capacity as a session, rule the whole congregation, and have the oversight of it as a whole and of each of its members. But it is evident that, if they are to exercise anything like a proper and effective oversight, it is necessary that the work of oversight be distributed among them. Our elders are, with very few exceptions, men who have to provide for their families by labouring in some secular calling, so that it is impossible that any one of them should exercise an effective oversight of the whole congregation. I would say therefore: Let us adopt the practice of assigning to each elder his separate district with whose oversight he shall especially charge himself. Unless we do this, our elders will continue to do very little in the way of effective oversight. The district should be of moderate extent, say including from ten to twenty families according to circumstances. Few elders, who are at all qualified for their office, would find it inconvenient, or be unwilling, to

visit all the families of such a district twice or perhaps three or four times a year. I know an elder, not one of my own, whose practice it was for many years, to go over his district in the way of visiting a family every week and worshipping with them. I would not lay down this as a rule for all. I merely refer to it as one of the ways in which an elder may keep up an intimacy with the families of his district, and as showing what a very small tax upon his time would be required.

Owing to our present prevailing want of system, probably the great majority of our elders do very little, and very many next to nothing, in the way of a moral and spiritual oversight of our people. Too many of them no doubt, are content with this state of things, satisfied with attending occasional meetings of the session and officiating at the communion. But others are unhappy, feeling that their office is little better than a name. These, and there are many of them, if each had his own manageable portion of the Lord's vineyard to attend to, and attended to it, would feel that their office was one of real and important Christian service. They would derive much personal benefit from their endeavours to raise and keep up the moral and spiritual tone of their several districts; and would have no little gratification of the highest kind in seeing that their endeavours were not in vain in the restraining and the subduing of evil, and in the promotion of morality and purity. In the faithful and diligent exercise of their oversight, they would no doubt have to meet with what might pain and grieve them. But every man must be prepared for this, who wishes to be instrumental in restraining the evil that is in the world, and advancing its moral well-being. It is the very design of the elder's office that he should come in contact with evil, and confront it with Christian weapons. An elder should look upon the congregation to which he belongs, as a part of the great army that is in conflict with moral evil, and upon himself as an officer of that army, charged with the oversight of a small company, whose efficiency for the conflict, and whose conduct in it, he is bound to look to. He ought to be well aware that the very evils which the Church is designed to contend with, for the purpose of restraining, abating, and subduing them, are apt to infect the Church; that Church members are in danger of being and doing what Christianity and its ordinances are designed to keep men from being and doing; and to feel that it is his first duty as an elder to take note of such things, and in the exercise of Christian fidelity, prudence, and love, to stir up all under his more immediate care to walk worthy of God, to keep themselves unspotted from the world, and to do their part in the great conflict between good and evil. In making and keeping himself intimately acquainted with the families of his care, he will from time to time be called to deal with cases of neglect of ordinances, intemperance, variance between individuals or families; but if he is a man of consistent piety and good sense, as every elder should be, the respect that both his character and his office command will ensure his dealing with such cases with no small measure of success. Though his success may be far short of his desire and his aim, his endeavours cannot fail to keep in check, and abate, evils that would otherwise grow in strength, and to promote those important interests that would languish but for his endeavours to promote them.

To prevent misunderstanding, and to obviate objections that might be made in reference to an oversight so close as is implied in what we have just said, it may be well here to remark that the oversight by an elder should be very remote from anything of the nature of espionage. Elders are not session spies, and their oversight is a *paternal* one. And though it may be desirable that the elder should regularly report to the session regarding the state of his district, and his work in it, he must be, and as a man of good common sense he will be, very careful of what he says, either in the Session, or to any of his brother elders, or to any other person, about his dealing with individuals in cases calling for his counsels, admonitions, or remonstrances. He would do well, in no case to let even a remote hint escape from him, unless he is fully assured that the interests of religion imperatively require it. Were such an oversight exercised by our elders, I have no doubt, that in many cases, say of intemperance, for example, the evil would be early and effectually checked by the Christian admonitions of a faithful and judicious elder, instead of growing in strength until it required session discipline—a mode of dealing with that evil, which, as we all know, is apt to have little good effect upon the individual, be-

cause of the strength which the habit has acquired by the time the session is called upon to interfere.

Though it is implied in what we have said, it may be well expressly to state, that the elder's oversight is to be exercised with a view to something higher than the good moral deportment of those under his care. His great aim should be that they live as Christians in the highest sense of that term—that they be "living epistles of Christ, known and read of all men." Aiming at this, he would do well to establish a weekly prayer-meeting in his district, using his best endeavours to keep it from being repulsive or even wearisome to the young, and to such as may not as yet be drawn to it from a desire for personal edification.

Though I have been urging but one thing with a view to the development of the capabilities of our elders, viz: the division of the work of oversight by assigning to each his own district, and that because it seems to me to lie at the very foundation of any attempt to make our elders the power for good that they might be, I would not say that in all cases without exception the elder should have a separate district assigned to him. There are diversities of gifts; and in larger congregations especially, besides the division into districts, each under the care of its own elder, there might be particular duties assigned to others. Such, for instance, as the superintendence of the Sabbath School, the oversight of young men, especially those who live in boarding-places, etc.

In urging the brethren in the eldership to do a good deal more as *bishops* or *overseers* than the most of them are now doing, and pointing out how they may do it, both to the benefit of the Church and to their own, we do not wish that ministers should do any less. It is elder's work we wish them to do, and not *minister's* work. It seems to me perfectly certain that if the elders did their work systematically in the way I have indicated, not only would the minister have more comfort in his work, but he would do more work and do it cheerfully. The general establishment of district prayer-meetings, for example, would add to his work; for there are few ministers who would not regard it at once as their duty and their privilege to visit these meetings more or less regularly. Again, the elder's intimacy with his district would often ensure the minister's learning early of cases of serious illness, and thus prevent complaints that are too frequently made of his neglect of invalids of whose sickness no one charges himself with the trouble of informing him.

Having fully occupied the time that I am warranted to occupy in opening the consideration of this subject, I shall now give place to others; and close with respectfully suggesting that as the result of our deliberations, some practical recommendations be drawn up, and urged with all earnestness upon every elder within the bounds of the Synod.

"MODERN BIBLICAL HYPER-CRITICISM."

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—As Mr. Gray failed to see clearly the object of the quotations in my first communication, it is not surprising that he should have succeeded in convincing himself that I have practically yielded "the main points;" that is, "the four fundamental lines of error," which he has arrayed against Professor Smith. The relevancy of the indictment which these "lines" constitute is one thing, the proof adduced in the Professor's article is another thing. The latter formed the subject of my remarks. Occasion for animadversion is not exhausted by the examples given of the reviewer's manner of leading proof, but as Mr. Gray is of opinion that "the time has come for ending for the present all newspaper correspondences," it would be unfair to advance anything that might provoke a rejoinder.

I close this correspondence firm in the conviction that, whatever be the result of Presbyterian recognition, Professor Smith will continue to have fellowship in faith with "those plain Christians who believe in such truths as miracles, prophecy, inspiration, and canonically." Yours etc.,

W. SNODGRASS.

Queen's College, 7th May, 1877.

THERE are 250 Protestant churches in Palestine.

A holy life will produce a powerful influence for good in the world. In every relation in life, in every position we occupy, we may manifest the grace of God. The spirit of humility, meekness, and love, filling the heart, will be clearly seen, and will render our life a hymn of praise to God, while it will improve sin, and encourage piety among men.

CRESCENT STREET PRESBYTERIAN CHURCH, MONTREAL.

The congregation, known by the name of the Cote Street Free Church, Montreal, having obtained the sanction of the Presbytery to sell the old church and remove to a more central and desirable locality, recently purchased a most eligible site on the corner of Dorchester and Crescent streets, on which they are now erecting one of the handsomest church edifices, not only in Montreal, but in the whole Dominion.

Saturday last, the 5th of May, was the day appointed for the laying of the memorial stone of the church. The weather was all that could be desired. The attendance was large, the various platforms erected being crowded by the members and friends of the church. On the upper platform we observed the following gentlemen,—Principal Macvicar, Revs. Dr. Jenkins, Dr. Wilkes, Rev. Messrs. Baxter, Black, Wilson, Scrimger, Laing, Fleck, Wellwood, McNeil, Warden, G. Laug, Wells, and Stevenson; and Messrs. J. Stirling, J. Court, Jos. Mackay, Edward Mackay, Jas. Ross, John Anderson, J. Campbell, W. McMaster, A. McGoun, P. Nicholson, H. Watson, R. Anderson, and A. C. Hutchinson, etc. John Stirling, Esq., chairman of the Building Committee, presided with marked ability. He opened the service by giving out the 100th Psalm, which was sung with heartiness and spirit. Rev. J. S. Black read portions of the Scripture, and Rev. J. Scrimger engaged in prayer. James Court, Esq., after expressing regret at the unavoidable absence of Mr. David Morrice, one of the most active members of the Building Committee, read the following statement descriptive of the building:

The site for the church has a frontage of 120 feet on Dorchester Street by a depth of 170 feet on Crescent Street. The building will occupy the whole depth except a space of about twelve feet between the front and the street, and nearly the whole width of the lot. About two-thirds of the depth of the building is taken up by the Church proper, while the remaining third is devoted to the Lecture Hall, Sunday School, Class and Committee rooms, and Pastor's Study. In plan, the church is almost square, being eighty-six feet wide exclusive of the transepts, and eighty-five feet deep. This form admitting of a compact arrangement by which, although the seating capacity is between 1100 and 1200, every person in the congregation will be within seventy feet of the preacher. In the interior, the general effect will be that of a circular church, this appearance being given by the arrangement of the pews, and the octagon form of the groined ceiling. This ceiling which is the most important feature of the interior, is supported on eight clustered columns with enriched capitals. In the centre there will be a dome of coloured glass twenty-three feet in diameter, supported on an arcade and elevated about twelve feet above the level of the ceiling. The lecture hall, the floor of which is on the same level as that of the church is sixty-one by forty-one feet, and seventeen feet high; the Sunday school room is immediately over the lecture hall, and of like dimensions, but twenty-one feet in height. Class and committee rooms are placed at each end of the lecture hall, and Sunday school rooms, and separated from them by glass partitions so arranged that they may be thrown open and the whole form one room. A comfortable residence for the caretaker is provided in the rear part of the basement, which also contains the heating apparatus and storage for fuel. Ample provision has been made for egress from the building, there being six large doors, four in front and two near the rear. The principal feature of the exterior will be the front on Dorchester Street; this will have an elevation of ninety feet from the street to the apex of the gable. The lower part has a triple portal with deeply recessed jambs, ornamented by small columns and enriched capitals. Above will be an arcade and a large wheel window, enclosed in a deeply recessed arch. On one side this elevation is flanked by a tower and spire rising to a height of 210 feet, while the other side is occupied by an octagon staircase turret, surmounted by a fleche. The elevation on Crescent Street is broken by two projections, one forming a transept to the church, and the other marking the position of the Sunday school room, lecture hall, etc. Due attention has been paid to ventilation. The windows, though filled with leaded glass are arranged to open the same as an ordinary window. Ample provision is made for carrying off vitiated air by a large shaft, eleven by two feet, placed between the church and lecture hall. In this shaft the air is rarified by the flues from the furnaces, and suitable ducts connect the church and lecture hall therewith. On the whole every provision has been made for seating a large congregation, so that every person may see and hear the preacher, while the important considerations of ample means of egress and thorough ventilation, have been carefully attended to. The style of architecture adopted by the architects is French Gothic of the thirteenth century, and the estimated cost of the building, including the land, is \$100,000. The contractors for the work are as follows:—P. Nicholson, mason; L. Paton & Son, carpenters; Phillips & Wand, plasterers; J. James & Co., roofers; Alex. Craig, painter; J. O. Spence, stained glass work; R. Paton, plumber. The building was designed

by, and is being carried out under the superintendence of Messrs. Hutchison and Steele, the well known architects, of Montreal.

The chairman then read a list of the articles deposited in the jar, and placed under the stone. Included among them were copies of the city papers, the BRITISH AMERICAN PRESBYTERIAN, the PRESBYTERIAN YEAR BOOKS for 1876 and 1877, the Presbyterian Record, printed reports of the congregation from the beginning of its history, the silver and copper coins of Great Britain and the Dominion, etc., etc.

He then, in name of the Building Committee, presented Principal Macvicar with a very handsome solid silver trowel, made to order by Mr. R. Hoadley, silversmith, bearing this inscription, "Presented to the Rev. Principal Macvicar, LL.D., on the occasion of his laying the corner stone of Crescent Street Presbyterian Church, Montreal, May 5, 1877. The trowel was a magnificent piece of workmanship, admired by all who saw it. At the end of the handle was a beaver with a maple leaf in its mouth. The inscription was artistically engraved. Principal Macvicar, having laid the stone in customary fashion amid the applause of the large audience, delivered the following address:

This is an hour of deep interest to us all, an hour which recalls much of the past and leads us to look with hope and courage to the future. By the good providence of God, the congregation for which this church is being erected has had an honourable history. It originated in a desire to lift up the standard of evangelical religion at a time when such an effort received the cordial sympathy and support of a few earnest Christian people.

On the 6th January, 1844, twelve persons connected with various churches in the city, met in the house of the late James B. Orr, in St. Paul Street. These were the Rev. Wm. Behune, (Probationer,) Messrs. John Rodpath, James R. Orr, Archibald Ferguson, David Ferguson, Wm. Macintosh, Wm. Hutchison, James Morrison, E. Molver, Archibald McGoun, Alexander Fraser, and Donald Fraser, (now Rev. Dr. Fraser, London, Eng.) These formed themselves into a committee for the furtherance of the cause of the Free Church in this city and province. Dr. McNider, A. Stevenson, James Court, and Joseph Mackay, were subsequently added.

