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## Contributo es and Correspondents

For the Presbyterian 1 THE LATE REV. ARCHIBALD HENDERSON, M.A.

BY REV. D. PATERSON, M.A.

No. IV.

When the Missionary Presbytery of East ern Canada was formed it was naturally to be expected that Mr. H. would become a member of it. He had been in the habit of meeting with the brethren for mutual counsel and fellowship, but had not been formally connected with any Presbytery since he left England. When, therefore. Mesers. Kennedy and Lowden cent their application, in 1842, to the Synod in Scotland, for authority to form themselves into a Presbytery, Mr. Henderson sent a letter asking the Synod if they would allow bim to become a member of that Presbytery. with the condition that he should be atlowed to retain his annual grant from Government. When the matter of the Presbytery came before the Synod it "remitted this case to the Foreign Mission Committee, with instructions that Mr. Henderson should not be received into this church on the condition specified." (Vide, United Secession Mag., 1842, page 819.) The Presbytery accordingly was formed in the following year, but he was excluded. His cause had been advocated by his old friends, Drs. Brown and Balmer, for ardent voluntaries though they were, they did not wish to deprive those ministers of their salaries, who had bona fide entered into possession of them.

Mr. H. sent a memorial to the committee in which he stated, in his own clear and forcible manner, the circumstances connected with his coming to Canada, and that as the recipient of a Government grant, with the full concurrence of the Svnod, and with permission also to have a Presbytery formed, of which, of course, he was to be a member, and of which Mr. Bell, another "stipendiary of the Government." was also to be a member. Dr. Heugh, of Glasgow, on reading it said that it was " a strong case," but he had, apparently, objections still stronger, and so no attempt, was made to have the injustice rectified. They offered, indeed, to guarantee him £100 a year, if he would give up his salary from the military chest, and trust to the voluntary liberality of the people; but apart from the circumstance that that amount was what he had been promised "in addition to what the settlers might give him," he had no hope of their making up any considerable proportion of it, and he did not wish to be a burden on the mission fund. Therefore he declined the committee's proposal.

The voluntary principle was thus made, in his case, a term of ministerial communion, although it never formed a part of the constitution of the Church. And he was, in effect, put out of the Church, for being in a position in which that same church, or a branch of it, had assisted to place him. He saw, of course, the difficulties which beset the Synod, in the matter, on of the voluntary controversy, and excused them. But yet he felt his exclusion keen ly; and the more, that he had been always proud of his church, and had maintained her honor and her interests in this country, at the expense both of labor and of obloquy. He was, indeed, the principal means of having the Secession Church recognized by the Government of Canada, and the claim of her munisters acknowledged to perform and to register official acts, involving civil rights. By a decision of the Court of Appeals, all ministers in Lower Canada, except those of the Church of Rome, and the established churches of England and Scotland, were cut off from the right of having legal registers of bantism. marriage and burial, and were thus, in effect, legally debarred from officiating in these matters. Mr. Henderson exerted himself, by petition and otherwise, to have this iniquitous state of things remedied; and when a Bill was before the Legislature for this purpose, he sent up a memorial to Parliament, in December, 1881, giving an historical account of the Secession Church. in regard to which reliable information was desiderated.

Mr. Flenderson did not regret the course which he took; but yet he afterwards owned that it was questionable whether it was the best for the interests of the people, or of his successor. For forty years and more they enjoyed the Gospel almost without charge to themselves, and thereby lost the privilege of exerting themselves for the apport of Ohrist's same, and the blessing which flows from faithfulness in the discharge of this Christian duty; and when, all at once, the burden was laid upon them

of supporting their minister entirely, some, faint hearted, were ready to shrink from it. The greater part, however, stood forward manfully, and by bearing, became stronger to bear (for to him that hath shall be given); they found a new pleasure. in new duties and new relations, and were ready to acknowledge that Christ's way was the best. And it speaks volumes for the religious culture to which they had at tained, and for the faithful servant of God through whose labors they had grown so much in other Christian virtues that when called upon suddenly to give proof of liberality, they were able to abound in this

grace also. But we are anticipating. This state of things dld not exist till the year 1860, when Mr. H. became, through weakness of eight and failing strength, incapable of carrying on the work of the congregation. With the view of obtaining a colleague, he sent a memorial to the Montreal Presbytery of the United Prosbyterian Church, requesting to be received as a member of the Preabytery. They unanimously agreed to ask leave of the Synod to receive him. The matter, however, never came before the Synod, for before it met, the congregation had obtained supply of preachers from the Free Church Presbytery, through Mr. (now Dr.) Kemp, to whose talents, tact and unwearied activity, the church owed so much in those days, at least in this section of it; and with the view of calling one of these, they had applied to be received into that Presbytery. We believe indeed that on account of the experience of 1842, and perhaps from the apprehension of a possible repetition of it, it seemed botter, both to the congregation and to some of the brethre in Montreal, that Mr. H. and his pec, 's should connect themselves rather with the Free Church than the United Presbyte, an, especially at union of the two bodies was to take place

