British Presbyterian American

Vol. 6-No. 18.]

TORONTO, CANADA, FRIDAY, MAY 11, 1877

[Whole No. 275

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

In opening the consideration of this very important subject, I may be allowed to begin by referring briefly to my own experlence in convection 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, ne 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 of what we have been. Lud in the greatly increased number of men of intelligent piety, who are in the eldership-men capable of good work and disposed to workwe 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 unneccessary, I take it for granted, in accordance with their double Scripture designation-presbyter or elder or ruler, and bishop or overseer—that their unction is two-fold; that they are appointed not only to rule in the Church, but to take the spiritual oversight of its members. "Obey am that have rule over you, and submit yoursolves for they watch for your souls, Me 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 susisin and increase the efficiency of the Church as a spiritual power for good in the world. The question therefore is, how may alders 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 thom. Our elders are, with very few exceptions, men who have to provide for their families by labouring in some secular calling, that it is impossible that any one of them should exercise an effective oversight of the whole congregation. I would my therefore: Let us adopt the practice of assigning to each elder his separate diswiet 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 distries should be of moderate extent, say including from ten to twenty families according to circumstances. For elders,

Who are all qualified for their office, would

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 worshiping 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 provailing 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 exereise 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 meral 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 himselt 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 negleat of ordinances, intemperance, variance betwixt 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 religio 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 avil would be early and effectually checked by the Christian admonitions of a faithful and judicious elder, instead of growing in acrength until it required session discipline—a mode of dealing with that evil, which, as we all know, is apt to have Sad it incompanient, or be unwilling, to 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 over-ight 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 Obristians in the highest some of that term -that they be "living epistles of Unrist, 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 as signed 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 .ne 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 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 m 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 recommendstions be drawn up, and urged with al carnestness upon every elder within the bounds of the Synod.

"MODERN BIBLICAL HYPER. CRITICISM.

Editor BRITISH AMERICAN PRESETTERIAN.

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 from 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 correspondence," 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 Presbyterial precognition, Professor Smith will continue to have fellowship in faith with "those plain Obristians who believe in such truths as miracles, prophecy, inspiration, and canonicity." Yours etc.,

W. SNODGRASS. Queen's College, 7th May, 1877.

THERE are 250 Protestant churches in

A holy life will produce a powerful influence for good in the world. In every relation in life, in every position we oc-cupy, 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 reprove sin, and encourage piety among

CRESCENT STREET PRESBYTERIAN CHURCH, MONTREAL.

The congregation, known by the name of the Cote Street Free Church, Montreal; having obtained the sanction of the Freebytery to sell the old church and remove to a more central and desirable locality, ecently 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 Domin-

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. Jonkins, Dr. Wilkes, Rev. Mesers. Baxter, Black, Wileon, Serimger, Laing, Eleck, Wellwood, MoNeil, Warden, G. Laug, Wells, and Stevenson; and Messrs. J. Stirling, J. Court, Jus. Mackay, Edward Mackay, Jas. Ross, John Anderson, J. Campbell, W. McMaster, A. McGoun, P. Nicholson, H. Watson, R. Anderson, and A. C. Hutchison, 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 aung 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 Orescent Street. The building will occupy the whole depth except a space of about twelve feet between the way I have indicated, not only would 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 com-pact ar angement by which, although the 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 areade 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 sixtyone by forty-one feet, and seven. teen feet high; the Sanday 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 annarates and storage for first the heating annarates and stora a heating annaratus and 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 aroade and a large wheel window, enclosed in a deeply recessed arch. On one side this elevation is flauked by a tower and spire rising to a height of 210 feet, while the other side is occupied by an octagon stair-case turret, surmounted by a fleshe. 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 loaded glass are arranged to open the same as an ordinary window. Ample provision is made for carrying off vitated air by a large shaft, eleven by two feet, placed between the church and locture hall. In this shaft the air is ravified 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, earpenters; Philips & Wand, plasterers; J.
James & Oo., roofers; Alex. Craig, painter;
J. C. Spence, stained glass work; R. Patton, plumber. The building was designed

by, and is being carried out under the su-perintendence of Mesers. Hutchison and Steele, the well knewn 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 PRISBYTER-IAN 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 Macricar with a vary handsome solid silver trowel, made to order by Mr. R. Hendery, silversmith, bearing this inscription, "Presented to the Rov. Principal Macvicar, LL.D., on the occasion of his laying the corner stone of Creacent 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 as offert reached the contime 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 R. Orr, in St. Paul Street. These were the Rev. Wm. Bethune, (Probationer,) Messrs. John Redpath, James R. Orr, Archibald Forguson, David Ferguson, Wm. Macin-tosh, Wm. Hutchison, James Morrison, E. Molver, Archibald McGoun, Alexander Fraser, and Donald Fraser, (now Ray. Dr. Fraser, London, Eug.) 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 Mac-kay, 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 by his powerful sermons and addresses, and raised large sums for the building fund of the Free Church of Scotland. At the invi-tation of the committee just referred to, the Rev. W. C. Burns, afterwards missionary in China, passed more than a year in this oity and various parts of the province with blessedresults 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 congrega-

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 Lagaucheticre street, near the end of Cote street, at a cost of £800. 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 8th Aug., 1851, and continued his ministry for about seven-and-a-half years. It is stated in the reports of the descons that under his pastorate the mem-bership rose to 886, and the number of sit-

tings 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. 80th, 1851. I continued my pastorate for eight years, during which, according to the printed reports of the Kirk Session, and Deacon's 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

(Continued on eighth page.)

Contributors and Correspondents

For the Presbyterian.] ORIENTAL OCCUPATIONS .- THE SHEPHER

BY REV. JOHN DUNDAR, DUNBARTON.

While the early record of our race is ex coolingly brief, yet some of its statements, short though they be, are exceedingly sig nificant. 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 ather's wish or his own inalination, or both, adopted a distinct profes sion, for "Abel was a keeper of sheep, but Cain was a tiller of the ground." These important fasts show that the first of our race were not the rude-avages 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 conjec ture has it that Cain and Abel had each a twin sister, and that the twin of Cain bebecame 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 encousefully 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." The sheep seems to have been the limit of Abel's do mesticated animais, or it may be therewith the goat and "the dogs of the flock," for the domestication of 'he larger cattle appears to have been reserved to a later age. As " a keeper of sheep," Abel had many illustrious successors, and prominent among these were Abraham, Isaac, and Jacob, with his sons, for to Pharaoh they were instructed by Joseph to say "Thy servants are shepherds, both we and also our tathers," while to these may be added Job, Moses, and David, with others of lesser note.

Sheep were not only very early, but very extensively domesticated, and formed a very large element of patriarcual wealth. Abraham and Lot were rich in these. Job "had fourteen thousand sheep," and at the dedication of Solomon's temple "an hundred and twenty thousand sheep " were offered in sacrifice. The sheep is still found in its natural state, running wild in the higher mountainous regions in and around Persia. What kind of sheep Abel had we are not told, and what kinds the earliest shepherd tribes raised in Palestine can now only be inferred, and it is highly probable that they were the same, or nearly so, as the common horned variety of Egypt and continental Europe. Sheep in the East were almost wholly white; black sheep were very rare, yet in upper Egypt they are sometimes found speckled, and in Arabia a dusky brown. The Syrian sheep is some what remarkable for its broad fat tail, weighing in ordinary circumstances ten or fifteen pounds. Flocks of the earlier breed still exist in Syria, little changed. They are chiefly white, with horns, and they are often black and white about the face and feet. and with tails somewhat longer, broader and thicker than the European. Their fleece is poor and their flesh is not very savoury. While the care of the flock was under the general supervision of him " whose own the sheep are," the more immediate attendance thereon was frequently delegated not simply to servants, but also to the sons, and the honsehold. In summer the flocks were generally led toward the north, or occupied the higher and more mountainous districts, and in the winter they returned again to the south, or sought pasture and shelter in the valleys. In the earlier period of pastoral life no family or tribe were proprietors of the pasture grounds they occupied in these widespread commons called "desert," or "wil derness," but in later times the long posmession of a tract, and especially the digging of a well thereon, gave asknowledged validity to the claim, and not unfrequently on account of their scarolty and cost, a well with its pastoral surroundings, was held in common by more proprietors than one. In these wide sheep walks and mountain ranges of the East the shepherd was ever with his flock by day and by night to number and gather them, to provide for and protect them. He was thus exposed to all the changes of the weather, and thus Jacob says, "in the day the drought consumed me and the frost by night," and seventeen centuries after, there was the same custom and care, for then we read o "shepherds abiding in the field keeping watch over their flock by night." But be sides all this the shepherd has to do and to dare, and has ever to go armed for the protection, at once of himself and his charge; he must ever be ready to protect his cheep, whether against the thief who "cometh not but for to steal and to kill and to destroy" them, or the wolf who

Many stirring adventures with wild beaute, anch as these recounted by David, occur, and the shapherd has oft to put his life in his hand to defend his flock, and in stances are not rare in which he has bravely, yet cheerfully, given his life in deadly conflict either with human plunderers or animal depredators for their protection, and a recent traveller tells of a fine faithful fellow who instead of flesing, actually fought three Bedawin robbers antil he was backed to pieces and died among the skeep 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 bur Lord gave of shepherd life in His day, is no less a picture of the present than of the pust. 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 "calleth 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 satis faction, but if a stranger calls they instantly miny. Nothing else could either show the 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.' Thus the shepherd leads, while "the dogs of the flock" either walk along with their master or bring up the rear as they are required. These dogs however are not like our fine faitnful fellows the collies, the friends and companions of their masters, but they are mean, sneaking and ill-conditioned, with nothing that is noble or attractive about them. The sheep, however, soon learn to become obedient to the shepherd's call, whether it be to sheek their rovings towards the unfenced grain, or to lead them to other pastures by day, or to the fold at night. In ordinary circumstances the shepherd does not in reality feed his flock, but simply leads them to where they can gather for themselves. During the continuance of long drought however, when the heavens are as brass and the earth as iron, when the herbage is dried up, and the sheep go bleating and pining over their withered pastures, the shepherd, it is said, oft climbs the rugged rock, or traverses the hidden watercourse, and gathers, sometimes at his own peril, a scanty supply for those that are most needy. Neither in the severities of summer's drought, nor winter's snow, are the flocks fed like ours from the cultured products of the fields, but are oft gathered together in the woods where the faithful shepherds do not out down the trees, but climb them, and with busy hand, in summer, strip them of their leaves, or with hatchet in hand, in winter, lop off the lesser twigs, which falling to the ground, the sheep browse thereon, as we have oft seen them in our own country in the days of other years. In the warmer weather flocks were watered twice in the day, at noon and about sun setting. This duty was sometimes performed by young women, and thus we read that "Rachel came with her father's sheep," and this was at "high-day," as also we read of Rebekah coming to the well in "the evening." These wells were

waters." In earlier times, and in these eastern countries, the mode as well as the material of living was exceeding simple, and thus the flock furnished the greater part of their requirements. We read of the outsetting of the table of a "very rich" man in early days, who entertained angels unawares. This consisted of three measures of fine meal made into "cakes upon the hearth," and with these " he took butter, and milk, and the calf which he had dressed, and set it before them, and he stood by them under a tree and they did eat." Thus except a little grain for bread, and a few poles for tents, our primitive forefathers with their simple tastes, and inexpensive habits, needed but little for food or raiment, or housing, or furnishing, which their flocks did not produce. He had thus flesh when he chose, which in the warmer weather was but seldom used; while every day abundance of milk and butter and cheese gave a healthy relish to his simple meal. Their butter was somewhat different from ours, both in itself and in its mode of manufacture. A pottle formed from an entire skin. is filled with milk, and then by kneading, twisting, and shaking, butter is at length produced. When thus made it is taken out, boiled or melted, and then put into "catcheth them" for a similar purpose. bottles made of geats' skins. In winter it

often deep, and in consequence it was no

easy matter to draw water for a large flock.