In the same year the Rev. Dr. Burns, then of Paisley, and since deceased, visited the city and greatly stirred up the people by his powerful sermons and addresses, and raised large sums for the building fund of the Free Church of Scotland. At the invitation of the committee just referred to, the Rev. W. C. Burns, afterwards missionary in China, passed more than a year in this city and various parts of the province with blessed results following his earnest labours. After him the Rev. John McNaughton, then of Paisley, now of Belfast, spent some time in the city, and warmly encouraged the proposal to establish a new congregation.

In 1845 the Rev. Dr. John Bonar, then of Larbert, officiated for a short time in St. Gabriel street Church, and began to meet applicants for membership in the new congregation in a hired room in George Street. In about three weeks in March of the same year a temporary wooden church to accommodate from five to six hundred people, was erected in Lagache street, near the end of Cote street, at a cost of \$300. Dr. Bonar opened this humble edifice; and some now present distinctly remember the happy days spent within its walls. Two years later, in 1847, the present Cote street Church was opened for service by the Rev. Dr. McGilvray, of Aberdeen, and the Rev. Dr. Wilkes of this city.

Without entering into details or waiting to trace further the history of the church, it may be stated that from its formation to the present date its pulpit has been supplied by over twenty leading ministers of the Free Church of Scotland who officiated each from two to six months. It has also enjoyed the services of three settled pastors. The first was the Rev. Donald (now Dr.) Fraser, London, Eng., who was ordained and inducted 9th Aug., 1851, and continued his ministry for about seven-and-a-half years. It is stated in the reports of the deacons that under his pastorate the membership rose to 386, and the number of sittings allocated in the Church to 886.

It is proper to state that thirteen deputies from Scotland had rendered service in the Church prior to Dr. Fraser's settlement. After his acceptance of a call to Inverness, the pulpit was vacant for over two years, until I was inducted as his successor, Jan. 30th, 1851. I continued my pastorate for eight years, during which, according to the printed reports of the Kirk Session, and Deacons' Court, the membership rose to 572, and the largest number of sittings allocated was 914, leaving only nine sittings in the area and thirty-four in the galleries not allocated.

I was succeeded in the charge by the Rev. Dr. Burns, now of Halifax, N.S., who was inducted on the 4th May, 1870, and continued his pastorate for nearly five years. The events of these years are fresh in the memories of most of you who now hear me, so that they need not be recited. In referring to the career of usefulness which Cote street Church has already enjoyed, it would be improper to forget to mention that it has aided materially in founding and supporting some five mission Sabbath Schools, together with St. Joseph street Church, Chalmers Church, Nazareth street Church, and the mission at Petite Cote, and has also contributed very largely to

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Contributors and Correspondents

For the Presbyterian.

ORIENTAL OCCUPATIONS.—THE SHEPHERD

BY REV. JOHN DUNBAR, DUNBARTON.

While the early record of our race is exceedingly brief, yet some of its statements, short though they be, are exceedingly significant. This is verified by the simple fact, that as the two first-born of our race grew up it was neither in ignorant idleness nor in similar occupations. Each one, it may be, either by his father's wish or his own inclination, or both, adopted a distinct profession, for "Abel was a keeper of sheep, but Cain was a tiller of the ground."

These important facts show that the first of our race were not the rude savages which many suppose, and not a few assert, seeing that division of labor and diversity of pursuit are ever constituent elements of advanced civilization; whereas, in man the savage, each one follows equally all the pursuits which collectively constitute his manner of life and mode of existence. While conjecture has it that Cain and Abel had each a twin sister, and that the twin of Cain became the wife of Abel, and the twin of Abel the wife of Cain, we can afford to humor the fancy, and hopefully conclude that these two first-born of men, with their help-meets, would successfully put forth all their inventive energy and bodily vigour in their respective pursuits. Adam, too, while honoured to name the animals, doubtless knew not a little of their nature as well, and this knowledge imparted to Abel must have been of very great importance to him as "a keeper of sheep."

Many stirring adventures with wild beasts, such as those recounted by David, occur, and the shepherd has to put his life in his hand to defend his flock, and in instances are not rare in which he has bravely, yet cheerfully, given his life in deadly conflict with human plunderers or animal depredators for their protection, and a recent traveller tells of a fine faithful fellow who instead of fleeing, actually fought three Bedawin robbers until he was hoked to pieces and died among the sheep he was so nobly defending. From the fact of the Eastern shepherd being so much with his sheep, and away from the abodes and associations of men, as well as their continual movings, there grows up between him and them, not only a mutual knowledge, but also a mutual attachment. The beautifully graphic and singularly affecting outline, which our Lord gave of shepherd life in His day, is no less a picture of the present than of the past. To the sheep were given names, and they soon learned alike to know their own names as well as the voice of their keeper. Now, as then, the shepherd "calleteth his own sheep by name and he goeth before them and the sheep follow him for they know his voice."

A recent traveller passing by a flock of sheep, asked the shepherd to call one of the sheep, and on doing so it immediately left its pasturage and its companions, and came running to the shepherd with many signs of manifest satisfaction, but if a stranger called they instantly lift their heads, prick up their ears, and open their eyes wide in alarm, and if the call is repeated they "will flee from him, for they know not the voice of strangers."

resembles candied honey, but in summer it is mere oil. The butter, however, which Jael offered to Sisera, and with Job washed his steps, was not butter but rather sour milk or butter milk. Butter was eaten by them not on the bread as with us, but with the bread, or to the bread. It is best when it is new and comparatively soft, and in this state large quantities are consumed. In the East the sheep are said to bring forth their young twice in the year, and not unfrequently bear twins. It is also said that they are shorn twice in the year. The time of sheep-shearing was one of great bustle and festivity. The flock was collected in an uncovered enclosure, called the fold, and here they were caught as they were needed, and their feet tied together preparatory to being floored, and the whole season which lasted for days together was one of unwonted bustling activity, healthful hilarity, and festive enjoyment.

Few figures, if any, more graphically outline, in sentiment and sympathy the intimate relationship of Jesus and his people, than does the picture parable of the shepherd and his sheep. In it we see the simple and the beautiful, the tender and the touching, harmoniously blended and embodied in one. There we see the lost and the found, the bountiful provision and the benevolent protection. There we see a life of unwearied anxiety and activity, and a death of unspeakable agony and ignominy. Nothing else could either show the power or serve the purpose of His love, and nothing less could either express its warmth, or exhibit its worth, all showing Him not only mighty to love, but "mighty to save."

EXPENSES OF DELEGATES TO GENERAL ASSEMBLY.

MR. EDITOR.—Will you permit me to ask through the medium of your paper, why it happens that while other Presbyteries are making provision for defraying the travelling expenses of their delegates to the ensuing meeting of the General Assembly at Halifax, the Toronto Presbytery is making no move in the matter.

In our civil affairs the duty of paying the services of those we elect to represent our interests in parliament, and those who are summoned from our midst to serve on juries, is fully recognized and acted upon, and is it less imperative as a duty on the Church, to assist at least, in paying the travelling expenses of those she sends to represent her interests, and transact business in her Courts?

Our ministers are not generally overpaid, and among our elders are men in ordinary circumstances, and therefore, it is thought, no reason can be shown why the whole burden of the expense should fall on the delegates, or why, as it is the business of the whole Church, that has to be transacted, the whole should not be called upon to aid in meeting the expenses. Yours truly, ENQUIRY.

OUR SABBATH SCHOOLS.

MR. EDITOR.—A report of the state of our Sabbath schools will no doubt be handed in to the General Assembly of our Church, soon to meet. For one I was a little disappointed with that of last year; inasmuch as I believe it to have been drawn up without statistics having been obtained. It was the first report of the United Church, and many are desirous of finding out facts and figures as fully as possible in this important department of our work.

The few facts that we get in other reports are quite inadequate to giving us a view of the working of our schools.

There is one thing in particular I would like to know: How many of our schools are engaged in distinctly missionary work? That is only one among many other things that it is desirable we should have.

Improvements are needed in many quarters, and no doubt a full report founded on statistics would give a stimulus in the right direction. MINISTER. April 24th 1877.

THE Missionary churches in Japan, belonging to the various Presbyterian denominations have decided upon a union.

DR. JESSUP, of Beirut, writes that the sea has recently thrown up a whale 60 feet long near Tyre, at about the same spot where the whale threw up Jonah 2,700 years ago.

For the Presbyterian.

THE BLIND AND THE DEAF.

THE BLIND:

I sing to thee who hast the power of sight; Whose eye is dimmed not by a pall of night. Who seest the world so wondrous and so fair, And all those orbs beyond the realms of air.

I sing of thee to whom this boon so great, By some mysterious way of life and fate Is sealed, unknown, and never enjoyed at all: Who dost, in hope, for future mercy call.

Whose soul is shrouded thus from outward light, Do thou often yearn to have the power of sight, Do thou yearn to see the form whose voice he hears, And see that sun, which guides the rolling years Go, and thou, thou, who art with vision blest; Go, comfort, cheer, and soothe the troubled breast, And pray that they to whom no sight is given, May have their souls illum'd with light from heaven.

THE DEAF.

I sing to thee, who hast the power to hear; Whose soul is of debarred from voice dear; Who hearest sounds that do the mind inspire, The tempest's shriek, the sweet resounding lyre.

I sing of thee in whom the thunder's roll Inspireth neither dread nor awe of soul; Around whom doth a world of silence rest, Although the lightning gleam above the plain.

Who sees the birds, that sit among the trees; Who sees the waves and feels the cooling breeze; And yet to him these all in silence go: O how he seeks the time, 'twill not be so!

O thou who art not of this boon bereft Shouldst not see that these enjoy the blessings left, And do thou tell them that the time will be, If good, when they shall hear as well as see. G. S.

For the Presbyterian.

COMMUNION OF SAINTS.

We all believe in this doctrine. It consists partly, as the Confession of Faith has it, "in performing such other spiritual services as tend to their mutual edification." Of this communion of saints "in each other's gifts and graces," the Confession moreover says: "which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus."

We call special attention to the words—"as God offereth opportunity"—for in this regard we have much given up, and therefore much for which to account.

Ours is an age abounding in inventions. Telegraphy and steam have brought us into a large place. They have given mind and body a sort of omnipresent power, compared with former times. Thought is wafted over the earth in a few hours, for multitudes in most distant regions to receive and ponder over. Men can go far and wide now-a-days, to enforce by personal presence, their ideas upon their fellow-men. And one hesitates to speculate upon the marvels in this direction which remain to be accomplished by telephony. Verily for good or evil, men are becoming in this respect rulers over many things.

One important result attending this species of power is the purifying of men's thoughts and purposes.

When their means of intercommunication with each other were slender, sectional jealousies and bigotries, as a consequence, marked their relations to each other. Having seen but little they wanted but little, and became by custom and exclusion so attached to it that they were in danger of doing other than wanting "that little long." They inclined to gauge the eternal sphere by their local measurements. As their inter-communication with each other increased, their thoughts became larger and truer. Enrichment in the quality and quantity of our acquisitions, material and mental, is the result of interchange, alike of commodities or ideas. We are physically benefited by the North giving us its furs, and the South its fruits. So thought contributed from various quarters enriches our spiritual treasury, not only in quantity, but peculiarly so in quality.

Belief ought now to be strengthened in the existence of "the Holy Catholic Church," on account of the enlarged means of inter-communication put providentially within our reach in our day. Believers can now carry out more fully into action their belief in the doctrine of the communion of saints, one part of which is rendering "services which tend to mutual edification."

One way in which such service may be rendered regularly and therefore effectively is through the religious press.

It is no mean privilege for the Church to have a weekly interchange of thought presented to the minds of all its members. Think what a boon it is to have brother A, delivering himself upon some important topic one week, and brother B, next week in kindly vein correcting or supplementing the deliverances of the previous week. In this manner may we not in some measure have, as a church, weekly religious conferences, ministers' meetings, scientific and ecclesiastical discussions, etc., etc.

A religious paper by turning, in a proper manner, the mind of the Church to the same subjects of thought and endeavor, cannot but greatly promote and maintain unity of interest and aim in the Church.

A paper is a vent through which are kept alive the fires of healthful thought, and feeling, and purpose. Undue strictness in the admission of matters to its columns, like stopping up the chimney, will smother smoke, and might result in practically putting out the fire. But then it must be re-

membered that there is such an evil as too wide a vent. Worse than all is throwing red pepper on the fire. Let our denominational organ, when it comes to us weak by week, come not freighted with acrid thoughts, or stinging sarcasm, or uncharitable innuendo, or jealous depreciation. These are essentially "a Saviour of death unto death." They benefit no one and hurt many, and none so much so, as the one from whom they issue.

By all means let the truth be spoken, but let it be ever in love. Let us follow after the things wherewith one may edify another. "Knowledge puffeth up, charity edifieth."

OBITUARY.

The late Mrs. Donald O. Brown, of Arthur, who died suddenly on the 4th inst., was born in the year 1838 in the township of West Gwillimbury, and was at the time of her death in her thirty-ninth year. Though cut off at a comparatively early age, she has left a large family and a numerous circle of friends to lament the loss of an affectionate parent, and a remarkably kind, constant and sincere friend. Her residence was conveniently situated on the Owen Sound Road, and many were the weary strangers that enjoyed her hospitality, for she could turn no one away without trying all in her power to make him comfortable; indeed, so noted was she for entertaining strangers that her home has been frequently called the "Strangers' home." She was brought up as a Presbyterian, and continued until her death a consistent, liberal and exemplary member of her church. Many ministers of the Gospel, who, when the modes of traveling were not so numerous or convenient as at present, had occasion to call on her, experienced the cheering influence of her conversation, and her many acts of kindness; for waiting on such passengers was always to her a source of particular pleasure. Her hospitality was equalled by her charity, and the liberality with which she, in proportion to her means, contributed to all religious and educational schemes. The funeral was a fitting tribute to the memory of one so widely and favorably known, and it was admitted by all to be the largest concourse of people ever seen on such an occasion in this locality. The bereaved husband and family have the sympathy of the community.—Osm. Arthur, March 28, 1877.

Random Readings.