so soon, viz., June, 1861. The settlement expected was not accomplished, through an unhappy circumstance. But in the same week that it should have taken place the present writer, having just arrived in Canada, was sent to preach at St. Andrew's, and, as he also, slibough belonging to the United Prosbyterian Church, had 'no difficulty in anticipating the union by a few months, he was, in the fall of 1860, settled as assistant and successor to Mr. Henderson, who thenceforth left the whole work and management to his colleague.

He had thus been actively engaged in the work of the ministry for exactly fifty years; and he had been no idler in the vineyard. Of the various departments of pastoral duty, he regarded the work of the pulpit as the most important; and to it he directed his whole strength. Many volumes remain, in his close neat hand-writing, largely mixed with short-hand, out of which much might be selected that would instruct and edify the Church. His sermons, which were very carefully composed, were logical, comprehensive, going exhaustively into the subject, especially if it were a doctrinal one, and eminently scriptural; and they had in the delivery, much of that "unction" so necessary to any spiritual effect. In his early ministry his habit was to write his forenoon lecture on Monday and Tuesday, his sermon on Wednesday and Thursday, and to commit them to memory, verbatim, on Friday and Saturday. In this country he emancipated himself from the bondage of "mandation," and used his manuscript freely in the pulpit. He visited his people at their own houses once a year, going a good deal on foot, for unlike the most of Canadian ministers, he never kept a horse here, nor ever, we believe, either rode or even drove one in Canada, though he once owned a pony in the old country. In his visiting he dealt very faithfully with the people, exhorting and rebuking, where he saw cause, as one that watched for their scale; and we have often admired his fidelity mingled with sympathy and touderness, in his ministra-tions to the sick and the dying.

Tue old Scotch plan of public catechis-

ing of the congregation he once tried in Carliele; but found it did not flourish in that southern lattinde, for only his wife and his servant girl presented themselves for examination. He never attempted it in this country. If he had, the result would have been equally discouraging as to attendance, and more so as to the proficiency of the catechnmens, if we may neiency of the cattenumens, if we may judge by one specimen. He used to tell of a man who came to ask baptism for his child. Mr. H. began to question him about the ordinance, but, not finding much intelligence, saked "What is a Sacrament?" He received for answer, "A Sacrament is a saving creas when he had been a saving creas when he had been presented to the saving crease. crament is a saving grace whereby the souls of believers do rest in their graves till the resurrection." Confounded with this answer, he then put the simple question, "How is it that we are to be saved?" to which the man gravely raplied, "By taking the name of the Lord in vain;" and this not as a profane jest, but in sheer buselic stupidity. This certainly, it must be said, was not a fair specimen.

NEWMARKET CONGREGATION.

Mr. EDITOR,-During my three years labour in this place I have said nothing of the progress we have been making. I suppose a point of delicacy has been the reason, considering my relation to the cause itself. This, however, I lay aside for the present, and wish to do the people justice who have so willingly seconded every effort I have made to establish and build up the cause of Christ. And in order to give a definite idea of what has been done, and how we have come to our present position, I will go back to the beginning of my three years work in this place. When I came here, Rev. Mr. Bruce was labouring between this place and Aurora, having succeeded in building a cherch in the latter place, and had the foundation of one lad in Newmarket. When I began we divided the labour as well as we could, he taking Aurora and I taking Newmarket, where I have laboured ever since. Now of the truly, work that he did in both places, before I came, I say nothing, for that work speaks for itself, and will I hope be even more fruitful in the future than it has been in the past. My object then in giving the following statement is threefold, -first : to give the worthy people up here credit for what they have done; second: to encourage weak congregations to struggle on; and third: to induce probationers to take hold of a weak cause and work it up almost if not altogother, to the self-sustaining point.

Well, when I came here we had only six

members, and there was not much done to swell this list during the first half of the first year, for we were trying hard to build a church. We had no church of our own then, only a borrowed one, very small and uncomfortable at that, and yot a few can look back with satisfaction even on the days of small things. By a good deal of planning and unflinching perseverance, we managed to build a good brick church, and have occupied it for the last two years. It was thought by many to be a wild scheme whin it was first mentioned, and some thought we would never be able to finish it. But the work was God's and it did prosper. When we had our first Sacrament, after taking possession of our present building, we had an addition of twenty. eight members; and now our roll of six members at first, has swelled up, until we have more than a hundred, as well as an active and energetic congregation. Surely "the Lord hath done great things for us," and more than rewarded our feeble endeavours. With regard to money matters I am unwilling to speak, at least so far as salary is concerned. But of the moneys collected for the building fund and other current expenses, it is only proper that a fair statement should be made. The building and the lot on which it stands cost over \$6,000, and of this there is a remaining debt of \$2,750. This, however, is put in a shape not to distress the congregation, and there is nothing that I can see to discourage. During the past year (ending with March) we raised and paid out for all purposes over \$1,200. Of course there was some of that raised by special effort to help to reduce the debt, which may not be looked for every year. The above sum would appear even more surprising if I were to tell you what was rased the first year I was here, but this I forbear to do at present.