From the scarcity of water in many places

of great value, but it became a common

and significant emblem of rich blessings,

especially of a spiritual kind, se that God

Himself is called a "fountain of living

resembles candied honey, but in summer it is more oil. The butter, however, which Juel 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 broad, or to the bread. It is host 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 fleeced, 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 eople, 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 ignop wer 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." And oh, how comforting and consoling the truth, that He is now as He was then, "the same yesterday to-day and for ever," consecrating alike our hearts and our history, and loving us with an affection such as earth's highest relationships can never exhibit, or its united language can never express. See the sorrowing heart-stricken mother sitting by the couch of her suffering child. Watch her wistful and unwearied care, as with sleepless vigilance she tenderly, as a mother only can, smooths its little pillow, fans its fevered check, and moietens its parched lips. Oh, what a touching picture of earth's truest and most tender affection, ardent as it is unexhausted, yet even of such does our redeeming God say "she may forget, yet will I not forget thee."

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 it 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 sammoned 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 paving 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 the East, a well of water was not only 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; masmuch 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 achools 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. gut direction.

April 24th 1877.

Tax Missionary churches in Japan, beionging to the various Presbyterian deno-

minations have decided upon a union. Dr. JESSUP, of Beirut, writes that the ses has recently thrown up a volute 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 DEAP.

THE BLIND:

sing to thee who hast the power of sight; Whose eye is dimmed not by a pall of night, Who see'st the world so w nurous 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 seal'd, unknown, and ne'er enjoyed at all: Who dost, in hope, for future mercy call.

Whose soul a shrouded thus from ontward light, D. th often yearn to have the power of sight, Doth years to see the form whose veice he hears, And see that sun, which guides the rolling years

Go, find to om, thou, who art with vision blest; Go, comfors, cheer, and so the the troubled breast And pray that they to whom no sight is given. May have their souls illum'd with light from

THE DEAF.

I sing to thee, who hast the nower to hear: Whose soul is a of debarred from voices dear; Who hearest sounds that do the mind inspire, The tempest's shrick, the sweet resounding lyre I sing of theg in whom the thunders roll

Inspireth neither dread nor awa of soul; Around whom doth a world of silence reign, Although the lightnings gleam above the plain.

Who sees the birds, that flit among the trees; Who sees the waves and feels the cooling breeze O how he seeks the time, twill not be so!

O thou who art not of this boon bereft Should'st see that these enjoy the blessings left. And do thon tell them that the time will be, If good, whon they shall hear as well as see.

For the Presbytersan.

COMMUNION OF SAINTS.

We all believe in this doctrine. 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 effereth opportunity, is to be extended unto all those who in every place call upon 'ue name of the Lord Jesus."

We call special attention to the words -"as God offereth opportunity"-for in this regard we have much given u. 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 fellowmen. And one hesitates to speculate up on 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 They inclined to guage the eterlong." nal sphere by their local mesurements. As their inter-communion with each other increased, their thoughts became larger and truer. Enrichment in the quality and quantity of our acquirements, 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 in the existence of "the Holy Catholic Church," on account of the enlarged means of inter-communion 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 ecolesiastical 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 active 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 cause 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. Lot our denomina. tional organ, when it comes to us week by week, come not freighted with aorid thoughts, or stinging saroasm, or uncharitable inuendo, or jealous depreciation. These are essentially "a Savour of death unto death." They benefit no one and hurt many, and noue so much so, as the one from whom they lesue.

By all means let the truth be spoken, but let it be ever in love. Let us follow atter the things whorewith one may edify another. " Knowledge puffeth up, oberity edifiath." OLIO.

OBITUARY.

The late Mrs. Donald C. Brown, of Arthur, who died suddenly on the 4th inst., was born in the year 1888 in the townsaip 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 eincere 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, hermany acts of kindness; for waiting on such messengers was always to ber 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 .-- Com.

Arthur, March 28, 1877.

Bandom Bendings.

Norming purifies the conscience but the blood of Christ, and everything that de-nies 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 exceeding 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 ensample 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 sound 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 totory 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 midet of such a course of labor and activity as would quite have sunk the spiri s 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 com-mentary cannot enlighten the mind until the yeal 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. C. 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. 88). There is not one amongst us who does not need to be perpetually reminded, amilet the toils, or perpetually reminded, amilet 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, in-crease our faith." Not one, therefore, who has not ample sause to receive and to use with devout gratitude all those gracious means with which our heavenly Faiher has blessed us, in order to strengthen our nonviction of his 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 personer rase run, and we at length, through, the precious blood of Christ, receive among them that are called, "the promise of an atomal inheritance."—R. Rawking.

Our Joung Jolks.

Let Me Get a Start

A little black-oyed girl once laid Her book npon my knee; And with a troubled look essayed To learn har A B C.

But all in vain—she did not call A letter right-net cace: At longth I harshly sat her down, And called her "little dunce."

Sad tears soon filled her morry eyes; I'd pained her little heart. "Aunt Fanny, do just wait," she cries,
"Till I can get a start."

And soon the dear girl " Got a start" Each letter learned to tell, And ere three montus had passed away Could learn a losson well.

Now, when you find some duller mind Discouraged, sick at heart, I say, be patient-chide them not, But help them " get a start."

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 bebeing, "God and my right," and that of the Prince of Wales, "I serve." Many of Many of these ancient inscriptions are full of in-structive policy and wisdom. We make a few illustrative extracts from the collection of Mr. Dixon, to whom the Centennial Medal for fine engraving was awarded.— Medal for fine engraving was awarded.—
"We are not born for ourselves alone, but
for the whole world." "It has given, and
He will give botter things." "God has
not cast aside the memory of the lowly."
"Resolve well, persevere." "Henceforth,
I will ever hunt after heavenly things."
"Confide in God." "Nought is to be des
paired of." "I make speed, but I am careful." "Who wishes the kernel, let him
break the nut." "Mean, speak, and do
well." "The best things remain in
Heaven." "Medioority is stable." is the well." "The best things remain in Heaven." "Mediocrity is stable," is the wholesome reminder of one. "Less wholesome reminder of one. Less alone, when alone," the verdict of another.
"For king often, for country always," shows independence of thought and action.
"I suffer that I may enjoy," is the consolation breathed forth on one standard. ation breathed forth on one standard. Others are, "Whonever it will please God. "With wishes, as well as with sails." "By force, or by mildness," "Weigh well;" "The hope of eternal light;" "Heart and hand;" "Never cast down;" "Enrage not lions;" "Do not lie;" "I heed blows as nothing;" "No one is happy but by the cross;" "Deserve;" "We are to despair of nothing;" "Neither by chance nor fate;" "It is vain without the Lord;" "Neither the affairs nor myself, but the public good:" the affairs nor myself, but the public good;"
"Neither desire, nor fear;" "Nothing dishonest is useful;" "Virtue, not lineage, is the mark of nobility;" "We will labor in the mark of nobility;" "We will labor in hope;" "Neither rachly nor timidly." Beautiful are the truths embodied in these last. " Shipwreck brought me into Haven," Live, as if about to live again."

Keep Your Temper.

"I never can keep any thing!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.
"There is one thing," remarked mam-

ma, "that I think you might keep, if you would try.'

"I should like to keep even one thing," answered Emms.

Well, then, my dear," resumed mamma, "Well, then, my dear," resumed mamma,
"keep your temper; if you will only do
that, perhaps you will find it easy to keep
other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them
before this time; but you have not even
looked for them. You have only got into looked for them. You have only got into a passion—a bad way of spending time— and you have accused somebody, and unjustly too, of taking away your things and losing them. Keep your temper, my dear; when you have missed any article, keep your temper, and search for it. You had etter keep your temper, if you lose all

the little property you possess. So, my dear, I repeat, keep your temper." Emma subdued her ill humor, searched for the articles she had lost, and found them

in her work-bag.
"Why, mamma, here they are! I might have been sewing all this time, if I had kept my temper.

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. Well, what then? Shall we get discour-

aged, and let things go as they will? Some aged, and let things go as they will? Some people do; but such people have a hard life of it. They think themselves very unlucky, and complain of their hard fate. The little fellow who is at work on his

example in multiplication finds he has made a mistake. What does he do? Drop his slate, and go off fretting, and wishing there were no such things as old bothersome figures? No; he is puzzled; but he knows there is a mistake somewhere, and he means to find it.

"Try again," is his motto. He will be-gin again, and go slowly and carefully through all the work. If he does not find the mistake then, he will do the same the mistake then, he will do she sagain, running through the lines of the multiplication table in his mind, or making multiplication table in his slate. He will hit upon the wrong and get the right, you may be sure.—Early Dow.

Dr. CHRISTLIBR will probably not accept the call to a professorship in the London 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 Mingpo, Sept. 8, at the age of seventy-

"Uncur Tom," Rev. Josiah Hensen, is now eighty-eight years old. He has re-sensity been to England, and by locturing, etc., sollected \$7,000 for his home and school in Canada. He told the Archbishop of Canterbury that he graduated at the University of Adversity.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XX

May 20, } JONAH AT NINEVEH. Jonah III.

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

SCRIPTURE READINGS-With v. 1, read Sorifture Readings—With v. 1, read Jonati 1. 1, 2; with v. 2, read Butt. xxviii. 20; with v 8, read Gen. x. 8-11; with v. 4 compare Jer. xviii. 7, 8; with v. 5, read Luke xi. 82; with v. 6 read Job ii. 8; with v. 7, read 2 Obron. xx, 8; with v. 8, read Lea. lviii. 6 7; with v. 9, compare 2 Sam. xii. 22; with v. 10, compare Rev. ii. 2, etc., ii I know the works." "I know thy works."

PLACE TO BE IDENTIFIED : Ninevels.

PERSON TO BE IDENTIFIED: Jonah GOLDEN TEXT .- The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repent ed at the preaching of Jones; and behold a greater than Jones is here.—Matt. xii. 41 CRNTRAL TRUTH.—Repentance stays

This book is entirely history: why placed among the prophets? Its history is prophetic of a Gospel for the Gentiles, and the resurrection of the Saviour. Matt. xii, 40 : xvi. 4).

Matl. xii. 40; xvi. 4).

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 lose to the doing of it. See Jonah's disastrous voyage. How many providences, which we call "mystorious" —losses of property, of health, of friends—may be the storms that God sends after servants fleeing from duty ! real thing in the world is the blessing of reat thing in the world is the blessing of God, and the greatest loss, the loss of it. And in God's favour to penitent Nineveh we see how gladly God welcomes any returning sinner. "Is He the God of the Jewsonly? Is He not also of the Gen tiles?" (Rom. iii. 29). This truth Jonah's career foreshadowed to Israel.

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 Jero-boam II. He must have been known, therefore, in Israel. He was of Gathhephzherdore, in Islael. It was all Gatallegher, or Gittah-hepher (Josh. xix. 18), in Zebulon; so that like Christ, he "arose out of Galilee." (See John vii. 52). He sinfully fied; was supernaturally brought to repentance, and his commission was re-newed, and this time obeyed. God spoke once, yea, twice (Ps. lxii. 11). It is mer-ciful in God to give a second call and com-mission. He calls to repentance as long as we live. There are many duties, how-ever, which if not done at the right time, no other opportunity is given,-friends we might have sided, 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) emphasies the importance of the work, "that great city." It was as old as Nimrod; strongly fortified, and had a history of sixten contrains. teen centuries. Layard, Rawlinson, and lately George Smith, have made it familiar, the last having found tablets with a legend-ary 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. 8). The size of Nineveh is enlarged upon The size of Ninevel is enlarged upon (v. 8). Many eastern cities had fields, parks, gardens, enclosed within their bounds. Assuming the circumference 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 in 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. 8). 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 xill. 7). He must have worn a plain foreign garb; apoken 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 be-

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 cook latter or carres heighblines. 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 properly, not as if he began it), and he fell in with it and gave it royal sanction. The form of mourning—"sackcloth and ashes"—was early and widely apread. (See Gen. xxxvii. 84; Job xvi. 15; Jor. xlix. 8; 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

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 morey.

The repentance was so far good that it acknowledged the evil; it honored Ged; 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 avil," i.e., did not carry out the threat. He did not chengo 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 Americas. (See Gen. xv. 16). This is all we learn from the narrative. How long the change continued, how far it affected the national idolatry of individ-nal 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 ser-

vauts. 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.

(8) A lesson to all unsaved men. Except ye report, ye shall perish. Think of Nmevel—the proud spoiling and despising the poor; the poor envying and circumvent ing 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 dif-ferent now? The blow threatened to a city at once impresses the imagination. 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 now 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 helieved.

(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. 81-46).