Nothing purifies the conscience but the blood of Christ, and everything that denies it is high treason against the King of Kings.

When thy last hour is come, thou wilt begin to have a far different opinion of thy whole life that is past, and be exceedingly sorry that thou hast been so careless and remiss.

Commit yourself to Him; cast your care upon Him, and He will care for you. Let Christ be your scope and mark to aim at; let Him be your pattern to work by; let Him be your example to follow; give Him, as your heart, so your hand—as your mind, so your tongue—as your faith, so your feet; and let His Word be your candle to go before you. He that gathereth not with Christ scattereth abroad.—Bradford.

"MADE in the likeness of men" (Phil. ii. 7). Christ's incarnation is Israel's consolation; for all equal comfort stands in happiness, all happiness in fellowship with God, and all fellowship with God is through Christ; who, for this cause, being very God, became very man, that He might reconcile God to man and man to God; He became little that we might be great; the Son of man, that we might be the sons of God.—Boys.

"To-day's duty is no discharge for tomorrow: every day has its own pre-emptory demand upon us, not only for repetition but advancement. It is a saying of St. Basil, that the soul would starve, as well as the body, without a continual renewal of its proper food; and St. Paul's motto in the midst of such a course of labor and activity as would quite have sunk the spirits of another man was, 'Forward.'—Adam.

The largest and clearest print can never assist our sight as long as a covering remains before our eyes. The best commentary cannot enlighten the mind until the veil is taken away from the heart. O how needful then is the prayer, Unveil—open Thou mine eyes, that I may behold the wondrous things that are in the law! Let the veil be taken away from the law that I may understand it, and from my heart that I may receive it."—Rev. O. Bridges.

OUR HOME IS NOT HERE.—"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you," (Matt. vi. 33). There is not one amongst us who does not need to be perpetually reminded, amidst the toils, or the distresses, or the anxieties, or the pleasures of this life, that he also is but "a stranger and a pilgrim upon earth." Not one who does not perpetually need to lift up that humble prayer, "Lord, increase our faith." Not one, therefore, who has not ample cause to receive and to use with devout gratitude all those gracious means with which our heavenly Father has blessed us, in order to strengthen our conviction of his faithfulness, and to invigorate our hope and trust; until our pilgrimage be past, our race run, and we at length, through the precious blood of Christ, receive among them that are called, "the promise of eternal inheritance."—E. Howland.

Our Young Folks.

Let Me Get a Start.

A little black-eyed girl once said Her book upon my knee; And with a troubled look essayed To learn her A B C.

Armorial Bearings.

Mottos were first attached to coats-of-arms in the reign of King Edward, founder of the Order of the Garter, the king's being, "God and my right," and that of the Prince of Wales, "I serve." Many of these ancient inscriptions are full of instructive policy and wisdom.

Keep Your Temper.

"I never can keep any thing!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them."

Try Again.

Everybody makes mistakes. Things will not always come out just as we try to make them, because some little wrong thing is done, or something that needs to be done is overlooked.

Dr. CHAMBERS will probably not accept the call to a professorship in the London College. We do not wonder that Germany is unwilling to part with him.

THOMAS HALL HUDSON, one of the oldest missionaries in China from England, died at Ningpo, Sept. 8, at the age of seventy-four.

"Uncle Tom," Rev. Josiah Henson, is now eighty-eight years old. He has recently been to England, and by lecturing, etc., collected \$7,000 for his home and school in Canada.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XX

Nov. 20, 1877. JONAH AT NINEVEH. [Jonah iii. 1-10.]

COMMIT TO MEMORY. vs. 7-10. PARALLEL PASSAGES.—2 Kings xiv. 25; Matt. xii. 41.

SCRIPTURE READINGS.—With v. 1, read Jonah i. 1, 2; with v. 2, read Matt. xxviii. 20; with v. 3, read Gen. x. 8-11; with v. 4, compare Jer. xviii. 7, 8; with v. 5, read Luke xi. 32; with v. 6, read Job ii. 8; with v. 7, read 2 Chron. xx. 3; with v. 8, read Isa. lviii. 6, 7; with v. 9, compare 2 Sam. xii. 22; with v. 10, compare Rev. ii. 2, etc., "I know thy works."

PLACE TO BE IDENTIFIED: Nineveh. PERSON TO BE IDENTIFIED: Jonah.

GOLDEN TEXT.—The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and behold a greater than Jonas is here.—Matt. xii. 41

CENTRAL TRUTH.—Repentance stays judgment. This book is entirely history: why placed among the prophets? Its history is prophetic of a Gospel for the Gentiles, and of the resurrection of the Saviour.

And the history by itself is full of instruction. Who wishes to get rid of duty, any duty—self denial, giving, enduring, daring? He will be a loser thereby, or be driven with pain and loss to the doing of it. See Jonah's disastrous voyage. How many providences, which we call "mysterious"—losses of property, of health, of friends—may be the storms that God sends after His servants fleeing from duty!

Jonah, son of Amittai (Jonah i. 1), had a mission, as we see from 2 Kings xiv. 25, to Israel. He was at least as early as Jeroboam II. He must have been known, therefore, in Israel. He was of Gath-hepher, or Gittah-hepher (Josh. xix. 18), in Zebulun; so that like Christ, he "arose out of Galilee." (See John vii. 52). He is said to have been supernaturally brought to repentance, and his commission was renewed, and this time obeyed. God spoke once, yes, twice (Ps. lxii. 11). It is merciful in God to give a second call and commission. He calls to repentance as long as we live. There are many duties, however, which if not done at the right time, no other opportunity is given—friends we might have aided, cheered, dead work we might have done with our energy or our money, and now one or both gone!

The renewed command (for which he waited—how could he know it would be renewed? What if he had forfeited the honour of being employed?) (v. 2) emphasizes the importance of the work, "that great city." It was as old as Nimrod; strongly fortified, and had a history of sixteen centuries. Layard, Rawlinson, and lately George Smith, have made it familiar, the last having found tablets with a legendary notice of Izdubar, whom he regards as Nimrod, in agreement with the record of Genesis. The city was on the Tigris; capital of Assyria; opposite the present Mosul (whence "muslin"). It fell B. C. 625, probably about two centuries after Jonah's time. The instruction to Jonah is good for ministers and all other teachers: "Preach the preaching that I bid thee." A messenger has no business to tamper with His message. He rose and obeyed (v. 3).

The size of Nineveh is enlarged upon (v. 3). Many eastern cities had fields, parks, gardens, enclosed within their bounds. Assuming the circumference of three days' journey, then one day would carry one across it, as in v. 4. It had 120,000 children, which would imply 600,000 or 700,000 of a population. Layard and Bonomi agree with Diodorus, who describes it as sixty miles in circumference. It included practically four cities, as London or other great capitals include former separate towns; and as the city of London is one thing, and London is another, and far larger, so probably it was with Nineveh, which Keil regards as in the north-west of the region so called (v. 3).

Jonah's message was in the form of a divine threat, but no doubt included the reason of the threatened doom, and the way of escaping it. Of course the very announcement implied divine willingness to spare on conditions. So in John's preaching (Matt. iii. 7-12). (See Luke xiii. 7). He must have worn a plain foreign garb; spoken in an unfamiliar tongue, but his word was with power. Men learned tidings in those days by proclamation with the voice, and before his days' preaching was over, the whole city was moved. (See Acts xxi. 20). The people, unlike the Jews (See Ps. lxxviii. 22), "believed God." (See Gen. xv. 6). Jonah is of little account. If he tells God's message, it is with God men have to do in believing or disbelieving. "Ye did it unto me." Let teachers urge this question on the pupils: "Do you believe God?"

The effects are described in v. 5. A people believing in "gods many," and very superstitious, could easily enough realize a message from the God of Israel. As they heard it, they were terrified; ceased to work; took the position of suppliants with the sack-cloth, or coarse haircloth, as its sign, and proclaimed a fast. The tidings reached the king (so v. 6 reads properly, not as if he began it), and he fell in with it and gave it royal sanction. The form of mourning—"sack-cloth and ashes"—was early and widely spread. (See Gen. xxxvii. 34; Job xvi. 15; Jer. xlix. 3; Esther iv. 2). Like usages yet prevail in the East. (See our Lord's allusion to this in Matt. xi. 21).

Putting signs of mourning on the beasts (as now at funerals), is mentioned in Herodotus, Plutarch and Euripides, and showed the depth of feeling.

Their sin is confessed—"violence," lawlessness (See Nahum iii. 1) produced by a

long course of war. The hope of divine mercy is the motive. "Who can tell," etc., (See Joel ii. 14). It is ever so. Repentance comes from a true sense of sin and apprehension of divine mercy.

The repentance was so far good that it acknowledged the evil; it honored God; it was sincere as far as their knowledge went; and the merciful Jehovah, whose threat was meant to bring them to it, "repented of the evil," i. e., did not carry out the threat. He did not change his purpose, which was all along to show mercy if they repented. His course is described after the manner of men. He postponed the blow, as He deferred that on the Amorites. (See Gen. xv. 16). This is all we learn from the narrative. How long the change continued, how far it affected the national idolatry or individual character, we know not. Our experience shows how a people may be moved, and how soon all trace of the emotion may vanish, as men often pass in an hour from the gloom of the past into the wildest excesses.

In addition to general lessons pointed out at the beginning, we may learn—

(1) A lesson of courage to all God's servants. One man against a great capital! But God is with him.

(2) A lesson to all teachers. Deliver God's message—not your own. Never be diverted from it by apparent hardships. God will take care of that. We do not hold the telegraph operator responsible for the message, but for correct reporting of it. This harsh word to Nineveh was real kindness.

(3) A lesson to all unsaved men. Except ye repent, ye shall perish. Think of Nineveh—the proud spoliing and despising the poor; the poor envying and circumventing the rich; the ambitious pushing their schemes; the sensual obeying their lusts;—all as if God did not see nor regard. And his anger just over them! Is it different now? The blow threatened to a city at once impresses the imagination. But how many times the population of Nineveh have gone down under sin in any great city of the world! Over how many in New York, Philadelphia, Chicago, does it not impend! Nineveh had forty days of a respite. No one of these offenders is sure of forty hours.

(4) The first duty of any man to whom God speaks is to believe Him. The greatest wrong and insult is to disbelieve Him. "You lie" is the last insult to man. How will God regard it? Our message includes far more than the prophet's; and it is all to be believed.

(5) True belief and true repentance go hand in hand. They cannot be parted. He who says he believes, without repenting, deceives himself.

(6) Works are the proof of faith and repentance. They do not enable God to know our feelings; but they vindicate his rule over us now and in the final judgment. (Read Matt. xxv. 31-46).

(7) There is encouragement to every sinner to believe and repent, in the fact that the Gospel comes to him. "Why will ye die?"

SUGGESTIVE TOPICS.

The prophet's disobedience—chastisement—renewal of the commission—his obedience—preaching—size of Nineveh—population—effects of his preaching—why sack-cloth and ashes—the king's order—why the beasts in mourning—the hope of the penitents—the result—sense of God's repenting—the lesson of all this as to Gentiles—the prophecy in the history—the lessons to us as to service—courtesy—penitence—faith—work—and the encouragement to believe and turn to the Lord.

The Earnest Teacher.

First, as to the earnest teacher's call to his work. He is an adventurer. Many are. He comes to his position called of God and of the Church. His work thrills him. A sense of its importance burdens him. A view of its responsibility quickens him. A glimpse of its reward inspires him. When the Master wanted disciples to engage in the great work of saving men, He walked by the seaside and called them. They responded with alacrity, and followed Him. Every "earnest teacher" has heard the Master's call, and answered, "I am ready." The earnest teacher feels that he is "called" to a work and labour which demands all his powers. He springs to the call, and works in the promise of the Spirit's power and help. My brother or sister teacher, have you been thus "called," and does it make no difference in your work in your class?

Second, as to the earnest teacher's preparation. What is the great wish of every earnest teacher? It comprises two things. First, to bring every one under him to Christ. Secondly, to build them up in Christian manhood. In order to do this, it is most essential of all that he should himself know Jesus. How can he call, how can he lead any to One of whom he knows nothing? If he have faith, as he must have, he will feel the solemnity of his position before his class, and he will prepare for its duties. He has God's word for his meat wherewith to feed souls. He must be well acquainted with it, so that he may know how to use it. This acquaintance he can only acquire by study and prayer. Do you say, "I have no time?" You have all the time there is. If you have the will, you will find the way. Your preparation must first be gotten from the Word itself. What does it teach? What does the Spirit mean to teach by the lesson? Then consult helps. Think, read, pray, and use, but don't rely on helps. The great thing is to find the Spirit's meaning. Don't think that you can teach without such a preparation, no matter who your scholars are. The great Dr. Chalmers, while occupying a professor's chair in the university, was accustomed to gather, once a week, all the ragged children of the neighbourhood; and he declared that he made as much preparation to meet them as he did to meet the students whom he taught daily.

Third, as to the earnest teacher's work. First, in his class. He will set an example of punctuality. He has a conscience in it, and he knows the power of example. He will be in time. He will have a pleasant countenance with which to greet his scholars, and thus bring cheerfulness to the

class. He is orderly himself, and he therefore secures order. He joins in the prayer, in the reading, in the singing. When he teaches, the truth comes warm and gushing from his heart. His scholars see it in his eye, in the quivering lip, and in every feature of his countenance. It was said of the devoted Charles Sumner, that he had in his study a portrait of the sainted Henry Martyn, and that whichever way he turned, the eyes seemed to follow him, and the lips to speak, saying, "BE EARNEST;" and Sumner would reply "I WILL." So, my dear fellow teachers, if you are in earnest you will feel as if the eye of the Master was on you in love, approval and encouragement. Secondly, out of the class. It is not enough to see your scholars only in the class on the Sabbath. You must visit them at their homes, and know something of the life there. So you will be looked upon as a friend, as well as a teacher. This intercourse will help you to know how to apply the truth to each scholar, and you will secure the home influence to help you. You will enter into the trials, sorrows, pains, and purposes of your scholars, and thus gain a wonderful vantage ground for your work.