(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—chastise-nent—renewal of the commission—his obedience—presching—size of Nineveh— population—effects of his preaching—why sackcloth 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—

agement to believe and turn to the Lord. The Earnest Teacher.

penitence-faith-work-and the encour-

the lessons to us as to service-

First, as to the earnest teacher's call to his work. He is r 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 Jeaus. 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 colemnity of his posi-tion 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 acquaintmay know now 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 praparation must first be gotten from the Word itself. What does it teach? What does the Spirit mean to teach by this 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 Russing signs of mourning on the seesses (as now at funerale), is mentioned in Herodotus, Pluturch and Euripides, and showed the depth of feeling.

Their six is confessed—"violence," law-leasance with which to great his scholleasance (See Rahum iii, 1) produced by a

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 trail comes warm and gusting 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 Simson, that he had in his study a portrait of the sainted Henry Martyn, and that whichover way he turned, the eyes seemed to follow him, and the lips to speak, saying, "BE EARNEST;" and Simeon would reply "I will." So, my dear tellow teachers, it you are in carnest you will teel as if the eye of the Master was on you in large speaks and the seement of the laster was on you in large speaks and the seement of the laster was on you in large speaks and the seement of the laster was on you in large speaks and the seement of the laster was on you in large speaks and the seement of the laster was on your factor. you in live, approval and encouragement. Secondly, out of the class. It is not enough to see your scholars only in the class on the Saubark. You must visit them at their homes, and know something of the life there. So you will be looked upon as a irland, 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, plans, and purposes of your scholars, and thus gain a wonderful vantage ground for your work.

Fourth, as to the earnest teacher's life— his hie is affecting his work. It is a true state-ment that more truth is taught by what we are then 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 iip 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

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

Intelligence of Female Missions

NOTES OF MISS BERNARD'S VISIT TO MADRAS.

I thank you very much for you kind let-ter 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 day. 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 Brakmin wid. whom Mrs. Drury has been so good to, terested 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 Telegu. 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 Poons. 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 Pursewankum 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. Greet things are a great comfort among the glar-ing white walls.

The houses are quite differently built from ours in Poona; for the most part only one story—open verandas round a lit-tle 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 elie 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 taleut 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. 16.-I have been paying visits to other missions since I wrote. Almost every

society is represented in Madras. The Free Chuzeh has a very good coilege, 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 mi-slonary university. I went to agirls' school of the merchant caste, of which they told mo. When it was first built, the merchants in anger pulled it down; but the sons of these very men had come to the missionarios, asking to have it rebuilt.

I went yesterday to the school at Washermanpettah. It isa very long way off, almost too far to drive often in the sun in this olimate. Here there was a very bright act of guls, and all looking to see Mrs. Drucy. Miss Bourne examined them in Tamil in Scripture. I tousk they did well, though they failed in answering questions that needed some thought. The natives are content with parrot-teaching; this makes the schools treed the constant supervision of missionaries. of missionaries.

There is a girls' school of the Church Missionary Society, conducted by a native paster 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. Bu 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 we in this country willfully take up too much, but there are constantly unexpected cails. I think that there is fully three people's work here in this mission.

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 teleration has been signed by the Emperor and published in Pekin. There are signs that the world moves even in the conservative and stereotyped East, and this is by no means the

THE great revival continues among the Teleogoes 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 83,580,000, there have been organized 18,712 public schools, and 2,856 private and the state of the schools, with 1,973,000 pupils. There are fitty-one normal institutes, with 5,022 pupils; twenty-one government colleges, with 3,072 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 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 Gwalier, 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 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

A PRIVATE letter from Cadia, dated the 8th inst., contains the following as showing how very differently members of the Church of England in Spain are treated to Roman Catholies in this country:—"This morning I went to zervice at a private house, and the lady said hers was the jonly house in which our service could be held, as all the rest of the English community were de-barred 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 Cadiz, 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 con-sulting the Government.

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

TERRE is something rather startling in the idea of a Congregational Church (in New York), paying \$8,000 per annum to one women to sing for them. It is mani-fest that that shurch does not believe in congregational singing.

British American Arcsbyferina,

FOR TRAMA, PTC. SER EIGHTE PAGE.

C. BLACKETT KOBIASON

E liter and Proprietor

TO CORRESPONDENTS.

Letters and articles inter ted for the next issue about the in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's some, otherwise they will not be inserted writer's some, otherwise they will not be inserted.

All communations must be secompanied by the griber's same, otherwise they will not be inserted. Articles so tecopted will be returned, if, at the time they are soft, a request is made to that effect and authority postage strongs are enclosed. Manuscripts not se accompanied will not be preserved and subsequent requests for their isture cannot be compiled with.

OUR GENERAL AGENTS.

Mis. Wa Selice General Advertising and Subscription Agent will visit Brantford, Gait, Guelph, etc., in the course of two and I dear works.

Mr. Charles Nice, descript Accept for the Preservizeman is now in Western Onderto pushing the interests of time journal. We concurred him to the best offlies of ministers and people. Any assistance readered him in his work will be taken by us as a personal kinduces.

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, accompanied by an address expressing regret for the severance of his connection with them, appreciation of his diligence, punctuality, and anxiety to further their spiritual interests, and earnest wishes for his future welfare and that of his partner in life. Mr. Leitch made a feeling and impressive reply.

"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. What with the case of the Rev. Mr. Macdonnell, of Toronto, the Rev. Mr. McCune, of Cincinnati, Professor Smith, of Aberdeen, and now Principal Tulloch, who backs him up (we don't know but we ought to include one of their Canadian Principals), it looks as if they will have either to construe the Confession somewhat elastically, or their scheme of a Pan-Presbyterian Union will perish at the birth.—Canadian Independent.

[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.—Ed. B.A.P.j

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. A number of active friends of Woman's Missions throughout the Church have preferred the idea of a number of Presbyterial or central societies-all linked together in a "Presbyterian parity" under the Assembly as their head and centre. They think this at once more Presbyterian, more equitable, and more manageable, than the attempt to grasp all the Woman's Missionary Societies in our wide Dominion around the Society of any one place as auxiliaries thereto. In this view they may be right or wrong, but on this view they have acted. Societies on this principle have been established at Halifax, Kugston, Hamilton, and a Presbyterial Board of missions has lately been formed in Glengarry. All these either have auxiliaries already, or are engaged in forming them, and Presbyteries have the question of similar organizations under the charge of committees. Of course all these societies are really a part of the Woman's Foreign Mission Societies, or Society, of the Presbyterian Church in Canada, finding their unity in the General Assembly, though diff-ring somewhat in internal organization. Some of these societies have discarded the principle of a fixed membership fee-using the envelope system and leaving the amount entirely optional. They think this a more scriptural principle-more in accordance with our Lord's judgment respecting the poor widow's two mites, preventing any from being excluded from their membership on the mere score of poverty, and being a hint to the r ch that they are to give "out of their abundance" and in proportion to their means.

There is doubtless plenty of room among us for difference of cpinion in details and in difference of agencies, which may by a harmonious rivalry stir one another up to love and good works. Our concern is simply to state facis as they are, and to do justice to all. No woman certainly can find any reasonable Christian excuse for not doing what lies in her power to advance the great and honourable work of Female Missions cough some one or other of there societies. And doubtless it will be indicated in good time, in the working of God's Providence, what plan will be best for securing the most general and harmonfous co-operation among the Christian women of our Church in advancing this good work.

ANNIVERSARY WEEK.

During the past week many religious gatherings were assembled in this city Besides the Presbytery of Teronto, an I the Synod of Toronto and Kingston, there were meetings representing every possible varmy and shade of Christian work. Indeed, in view of the fact that so many annivers aries occur in the first week of May, we think it would be well for ecolosiastical courts, as the Synod and Presbytery, to avoid, if possible, that week. This would ailow their members and those having bus iness before them to be present at the yearly meetings, and to take part in them. As it ans, the anniversaries were a great success. They attracted large numbers of interested speciators. They furnished our citizens with excellent opportunities of coming into contact with famous men from other ecouons of the country, and from the Unit d States. They afforded many the pleasure of listening to the eloquence of strangers' voices. To them we feel ourselves indebted for the social enjoyment to which they led. Considering that this is but the second year for these meetings in Toronto, and that notwithstanding, their success was so marked and gratifying, we do well to look forward to their future occurrence for continning the good which they have already accompli-hed. 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 May meetings have for a very long period been a marked feature of the religious life of the metropolis of England. These from time immemorial have been the occasion of doing good and communicating blessing. They have furnished a broad and common platform on which ministers of different denominations could freely meet and freely exchange their thoughts. They have been the means of letting many a flower that seemed born to bloom all alone in the desert, be seen and known by the world. Many a one who-to change the figurehas afterwards become a star of no small magnitude in the ecclesiastical firmament, has owed the beginning of his fame to the London Anniversaries. Men of mark in all countries have been brought together; and from the days of Chalmers, it is the understood thing to invite to London the brilliant lights of the Scottish pulpit. In the same way, for many years New York has had her May meetings. For a long time they were what our American friends call a regular institution. Indeed, they were somewhat over done, until the people, surfeited with religious gatherings, were glad to fall back upon the press for their information as to the doings of their religious and benevolent societies. Latterly, they so declined in interest, as to prove no longer sitractive to the multitudes, nor a suitable rostrum for the rising stars of the country. We believe the public interest in them is reviving, and we hope to learn that this year they have accomplished much good. But whatever be said against a too great supply of anniversaries, no one can gainsay their value in keeping before the public the vast work of benevolence that is being carried on in many different channels. Besides Bible and Tract and Temperance Societies, and Young Men's Christian Associations, there is an anniversary in the States which to us is of special interest, and might very well and gracefully be instituted amongst ourselves. We mean the Sabbath School anniversary. On a certain day in May the children of the Sunday schools in New York, Brooklyn and nearly in procession through the streets carrying flowers and banners. They assemble in certain churches which represent localities, and there are suitably addressed. Their sweet singing is delightful to hear. They then return to their own class-rooms, where the rest of the day is spent over such luxuries as ico cream and cake. The children look forward to their anniversary through the long months, and there is not

a pleasanter spectacle to behold. 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. We have already commented at length upon the Ladies' Foreign Musion Society, which held their anniversary in April. The past week has brought to light the work of many other similar and equally honored and useful societies. Our people will henceforth be well informed upon the objects for which they are called to give, and we look for this valuable practical result from these gatherings, that they will stimulate the benevolence of the public in worthy and no-

MISS BRILLA 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. All parties interested will therefore communicate with the latter.

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 decharge is seemingly only the prelude to the gathering of still denser and darker clouds. The tempest is only in its beginning. The wire may any day bring us tidings of such a carnage as has not taken place since the time of the Crimean war, and that may be still more awful than the loss of life which occurred in some of the encounters between the French and Germau forces in the latest European war. Let us hope that mere heatilities may be short, sharp and decisive; and white we can hardly look for other than the most serious destruction of human life, let our prayers arise to heaven for the speedy accomplishment of the ends which Providence has in view in sending upon these nations this terrible scourge.

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 evidont at the outset that little could be expected from friendly interference. Still we clung to the futile hope that a peaceful settlement would be made. With what watchful and eager interest the whole world regarded the meeting of the European plenipotentiaries will be long remembered. It was a period of agonising suspense. The cable the one day flashed its peaceful tidings across the ocean; the next, its messages were threatening with war. Hope and fear alternated as we touched the electric pulse, and recognised the sudden changes. When the plenipotentiaries rose, the feeling was widely entertained that all hope of a peaceful solution was gone. Yet no one knew what a day or an hour might bring forth. There was room to hope so long as war was not declared. As, however, the days grew into weeks, it was more and more evident that there was only the alternative of war. The end has come. Suspense is removed. We will no longer be wearied out by the endless complications of diplomatists. It is for us to look on and watch the progress of events. What with the overwhelming forces of Russia, and the strategic skill and fierce bravery of the Tark, the encounter between two such nations is fearful to contemplate. With the religious element as a motive force, the war will be determined and desperate. The Turks will fight for every inch of ground. Then there are the European complications. This is after all the beginning of the end; and while such despatches as that the British Government had pledged themselves to carry out the Treaty of Paris in its integrity, may be justly treated as mere canards, we are led to feel that no one can tell the end of the struggle, nor the nations which ere long may find themselves involved in it. A conflagration covering the whole extent of Europe is certainly to be dreaded from the perilous complications of the moment, and while we hope that such a result is extremely improbable, yet who will say that it is impossible.