Fourth, as to the earnest teacher's life—his life is affecting his work. It is a true statement that more truth is taught by what we are than by what we say. The teacher's life is the power by which he teaches. See the class of such an one. How they watch his life, his habits, in and out of his business, in the class, in the church, in the family, in the street. When he says with trembling lip and tearful eye, "I long to have you come to Christ," they know he means it, and it touches their hearts. A feeble lady teacher had a wayward lad in her class, for whom she had laboured and prayed for years without any signs of good results. He went to California, and for a while wrote to, and received letters from, this teacher. She kept on praying for him, her faith was so strong in the promises, and he was led to Christ. He started East, after having acquired a fortune, for the express purpose of seeing that teacher, and of dividing his fortune with her. But when he reached the place of her residence he was told that she was dead and buried. He sought out the grave in the country churchyard, and although a deep snow covered the ground, he took off his hat, knelt down by the grave, and wept, thanking God for the prayers and influence of this teacher by whom he had been led to Jesus.

My dear fellow-teachers BE YE EARNEST.—Sunday School Times (American).

Intelligence of Female Missions.

NOTES OF MISS BERNARD'S VISIT TO MADRAS.

I thank you very much for your kind letter received a few days before I left home. I am answering it from your own mission ground, Mrs. Drury's house. I came here for two days, en route for Calcutta, but I had an attack of illness as soon as I arrived. This has kept me here ten days. I am very glad to have been able to see something of the mission work here. It is very much in advance of us in the West, and a great encouragement to see how steady, sustained effort has been blessed in the end. The other night Mrs. Drury took me to a meeting, that I should very much have liked our friends at home to see—a juvenile missionary meeting. There were only native Christian children of the highest classes. No East Indian or English. Such sweet looking young girls and intelligent boys, all in strictly proper high-caste dress. The proceedings were all in Tamil,—so eyes were more interested than ears. Mrs. Drury has kindly taken me to some of her houses. I am very much interested in what I saw. I can hardly believe the work has been so lately begun. The young Brahmin widow whom Mrs. Drury has been so good to, interested me very much. I was very much struck with Ruth's systematic teaching. In one house where the girls were only taught three months they answered questions promptly as far as the deluge, and know a good deal about the spiritual teachings of the Bible story. In that house the language was Telugu. I could understand it a little.

The girls' schools are a wonderful sight to me. We have nothing like them in the Bombay Presidency. In Blacktown school the room was crowded with just the kind of girls that I rejoice to get hold of, by ones and twos, in Poona. The Inspector was holding his examination; and I was astonished at the high standard he expected,—like an English national school. It would be a very happy work to teach the Bible and sewing in those schools—quite enough for one Englishwoman. These little girls get very much attached to one who loves them. I am quite sure that there will be a great encouragement and blessing on such work, in the way of trusting their teacher as their best friend.

I saw Parawankum school, and was very much pleased with the teacher, Joshua. There is an infant class, which is a very unusual sight. Such dear little bits, looking so old-fashioned, in petticoats down to the ground, and hair done up exactly as their grandmothers do. Mrs. Drury showed me the "Bell garden," which Ruth seemed to be proud of. Green things are a great comfort among the glaring white walls.

The houses are quite differently built from ours in Poona; for the most part only one story—open verandah round a little court. It makes the work much hotter, and more fatiguing. Mrs. Drury is obliged to have a woman with a fan behind her chair. I have not seen Triplicane yet. To-day I had hoped to go, but I knocked up again, and had to stay at home. Mrs. Drury is such a bright, earnest worker, and she has very strong sympathy, and so wins every one's love. It is very nice to see the servants in this house, and the atmosphere there is of love and kindness, though she can be very severe on evildoers. I feel that I have learnt a great deal, and very much prefer her system and management to mine in Poona. She has a regular talent for organization. The smooth way her system goes, seems to me more like ten years' than one year's work. I covet her very much for Poona.

Dec. 15.—I have been paying visits to other missions since I wrote. Almost every

society is represented in Madras. The Free Church has a very good college, and what is very happy, our English Church Mission Society gives it a grant of £300. They hope in time for it to be the missionary university. I went to a girls' school of the merchant caste, of which they told me. When it was first built, the merchants in anger pulled it down; but the sons of these very men had come to the missionary, asking to have it rebuilt.

I went yesterday to the school at Washermanpattah. It is a very long way off, almost too far to drive often in the sun in this climate. Here there was a very bright set of girls, and all looking to Mrs. Drury. Miss Bourne examined them in Tamil in Scripture. I think they did well, though they failed in answering questions that needed some thought. The natives are content with parrot-teaching; this makes the schools need the constant supervision of missionaries.

There is a girls' school of the Church Missionary Society, conducted by a native pastor and his wife. They are most superior people. I have heard of them since I was a child, as useful and consistent Christians; and it was a great pleasure to find them just what I had expected. But there was the same want in this school—head knowledge of facts, but no exercising of heart in understanding about it.

With the great need, it is very hard not to do too much; I am afraid Mrs. Drury is overdoing it. It is not that in this country willfully take up too much, but there are constantly unexpected calls. I think that there is fully three people's work here in this mission.

Madras, Dec. 12, 1876.

MISSIONARY NOTES.

In 1866, there were only a few hundreds of Christians in Madagascar, and they were scattered, hunted and persecuted. Now, the queen and prime minister with more than two hundred thousand of the queen's subjects, are adherents of Christianity. What has God wrought?

A BRIEF but most significant despatch comes in the last news from China, that a decree in favor of religious toleration has been signed by the Emperor and published in Peking. There are signs that the world moves even in the conservative and stereotyped East, and this is by no means the least.

The great revival continues among the Teluguos of India. Mrs. Clough, the wife of a devoted missionary in that field, writing to the Macedonian, says: "Since July 18, four hundred and one have thrown off the fetters of heathenism, and entered the fold of Christ. The revival has been in progress some two or three years."

SINCE Christian missions have been established in Japan, the cause of education has advanced there greatly. In a population of 33,680,000, there have been organized 18,712 public schools, and 2,850 private schools, with 1,978,000 pupils. There are fifty-one normal institutes, with 5,022 pupils; twenty-one government colleges, with 3,972 students. Most of these schools are supplied to a greater or less extent with Christian teachers.

In view of the wonderful triumphs of the Gospel among the Kaffirs of South Africa, it has been asked, "Can the Kaffirs ever become a missionary race?" This question has been satisfactorily answered recently. Dr. Stewart, about to go to the Livingstonia mission, called upon the native converts at Lovedale to volunteer to go with him to that field, and thirteen responded at once, more than were needed, and all eager to engage in the undertaking. After careful examination, four were selected, who, no doubt, will prove themselves efficient and successful laborers in that new and promising field. Africa will be redeemed largely by her own sons and daughters.

In the May number of the American Presbyterian Record we find the following: Just as we are closing these notes, we have received the sad news of the death of the Rev. Joseph Warren, D.D., at Gwalior, India, on the 7th of March. Dr. Warren had been seriously ill for some time, and arrangements made for his going to the hills had to be deferred. He has finished his course. He was an able, devoted, and useful missionary. An extended sketch of our departed friend will no doubt be given. We can only quote now a single paragraph from a letter of Mr. Woodside, who had gone to Gwalior to be with him. This was written a few days before his death. Mr. Woodside, after giving particulars of his illness, and of there being no hope of his recovery, then adds: "His constant prayer is for 'more patience,' not that life may be unduly prolonged, but rather, 'Lord Jesus, come quickly.' He is very cheerful."

A PRIVATE letter from Cadix, dated the 8th inst., contains the following as showing how very differently members of the Church of England in Spain are treated to Roman Catholics in this country:—"This morning I went to service at a private house, and the lady said hers was the only house in which our service could be held, as all the rest of the English community were debarred by clauses of their leases, and her landlord said he much regretted that he had omitted to put such a clause in his, so as to stop an English service altogether." With regard to the question put the other day in the House of Commons respecting the closing of the Protestant chapel at Cadix, in reply to which Mr. Bourke stated that the Spanish Government had promised Mr. Layard to inquire into the conduct of the officials who interfered in the matter, it is announced that the Government had issued a circular to the local authorities prohibiting them from interfering in the affairs of dissenting creeds without consulting the Government.

RITUALISM is on the increase in London. Eucharistic vestments are now worn in forty churches in that city.

THERE is something rather startling in the idea of a Congregational Church (in New York), paying \$8,000 per annum to one woman to sing for them. It is manifest that that church does not believe in congregational singing.

British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE FRONT PAGE. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

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

OUR GENERAL AGENTS.

Mr. Wm. Selby, General Agent for the Presbyterian Church in Canada, is now in Western Ontario pushing the interests of the journal.

British American Presbyterian, FRIDAY, MAY 11, 1877.

PREVIOUS to the departure of the Rev. R. W. Leitch to his new sphere of labour, the members and other friends belonging to the Newburgh portion of his former charge presented him with a purse containing \$50.

From present appearances, our Presbyterian brethren will have their hands so full for some time to come, with heresies within their own fold, that they will be altogether incapable of looking after the orthodoxy of their brethren without.

Our Congregational friends must be reminded that the Presbyterian Church has surmounted much greater difficulties than these. Her creed is worth defending, even at the risk of meeting troubles which can never overtake those Churches which have no creed to defend.

WOMAN'S FOREIGN MISSION SOCIETIES.

We are reminded that, in discussing this subject recently, we omitted to notice the other Woman's Foreign Mission Societies which exist in the Presbyterian Church in Canada, in addition to that whose centre is Toronto.

There is doubtless plenty of room among us for difference of opinion in details and in difference of agencies, which may by a harmonious rivalry stir one another up to love and good works.

ANNIVERSARY WEEK.

During the past week many religious gatherings were assembled in this city. Beside the Presbytery of Toronto, and the Synod of Toronto and Kingston, there were meetings representing every possible variety and shade of Christian work.

The establishing of these yearly meetings is a hopeful sign for Canada. It shows that the Dominion is coming rapidly to the forefront in regard to the religious movements of the age.

The European war so recently begun is instructive as to the dealings of Providence with men. When any great evil takes root in a nation, and at length attains gigantic proportions, there are two ways in which it may be overcome and destroyed.

The people of Toronto may well be proud of this year's May meetings. The assemblies were respectable and intelligent, and the exercises were full of interest.

MISS BELLA MACKENZIE was recently presented with a handsome purse by the Listowel congregation as a slight recognition of her services as organist.

THE Rev. H. Crozier having resigned the position of Mission Agent of the Saugeen Presbytery, Rev. R. Moffat, of Walkerton, was appointed in his place.

THE RUSSO-TURKISH WAR.

The threatening cloud of war that has so long hung over Europe has at last burst. It has poured forth its fire and smoke. But the first discharge is seemingly only the prelude to the gathering of still denser and darker clouds.

A feeling of relief must arise in the hearts of interested spectators because of the termination of the tortuous negotiations for peace which have been so long carried on between the various powers. It was evident at the outset that little could be expected from friendly interference.

The European war so recently begun is instructive as to the dealings of Providence with men. When any great evil takes root in a nation, and at length attains gigantic proportions, there are two ways in which it may be overcome and destroyed.

denance was at length evoked. The chains and manacles of the slave, which at one time could have been so easily opened with the turning of a key, had to be burst into fragments by the explosive materials of war.

With this view, we look forward hopefully to the future. War is an awful curse, to be sure; but there are some things worse than war. The condition of Christians in the East is indeed worse than war.

Ministers and Churches.

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

THE Rev. J. C. Smith, of St. Paul's Church, Hamilton, has received an unanimous call to St. Andrew's Church, Guelph, as successor to the late lamented Dr. Hogg.

ANNUAL returns of Binbrook and Saltfleet for this year are:—Binbrook—\$1,075.45. Saltfleet—\$766.94; or Binbrook—over \$24 per family, and Saltfleet over \$42.

The beautiful new church just completed by the congregation at Burlington will be opened for public worship next Sabbath, when Rev. Principal Macvicar, of Montreal, will preach at 10.30 a.m. and 7.30 p.m., and Rev. R. N. Grant, of Ingersoll, at three o'clock.

THE annual report of Erskine Church, Montreal, for 1876, is to hand. From it we learn that the congregation continues to prosper under the ministrations of Rev. J. S. Black. The membership is 534, and the number of sittings is 717.

Book Reviews.

WIDE AWAKE. Boston: D. Lothrop & Co. The number for May sustains the well-earned fame of this young folks' magazine. The illustrations are very beautiful; the frontispiece, entitled 'The Children's Moving Day,' being specially attractive.

TRIAL OF REV. W. C. McCUNE. Cincinnati: Robert Clarke & Co. Price, twenty-five cents. This pamphlet contains the process, testimony and opening argument of the prosecution, with the vote and final minute of the Presbytery in a case which has attracted a good deal of attention throughout the United States and elsewhere.

BELFORD'S MONTHLY MAGAZINE. The number for May contains chapters xiii.-xv. of 'Nicholas Minturn,' by Dr. Holland. The characters are natural, the events are probable, and still the interest is sustained.

THE COMPLETE PREACHER. New York: The Religious Newspaper Agency. Price two dollars a year.

This is a new monthly publication containing sermons by some of the most prominent clergymen in the United States and other countries, and in the various evangelical denominations.

A VINDICATION OF THEOLOGY: An Address to Theological Students, by J. Clark Murray, LL.D., Professor of Mental and Moral Philosophy, McGill College, Montreal: Dawson Brothers, 1877.

This is a vindication of the rank which theology claims among the higher spheres of intellectual labor. In its present form it is dedicated to the theological students of Montreal; but it was originally written seventeen years ago, as a valedictory address at the close of the author's academic curriculum in Edinburgh.

There are twelve Articles in this number, all of them good in their several points of view, and well entitled to careful perusal by thoughtful readers.

1. 'Problems for educated minds in America in the new Century.' While these problems call for particular consideration in the great Republic by all its citizens who desire its true prosperity and progress, they equally concern the mental and moral well-being of our own Dominion.

a subject highly reasonable and instructive in those days when there are so many assaults upon that portion of the Word of the Lord, and some of them by such men as should be its guardians.

The Review can yet be supplied in its back numbers by Rev. A. Kennedy, London, Ont.

THE CANADA CHRISTIAN MONTHLY. Edited by Rev. James Cameron, Chatsworth, Toronto; C. Blackett Robinson. Price one dollar a year.

The May number opens with an able and instructive sketch of Mahomedanism and its founder, by the editor. An article on that subject is specially interesting at the present time, when the attention of the whole world is attracted to the Turks, in whose recent barbarities we find the religion of Islam yielding some of its most pernicious fruits.

The department of "Christian thought" is occupied by a practical address "On the Emotions in Preaching," delivered before the "Church of England Homiletical Society," by the Archbishop of York. A short biography of Nathaniel Paterson, D.D., by the editor, serves to exemplify "Christian Life."

THE PEOPLE'S PULPIT. New York: Mucklow and Simon. Three dollars a year. This is a weekly publication containing sermons and literary reviews by Stephen H. Tyng, Jr., D.D. The number for the week ending April 21st is now before us.

"Work and worry are two natural tests of men and men's lives in this world. They divide society as sharply as race or religion. They explain as many antagonisms as politics and selfishness. They lead to as contrasted results as sunshine and storm, as rain and drought. For work, man was physically formed; in it he finds his highest pleasure; by it he receives his only true development. Indolence, even of body, is dwarfing. But senseless worry is perverting. Not only does it occasion the loss of all the glow of health and success, but it causes a wasting fever of discontent, a morbid vexation, like to the remorse of hell."

A little further on, this contrast is shown to be thoroughly scriptural.

"Oh, what domestic infelicity this spirit of worry occasions! Mary and Martha are always in confusion, never able to comprehend one another. What business impatience and misunderstandings are inspired by this same contradiction, as it exists in common forms! What public contentions are explained by these two factors of human life."

"The Gospel of our Lord Jesus Christ is on the side of work, and is the deadly foe of worry. Its principle of faith does not deny, but gives greater capacity for both sacred and secular work. That man who follows most implicitly the line of obligation and privilege laid down by Christ, is also submitting to the best regimen for his physical up-building as well as his mental development and success. The doctrines of the Gospel develop the understanding to a most unexpected capacity when they are calmly, quietly, constantly contemplated by the believing student. The motives of the Gospel inspire the will to action of which the man never dreamed before he knew the Lord who bought him."

"Yes the whole Gospel is summed up in these words of the Apostle, 'Not slothful in business, fervent in spirit, serving the Lord.' True action is the salvation of man."

So much for the "dignity of labor"—the orthodoxy of work. Now, what does the Bible say about worry?

you never so carelessly towards heaven for the cloud that is no larger than a man's hand, be assured it will rise from some quarter, and when you least expect it. Keep your castle with all concern, be occupied in every prudent plan for protection and defence, you may still be assured that some postern gate will be left unguarded, through which trial and trouble will enter. . . . In the measure in which the Christian enjoys his privileges, rises above the things that are seen, hides himself in the refuge provided for him, will be able to voice the confession of Paul, and say 'None of these things'—however combined and confederate they may be—'None of these things move me.'

There are several passages which we would like to transcribe on account of their wisdom and thoughtfulness; but we could not do them justice without making longer quotations than we have space for. Our readers must be content with one paragraph more. It is descriptive of the omnipotence of God as exercised in behalf of His people.

"Until therefore His omnipotence is insufficient to deliver and extricate us, of what shall the believer, who has his portion in the everlasting covenant be afraid? Think of all the ways in which God interposed in behalf of His people. Take up this book and see the instances. The flood did not overcome Noah. The sea did not swallow Jonah. The lions could not touch Daniel. The lion, the bear and Goliath of Gath fell before David. The fiery furnace did not singe the three children. These are all old-time stories, some one says. Indeed they are. But they are something more than that, for they embody and illustrate the purpose of Divine succour to those that trust a gracious Father and God. Our Bible gives no limitation to such trust and composure. We are not to become stocks and stones, insensible and indifferent in our tranquillity. Our composure is from a different source than that. We may look up to see that they that be for us are more than they that be against us, and in the confidence of that assurance we are calm."

We must not forget to mention that these sermons are not printed from Dr. Tyng's manuscript (if he uses a manuscript at all) but are, as indicated on the title page, "reported by A. F. Warburton." The literary reviews—taking those in the present number as specimens—are short, pithy, and discriminating.

St. Andrew's Church, Stratford.

Services were held on Wednesday last at St. Andrew's Church upon the occasion of the induction of the Rev. E. W. Waite, formerly of Waterdown, by the Presbytery of Stratford, into the pastoral charge of this church. The Rev. Mr. Stuart, North Easthope, preached from 2 Cor., iv. 1: "Therefore, seeing we have this ministry, as we have received mercy, we faint not." The difficulties and trials of the ministerial office were ably handled by the reverend gentleman in his address. The Rev. Mr. Cameron, M.A., of Shakespeare, led the devotional exercises, having been appointed by the Presbytery to preside on the occasion; the questions in the formula prescribed by the Church, having been answered satisfactorily by the Rev. Mr. Waite, he was solemnly inducted as pastor of the congregation. The address to the newly-inducted minister was made by the Rev. Mr. Boyd of Wellesly. The Rev. Mr. McAlpine of St. Mary's, addressed the congregation upon their duties and privileges. Thus, the object of their unanimous choice was settled among them in peace and good will. Mr. W. Mowat extended an invitation to all the members of the Presbytery, to dine, which was very generally accepted. During the day, the ladies held a bazaar at the town hall, which was patronized extensively, a large number of useful and ornamental articles having been disposed of. In the evening the hall was crowded, a soiree having been announced, and after a bountiful repast, the exercises began, the choir doing good service in the musical part of the entertainment. Miss Johnson sang a "solo" which was heartily applauded and deservedly encored. Rev. J. J. Cameron, M.A., of Shakespeare, acted as chairman, and able addresses were delivered by a number of clergymen, amongst whom were the Rev. Mr. Murray of London, Rev. Mr. Laing of Dundas, Rev. Manly Benson, and Rev. T. Macpherson of Stratford. At the close of the induction services, the treasurer of the congregation handed Mr. Waite a check for \$250, being a quarter's stipend in advance.

Presbytery of Hamilton.

This Presbytery met on the 1st inst., at Kirkwall, for the induction of the Rev. R. Thynne, as pastor of the congregation of Beverly. The services were well attended, and Mr. Thynne enters upon his labours with most hopeful prospects. The report of a committee on re-arranging the field in and around Waterdown was received. Mr. Fisher tendered his resignation of that part of his charge, and a committee was appointed to visit Waterdown and ascertain if a union between the two congregations could be effected in the case of Mr. Fisher's resignation being accepted, and if so, on what terms. Mr. Little of St. John's Church, Hamilton, tendered his resignation, and it was resolved to cite the congregation for their interests, on the 15th May. Rev. J. L. Robertson, of the American U. P. Church, appeared applying for admission into this church. A committee was appointed to confer with him and report. It was resolved to apply for leave to take Mr. A. A. Scott on trial for license.—J. LAING, Clerk.

PRESBYTERIAN WEEKLY.—Inclose a 3c. stamp, and get a specimen copy of the people's religious paper, established in 1872, price \$1.50 per year. Also inclose two 3c. stamps, and get a 32-page pamphlet. Every Presbyterian should procure these. Address, Presbyterian Weekly, Box 828, Baltimore, Md.

Synod of Kingston and Toronto.

The Synod of Kingston and Toronto met on Tuesday evening in Knox Church, Prof. J. H. Mackerras of Queen's College, Kingston, the Moderator, presiding. After devotional exercises the retiring Moderator preached a sermon. The Clerk then called the roll. Prof. Mackerras, the retiring Moderator, called on the Synod to appoint his successor. During the past year a number of the fathers of the Church had died, but they still were present amongst them in spirit, calling on them to work. He hoped there would be as good reports this as last year in reference to the state of religion. Rev. Mr. Wardrop, of Guelph, was unanimously elected Moderator. Principal Caven moved a vote of thanks to the retiring Moderator for his conduct in the chair and for his sermon on the previous evening. Dr. Topp heartily seconded the motion, which was carried. The Synod then adjourned till next day at ten a.m.

SECOND DAY, MORNING SEDERUNT.

The Synod assembled in Knox Church at ten o'clock, the Moderator, Rev. Thos. Wardrop, presiding.

The first hour was spent in devotional exercises. The minutes of the last sederunt were then read and confirmed.

GENERAL BUSINESS.

The Committee on Bills and Overtures presented an order of business for the day, which was adopted.

Rev. Dr. James of Hamilton was, on motion, invited to a seat in the Synod, and to take part in the deliberations.

A petition from the congregation of Fenelon Falls and Somerville, transmitted by the Presbytery of Peterboro', asking that that congregation be transferred to the Presbytery of Lindsay, was read and ordered to be transmitted to the General Assembly.

MANITOBA PRESBYTERIAN COLLEGE.

A communication was read on behalf of the Presbyterian College, Winnipeg, Manitoba, asking for the payment of \$500 to the building fund of that institution.

Rev. Mr. King (Toronto) remarked that the Synod was in honour bound to take action in the matter, provided that this sum was not disproportionate to that asked from other Synods. He suggested the appointment of a committee in order to apportion the amount equitably among the Presbyteries.

Rev. Mr. Rogers said that he felt disposed to take the same view as the last speaker, but he would like to have a little more information regarding the origin of the matter.

Rev. Mr. Macdonnell said that he understood that a committee appointed at the Assembly before last, had considered the means of raising the sum of \$8,500 for the use of the Manitoba College in Winnipeg, and had apportioned the amount, not among the Synods, but among such centres of the Church as Montreal, Halifax, London, Toronto, etc. He did not consider that \$500 was too large an amount for this Synod, but though an effort had been made to raise some money for the purpose in Toronto, the effort had failed.

Rev. Mr. Wilson complained that the application did not come before the Synod in *propria forma*.

Rev. Mr. King said that he thought that the facts were pretty fully before the Synod, but if the proceedings were informal the matter could be brought up in another way. Hon. John McMurich considered that the Synod was in honour bound to make the grant, and said that a committee should be appointed at once, and so end the matter.

Rev. Mr. Smith (Grafton) was under the impression that the College at Winnipeg was being conducted on too expensive a scale. He did not think two professors were necessary in such an institution.

Rev. Prof. McLaren said that it was understood that the matter was to be one of private subscription, though the Synod could take formal action in another way. He believed that the sections of the Church other than in the vicinity of Toronto had responded to the call upon them, and it would hardly be creditable if this Synod did not do its share in assisting such a work as that of the Manitoba College.

Rev. Mr. King moved, seconded by Rev. Mr. Rogers, "That a small committee be appointed to apportion among the Presbyteries of this Synod the sum of \$500 expected for the Manitoba College Building Fund from this section of the Church."

The motion was carried, and Rev. Messrs. Torrance, Gray, and Macdonnell, and Messrs. Davidson and Chambers appointed as the committee.

HOME MISSION WORK.

An overture was read from the Presbytery of Barrie on the subject of Home Missions. The overture, after referring to the difficulty of supplying the Home Mission field with laborers, especially during the winter months, suggested that the Home Mission field should be divided into two distinct districts, viz., the near and the remote; that the former be attached for supplies during the winter months to the pastoral charges most convenient to such districts; that lay missionaries capable of conducting religious services should be temporarily appointed to hold services in these mission districts gratuitously, the arrangements therefor to be made by the Presbyteries. In regard to the remote districts, the overture suggested the ascertainment of the number of students in the colleges of the Church, who would be willing to remain in the mission field in the winter, and also that the professors of these colleges should consult together as to the possibility of establishing a summer session of the college for the benefit of such students.

Rev. Mr. Gray was heard in support of the overture, remarking that although he had given a good deal of attention to the matter, he was prepared to give his cordial assistance to any other scheme which might be deemed preferable to the one suggested in the overture. He dwelt upon the difficulty of filling the mission field especially during the winter months, and argued that the scheme mentioned in the overture was one which would be likely to meet the difficulty to a very great extent, while it had the additional advantage of being inexpensive. He was confident that if they could inaugurate some such scheme for

Home Mission work the Church could be enlarged and strengthened to an extent of which at present they had but little conception.

Rev. Mr. Rogers also spoke in support of the overture, stating in illustration of the need of the Church in the direction indicated, that no less than three hundred stations were un supplied during the winter season. He believed that the lay element of the Church could be made a mighty power for good, if it were only called out and properly developed. They found many good men in their congregations who were able to speak ably on political and other civil subjects, and he could not see why an effort should not be made to secure the services of some of those laymen in the mission field. He was not quite so sure of the success of the scheme suggested with regard to the remote mission stations, but it was at least worthy of careful consideration in view of the important object in view. He suggested that all the graduating ministers of the Church should be earnestly requested—he would almost say enjoined—to spend at least two years in the outlying districts of the Church, laying the foundation of new congregations.

At one o'clock the Synod adjourned until three p.m.

AFTERNOON SEDERUNT.

The Moderator took the Chair at 3 p.m. The proceedings were opened with the singing of part of the 115th Psalm, followed by reading of Scripture and prayer by Rev. Mr. Ball, of Guelph.

MANITOBA COLLEGE.

The Special Committee appointed to apportion the \$500 expected for the Manitoba College building among the Presbyteries of this Synod, reported that they found, on consulting the statistical return of last year, that an average contribution of two cents a member in each congregation, throughout the bounds, would realize about \$500.

Proceeding on this basis, the proportion to each Presbytery is as follows:—

Table with 2 columns: Presbytery Name and Amount. Kingston: \$43 84; Peterboro': 76 92; Whitby: 35 54; Lindsay: 22 88; Toronto: 141 54; Barrie: 43 28; Owen Sound: 28 52; Saugeen: 47 70; Guelph: 118 26.