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 themselves becoming deeply impressed with the evil existing within their body corporate, being actuated by the lofty motive of bringing about a reformation, may take timely measures for the suppression of the wrong. If this be done, all is well; and more especially if steps be taken to indemnify sufferers, we may be sure that good results will follow. The other method is that which history sets forth as the common and general one. The evil is allowed to grow to such an extent that at length it becomes a scandal. It assumes the character of a crime against humanity. It must be got rid of, is the feeling of every one, but its roots are everywhere. It has become firmly established. There is nothing for it but explosion and destruction. And what might at some other period have been easily settled by negotiation, is now found to be capable of solution only by war. Was not this the case with the Indian Mutiny? In India, religious caste, with all its deplorable results, was incurable. The mutiny, while, sad to say, leaving still the strong foundations of caste, blew it into fragments in the air. The victory of the British arms led to the disappearance of many evils, such as the burning of widows and the drowning of female infants in the Ganges, while it opened the way for the more complete possessio of that vast country by literature and religion. What was the history of the American rebellion? In a country upon whose constitution was written freedom, the curse of slavery was continued and fostered. At one time that curse might have been done away with by negotiation, by the consideration of rights of property, and by reimbursement. But the period when such was possible was allowed to pass away, so that to get rid of the

enormous evil, war in the course of Provi-

dence was at length evoked. The chains and manacies of the slave, which at one time could have been so easily opened with the turning of a key, had to be burst into fragraents by the explosive materials of war. The same thing is now taking place before our eyes. The fearful atrovities which blackened the character of Moslem and Turk more than ever in the estimation of all mon-"man's inhumanity to man" of which so many illustrative examples were given during the past year—the worse than slavery in which Christians in that cruel and superstitious land are held—the mis rule of years—are all crying to heaven for vengenage. The opportunity for reforming Turney from within outwards has, we fear, disappeared for ever. The ostensible ob ject of Russia in defending her Christian suljects from persocution is one which will command general sympathy. Providence is taking its own method of ridding the world of an enormous evil.

With this view, we look forward hope fully 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. That hostilities will result in good, who can doubt that believes in a just God ruling His world and making all things work together for good. True, in presence of the Fire-Scourge, our missionaries may have to leave their fields of labor, the chapels and schools erected by the benevolence of other Christian nations may be closed, the Bible may be shut out, the printing presses may be stopped, the sound of God's worship may no longer be heard. Let us trust that no worse than this will befall our noble missionaries in the East, that they will not be put to the sword and the faggot, and that the murders which already cry to Heave : may not be rendered more numerous let the martyrdom of those brave men and women who have planted the banner of Christ on the soil of Turkey. But what. ever does take place we may rest assured that while many of these evils will be vanquished, a free course will be opened for the ministers of religion and for the gospel

Ministers and Churches.

[We urgently solicit from Presbytery Clerks and our roaders 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 Salt-fleet for this year are:—Binbrook—\$1,075.-45. Saltfleet—\$766.94; or Binbrook—over \$24 per family, and Saltfleet over \$42. Considering the scanty crops last year, this says well for both. These congregations have built a manse costing over \$2,800, yet their contributions to the schemes of the church are \$188.15, or an increase over the previous year of \$36.66. It is cheering to keep abreast of the hard times.

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 10.80 a.m. and 7.80 p.m., and Rev. R. N. Grant, of Ingersoil, at three o'clock. On Monday evening a soires will be held, commencing at six o'clock, when addresses will be delivered by Dr. Macvicar, Rev. W. W. Ross and Rev. R. N. Grant; on Tuesday evening Dr. Macvicar will deliver a lecture on "Our Country's Dangers;" on Wednesday evening Rev. R. N. Grant will lecture on "Fire-side Failures;" and on Thursday evening a concert will be given by singers from Hamilton and other points. We trust our friends may have a pleasant and profitable season throughout.

THE annual report of Erskine Church. Montreal, for 1876, is to hand. From it wo learn that the congregation continues to prosper under the ministrations of Rev. J. S. Black. The membership is 584, and the number of sittings let is 717. The debt on the church property is \$9,275, of which about \$7,000 is subscribed. As illustrative of the growth and increased liberality of the congregation, the ordinary revenue from pew rents and Sabbath collections has run up from \$8,844 in 1866 to \$6,454 in 1876,-an increase of seventy per cent. iu ten years. The total contributions last year were \$15,660, of which \$6,810 was for missionary and benevolent purposes. The Missionary Association is well worked, nearly every family in the congregation contributing. One gentleman alone gave \$600 last year to the funds of the Association, and notwithstanding the "bard times" the total contributions for the schemes are in excess of the preceding year. The Juvenile Missionary Society is also well sustained, nearly \$500 having been raised during the year. The report refers to the great loss sustained in the death of the senior pastor, the late Dr. Taylor, who during so long and successful a ministry labored in the congregation. The various societies connected with the church, as also the Sabbath school, appear to be in an encouraging and prosperous state.

Book Reviews.

WIDE AWARE. Boston: D. Lothrop & Co.
The number for May sustains the wellcarned fame of this young folks' magazine.
The illustrations are very heautiful; the
frontispiece, entitled "The Children's Moying Day," being specially attractive. The
stories and other articles are as usual simpie and interesting; and they all have a
tendency to bring out and cultivate the
reader's best feelings.

TRIAL OF REV. W. C. McCunr. Clincin. natti: Robert Clinike & Co. Price, twenty-five cents.

This pamphlet contains the process, tes. timony and opening argument of the prosecution, with the vote and final minute of the Prosbytery in a case which has attracted a good deal of attention throughout the United States and elsowhere. Our readers have already been furnished with an account of it in our issue of 18th ult. In the publication which we are now noticing, there is only one side of the case presented. The reason of that is that the testimony and argument for the defence have appeared in daily and weekly issues of the religious and secular press, while the testimony and argument for the prosecution now appear in print for the first time.

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 article by Canadensis under the heading "Colonial Chapter in the history of American Education" is valuable to the historian, and instructive to the general reader. Its aim is to prove, from the writings of American authors, that the present educational organizationslower and higher-of the United States, originated, not under Republican government, but under the old Colonial regime. One notable fact which forms part of the argument is that "In the early colonial times, before the revolution, there were nine colleges established in seven out of the thirteen colonies." The remaining contents of the number are varied and interesting.

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. The first number is now before us, and if the selection of preachers continues to be as good, or nearly as good, as it is in the present number, the subscribers to it will certainly have made a good investment, considering the low rate at which it has been placed. A good many of our readers will be convinced of the truth of this statement as soon as they see the following list, and that is all we can make room for at present; we may possibly give extracts in a future 188ue :-- "The Gospel of Marsh "-Theodor Christlieb, Ph.D., D.D.; "The Church-Office of Elder "-John Hall, D.D.; "The Unknown God"-J F. Newman, D.D.: "The Prevalence of Sin "-Archibald Campbell Tait, D.D.; "Character Building"-John A. Broadus, D.D., LL.D.; "Christ the Destroyer of Death "-Charles H. Spurgeon.

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 formit 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 academical curriculum in Edinburgh. Its publication at the present time was called forth by some recent utterances in Montreal depreciating theology as a science. The address is replete with thought, eloquence and learning. It conclusively demonstrates that there is no proper reason why even men gifted with the most powerful intellects should turn aside from the study of theology as if it were something to be despised. On the contrary it shows that there is no other science which presents such & field for the full exercise of all the intellectual faculties, or that is of so much value in enabling the student to thoroughly master other departments of knowledge and to comprehend their relations to each other. PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW for April.

There are twolve Articles in this number, all of them good in their several points of view, and well entitled to careful perusal by thoughtful readers. This number fully sustains the character of this periodical for talent and literary power. There are several of the articles of special practical value:

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. 2. "The perpetual authority of the Old Essenses:"

a subject highly seasonable and instructive in those days when there are so many asgaults upon that portion of the Word of the Lord, and some of them by such men as should be its guardians. 8. "Evangelists and Lay Exhorters;" a topic, rightly understood, as deeply connected with the extension of really evangelizing work, now inaugurated, and needing to be vigorously prescented. 4. "The power and importance of unction in preaching." The first sentence is, " How the pulpit may be made more attractive and effective, is a question which absorbs much of the best thought of our day." And the question is very ably illustrated, in a way that should come home to every right-hearted, truly Gospel preacher, who wishes that his ministry may be savingly useful to those who hear him.

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

THE CANADA CHRISTIAN MONTHLY. Edited by Boy. James Cameron, Chatsworth. Toronto: O. Blackett Robinson. Price one dollar a year.

The May number opens with an able and instructive sketch of Mahommedanism 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 barbacities we find the religion of Islam yielding some of its most pernicious fruits. A second article, in consinuation of the subject, will appear in the number for June. The heading is, "The merits and demerits of Islam." Under the head of "Living preachers," we have a short but able sermon by Rev. Mr. Wright on 2 Cor. viii. 9. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes he became poor, that ye through His poverty might be rich." Then there is a very beautiful little piece of poetry called " The golden side." It was found by the Rev. D. Morrison, in the course of its wanderings from one newspaper to another-an anonymous orphan. After effecting considerable improvements upon it, he sent it to the Christian Monthly, where it now seems very much at home, along with five of its fellows, scarcely less beautiful than itself. The department of " Christian thought" is occupied by a practical address "On the Emotions in Preaching," delivered before the "Church of England Homilotical Society," by the Archbishop of York. A short biography of Nathaniel Paterson, D.D., by the editor, serves to exemplify "Ohristian Life." Under the head of "Christian Work," there are some very cheering extracts from the last annual report of the French Canadian Missionary Society. The items which make up the "Christian Miscellany" and "Children's Treasury," are numerous, fresh, attractive. and calculated to have a beneficial effect.

THE PROPLE'S PULPIT. New York: Muck-low 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. The sermon is entitled "Work and Worry," and the text is "Your Father knoweth that ye have need of these things."-Luke xii. 80. The opening sentences furnish a fair sample of the preacher's terse and concise

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 pervert. ing. 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 ol worry occasions. I many and an arealways 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 contests are explained by these two factors of human

"The Cospel of our Lord Jesus Christ is on the side of work, and is the deadly foe of worry. Its principle of faith does not dany, but gives greater capacity for both sacred and secular work. That man who follows most implicitly the line of obliga-tion 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 ealmly, 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?

"But the axe is laid at the root of all under anxiety in life. The biographies of the people of God in all ages are given to show its sensitations, and so to shame men out of worry, as an infirmity. Ecok

you never so carelessly towards heaven for the cloud that is no larger than a man's the cloud that is no larger than a manu-land, be assured it will rise from some quarter, and when you least expect it. Keep your castle with all concern, be oc-oupted in every prudent plan for protection and defence, you may still be assured that some postern gate will be left unguarded, thennels which trial and trouble will enter. through which trial and trouble will enter. the Christian sujoys 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 eav ' 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 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 awallow Jonah. The lions could not touch Daniel. The lion, the bear and Goliah 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 tranquility. Our composure is from a different source than that. 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

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. Waits, formerly of Waterdown, by the Presbytery of Stratford, into the pastoral charge of this church. The Rev. Mr. Stuart, North East-hope, 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. Waits, 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 ex-tensively, a large number of useful and ornamental articles having been disposed of. In the evening the hall was crowded, a been announced, and after a soiree having 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 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 harded Mr. Waits 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 paster 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 admisc. ourron, 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, Glerk.

PRESBYTERIAN WEEKLY .- Inclose & Sc. stamp, and get a specimen copy of the people's religious paper, established in 1872, price \$1.50 per year. Also inclose two 8c. stamps, and get a 82-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 retring 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 noped there would be as good reports this as last year in reference to the state of religion. Rav. Mr. Wardrops, 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 Knex Church t ten o'clock, the Moderator, Rev. Thos. Wardrope, presiding.

The first hour was spent in devotional exercises. The minutes of the last rederant 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 Fencion Falls and Somerville, transmitted by the Presbytery of Peterboro', asking that that congregation be transferred to the Presbytery of Lindsay, was read and or-dered 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 Presby-

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 n propria forma.

Rev. Mr. King said that he thought that he facts were pretty fully before the Synod, but if the proceedings were informal the matter could be brought up in another way.

Hon. John McMurrich 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 Syncd 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 Presbyappointed to apport and an of the stary-teries of this Synod the sum of \$600 ex-pected for the Manitoba College Building Fund from this section of the Church."

The motion was carried, and Rev. Messrs.

Torrance, Gray, and Macdonnell, and Mesers. 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 re-mote; that the former be attached for supplies during the winter months to the pastoral charges most convenient to such tricts; 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 e deemed preferable to the one suggested in the overture. He dwelt upon the diffi-ently 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 offently 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 strongthened to an extent of which at present they had but little con-

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 unsupplied 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 politics and other civil subjects. and he could not see why an effort should not be made to secure the services of some of these laymen in the mission field. He was not quite so sure of the success of the scheme suggested with regard to the re-mote 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 8 p.m The preceedings 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 Preabyteries 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

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

Kingston	
Peterboro'	76 92
Whitby	35 54
Lindsay	22 88
Toronto	
Barrie	48 28
Owen Sound	28 52
Saugeen	47 70
Guelph	118 26
The Committee engagete	

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 RR-GARDING HIME MISSION WORK.

Rev. Mr. Findley spoke on the overture from Barrie. He pointed out the necesity that the missions should be attended

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 Olerk 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.

Rov. Mr. Coulthart 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 yes-erday's Globe that some one had said that the Syncd seemed inclined to constitute themselves a sort of po t-office. He was just afraid that in transmitting these pa pers in this way they were in dauger of constituting themselves, as it were, ecclesisatical 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 in-fluence 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 solu-tion 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 the Presbytery of

Barrie for bringing the matter before the

Synod. After remarks from Rev. Mesers. Mit-

chell, Fergusen, 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. Princy d Car n suggested the addition of the following clause to Professor Maclaren's motion "D ubt the practicability of the arrang ment suggested as to summer sassions of our theological col-leges, and cannot re- rd with favour anything which might - low-ly interfers with the proper work of students during their course of study."

After some further discussion, the motion

of Rev. Prof. Maclaron was put and carried without the addition suggested by Principal Caven.

The Synod adjourned to meet at halfpast 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 of the following year the corner stone of the new building was laid with due solem-nity, and last Sabbath, just seven months and two days later, the new church was opened for public worship. Im-mediately after organization the con-gregation extended an unanimous call to Rev. David Mitchell, of the Canal street Presbyterian Church. New York street Presbyterian Church, New York eity, and on the 19th of July that gentleman was inducted as first paster of the Central Presbyterian Church by the Presbyterian Church Calabath bytery of Toronto. Previous to last Sabbath the congregation met in Shaftesbury 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 dimersions 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 Center of the control o tral 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 build-ing was greatly needed. The internal arrangements of the church are complete. The lighting is good; the decorations are characterised by much taste; the woodwork 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-in the evening beyond its capacity indeed—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 thirdly placed at the disposal of the Presby-tery for the occasion. The Rev. R. Bent-ley, of Galt, preached. The Rev. Mr. Ball, of Guelph, gave the charge to the pastor; Rev. J. K. Smith, of Kvox 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, E-q., was the scene of a very pleasant gathering. The ladies of the Preston con-gregation provided an excellent tea for all members and friends who chose to avail themselves of this opportunity to 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. Heigh'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 Sowing Machines at the Centennial Exhibition was the only gold medal given for sewing machines. This honor with the award of an International medal and diploma can be claimed by no other sewing machine at the Exhibition. This success machine at the Exhibition. must be very gratifying to the manufactur-ers, Messrs. R. M. Wanzer & Co., of Hamilton, Ont., as it is a triumphant assertion of the superiority of Canadian over Ameri-can and other foreign manufactures. We have no doubt this unprecedented triumph will induce Mesers. 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 Wanzermachine makes friends for itself everywhere, and needs only to be seen and worked to be approximed.

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 enspicions 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 in-stinct 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 mar-riage with Trafford, on the contrary, she had seen her repelling overy parson 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 we-Lady Elizabeth was not an unfecing wo-man, and even her personal comfort had been a good deal marred for the past year by the eight 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 and 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 inter-fere with Miss Dysart's prospects of happiness, if Mr. Atherstone came to seek ner 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 nicce had never spoken on the subject together, however, and they did not now; only for the next few day's 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 in-different observer of the secret suffering which was so keenly trying her once joyou 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 dis-tance from him in such a fashion as to ren-der 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 Her-vey Crichton, 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 seem ed 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.

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 North-octe has my fervent good wishes; but you really must excuse me from appearing a her wedding.

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

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 Ather-stones have been friends for some hundreds of years, and there nover yet was a great festive occasion in the one house without the representative of the other being present; there must be a mutual consent ha fore you break up such an old custom as that, and you will not get mine, I can tell you. But the truth is, Atherstone," con-tinued the squire, more seriously, "it is not merely to give us 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 you neighbours on this especial oceasion; it will be your first appearance after your absence, and all the painful cirafter your absence, and all the painful cir-cumstances connected with it, and every one expects to see you there, and to wel-some 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 in-evitably 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 bittorness 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 relucal; and, after all, it is no such very dreadful affair; we meet at the church soon after eleven, and when they have converted my intie 'Will o the wisp into Mrs. Hervey Grichton, we shall come back to the Manor House for inncheon-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 equire took his leave, declaring he had more to do than he then knew how to

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 bright-ness, which it often seems to us to be in the 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 selies of the countless dead. All was serene and gay; and the morning smiled like a radiant bride, jewelled with the sparkling dewdrops, 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 in the imperish desire for happiness, which sets our half bounding in its earliest years, and still burns within it fierce and strong as ever, when, worn and wound-ed, it is feebly beating out its last remains of life. If the world presses hard upon us, and we are hurt to 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 soli-tude 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.

Vinat a cruel mockery that brilliant sparkling morning seemed to Humphrey Atheratone, 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 dispirited and hopeless as he did that day; his conscience was clear, his position assured, his future all before him tree and independent, only Una was lost to him, and she had so twined herself about the very fibres of his life, "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 longed to be rid of it as an intolerable burney to the chair I do not move till I have brought you the friends assembling that day had been called together in order to lay him down in peace beneath the churchyard sod.

He let the bridle lie loose on Nightshade's arched and glossy neck as he rode along perhaps he almost hoped the instincts o 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 lich-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 Hum-phrey 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 calmand 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 cor-dially 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,

caped into a side alloy shaded by branching trees, which seemed to him to be quite de-serted. It was lined on either side with the green mounds which sheltered the very whose surviving friends had been un able to mark each cherished spot, except by a few wild flow re laid on the turf from day to day; but there was one solitary grave placed at a distance from all the others un der a fine old elm-tree which was distin-guished by a white marble cross at the head, while at the foot there stood the fig 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 Valchead 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 be saw that a broken hily was sculptured on the cross, with the inscription below it, re-cording 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 Ru-pert'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 regre 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 emo-tion, "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?

"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! 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 payer change to you through all she will never change to you through all the eternal ages. You have her momory in your heart, embalmed there fresh and pure as in her days of life, your own for 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!"

sorrow!" Atherstone had spoken with so much vehemence that Rupert looked round at venemence that tupert looked found 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 needful 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 stand-ing, 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 backets 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 Withelmina—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 step-ping on the pretty flowers which strewed the path, that her light tread might not

orush them.

He stood there and watched her; his leader to the stood there are leveliness, with leadings. 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 the sweeping folds of her dress had touched him as she moved along,

Mr. Trafford and Richard Crichton 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 httle daughter, the choir and clergy turned and preceded her up the nave, singing the well-known bridal hymn, "The gale 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 un-der the shadow of the doorway, while the gay crowd swept in after her, and the im-pulse 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 reckless-ness of despair, he too entered the church.

CHAPTER MLIV.

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 were now known, and ne patiently went through the congratulations on his return, and answered ceurteously, to the hopes expressed by many, that he would mix again where, half hidden by a pillar, he could fix where, half hidden by a pillar, he could fix the would mix again where, half hidden by a pillar, he could fix the would mix again where, half hidden by a pillar, he could fix the perfect solitude which was so great a reyouth; but as soon as he could he with draw himself from among them, and established the solution of Mr. Trafford was sounding out the solution which she had maintained her composure,

emn charge to those who were about to be joined in life long bonds, that they sh. u l declare whether they knew of aught against their union, as they would have to snewer 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 ad dressed to her and Trafford, and unless she has made herself hard and cold as too against me, she must betray her confecus pess that if the deepest secret of her heart were revealed it would tell of a 107s be ween her and me, which well might hold her back from taking vows to any other

He watched her intently, as the awful adjuration rolled through the cohoing and s, adjuration rolled through the cohoing and s, and was followed by a pause of intense stience, 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 chieshed in monumental mathie. Humphrey continued to gaze upon her earnestly, while the sacred rite went on and the pledges of undvired love were given and taken; and undying love were given and taken; and only once he marked a change. Like a sudden breeze rippling the surface of quiet lake there came a tremor of agitation over Una's pure pale countenance, which made her lies tremble, and her eves grow dim with tears, when she saw the young bride rise from her kaces, 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 but in truth and left as it is was crying out in passionate longing for the blies 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 lie 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 tair head in dignified calm; and from that moment never showed by look or move ment the least sign of feeling through all

the subsequert 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-wlep!"
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 eyelaches 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 statuesque caim, 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 tace, 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 Traf ford's voice brought light to her eye 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 pencilling 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 Northootes 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 festivi-ties were to terminate, and bitterly dis-tasteful as all such galetes 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 mantie over her white dress, she ran with fleet steps through the shrabberies till she reached a side gate which led to an out-lying hamlet on the Northeots estate. Una

and gave way to irrepressible sobs. Like the king of old, who hastened away, weep ing 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 walling 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 atterly killed the last hope within her, and the whole long life that she might have to hve 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 rehef, and when she reached the little old fashloned 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 Algebul.

DANDELION WINE.

Take a quantity of the flowers, boil half an hour, and then strain; add augar to the extent of three pounds to a gallon, boil again twenty minutes, with the rind of a 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 issten 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 s small cup upside down in the middle of a deep pie dish, fill round it with fruit, and add moist augar 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 overlanging edge off evenly. Ornament ie edges, and bake in a quick oven thirty-five to forty minutes; when done, sprinkle some loaf sugar over the top.

STEWED SWEETERRADS.

Trim some sweetbreads and soak them 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 croam, a little fluely-minced pareley 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. 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 ed by none of the usual remedies. In the first place use toads 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 toads. 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 ker-nels, 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 eook rice properly. I am sure that if cooked as it is here, the sonsumption of this whole-some 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 species of porerait interest 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. C. L. Isambert, who at present holds it. The sole manufacturers of the necessary material are the Antatype Comnecessary material are the Antotype Com-pany 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. Alex. Henderson for landscape views. When Mr. Inglis purchased the license for the chromotype, as the invention is named, it had not nearly sitained to its present per-fection, but by perseverance it has been able to produce a depth of shadow and variety of color from the Iudian ink to a perfect imitation of the old style of portrait, which makes the new much superior to the ordimakes the new much superior to the ordi-nary 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, mementos, perhaps, of departed friends, prepared by the old silver process, will at-

Plea for Missions.

Awake, ye servants of the Lord, Awaket grouse! your armour take, Wield prayerfully the two-edged aword, And boldly fight for Jesu's sake.

That well tried award which some would say. Is old, quite old, and out of date, May God on such its keen edge lay, And plerce them o'er it be too late.

The nations call from far and near Bring help, bring help, or else we die! And yet we turn a deafened ear Nor heed their mournful pitcous cry.

Thousands are daily sadly dying Who do not know their Saviour Lord: Thousands and thousands sadly living Who ne'er have heard the precious word.

And yet what have we Christians done, Who hear the gospel's joyful sound, Who know the love of God's own Son, Who joy and peace have truly found.

The days and hours go swiftly by, And we, we slumber idly still; in ignorance we let them die! Slight help we give 'gainst coming ill.

Arouse, O Lord, our dormant powers. Infuse new, earnest, truer life, Let us not waste our precious hours. But gird us for the noble strite.