The Committee suggested that the report be adopted.

The report was, on being put to the meeting, unanimously adopted.

THE TIME OF NEXT MEETING.

After some discussion it was finally decided to hold the next meeting of Synod at Kingston, on the second Tuesday of May, at 7.30 p.m.

MINUTES OF PRESBYTERY OF WHITBY.

A report was read with regard to the records of the Presbytery of Whitby. It was found that the minutes had been properly engrossed by the son of the late Rev. Dr. Thornton.

OVERTURE FROM BARRIE PRESBYTERY REGARDING HOME MISSION WORK.

Rev. Mr. Findlay spoke on the overture from Barrie. He pointed out the necessity that the missions should be attended to.

The Moderator then stated that as there were no others to speak on the overture, it was now before the Synod.

Rev. Prof. McLaren suggested that the prayer of the overture should be again read.

The Clerk read the prayer of the overture accordingly. After which,

Rev. Prof. McLaren asked what was expected of this Synod.

The Clerk said it was asked that they simply transmit the overture over to the Assembly.

Rev. Mr. Conlthart moved "That the overture be transmitted to the Assembly," upon which,

Rev. Mr. Ball said that he did not think that the overture should be transmitted in that way. He had seen it reported in yesterday's Globe that some one had said that the Synod seemed inclined to constitute themselves a sort of post-office. He was just afraid that in transmitting these papers in this way they were in danger of constituting themselves, as it were, ecclesiastical letter-carriers. He thought it would be good if they had a lively discussion themselves on the overture.

Rev. Principal Caven spoke at some length on the work of lay agency in the mission field, and pointed out, that the law of their Church permitted elders to work in the mission field. He thought they ought to utilize the whole working spiritual power in this connection, and that all who engage in the work—elders and others—should be recognized by the Church. He thought that if the Church took advantage of the ability of the good men in the Church it would relieve them much. He was somewhat averse to the proposition contained in the overture, so far as it will have an influence on the young men during the summer months. He thought that if one half of the young men were away, it would have a bad influence on the students left behind. After referring humorously to the strain which is put on theological professors through being called to other parts of the country to preach, the rev. gentleman said that he thought the overture impracticable.

Rev. Mr. King thought that they ought to transmit the overture to the Assembly, but he thought it would not have been the right thing to do to pass it on in a purely formal manner. The consideration and discussion of the subject should engage their attention. He agreed with Principal Caven's remarks on the subject of employing the elders of the Church in the missionary field. He thought that where there were gifted men among the laymen, they should make a point of having their services brought to bear on the cause of Christ. The employment of these laymen, besides, would prove a great relief to the Church. The question was one which certainly ought to be solved; and he would point out to the Synod that they seemed to be getting farther and farther from the solution of the problem. It was wrong that certain preaching stations should be left without preachers during six months of the year, as is the case in numerous places at present. He thanked this Presbytery of

Barrie for bringing the matter before the Synod.

After remarks from Rev. Messrs. Mitchell, Ferguson, Ball, and Gray, Rev. Prof. McLaren moved "That the Synod agree to submit the overture to the General Assembly, expressing their sense of the great evil it seeks to remedy by employing more largely the talents of the membership and the Church in supplying the mission field."

Rev. Dr. Robb also spoke on the subject, and said that it would be better to employ properly appointed missionaries instead of taking students away from their legitimate theological studies to labour in the mission field.

Rev. Principal Caven suggested the addition of the following clause to Professor McLaren's motion: "That the practicability of the arrangement suggested as to summer sessions of our theological colleges, and cannot be carried with favour anything which might seriously interfere with the proper work of students during their course of study."

After some further discussion, the motion of Rev. Prof. McLaren was put and carried without the addition suggested by Principal Caven.

The Synod adjourned to meet at half past seven o'clock in the evening.

(To be continued.)

Central Presbyterian Church.

OPENING OF THE NEW BUILDING.

On Sabbath last the new church erected by the Central Presbyterian congregation on the site previously occupied by the old Knox College, corner of Grosvenor and St. Vincent streets, was opened for public worship. The history of this church, though brief, has been remarkable for the success which has crowned the efforts of those devoted few for whom it was organized. On the 22nd of June, 1875, this church was organized by the Rev. John M. King, acting under the authority of the Presbytery of Toronto, with fifty-one members of the Bay-street Presbyterian Church, Toronto; two from Springburn, Glasgow, Scotland; two from Barrie, Ont.; and one from Gould-street Presbyterian Church, Toronto; on the fourth October of the following year the corner stone of the new building was laid with due solemnity, and last Sabbath, just seven months and two days later, the new church was opened for public worship. Immediately after organization the congregation extended an unanimous call to Rev. David Mitchell, of the Canal street Presbyterian Church, New York city, and on the 19th of July that gentleman was inducted as first pastor of the Central Presbyterian Church by the Presbytery of Toronto. Previous to last Sabbath the congregation met in Shattisbury Hall, but now they have gone home to their own house. It is not necessary to give here any lengthy description of the new building, as this has already been done more than once in these columns. As the description given heretofore could only speak of the building in its dimensions and as it looked on paper, it may not be out of place to state how it looks as the eye now sees it. There can be but one opinion on this point—indeed, there has, so far as we are aware, been but one opinion expressed, and that is that the Central Presbyterian Church is one of the most attractive places of worship in Toronto. Certain it is that the building has come up to what was promised with regard to it last September when looking at the plans, that it would be "one of the most attractive churches in the northern district of the city." The site is a very good one, and the neighbourhood was one where such a building was greatly needed. The internal arrangements of the church are complete. The lighting is good; the decorations are characterized by much taste; the wood-work is light in color, as is also the ceiling, giving the place a cheerful and pleasing aspect. As might have been anticipated, the services were attended to the utmost capacity of the church—inasmuch as even after the aisles had been filled, numbers had to go away disappointed.

Induction Services.

On Tuesday, the 24th ult., at two o'clock, p.m., the Rev. Geo. Haigh was inducted by the Presbytery of Guelph into the united charge of Doon, Hespeler and Preston. The Lutheran Church, Preston, in which the Preston congregation have for some time past been worshipping, was kindly placed at the disposal of the Presbytery for the occasion. The Rev. R. Bentley, of Galt, preached. The Rev. Mr. Ball, of Guelph, gave the charge to the pastor; Rev. J. K. Smith, of Knox Church, Galt, that to the people; after which the Rev. Mr. McDermid conducted Mr. Haigh to the door to receive the congratulations and welcome from the congregations. In the evening the house of W. D. Hepburn, Esq., was the scene of a very pleasant gathering. The ladies of the Preston congregation provided an excellent tea for all members and friends who chose to avail themselves of this opportunity to become acquainted with their minister. There was a good turn out, and a happy time was spent in singing, music, conversation, etc. Our treasurer availed himself of the opportunity afforded to quietly place in Mr. Haigh's hands a quarter's salary from the Preston congregation. The salary given is \$300, and a manse at Hespeler.

The gold medal awarded to the Wanzer Sewing Machines at the Centennial Exhibition was the only gold medal given for sewing machines. This honor with the award of an International medal and diplomas can be claimed by no other sewing machine at the Exhibition. This success must be very gratifying to the manufacturers, Messrs. R. M. Wanzer & Co., of Hamilton, Ont., as it is a triumphant assertion of the superiority of Canadian over American and other foreign manufactures. We have no doubt this unprecedented triumph will induce Messrs. Wanzer & Co. to put forth greater exertions to lead the world in the manufacture of that now indispensable article, the sewing machine. We are told the Wanzer machine makes friends for itself everywhere, and needs only to be seen and worked to be appreciated.

Choice Literature.

One Life Only.

CHAPTER XLII.

Mrs. Northcote had not delayed an hour after Atherstone's visit in hastening to Vale House, there to clear him most effectually from the suspicions which she herself had raised against him in the mind of her friend; and from that moment Lady Elizabeth regretted exceedingly the summary manner in which she had driven him from the house the year before; with the instinct of her woman's heart she felt that it had been the death blow to Una's happiness, for she knew nothing of the rumours in the neighbourhood respecting her marriage with Trafford, on the contrary, she had seen her repelling every person who showed signs of too warm an admiration, with a gentle firmness, which could only be the result of a deep seated resolution to listen to no whisper of love from any new acquaintance. Despite her selfishness, Lady Elizabeth was not an unfeeling woman, and even her personal comfort had been a good deal marred for the past year by the sight of Una's sweet sad face, and its look of patient suffering. She had therefore welcomed gladly the information brought her by Mrs. Northcote, which put an end to the necessity of further separation between Atherstone and Una; and Miss Grubbe had been obliged to own that it was useless for her to attempt to interfere with Miss Dysart's prospects of happiness, if Mr. Atherstone came to seek her again at the hands of her aunt.

But now it seemed to Lady Elizabeth that his departure for an indefinite length of time, so immediately after his return home, could admit of no other interpretation but a deliberate intention of avoiding Una, and putting an end to any idea that he wished to resume his former relations with her, and Una herself drew the same conclusion. The aunt and niece had never spoken on the subject together, however, and they did not now; only for the next few days the invalid's mental discomfort showed itself in greater irritability than that which was already habitual to her, and Una went about calm and gentle as ever, but strangely silent, and with a dim shadowy look in her eyes when she came down from what was supposed to be a night's rest, which might have told the most indifferent observer of the secret suffering which was so keenly trying her once joyous spirit.

Meantime, when Atherstone returned home from his visit to Dr. Burton, he found, as it so often happens in this world, that circumstances were working at a distance from him in such a fashion as to render it simply impossible that he should carry out his intention of leaving home without again seeing Una Dysart. He had been aware that Wilhelmina Northcote was to be married on the following day to Hervey Orlinton, and he had received a warm invitation from her parents to be present at the ceremony, but he had felt from the first that he really had not sufficient moral courage to witness such a scene in the very presence of his lost Una.

He knew that she must inevitably be there, as Miss Northcote's chief friend, and he was equally certain that Trafford would perform the rite which would so soon be repeated in order to unite himself to her who should have been poor Humphrey's bride, and still was the very darling of his heart. Could he bear to see that good man's happy triumph, and watch him meeting the tender glance of those sweet eyes that once had looked with such deep love into his own?

No; to go through such an ordeal seemed beyond his power; and he had that morning sent a cautiously worded answer to Mrs. Northcote, in which he tried hard to conceal the true reason of his refusal to attend the wedding of her daughter. No sooner did he arrive at home on this afternoon, however, than he was greeted with the information that Mr. Northcote was waiting for him in the library, and when he opened the door, he saw the squire seated on a chair in the centre of the room, with hands firmly clasped on the top of his gold-headed stick. He looked up with a merry twinkle in his eye as Atherstone came in, but did not move.

"Here I sit, friend Humphrey," he said, in his hearty genial voice, "and from this chair I do not move till I have brought you to repentance of your cold-hearted indifference to what concerns us so nearly, and won your promise to do honour to our pretty Wil. to-morrow by your presence. I could not have believed you would be so unfriendly as to refuse us."

"It is not indifference, indeed, Mr. Northcote," said Atherstone, his lips quivering with pain; "no one can rejoice more heartily than I do in any happiness that may come to you or yours, and Miss Northcote has my fervent good wishes; but you really must excuse me from appearing at her wedding."

"What is your reason? can you tell it to me?" said the squire, looking him straight in the face.

Humphrey's proud spirit revolted from any confession of the truth, and he answered, deprecatingly, "Forgive me, Mr. Northcote, but even that I cannot do."

"No, because you have not a single valid reason to give me. You know as well as I do that the Northcotes and Atherstones have been friends for some hundreds of years, and there never yet was a great festive occasion in the one house without the representative of the other being present; there must be a mutual consent before you break up such an old custom as that, and you will not get mine, I can tell you. But the truth is, Atherstone," continued the squire, more seriously, "it is not merely to give me pleasure that I urge you to do this, but for your own sake; it may affect your future standing in the county very injuriously if you seem to fight shy of your neighbours on this special occasion; it will be your first appearance after your absence, and all the painful circumstances connected with it, and every one expects to see you there, and to welcome you back to your own place once more; if you avoid being present—which at any time would have seemed very strange conduct on your part—it will inevitably convey the impression that mat-

ters are not after all cleared up, and there will be a renewal of doubts and suspicions which may not be easily dispelled."

Humphrey was too sorely wounded at the heart to feel all the bitterness which would once have been aroused within him by such remarks, and he answered, despondingly, "I do not seem to care much what any one in the world thinks of me now."

"But you should care, my dear fellow; we have to avoid even the appearance of evil, and you are bound to make yourself worthy—in the eyes of others as well as in reality—of the position in which God has placed you. Come, my friend, be advised by me; you must come to us; I will take no refusal; and, after all, it is no such very dreadful affair; we meet at the church soon after eleven, and when they have converted my little 'Will o' the wisp into Mrs. Hervey Orlinton, you shall come back to the Manor House for luncheon—breakfast I believe it is to be called—and the whole business will be at an end before three o'clock. I do not care about your staying to the evening party unless you like to do so; but I do beg you to be present at the wedding itself."

Then Humphrey resigned himself. What, after all, was a little additional pain, more or less, when all was so dark and hopeless around him? "You are very kind to care what I do, Mr. Northcote," he said; "and since you wish it, I will come to the church at all events."

"And to the breakfast. Good! Now I am satisfied; and you will not regret it yourself, Humphrey, I am very sure."

Atherstone only smiled rather sadly; and the squire took his leave, declaring he had more to do than he then knew how to manage.

CHAPTER XLIII.

Wilhelmina Northcote's wedding-day dawned as sunny and cloudless in all the perfection of summer beauty as if this world were but the fairyland of hope and brightness, which it often seems to us to be in the days of our untried youth; none could have dreamt those azure skies were ever darkened by snow-laden clouds and angry storms, or that the fair green valleys of the flower-decked earth but hid the ashes of the countless dead. All was serene and gay; and the morning smiled like a radiant bride, jewelled with the sparkling dew-drops, and heralded with songs of triumph from a thousand carolling birds.