Perhaps you say, Oh, what am I? That I should ever work for God? You are a sinner saved by grace, And washed in Jesu's precious blood. Oh do not go to heaven alone,

Load others dally with you there, Tell them what God for you hath done, Let them your countless blessings share The rich, the poor, the young, the old,

May really work with God on earth, May lead some lamb within the fold, Or tell of Jesu's matchless worth. On every side are some to save, Some who still thoughtless, live in sin; If thou'lt God's blessing humbly crave, Some blood bought soul you'll surely win.

"Make Yourself at Home,"

There is no invitation so common, and none so seldom accepted, as this free andeasy way in which many people conduct themselves in their own homes—what with their peevishness, tardiness, sloven-liness, surliness, and all the other dreadful nesses—we shouldn't care to have the invitation taken very literally by them in any home in which we have part or lot; but is it not practicable, and would it not be pleasant all around, to have agreeable people feel more "at home" than they often do in their friends' 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. We simply feel that in some places there is an atmosphere that is congenial, and pleasant, and conditions to freedom and pleasant, and conditions to freedom and adjuster to freedom. ducive to freedom and enjoyment, while in others—though the welcome be just as warm and the friends no less kind or dear -we are never unconscious that we are visitors. The house is in an abnormal ondition of spick-and-span orderliness, to start with: and you feel that in no home are the papers and books always picked up, the work out of sight, and everything kept with its best foot forward. In most sensible, not to say cultivated families, the estantial wo say cultivated families, the estantial wo say cultivated families, the estantial wo say cultivated families. sential vulgarity of loading down the tables with an unusual and unnecessary variety of food—making a table d'hote of the diningroom because a friend chances to be pre--is no longer seen; but in too many, the entire matter of the family eating is made to turn upon the guest's appetite or readiness. How entirely "at home" one feels ("this is writ ironical," as A. Ward used to say) to come down to breaktast a quarter of an hour late and flud pater familias reading the advertisements in his expansion more parameters. erumpled morning paper, with one eye wandering to the clock, the housewife with the shadow of a frown upon her politely unpuckered brow, and the children palpably cross from waiting! The guest shouldn't be late—but he often takes liberty when at home and would feel much when at home, and would feel much better to find the family "waiting" at the table, or even through with their meal, and a plate kept warm for him. The conciousness of throwing everything out of gear, in the family machinery, or turning it upon a new track, makes one realize Very uncomfortably, that he is not "at

Then the children are often kept on "dress parade," during the presence of transient guests. It causes pain to a childloving and sensitive soul to know that the children are debarred of their natural and blessed freedom by his presence. His own little ones at home climb on to his back, or ince, tease for stories, play games, and have a good time after supper; and while the average parent doesn't take so much interest in other people's children, no one not so utterly selicib that his comfort does not describe the apprint of the services of not deserve to be considered, likes to see childen robbed of any of their little rights and customs by a stupid conventionality, requiring them to be dressed up and keep

It may further be truly said of hospitalily, that as a rule "entertaining" does not entertain. Public men are not the only people who like "plenty of letting alone." The friend into whose home our coming means only an extra plate and chair at the table, and room at the fiveside; whose easy chair is ours for reading, resting or chatting; whose home circle is enlarged, not broken up, by our entrance; whose greetings shows that he is conscious of re-ceiving as well as imparting pleasure; who preserves his own individuality and Pacognizes ours; over whose roof-tree waves the flag of freedom,—isn't this the place where we all love to go, and feel therein the atmosphere of home?—Golden

GoD prolongs the Christian's life that he may do good to others, as well as increases in meetness for heaven. The grace of God in his experience is to be exhibited. His light is to be exhibited. His light is to ngnt is to be exhibited. His life is to hime for the benefit of men. His life is to be spent in doing the will of God. His heefulness will be graduated by his holi-less; the highest usefulness is inseparable from a full and entire dedication of soul and hody to the service of God.

The Famous Moabite Stone.

In the same room with Alfred Vickers pictures is a very clever reduction, by a sudy, of the famous Mosbite Stone which sas discovered in 1869. The original, it will be remembered, was found at Dhiban by Rev. F. A. Klein, a French olergyman, uployed by the English Mission, in the possession of the Brue Hamsjidsh, one of he wildest Arab tribes, who had long kept it with great jealou-y as being possessed of supernatural powers. All attempts to pur-chase the stone through native agents fail-ed, and even the appeals to the Sultan did ed, and even the appears to the outsai ou not suffine to give possession of it. In the end the Arabs, fearing that they should be deprived of it, determined to destroy it, and this they attempted to do by first heating it by a fire lit underneath it, and then, when it was red hot, throwing suddenly cold water over it. It was in t ds way iff ctu-ally broken into pieces. But, fortunately, M. Clermont Ganneau, the learn philologist and now Professor at the Sorbonne, in Parls, had succeeded in taking what is called "a squeeze" or elay impression from the face of the stone; and after it was broken, Capt. Warren, of the Palestine Exploration Expedition, took squeezes of the two larger fragments. The stone in fragments was eventually secured for the French Government, and after great care the recovered fragments were put together, and the restored tablet now remains preserved in the Louvre at Paris. It measures four feet one inch in height by two feet two inches in breadth, having an arched top and squared base, and being about ten inches in thickness. The model now exhibited is made to a scale of a quar ter the size of the original, and evidently with the greatest accuracy that skill and patience could exert. The letters have each one been copied faithfully, and all the joinings of the fragments where they show at all, so that we have before us in a portable form this priceless and most interesting relie. The letters are in straight line across the face of the stone, and they are considered by the authorities in these abstruse questions of paleography to be in the same characters as those used by David in the Psalms and by Solomon in his correspondence with Hiram, King of Tyre. To give some idea of the form of these letters, it may be said that they resemble rather our ordinary Arabic numerals, letters like the 6, 7, 4 and 0 occurring fraquently, and others like our Roman Y and P. They are all incased, and appear to have been out in by some hard and sharp tool. As to the date assigned to this record, which has been all read and translated by M. Clermont Ganneau, it has been confidently stated by the Count de Vogue to have been engraved in the second year of Ahaz, King of Israel. It is, therefore, older than the Homeric poems, as we know them throu.b Homer, at least, and older than the famous inscription of Ashmunazar, probably 900 B.C. Although certain dis-orepancies remain to be cleared up, no doubt is felt as to the general tenor of the inscrip-tion. A translation of it has been publish-ed, and may be obtained of the Palestine Exploration Society, and we presume, also, that copies of this excellent model may be obtained by those interested in this subject. At any rate, too much cannot be said in commendation of the great skill and pati-ence deveted to this copy of the famous stone .- London Times.

Morning in a Brazilian Forest.

As we got into the skirt of the forest the morning broke, but the reveil in a Brazilian forest is wonderfully different from the slow creeping on of the dawn of a summer morning at home, to the music of two thrushes answering one another's full rich notes from neighboring trees. Suddenly a yellow light spreads upwards in the east, the stars quickly fade, and the dark fringes of the forest and the tall palms show out black against the yellow sky, and almost before one has time to observe the change, the sun has risen straight and fierce, and the whole landcape is bathed in the full light of day. When yellow as a kellichted. ligit of day. The woods, so absolutely si-lent and still before, break at once into noi-e and movement. Flocks of toucans flutter and scream on the tops of the highest forest trees, hopelessly out of shot; the ear is pierced by the shril! wild screeches of a little band of macaws, which fly flar-ing past like the rapped up ghosts of the birds on some gaudy old brocade. There is no warbling, no song, only harsh noises, abrupt calls, which those who haunt the forest soon learn to translate by two or three familiar words in Portuguese or English. Now and then a set of cries more varied and more dissonant than usual tells us that a troop of monkeys are passing across from tree to tree among the higher branches, and lowersounds, to which one's attention is called by the guide, indicate to his practiced ear the neighborhood of a sloth, or some other of the few mammals which inhabit the forcets of tropical South America. And all the insects are now America. And all the insects are now awake and adding their various notes to swell the general din. A butterfly, of the gorgeous genus Morpho, comes fluttering along the path like a loosely-folded sheet of bright blue tinsel, flashing brilliant reflections in the sunshine; great dark blue able ing hear flar neck with a lond hum: shining bees fly past with a loud hum; tree bugs in the most singular harlequin coloring of scarlet and blue and yellow, with a metallic sheen, cluster round s branch so thickly as to weigh it down, and make their presence perceptible yards off by their reculiar and sometimes not unpleasant odor; but how weak it is to say that that exquisite little Colibri, whirring and glittering in the air over that branch of Bignonia bells, and sucking the nectar from them with its long curved bill, has a head of the and a breast of smarald, and head of ruby and a breast of emerald and wings of sapphire, as if any triumph of the jeweller's art could ever vie in brilliancy with that sparkling epitome of light and life !-Good Words.

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

THE fear of God begins with the heart, and parifies, and rectifies it, and from the heart thus rectified, grows a conformity in the life, the words, and the actions.—Sir Mathew Hale's Contemplations.

THE CANADA

Christian Monthly.

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

EDITED BY REV JAMES CAMERON, CHATSWORTH NUMBER FOR MAY, NOW OUT.

CONTENTS:

EDITORIAL: The Merits and Demerits of Islam .-Living Prachess: He Became Poor,—Poer-ny: "The G. iden Sido"—"The Hulf was nover Told"—"By the Graves"—"Not my will but Thine"—"My Faith fooks up to Tnee"— "Afterwards,"—CHRISTIAN THOUGHT: On the Emotions in Preaching.—CHRISTIAN LIPE. Nathaniel Paterson, D.D.—CHRISTIAN WORK.— CHRISTIAN MISCELLANY: Protesting too Much
—Three fold Unity—Faith in the Unseen—The
Spoiled Painting—Convalescence—The Ivory
Palm (Illustrated)—What is It Like?—The
Converted Oxen—The Castaway—The Lesson of the Mill—A Word Fitty Spoken.—Chil-Dren's T rature: White Lies—A Manly Answer -A Mether's Love (Hinstrated)—Build-ing without a Plan—You'll Swear Without me -Doing Good Errands-The Good Shaphard-The Two Church Builders - Smoking - One Gentle Word - "Pray Without Coasing" - A Prayer.-Book Reviews.

Published by C. Blackett Robinson,

at the office of this paper.
TERMS:—One Dollar per annum—free of postage
—in advance.

Sample copies mailed on receipt of ten cents.

Missionary Wanted.

The Presbytery of Owen Sound is anxions to obtain an Ordained Masionary for the Parry Sound District impediately. Salary at least \$650 per annum. Address

BEV. D. B. WHIMSTER, Meaford, Ont.

NEW BOOKS.

JOHN YOUNG, Upper Canada Trect Society, 102 Youge Street.

GALT

COLLEGIATE INSTITUTE.

Each Department in charge of an experienced Graduato Every facility afforded to the se preparing for Examinations. With a single exception no one from it has ever failed in passing his examinations successfully. ccessfully. WM. TASSIE, M.A., LL.D., Head Master.

HAMILTON

COLLEGIATE INSTITUTE.

SPECIAL FEATURES OF THE SCHOOL ARE:-(1.) Large classes organized for those reading for the Universities, Professional Examinations, and for Teachers' Cortificates.

(2.) Departments taught by University men, who are specialists in the subjects which they teach. (3.) Full staff of masters; of the fourteen teachers eight are University men.

(4.) Thorough equipment for carrying on the work. For "record" and Circular apply to GEORGE DICKSON B.A., Headmaster.

ONTARIO BAKING POWDER,

White, Odorless, and does not discolor.

10c, 20c and 40c. Packages.

Best Manufactured. Try't and be convinced. For Sale at principal ..rocory tores.

\$5 TO \$20 per day at home. Samples worth \$5 free. STINSON & Co., Portland,

A. & S. NAIRN, Coal Merchants,

TORONTO.

DOUKS foot of Church St. OFFICE 80 Adelaide St., next Post Office.

COAL FOR HOUSEHOLD, FOUNDRY, AND BLACKSMITH'S USE, shipped f. o. b. cars. Also COAL AND WOOD, all kinds, for City de-

Is Aerated Bread

WHOLESOME?

PROP. CROFT, University of Toronto,
DR. JAS. H. RICHANDSON, Clover Hill;
DR. JOHN HALL 33 Richmond Street East;
DR. W CANNIFF, 301 Church Street,
among many competent indes, sindly permit
reference as to the partice PURITY and WHOLESOMENESS and superior NUTRITYE QUALITIES of bread made by the scrating process.