We are often aware of a strange sympathy existing between Nature and the human race—a sympathy which links itself with our immortal being rather than with that personality which is known and seen to our fellow-creatures. It has been well said that to God and to Nature we never grow old; there we are known to be ever the same, even as we know ourselves; the same in our child-like need of a Father's love, in our self-pitiful for our unseen pangs, in the imperishable desire for happiness, which sets our hearts bounding in its earliest years, and still burns within it fierce and strong as ever, when, worn and wounded, it is feebly beating out its last remains of life. If the world presses hard upon us, and we are hurt by the quick by cruel wrongs from trusted friends, or by the sting of slanderous tongues, there is a subtle consolation in passing out to the solitude of woods and fields, where the unseen presence of the only true and deathless Love impresses itself upon us through the outward aspect of Nature in some mysterious manner, felt though not understood; but there are times when this mysterious mission seems to be repudiated by our mother Earth, and she turns upon us with glittering smiles and garish brightness, when we long for the soft shadows and the tender gloom of sun-veiled skies to speak responsive to our darkened souls.

What a cruel mockery that brilliant sparkling morning seemed to Humphrey Atherstone, as he stood on the steps of his own door waiting for Nightshade to be brought round that he might ride to the church in time for the wedding ceremony, according to his promise. Never through all the troublous years since his uncle's death had he felt so despirited and hopeless as he did that day; his conscience was clear, his position assured, his future all before him free and independent, only Una was lost to him, and she had so twined herself about the very fibres of his life, that, since it must be spent without her, he longed to be rid of it as an intolerable burden, and would have been well content if the friends assembling that day had been called together in order to lay him down in peace beneath the churchyard sod.

He let the bride lie loose on Nightshade's arched and glossy neck as he rode along; perhaps he almost hoped the instincts of his favourite horse would guide the animal to bear him away in reckless flight far in the opposite direction; but the stately black horse paced onwards steady and sure, and soon it had borne him to the livery-gate, where the villagers were assembled in happy groups, looking out eagerly for the coming of the bride. Atherstone's groom rode up as he dismounted, took the bridle which his master flung to him listlessly, and led Nightshade away; so that Humphrey seemed to have no alternative but to pass on to the scene he dreaded, yet never perhaps had his splendid beauty and noble dignified bearing been so striking as on that day, when he uncovered his dark head in the sunshine in answer to the salutations of the crowd, and passed on calm and grave into the shade of the churchyard trees.

Here were assembled well-nigh all the wedding guests, who preferred to wait outside in the pleasant air rather than within the church; and to Humphrey Atherstone the whole scene appeared strangely out of harmony with that quiet resting-place of the dead: light laughter filled the air, gay dresses swept over the graves, and merry groups leant on the marble monuments which recorded how much beloved had been the lost and how full of anguish were the living. Atherstone was met very cordially by his neighbours, to all of whom the peculiar circumstances of his history were now known, and he patiently went through the congratulations on his return, and answered courteously, to the hopes expressed by many, that he would mix again with his friends, as in the days of his earlier youth; but as soon as he could he withdrew himself from among them, and es-

aped into a side alley shaded by branching trees, which seemed to him to be quite deserted. It was lined on either side with the green monnds which sheltered the very poor, whose surviving friends had been unable to mark each cherished spot, except by a few wild flowers laid on the turf from day to day; but there was one solitary grave placed at a distance from all the others under a fine old elm-tree which was distinguished by a white marble cross at the head, while at the foot there stood the figure of a young man, motionless as if he sought to be a living monument to the dead who slept beneath. Atherstone did not know whose resting-place it was, for that quiet grave had opened to receive its tenant—brought many miles to rest in Valehead churchyard—since last he had passed within its gates two years before.

But in a moment he guessed the truth, for it was Rupert Northcote who stood there; and as Humphrey drew nearer he saw that a broken lily was sculptured on the cross, with the inscription below it, recording no name but only the words, "They shall walk with me in white," while a row of the same pure stately flowers marked out the narrow space where Rupert's darling slept. Atherstone had already seen him since his return, and they had renewed their early friendship; so now he went up to him quietly, and laid his arm on his shoulder with a sympathetic pressure which the young man easily understood.

"You have made it a lovely spot," said Humphrey; "those beautiful lilies are most appropriate."

"It was Una Dysart who suggested to me to plant them there," said Rupert; "she said they always reminded her of saints in their white garments, and my Lilith is a saint—the angels have gained what I have lost. Generally speaking I can school myself against daring to regret her; but on this her brother's wedding-day, it wrings my heart to feel that only her senseless form lies there cold and unheeding while all she loved best are gathered round her, and while I above all would give my best years of life to gain one look from her again."

For a moment Atherstone did not speak, and then he said, in a voice of deep emotion, "Rupert, do not think that I fail to appreciate your trial, for I do with all my heart; but, believe me, there are worse enemies for human love than even death."

"Not, surely, for the love that survives? how is it possible? for her it is best, I know, but for me—could any separation be more complete?"

"Yes, a thousand times I though both were still breathing the self-same air. You have not lost her, Rupert; she is yours as entirely, as faithfully, as when you still could clasp her dear hand in your own. She died loving you, she loves you still, and she will never change to you through all the eternal ages. You have her memory in your heart, embalmed there fresh and pure as in her days of life, your own for ever. Who dare dispute that grave with you? or who but yourself can claim to be the dearest earthly memory of her blessed spirit in the realms of paradise? And you think there can be no worse fate than yours? I tell you, Rupert, you little know what men may have to bear, or with how much reason they might envy your gentle sorrow!"

Atherstone had spoken with so much vehemence that Rupert looked round at him surprised; but at that moment a burst of joyful shouting from the crowd at the gate announced that the bride had arrived, and it was needless that her brother should be there to greet her. The young man silently linked his arm in that of his friend, and they walked together out from the sombre alley where they had been standing, to the broad sunny path leading to the church door, where already the wedding procession was being marshalled. The little children of the village school lined the road on either side, holding baskets of flowers from which they flung sweet blossoms beneath the feet of the veiled bride as she passed along, leaning on her father's arm; and close behind Wilhelmina—the chief actor in the scene on which the dazzling sunshine was streaming down—there came another fair and graceful figure, walking with her beautiful eyes fixed on the ground, her little hands clasped tightly together, and her gentle feet seeking to avoid stepping on the pretty flowers which strewed the path, that her light tread might not crush them.

He stood there and watched her; his lost Una, in all her gracious loveliness, with her flowing white robes, only distinguished from those of the bride by the rose-pink flowers which looped them up, and her soft brown hair catching flakes of light upon its waving masses. She was very pale, but her sweet face was rigidly calm, and she passed on with quiet noiseless movement, never lifting her eyes to look to the right hand or to the left, yet Humphrey had an instinctive consciousness that she knew he was present, and that she was aware how the sweeping folds of her dress had touched him as she moved along.

Mr. Trafford and Richard Orlinton were at the west door of the church with the choristers to meet the bride, and as the squire led her in, his bright and happy little daughter, the choir and clergy turned and preceded her up the nave, singing the well-known bridal hymn, "The gate that breathed o'er Eden," till they reached the altar, where Hervey stood waiting with his friends.

Atherstone saw Una's figure, all white and dazzling in the sunshine, disappear under the shadow of the doorway, while the gay crowd swept in after her, and the impulse was strong upon him to dash back to the gate, and mount his horse, that it might bear him far away at its swiftest pace; but Rupert still held his arm and drew him on, and, yielding in the recklessness of despair, he too entered the church.

CHAPTER XLIV.

Rupert Northcote left his friend, as they drew near the altar, and went to join his mother, who was standing a little apart, visibly agitated, now that the period of final parting with her daughter had arrived; while Atherstone took up his position where, half hidden by a pillar, he could fix his eyes undisturbed on Una's face. Just at that moment the deep melodious voice of Mr. Trafford was sounding out the sol-

emn charge to those who were about to be joined in life long bonds, that they should declare whether they knew of aught against their union, as they would have to answer for it at the dreadful day of judgment, when the secrets of all hearts should be made known.

"Now," thought Atherstone, "Una knows that those words will soon be addressed to her and Trafford, and unless she has made herself hard and cold as ice against me, she must betray her consciousness that if the deepest secret of her heart were revealed it would tell of a love between her and me, which well might hold her back from taking vows to any other man."

He watched her intently, as the awful adjuration rolled through the echoing aisle, and was followed by a pause of morose silence, when no answer came from the true young hearts that had long been open to each other in loyal affection. But Una never moved, and her beautiful face remained white and still, as if chilled in monumental marble. Humphrey continued to gaze upon her earnestly, while the sacred rite went on and the pledges of undying love were given and taken; and only once he marked a change. Like a sudden breeze rippling the surface of a quiet lake there came a tremor of agitation over Una's pure pale countenance, which made her lips tremble, and her eyes grow dim with tears, when she saw the young bride rise from her knees, her hand clasped in that of her husband's, while the clear voices of the choristers rang out the words, "Oh, well is thee, and happy shalt thou be!" Atherstone knew not what chord was touched at that moment in Una's heart, but in truth she felt as if it were ready to break within her, for it was crying out in passionate longing for the bliss which she believed her own young life was never to know. Ah! well it was with the bride so deeply loved, and happy would she be; but she had given all her life and all her heart to him who stood there in his living beauty as utterly dead and lost to her as if the grave had hid him away for ever from her sight. The thought of the long years of loneliness that seemed to be before her was more than she could bear, and as she swayed like a reed under the tempest of anguish that shook her very soul, her glance fell for a moment on Atherstone's countenance, looking dark and stern from his inward pain and resentment, and at once her maidenly pride enabled her to master the emotion which might betray to the man whom she believed had deserted her how unchangeably she loved him still.

With a strong effort she drove back the tears that well-nigh choked her; raised her fair head in dignified calm; and from that moment never showed by look or movement the least sign of feeling through all the subsequent scene. The service was over, and the newly-made husband and wife passed out of the church, and walked down the graveyard path in the sunshine, with their friends following close behind them. "Caught at last, my Will-o'-the-wisp!" whispered Hervey to the little bride whom he was bearing away in triumph. "Fairly caught," she answered. "I hope it is not proper for me to cry, because I can't, I am so happy;" but there were bright drops on her bright eyelashes as she spoke, for her eyes turned lovingly on the kind old father, whose house was to be her home no more.

At the gate the village people clustered round the squire's daughter and her husband, all eager to touch her hand or win a last look from her smiling eyes, and in the confusion Atherstone found himself close behind Una, but she still maintained her stately calm, till suddenly Trafford, hurrying from the church-door with his swift vigorous tread, came straight up to her, and bending down from his stately height, whispered a few words in her ear; they were, in truth, only prompted by a kind wish to remove the sadness which the quick-eyed clergyman had noted on her face, by reminding her that all the happiness that day around them was due to her own success in bringing Rupert Northcote back to his home. But Atherstone did not hear what was said, he only saw that Trafford's voice brought light to her eyes and colour to her cheek, and that she looked into his face with a sweet bright smile, and answered low and softly to his secret whisper. And the sight was too much for Humphrey's powers of endurance; with a determined effort he made his way through the crowd to the place where his horse was waiting him, and hastily penning a note to Mr. Northcote, begging him to excuse him from being at the luncheon, he gave it to his groom, and told him to ride to the Manor House with it, and then mounting Nightshade, Humphrey himself darted away in the opposite direction, and was soon galloping at full speed along the most lonely road he could find.

Poor Una could not so easily escape from what had been to her an almost unendurable ordeal. She was obliged, as the bride's favoured friend, to accompany her back to the house, to sit in patience at the table while the wedding feast went on, and finally she had to take her place with all the other guests on the outer steps, and join her good wishes with theirs as the daughter of the house was borne away by her husband, to begin together the new life that seemed so full of promise. Then only would she hope for a few minutes' relaxation from the strain of the determined calm beneath which she had hidden her anguish through these long trying hours.

The Northcotes had insisted that Una should remain with them till the following day, in order that she might be present at the evening party with which the festivities were to terminate, and bitterly distasteful as all such gaieties were to her at present, she knew that she must not avoid them if she would conceal the reason which made them so; but now that Wil was gone, for the next few hours at least she was free, and hastily throwing a dark mantle over her white dress, she ran with fleet steps through the shrubberies till she reached a side gate which led to an outlying hamlet on the Northcotes estate. Una had a definite purpose in taking this direction, but when she found herself in the perfect solitude which was so great a relief, she relaxed the rigid self-control with which she had maintained her composure,

and gave way to irrepressible sobs. Like the king of old, who hastened away, weeping as he went, when he heard that the son was dead, whom to have retained in life he would have been well content that all others should have died that day, she passed on through the quiet woods in all their summer brightness, with her fair face bathed in tears and her lips wailing out the bitter cry, "Would that I had died before I lost him! Oh, my love—my love! for Atherstone's conduct at the wedding had utterly killed the last hope within her, and the whole long life that she might have to live stretched out before her one dark and dreary blank, where the lights of earth had all gone out, and the far-off stars would alone have power to shed radiance on her path.

This complete abandonment of herself to her grief for a few minutes brought a sense of relief, and when she reached the little old-fashioned farm house which was her destination she was able to wipe the tears from her eyes and regain her composure, at least in outward appearance.

(To be continued.)

Scientific and Useful.

DANDELION WINE.

Take a quantity of the flowers, boil half an hour, and then strain; add sugar to the extent of three pounds to a gallon, boil again twenty minutes, with the rind of a lemon and one orange, and then add the juice. When lukewarm, stir in a small quantity of yeast; keep filling up, lay something light over it, but do not fasten down till the fermentation ceases.

THE HABIT OF FEATHER EATING.

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

CHERRY TART.