J. D. Nasmith.

Corner Jarvis and Adelaide Streets,



NEW YORK SINGER

SEWING MACHINES

ALWAYS TRIUMPHANT I AT PHILADELPHIA

TWO MEDALS OF MERIT

TWO DIPLOMAS OF HONOUR Besides the people's 'GREAT' verdant for 1976, when we sold

262,316 Machines,

being 153,022 more Machines than any other Company sold.

NONE GENUINE WITHOUT COMPANY'S

BRASS TRADE MARK

on Arm of Machine.

Warranted to outwear two of any other make Ask your Agents for NEW YORK SINGER and take no other.

The Singer Manufacturing Company, 22

R. C. HICKOK, Manager,

Toronto Strect, Toronto. "Ought to find a place in every Presbyterian home" —Collingwood Bulletin.

British American Lresbyterian FOR 1877.

TERMS:-\$2.00 per annum in advance. Postage prepaid by Publisher.

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

Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, LL.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Gregg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKerras, M.A., Kingston Rev. W. D. Ballantyne, B.A., Pembroke. Rov. G. M. Grant, M.A., Halifax, N.S.

Rov. W. Houston, M.A., Bathurst, N.B. Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Gallaher, Pittsburg, O.; etc., etc. Rev Alexander M'Kay, D.D.

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

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

Remittances and Correspondence should be addressed to

C. BLACKETT ROBINSON.

Publisher and Proprietor. P.O. Drawer 2484, Toronto, Ont.

Sabbath School Bresbyterian FOR 1877.

Notwithstanding the almost insurarable diffi-culties in the way of g. thing our Sanbath Schools to even introducethe S. S. PRESUTERIAN we have re-olved to continue the publication for another vear, believing that superintendents and teachers will ore long see the justice and propriety of mak-ing room—among the numerous papers usually orde ed—for a few copies of a monthly got up specially to our own schools.

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

volume.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gontleman in every way compete it to conduct such a publication the illustrations will be more numerous; and the issue of the periodual earlier and more regular than in the past Last year we promised letters from the flow. J. Fraser Campbell; but he only left a couple of months age, so that it was impossible to redoem this promise, Both Mr. Camptell and Mr. Douglas will (D.V. write during the coming year, and Dr. Frazer, who is already so well and favourably knewn to our young readers, will continue his valuable contributions.

butions.
Ministors and superintendents are carnestly inwhich is the superintendents without delay, so
that we may know in good time the number to be
printed for January.

TERMS.

"The paper is good, and both printing and illustrations are well executed.—London Advertiser.—'Very much needed by the Preshterian Schools of our country."—J. E. Hutt, North Pelham.—"It should certainly mest with a wile circulation."—Rev. W. Ross, Kirkhill.—"The chi dron of the Church should have a Sal bett Sence' paper of their own."—H. and F. Record Address,

C. BLACKETT ROBINSON. Publisher and Proprietor. Drawer 2484, Toronto.Ont.

Is now restored to its natural condition by the use of GREY. Wood's IMPROVED DRY. Hair Restorative.

FADED

The IMPROVED ARTICLE is now taking the lead over all others, leaving the hair clean, soft and glossy. C.A. COOK & Ce., Chicage, Sole Agents for the United States and Canada, Sold by all Druggists everywhere. Trade supplied by J. F. HANFY CURRAN & CO., New York.

Alexander & Stark.

STOCK BROKERS.

(Members of the Teronto Stock Exchange.)

LOANSMADE

EXISTING MORTGAGES PURCHASED.

Orders for sals or purchase of

Stocks, Shares, etc., promptly attended to.

10 KING STREET EAST, TORONTO.

SARSASTILLINGUM, SI. Cures Blood Diseases, Scrotted Construction of Construction, Old Boros, all taints.
NEII, M. Cures Neurales NEU: AL, Cures Neuralgia as it by magic. \$1 a bottle. BRAIN AND BERY BUILDER, \$1.

For nervousness, over-worked brain, depression.

PAIN SPECIFIC, 25 cts. It will relieve
pain immediately.

UNIVERSAL MANDPAKE PILLS, 20 cts atipation, liver discess, headacho, dizzinoss, dec. Wholesale orders solicited. If wanting any of them, ask your druggist, if not found remitter \$1 or more, and we will send by express, charges paid. WHITTEER, SON & CO., 102 FRONT ST. WEST, TORSATE. IN DETRING MANUFACTURING CHAMBLE OF A PROFESS. In perting Manufacturing Chemists and Drug-gists. Super-coated Pills aspecialty. We invite all cash and prompt time buyers to call,—order, —or ask for quotations.

D. S. KEITH & CO.,

PLUMBEBS, GAS & STEAM FITTERS BRARR FOUNDERS AND FINISHERS

Manufacturers of

PETROLEUM GAS WORKS

Engineers and Plumbers' Brass Work, &c., Consess vatory and Green House Heating. Importers and Wholesalo Dealers in Iron and Lead Pipes and Plumbers' Materials.

109 KING STREET WEST, TORONTO

CANADA

STAINED GLASS WORKS MSTABLISHED 1856.

Reclesiastical and Domestic Stained Glass was ownexecuted in the best style.

BANNERS AND FLAGS PAINTED TO ORDE JOSEPH McCAUSLAND PROPRIETOR 8 King Street West, Toronto.



EFFECTUALLY DESTROYS TICKS penetrating to the vermin in all grades of development, extinguishing both natched and unhatched life. It also improves the growth and quality of the wool, adding weight and instre; and enables sheep to rest well and thrive. No flock master who values his stock should be without it. Price Scc., 70c., and \$1.00 per tin. A 365. tin will clean about 20 sheep or 30 lambs. Sold everywhere.

HUGH MILLER & CO.,

Agricultural Chemists, 167 King Street East, Toronto.

\$12 a day at home Agents wanted. Outfit and terms tree TRUE & CO., Augusta, Maine.

CONSTITUTIONAL

CATARRH REMEDY LITTLEFIELD & CO.

PROPRIETORS.

CATARRE

Cannot be curred by shuffs, washes or local applications. It is a weakness of the constitution, developing itself in the nessi organs first, afterwards extending to the threat and lungs, ending generally in Censumprice, if not checked by proper remedies. Peins in head, back, loins, and weakness of kidnews are its attendant diseasos. More people have Catarrh thou any other disease. It is easily cured. Thousands of cases, some of pour vears stending, have been entirely cured in New Hampshire and the Dominion the past three years, by the Censtitutional Catarrh Remedy. Certification to hack the above, and a treatise on Catarrh sent free on application to T. J. B. Harding, Chemist, Brackville, Ont, Send ame on postal card, and it will cost only a sent. Price, 21 per bottle, or six bottles for 25. Sent to any address on receive a money.

Visitors to Toronto will find comfortable ac-commodation, by the day or week, at

THE FORY TEMPERANCE HOUS

contrally situated at 94 Bay Street near King

WONDERFIL STOCKS: 25 000 of he

CENTENNIAL EXPOSITION
DESCRIBED AND ILLUSTRATED

Sold in 60 days. It being the only complete lowrice wirk lonly \$2.50, itselfipe of the entire
history, grand buildings, wonderful exhibits,
curiodities, etc.; illustrated, and \$1 cheaper
is an any other; every body wants 1. One new
agent cleared \$350 in 4 weeks \$,600 agents
wanted. Freiphis paid to Cunada. Set of quickly
for proafef above opirions of filedis, clergy, and
press, sample pages full description, and extra
terms. FUBBARD BLOS., Puns, 733 Sansom St.,
i hiladely his

CAUTION, and worthlesshooks. Send for proof.

\$66 a week in your own town. Terms (\$ land outfit free. H. HALLETT & CO., P land

A fascinating work on an entrancing topic.

HE WILL COME By STEPHEN R. TYNG JR., D.D. This work is not prophetical. It discresses the topic as a Divine promise. Its plan is to follow the Dornative of a Christian's experience of the revealed facts in the next dispensation. There is not a line of controversy in the v lume. Yet it is full of bold and original thought, apt illustration, and foreible writing, and it is a work which no one who is "watching and waiting" for it of lord can shord to miss. 18mo., 218 pp. \$1.95 in Cloth; \$2.50 in Morecco. Scid by M. vicaeliers, or prepaid on receipt of price. MUCKLOW & SIMON. Publishers, Madison Ave., and \$24 Street, New York.

(Continued from first page.) the erection of our Coll go, to its endowment fund, its coholarships and annual revenue, while giving liberally to all the general

Schemes of the Church.

During the ministry of the three pasters the thought of removing to a central postand is now being happily carried into effect in a manner that reflects the highest honor upon the energy and liberality of all soncorned.

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

But let me remind you that no claim to But let me remind you that no claim to distinction and honour before God and men can rost 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 punity of the worship offered. A Church deserves to rank as distinguished when it nessesses and manifests a large when it possesses and manifests a large measure of spiritual power in working, giving, and suffering for the honour of our Divine Saviour.

If within these walls the truth of God is

Divine Saviorr.

It within these walls the truth of God is proclaimed in its fainess 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 Geath, going into the atreets 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. The record of the past is, as you know, well worthy of being cherished. We have bequeathed to us a noble and a sacred trust, by men of fault and courage and self-denial, some of whom have gone home to their reward. Let us prove ourselves worthy of this trust, remembering that still higher and greater things are to be achieved, and let us seek the aid of that Divine grace by which alone these care he accomplished. the aid of that Divine grace by which alone these can be accomplished.

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 gits, 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 paster 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. C. 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, \$6,000; John Stirling, \$5,000; David Morrice, \$5,000; Joseph Mackay, \$4,000; Hugh Mackay, \$8,000; 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; Tes. McGonn. \$100: Hugh Cameron, ir. \$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 Ohurch. We heartily wish the congregation all success in their present undertaking and facure history.

SEVENTY-FIVE per cent. of New York Sunday-school teachers are from the country-

THERE WAS a very successful concert hald 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 Messre. 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 cheme 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 \$185 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.-Cox.

Evangelistic Work at Walkerton.

As the history of ten weeks' special evangelistic work in Walkerton, and its neighgelistic work in Waiterson, 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 Calt, and were carried on principally by him, and by Mr. W. Sorimger of the same place. The local ministers of the Episcopalian, Methodist, and Presbyterian Churhes have all taken part in the work. Others, elders from Galt, 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. bourhood, may be of some interest to your evenings, the Town Hall, and latterly, Smith & Opera Hall, was generally full, often crowded, with an average attendance of from three to four hundred. The interof from three to four hundred. The inter-est 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. Mo-Leish, Scrimger and Merry, and by the Rev. D. Duff, the pastor. The usual after 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 fluding peace through faith in Jesus, is enjoyed by those of all agos. 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 carnestly about the one thing needful. Others have 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 phaces 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 earnost hearing in the approach as the country of ing 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 C. 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.

Amidet the many dangers springing from, and following in the wake of all such moveand following in the wake of an anon move-ments, we trust that earnest prayer will be offered by not a few, that the work may largely extend, and be not only a perma-nent 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, your reasers, viz: the incrough frauling, 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 desirer of a wholly consecrated heart. Such pray in the H. ly Ghost. They have power with God, and over men in prayer. Through this instrumentality many expressions. many are brought to Christ; and the in-timate 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.

Birtus, Marriages and Draths. NOT EXCEEDING POUR LINES 25 DENTS.

BILTH. In Stratford, on April 18th, the wife A. M. theaon, Eag., of the Beacon, of a son.

MARRIED.
On the 50th April, at the residence of the bride's father, by the Rev. A. McKay, M., Eldon, James Stuart Woodville, to 'hristi m, eldest surving daughter of John Jackson, Esq., of Stonefield, Eldon, Out.

On the 26th uit, at the retide ce of the bride's mother, by the Rev. J. Hoge, Calaum, James Ross Esq., Knox Collete, Toronto to langue third daughter of the late Alex Greig, Esq. of Calaum. By the Rev J. J. Richards of estport, at the bride's residence, April 28th, Mr. John Laidlaw, to Miss Agnes Duncan, both of North Crosby, Loeds Co., Ont.

DIED. At St. Jean Chrysostom. Q. on Sunday, the 22nd ult, of diptheris Augus Maissand, age diyeas and 2 months; ou Wedne-day, the 25t; John Cowan, aged 4 years and 4 months, and on Thursday, the 20th, O arles MoFee, aged II mouths all sud the only children of John Boyd of the above place.

On the 19th of April, t. Ur natou, Jeannie Warden, wife of Mr. D. A. Miller, liuen morchaet, Maurchester, England, and assers of the Rev. R. H. Warden, Montreal, and on the provious day then

Miffeini Anadantements.

MEETINGS OF PRESBYTELLES.

LINDSAY .- At Woodville, on the last Tuesday of

May.
Oltawa.—Next Prosbytery meeting in Knox Church, Ottawa, on Monday, 7th May, at 3 o'clock P.M.
QUEBRO.—At Three Rivers, on the first Wednesday of July, at ten o'cl ck a.m.
PARIS.—Within Dunfries wreet Church, Paris, on the first Tuesday of July, at eleven s.m. Congregational payments to the Presbytery fund are payable at this meeting.

TORONTO.—In Lecture-room, Knor Church, on Tuesday. Ist of May, at 11 a.m.
Kingston - In St. Andrew's Hall, Kingston, on lots of July, at 3 p m. WHITEY.—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.

\$100 PER MONTH MADE BY SELLING OUR Letter-Copying Book No pressor water used. Send atamp for ornal as Money refunded A ELKIN, St. James Building, room 11, No. 46 Church St., north of King St.

GUELPH Sewing Machine Co.



THE OSBORN SEWING MACHINES having been awarded

MEDALS, DIPLOMAS & CERTIFICATES from the Judges

At the Centennial at Philadelphia.

may be taken as confirmatory of the judgment of judges at Canadian Exhibitions, where the Osborn has long been awarded first position.

We sol cit a trial Every Machine warranted fit for the finest or heaviest goods.

Agents wanted where one have been appointed. WILKIE & OBBORN, Manufacturers, Guelph, Canada.

JUST RECEIVED

a fine assortment for the season's trade of WATCHES, GOLD AND SILVER,

Chains, Lockets, Necklets,

and a great variety of other kinds of Jewelry, CLOCKS AND ELECTRO-PLATED WARE, consisting of

TEA SETS, SALVERS, CARD & CAKE BASKETS, EPERCNES, &C.,

ontirely now, at moderate prices, and warranted of the fluest quality.

W. WHARIN, 23 KING ST. WEST, TORONTO.

CAUTION Sefore purchasing your SHIRTS get my prices. Ings can not be surpassed in Toronto If you want a really good Shirt at a low price try a sample one. Our Shirts are stoadly ga.ning favour with the public. Send for printed instructions for self-measurement free.

A. WHITE,

65 KING ST. WEST, (LATE WHITE & SHARPE.)

DELEGATES

TO THE SYNOD OF

TO THE SYNOD OF
TORONTO and KINGSTON
when in this city will do
well to visit our establishment, and it not wishing to
purchase immediate, leave
their measure from which
to ordor.
We ask the attention of
Clorgymen particularly to
our saperfine Cloths and
black Summer Goods, which
we claim to be the most reliable in the trade. Frices
moderate and fit cortain.
R. J. HUNTER & CO.,
Merchant Tailors and Out-

Merchant Tailors and Out-fitters, Cor. King & Church Streets, Toronto.



129 YONGE STREET,
(Opposite Shields & Co.)

SPRING STYLES IN ENGLISH AND AMERICAN
SILE, FELT AND PARAMETTA HATS. 16 per cent. discount to all Clergymen and their Families.

Morro-"Best Goods Bossom Prices."

Always on Hand **ENGLISH AND AMERICAN**

SILK & FELT HATS.

LEADING STYLES.

STRAW HATS

IN GREAT VARIETY.

H. ROGERS,

109 King St. East.

10 per cent. discount allowed to all clergymen.

OPENING OF NAVIGATION

STEAMER CITY OF TORONTO. COMMENCING TUESDAY, MAY 18T, 1877,

Leaves Tongest. Wharf, Toronto, daily at 7 s.m.; arriving at Niagara at 9.30 s.m., and Lewiston at 10 a.m., making direct connections for the Falls, Buffalo, Rochester, Cloveland, New York, &c., &c.
Tickets and all information at 8 Front at Kast.

1877.

980 LADIES' EMBROIDERED LINEN SUITS.

Unique and much below value. The complete stock of amanufacturer of Ladies Embroidered Underwear at

About Half Price.

Do not neglect seeing this line. Also 5 cases more of the

PATENT EXTENSION CORSET, So favourably spoken of by all lades who have already worn them. This corset for style, fit and comfort cannot be surpassed. WM. McMASTER, Jun.,

206 & 208 Yonge Street.

1877. NEW CARPETS. 1877

WILLIAM GORDON.

New Brussels, New Tapestries, New All Wools, New Unions. Bought whon prices were at the lowest, will be sold low.

N. B .- As usual Mr. G. will give ton per cent. off

184 YONGE STREET.

IMPORTANT NOTICE. KENT BROS! Celebrat'd Spectacles

THAT NAVER TIRE THE EYE.

Parties who use Spectacies should be careful to get them properly suited to their sight, as many get their spesight rulined by wearing spectacles improperly fitted. By using our

PATENT SPECTACLES' INDICATOR we are able to fit with the first pair, saving the an-noyance of irritating the oye. Importers of Watches, Clocks, Jewelry, &c.

KENT BROS! 166 YONGE ST., TORONTO.

Dresden Hall. **CLEVERDON AND MARTIN.** IMPORTERS.

12 and 14 King Street, West, Toronto.

We are now showing, at low prices, our large and varied Stock of

CHINA, CLASS AND EARTHENWARE, in all qualities, at our extensive and elegant show rooms.

rooms.

Parties furnishing will go well to call and examine our stock. We offer to the Trade 150 crates White Granite ware at close prices for each or short credit.

WEDGEWOOD HOUSE.

We are showing the Finest and Best Assort-ment of

CHINA, CLASSWARE, &C.

In the city, comprising in part Dinner and Dessert Sets, Breakfast, Toa and Bedroom Sets, Cheese Covers, &co., &co., all of which we are selling at prices to suit the times. Note the address, 61 Ming Street West, near Bay Street.

C. MOBEAN.

TO INVESTORS. W. MOWAT & SON,

BANKERS, STRATFORD,'

Have had many years experience invoting money on Mortgage, and have applications constantly at 8 per cent. on improved farms in this section at less than half their cash value. Money especiated in Bank of Montreal will be transmitted to us at par. Four per cent. allowed on money's awaiting investment. Mortgage interest paid 1st January and July by Bank draft.

MANITOBA LANDS. Near City and Railroads. Only 60 cents un sore. Enclose st-mped envelope for particulars. Map supplied for 25 cents ARCHIPALD YOUNG, Manitoba Land Office Toronto.

THE OLDEST UNDERTAKING ES. TABLISHMENT IN TORONTO.

ESTABLISHED 1888.

W. H. STONE, (Late H. B. WILLIAMS,)

Furnishing Undertaker, 239 YONGE STREET. TORONTO. (Opposite Piddington's Bookstore.)

METALLIC CASES A SPECIALTY.

OPEN AT ALL HOURS.

MENEELY AMD KIMBIRLY, RELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells. Special attention given to Church Bells.

Illustrated Catalogue sent free.



BUCKEYE BELL FOUNDRY. Superior Relief Couper and Tin, mounted with the to "Rotary Enneings, for Churches "Rotary Enneings, for Churches "About, FangFactories, Court It " ves, Fire Alorms,
Fractories, Charles, California, Fractories, Charles, Charles, California, Californ

NO DUTY ON OHURCE BELLS.

MCSHANE BELL FOUNDRY

Manufacture those celabrated Bolls for Chungues AGADEMINS, &c. Price List and Circulars sent free HENRY MOSHANE & CO.,

> MENEELY & COMPANY, Bell Founders, West Troy, N. 1.

Fifty years established. CHURCH BELLS and CHURCH SALDREL, RACTORY BELLS, etc. Improved water Menatings. Cutalogues free. No agencies.

SUN MUTUAL Wm. McMaster, Jr. Life and Accident INSURANCE COMPANY

OF MONTREAL

Authorized Capital, - \$1,000,000:

THOS. WORKMAN, M.P., President. T. J. CANTON, E.q., Vice-President.
M. H. GAULT, Esq., Managing Director.
Robert Macaulay, Esq., Secretary.

HEAD OFFICE-184 ST. JAMES STREET MONTREAL.

This Company is remarkable for the following features of interest to assurate:

1. It is a Canad in Company incorporated by special Act of the Dominion Logislature, and invests the whole of its funds in Canada, thereby giving to its Poloy Holders the bonent of their own premiums.

2. It has made the required deposit with the Do-minion Government, for the absolute security of its Policy Holders.

3. Its investments are of the most select charac-ter, and command a high rate of interest,making it profitable to its Policy Holders.

Being under an experienced management, by which its fundary husbanded, rooklessness, waste and ruin, incident to companies in the hands of novices, are avoided.

With these and other inviting features made known on application to the Head Office or to any of its agencies, there will be no cause for surprise that during the past twelve months of unparallel-ed depression in trade, the Company has done More Than A Million

of new Life business besides Accident. TORONTO BOARD:

Hon. John McMurrich A. M. Smith, Feq., John Fierin, Esq., Warring Kennedt, Esq., Hon. S. C. Wood, M. P. P., Miller Morrison, Esq., (Mayor.)

Manager for Toronto, R. H. HOSKIN.

S.JAMES & CO., Architects, Civil Engineers, And Building Surveyors. 17 TORONTO STREET, TORONTO.

LANCLEY, LANGLEY & BURKE, Architects, Civil Engineers, &c., 31 King St. West, Toronto.

 $\mathbf{R}^{ ext{obinson}}$ & kent. (Late Duggan & Robinson,) BARRISTERS-AT-LAN, ATTORNEY

HENRY LANGLEY. ED. LANGLEY. EDMUND BURER

Solicitors, Conveyancers, &c. Office-Provincial Assurance Buildings,

Court Street, Toronto. J. G. ROBINSON, M.A. HERBERT A. B. KENT.

ESTABLISHED 1854.

A MoDONALD, Renovator and Dyer, Of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of James,

TORONTO

R. MERRYFIELD

Boot and Shoe Maker, 190 YONGE STREET.

A large and well assorted Stockalways on hand,

J. BRUCE & CO., Photographic Art Studio, 118 King St. West, Toronto, opposite the Rossin House. Portraits in every style unequalled for Artistic merit and finish. Satisfaction guaranteed. Discount to Clergymen and Students.

THOMAS CREAN, Merchant and Military Tailor, MASTER TAILOR Q. O. RIFLES. (Late Master Tailor in the 16th Regt.)

435 YONGE ST., between Ann and Carleton Sta, TORONTO. A fine assortment of Scotch and English Tweels, Sultings, Worsted Coatings and Spring Overesat-ing on hand,



Order from the Manufacturer and save 25 per cent.

EDWARD LYE, 20 St. Alban's st., Toronte. Builder of Organ in Central Presbyterian Church Toronto.

British American Bresbyterian,

102 BAY STREET, TORONTO, CANADA. To aveld mistakes, persons sending money about write the name of their Pest-office, County and Province, TERMS :-\$2 a year, in advance, free of postes

CHARK OF ADDRESS.—Subscribers when Ordering their address changed must be careful to give the name of the office to which the paper had been sent, as well as that to which they desire it to be sent.

ser Post Office Money Orders, Registered Leters and Dratts may be sent at our miss. Any one of these modes is porfectly safe, and Post Masters of all Post Offices where money orders are not sold, will register letters for a small teamony mailed in unregistered letters will be at the risk of the sender. Make Dratts and Money Odess payable to the order of the undersigned.

payable to the order of the undersigned.

SE Orders to discontinue the paper must be accompanied by the amount due, or the paper will not be stopped.

SE According to law, papers may be forwarded until an explicit order of a discontinuance is received; and whother taken by subscribers or not from the place where they are deposited, he is accountable for the pay until he orders a discontinuance and pays what is due.

ABYERTISEMENTS 10 cents a line-12 lines to the inch.

Special Enter on application, for long been blund advertisements.

Births, Marriages and Beaths, not exceed hines, each 25 cents; 5 lines or over, 50 cents. Orders to discontinue Advertisements musical

Address all communications, U. BLACKSTT BOBIRDOR, Publisher and Proprietes

Toronto, P. O. Drawer, 2464.