Pick the stalks from the cherries, put a small cup upside down in the middle of a deep pie dish, fill round it with fruit, and add moist sugar to taste. Lay some short crust round the edge of the dish, put on the cover, pressing round the edge with your thumbs; cut the overhanging edge off evenly. Ornament the edges, and bake in a quick oven thirty-five to forty minutes; when done, sprinkle some loaf sugar over the top.

STEWED SWEETBREADS.

Trim some sweetbreads and soak them in warm water till quite white, blanch in boiling water, and then put them in cold water for a short time. When cold, dry them and put them in some well-flavoured white stock. Stew for half an hour. Beat up the yolks of two or three eggs with some cream, a little finely-minced parsley and grated nutmeg, pepper and salt to taste. Add this to the sauce, put it on the fire to get quite hot, dish the sweetbreads, pour the sauce over and serve.

EXTERMINATING ROSE BUGS.

This formidable enemy of rose bushes and of many other plants appears after the rose is developed, (when it feeds upon the petals. These bugs are so hard and covered with shells so horny that showering does not affect them. In short, they are affected by none of the usual remedies. In the first place use loads if you can find them. They eat the rose bug with avidity. If the bushes are thoroughly shaken a great many will fall off and be snapped up at once by the waiting loads. A sure way is hand picking. Go over the bushes, picking off every bug and dropping it into a basin of boiling or hot water. This is a good deal of trouble, but it is effectual.

HOW TO COOK RICE.

Mr. F. B. Thurber, of New York, writing from Japan to the American Grocer, gives the following account of the Japanese method of cooking rice:—"Only just enough cold water is poured on to prevent the rice from burning to the bottom of the pot, which has a close-fitting cover, and, with a moderate fire, the rice is steamed rather than boiled, until it is nearly done; then the cover is taken off, the surplus steam and moisture allowed to escape, and the rice turns out a mass of snow-white kernels, each separate from the others, and as much superior to the soggy mass we usually get in the United States, as a fine mealy potato is to the water-soaked article. I have seen something approaching this in our Southern States, but I do not think even there they do it as skillfully as it is done here, and in the Northern States but very few persons understand how to cook rice properly. I am sure that if cooked as it is here, the consumption of this wholesome and delicious cereal would largely increase in America.

PROGRESS IN PHOTOGRAPHY.

During the last three months Mr. James Inglis, the well-known photographic artist, of Montreal, has been laboring to perfect a species of portrait hitherto unknown in this country, and his efforts have been crowned by a decided success, as shown by the beautiful likenesses at his rooms. The new process was first discovered in 1864 by a Mr. Swan, who obtained a patent which he sold to Mr. O. L. Lambert, who at present holds it. The sole manufacturers of the necessary material are the Autotype Company of London, England, who furnish the same only to Mr. Lambert's licensees, of whom there are two in Montreal, namely, Mr. Inglis for photographs, and Mr. Alexander Henderson for landscape views. When Mr. Inglis purchased the license for the chromotype, as the invention is named, it had not nearly attained to its present perfection, but by perseverance it has been able to produce a depth of shadow and variety of color from the Indian ink to a perfect imitation of the old style of portrait, which makes the new much superior to the ordinary photograph. A pigment being used in the chromotype, it is claimed that it will not fade, a property the great worth of which those who possess fading likenesses, memoranda, perhaps, of departed friends, prepared by the old silver process, will attest.

Plea for Missions.

Awake, ye servants of the Lord,
Awake, arouse your armour take,
Wield prayerfully the two-edged sword,

"Make Yourself at Home."

There is no invitation so common, and none so seldom accepted, as this free-and-easy way in which many people conduct themselves in their own homes.

Few visitors, perhaps, have thought to analyze the reasons why they have not felt themselves to be as much "at home" in some houses as in others.

Then the children are often kept on "dress parade," during the presence of transient guests. It causes pain to a child-loving and sensitive soul to know that the children are debarred of their natural and blessed freedom by his presence.

It may further be truly said of hospitality, that as a rule "entertaining" does not entertain. Public men are not the only people who like "plenty of letting alone."

God prolongs the Christian's life that he may do good to others, as well as increase in meekness for heaven. The grace of God in his experience is to be exhibited.

The Famous Moabite Stone.

In the same room with Alfred Vickers' penance is a very clever reduction, by a lady, of the famous Moabite Stone which was discovered in 1868.

Morning in a Brazilian Forest.

As we got into the skirt of the forest the morning broke, but the revel in a Brazilian forest is wonderfully different from the slow creeping on of the dawn of a summer morning at home.

In such an earnest, holy life, we shall fulfil its great mission, and our labour shall not be in vain in the Lord.—Selected.

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(Continued from first page.)

the erection of our Col' go, to its endowment fund, its scholarships and annual revenue, while giving liberally to all the general schemes of the Church.

During the ministry of the three pastors the thought of removing to a central position was brought forward at various times, and is now being happily carried into effect in a manner that reflects the highest honor upon the energy and liberality of all concerned.

The elegance, beauty, and substantial character of its churches is a feature of our city which has frequently arrested the attention of strangers, and I feel safe in saying that the one now in course of erection, will in those respects be equal to any of the existing edifices.

But let me remind you that no claim to distinction and honour before God and men can rest simply upon the architectural grandeur and magnificence of the sanctuary in which a people worship. We are to look rather to the scriptural character and spiritual purity of the worship offered. A Church deserves to rank as distinguished when it possesses and manifests a large measure of spiritual power in working, giving, and suffering for the honour of our Divine Saviour.

It within these walls the truth of God is proclaimed in its fulness and purity, and many souls are born into His kingdom, and saints edified—if those who worship here are living epistles known and read of all men, witnesses for God, testifying against vice and folly, living pure and holy lives, rescuing men from degradation and death, going into the streets and lanes of the city as messengers of truth and love, and caring for the spiritual wants of our great Dominion,—then, and only then, will we deserve to rank high among the Churches of this land.

I trust and pray that the work already so far advanced, may be carried to a speedy and successful completion without any accident or untoward occurrence; and that the God of the sanctuary who has promised to prosper those that love Zion, may bless and enrich us all with heavenly gifts, and accept this humble offering which His people make for the furtherance of His glory.

Rev. Dr. Jenkins then delivered an address expressing his gratification as Moderator of the Presbytery of Montreal, and in his individual capacity as a city pastor, in being present, pointing out how everything depended not on the external structure, but on the faithful proclamation within its walls of the "truth as it is in Jesus."

He congratulated the office-bearers, and especially Principal Macvicar, on the auspicious circumstances in which they met, and expressed the hope that a faithful pastor might ere long be placed over the congregation. Rev. Dr. Wilkes also delivered an interesting address, after which prayer was offered by Rev. Mr. McNeil, and the benediction pronounced by Rev. J. O. Baxter. The lecture hall is expected to be ready for occupation in the fall, and the church to be completed by June of next year. As indicative of the enterprise and liberality displayed by the congregation, we subjoin a list of the leading subscriptions thus far obtained for this magnificent new church: Edward Mackay, \$8,000; John Stirling, \$5,000; David Morrice, \$5,000; Joseph Mackay, \$4,000; Hugh Mackay, \$3,000; James Court, \$2,500; Hon. Judge Torrance, \$2,000; P. Nicholson, \$1,700; John Campbell, \$1,500; John Anderson, \$1,000; Robert Mackay, \$1,000; Wm. Miller, \$1,000; Arch. McGoun, \$900; Hugh Watson, \$600; J. C. Wilson, \$500; John Robertson, \$400; Jas. Ross, \$100; Jas. McGoun, \$100; Hugh Cameron, jr., \$100; Mrs. Wyatt, \$100; Thos. Forde, \$100; And what is worthy of special note, all this has been given without in any way interfering with the contributions of the congregation to any of the schemes of the Church. We heartily wish the congregation all success in their present undertaking and future history.

SEVENTY-FIVE percent of New York Sunday-school teachers are from the country. There was a very successful concert held at Sonya on the evening of Friday, the 23rd March. The proceeds were in aid of the church organ fund, and the chief promoters were Messrs. D. Stevenson, A. Beattie and H. O. Black, together with the members of the choir generally.

The annual report of the First Presbyterian Church, Brockville, shows the following financial items, etc.:—The total contributions for all purposes amount to over \$4,000. The amount devoted to the mission cause of the Church was \$801. The sum of \$77.45 was also contributed by the Sabbath School for China missions. In addition the sum of \$125 was collected by the Ladies' Aid Society for the relief of the poor; besides large quantities of clothing. Thirty new members were added to the Church during the year. A ladies' meeting for prayer was held weekly during the winter, conducted by the wife of the pastor. As a congregation we have reason to be thankful to God for His goodness and mercy to us during the year. We look into the future with hope and faith in the promises of God.—C.W.

Evangelistic Work at Walkerton.

As the history of ten weeks' special evangelistic work in Walkerton, and its neighbourhood, may be of some interest to your readers, we send you a few of the facts, more generally interesting. The services were conducted by Mr. George McLeish, from Galt, and were carried on principally by him, and by Mr. W. Sprimger of the same place. The local ministers of the Episcopalian, Methodist, and Presbyterian Churches have all taken part in the work. Others, have also taken part, with short visits from several Presbyterian and other ministers, on one or two nights. The meetings were held every night except Saturday night. On Sabbath, an afternoon service was held at four o'clock, alternately in Free St. John's and in the Methodist Church, with an average attendance of from four to five hundred. On the week evenings, the Town Hall, and latterly, Smith's Opera Hall, was generally full, often crowded, with an average attendance of from three to four hundred. The interest taken in the work was very deep and widely spread. Special services sprung therefrom with very gratifying success in the neighbouring congregations of Malcolm and West Brant, carried on by Messrs. McLeish, Sprimger and Merry, and by the Rev. D. Duff, the pastor. The usual after meetings were held every day and evening after the public service, when large numbers always remained for instruction in the way of life. The blessing of finding peace through faith in Jesus, is enjoyed by those of all ages. To a very large extent the benefits are found chiefly by the members of the various churches, and those in the habit of attending such churches more or less regularly. Many have been led to think and speak seriously and earnestly about the one thing needful. Others have come for the first time to a saving knowledge of Christ Jesus, making it a personal and vital matter. Others have come out from darkness and uncertainty into the assurance of God's love, peace of conscience, and joy in the Holy Ghost.

Latterly Mr. Merry, from the Boys' Home, was also here and gave very efficient assistance in dealing both with old and young. During a short visit, Mrs. Merry also did good and memorable service among the mothers and the children. After all the strangers left, two very successful meetings were held, all the ministers of the town taking part. Since then some of the congregations have held some special meetings, and all of them are, in their own way, adapting themselves to the new phases of their regular work.

It would be premature to give any correct estimate of the work as a whole. The interest, however, is very general, the spirit of enquiry is widely spread, great good is still being done, much more earnest hearing is observable in the churches, and working believers are greatly encouraged. All the churches of Walkerton have been more or less blessed, but especially the congregation of the Rev. Robert O. Moffat. It is estimated that from fifty to one hundred in that congregation alone, have either been brought to the Saviour, or had a new baptism from on high.

Amidst the many dangers springing from, and following in the wake of all such movements, we trust that earnest prayer will be offered by not a few, that the work may largely extend, and be not only a permanent work to many souls, but an eternal blessing. And one thing we would most earnestly suggest to the thoughts of all your readers, viz: the thorough training, the active employment, and the wise direction, of all the evangelistic working forces within our own Church. There is need enough and work enough for every evangelist and every settled pastor in Canada, but there is especial need, that when they all work for Christ, they all work together, shoulder to shoulder, with one aim and with one heart.—Com.

Prayer, in its fullest exercise, and most intimate approach to God, is the pouring out of the desires of a wholly consecrated heart. Such pray in the Holy Ghost. They have power with God, and over men in prayer. Through this instrumentality many are brought to Christ; and the intimate connection between the prayers of devoted Christians and revivals of religion, if not known here in every case, will be clearly shown in the light of eternity.

Births, Marriages and Deaths.

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BIRTH.

In Stratford, on April 18th, the wife of A. M. Shearon, Esq., of the Deacon, of a son.

MARRIED.

On the 30th April, at the residence of the bride's father, by the Rev. A. McKay, M. L., Elton, James Stuart Woodville, to Christa, eldest surviving daughter, of John Jackson, Esq., of Stonefield, Eldon, Ont.

On the 26th ult., at the residence of the bride's mother, by the Rev. J. Hoge, Oshawa, James Ross, Esq., Knox College, Toronto to Maggie third daughter of the late Alex. Grogg, Esq., of Oshawa.

By the Rev. J. J. Richards of Stratford, at the bride's residence, April 26th, Mr. John Laidlaw, to Miss Agnes Duncan, both of North Crosby, Leeds Co., Ont.

DIED.

At St. Jean Chrysostom, Q., on Sunday, the 22nd ult., of diphtheria, August Maitland, aged 4 years and 9 months; on Wednesday, the 25th, John O'wan, aged 4 years and 4 months; and on Thursday, the 26th, Charles McPee, aged 11 months; all and the only children of John Boyd of the above place.

On the 19th of April, at Weston, Jennie Ward, wife of Mr. D. A. Miller, linen merchant, Manchester, England, and sister of the Rev. R. H. Warden, Montreal, and on the previous day their infant son.

Official Announcements.

MEETINGS OF PRESBYTERIES.

LINDSAY.—At Woodville, on the last Tuesday of May.

OTTAWA.—Next Presbytery meeting in Knox Church, Ottawa, on Monday, 7th May, at 3 o'clock P.M.

QUEBEC.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m.

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

TORONTO.—In Lecture-room, Knox Church, on Tuesday, 1st of May, at 11 a.m.

KINGSTON.—In St. Andrew's Hall, Kingston, on 10th of July, at 3 p.m.

WHITBY.—At Whitby, on the third Tuesday of May, at 11 a.m.

BROCKVILLE.—At Prescott, on Tuesday, 3rd of July, at 7 p.m.

LONDON.—Special meeting in First Presbyterian Church, London, on 8th May.

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