Of the congregation too, I would like to say a few words. I hope it will not be considered weakness on my part, nor yet taken as an evidence of boasting, when I say that there is not to be found in any congregation in Newmarket such a noble band of young ladies and gentlemen who are both able and willing to work. And the past winter has tried them on this point. During the winter months we have had our annual tea meeting, which was a great success, as well as eight or nine coclals. And through all the ardnous duties connected with these, there has been no evidence of flagging on the part of the young people. In holding the socials referred to we had three objects in view. First : To provide an entertainment for the young people of an innocent and enjoyable character, to keep them from resorting to questionable expedients and doubtful places of resort. Second: To bring all the congregation more closely together, break down stiffness and formality, and make them more familiarly intimate with each other. Of course I believe firmly in personal recognition in heaven, but just as tenaciously do I hold to recognition on earth, although it is sometimes not very lavishly practised. And the third object was to make a little money. Now in all these particulars we gained our object, as the congregation well knows. Here then we have a congregation possessed of life and vigour, one of respectability and influence, having arisen almost from nothing, sitting now under its ewn

in harmony. Of course I know that general prosperity is not always an index to the amount of good that may be done, and that all who are in the church may not be of it. But here we have evidence clear enough in the case of most who have joined on profession of faith, and there are yet of these on the roll sixty-seven), that they are struggling to serve the Lord. For all these tokens of favor, I, for one, thank God and teke courage. I just hope that this letter may fall into the hands of the students and probationers, and that they may be persuaded to follow the course I myself have taken. I do not think they would ever 19gret it, and they would acquire experience that would do them good through life. Far more permanent good will be done to the Church in this way than by the spasmodie efforts put forth for a few weeks, or at most months, in mession stations, where a season of silence follows, or strange supply every Sabbath during the winter. Yours JOHN R. BATTISBY.

#### SEVERAL SUGGESTIONS.

MR. EDITOR,-Would you kindly allow me to offer some suggestions of various kinds for the consideration of members of Assembly, and especially to members of Assembly Committees and others entrusted with the management of affairs.

1. That a rule of procedure to the following effect be incorporated in the new forms, viz., that a Presbytery which has received a minister from another church by designation shall intimate the reception to other Presbyteries. The object of such rule is, that if the minister receive a call in another Presbytery than that which received him, it would have official knowledge of his eligibility to the call.

2. As to the publication of the Church's finances, that they be all printed together instead of being scattered through the appendix of the minutes of Assembly; that each scheme be numbered in large Roman numerals so that the reader may know where he is; that the debtor and credit sides of the accounts be printed on opposite pages; and especially that the finances of the Western Section be more specifically stated, as clearly and minutely as they are in the admirable financial reports from the Eastern Section. Knox and Montreal College accounts should be put in the same business-like style as those of Queen's College.

8. As to presentation of reports to the General Assembly. Should they be all read in their entirety? I think it would serve serve all useful purposes for the Conveners in laying their reports before the Assembly to give viva voce the leading points or recommendations. Appreciating thoroughly, as I do, the diligence and excessive anxiety which must be expended by the Convener on statistics in preparing the tables and report thereon, I cannot but think that it is needless and wearisome to spend an hour, more or less, with minutim as to congregations in all the Presbyteries which have failed to report, and similar things. Members of Presoy. tery can see these details at a glance of the report, when the time comes to deal with them. In the same way I hold that it is needless for Conveners of the Home Mission Committees to read the details about the stations. It is certainly wearisome to hear them, though such details are useful as records to be read at leisure. Let Conveners treat the members of Assembly as they do their congregations, with an effort to please and with a wholesome fear of tedioneness.

4. As to the jublication of Assembly minutes: Is it necessary to issue copie to all members of Sessions, as is done with us? The Free Church issues only one copy to each congregation. What purpose is served by our profuse distribution? To what purpose is all this waste in these hard times, or at any time? It is hereby suggested that one copy be sent as usual to each minister, and if more be needed only one copy to each session.

5. As to expenses of members of Home Mission Committee, it is with some diffidence, not at all felt in making the foregoing suggestions, suggested that they be paid out of the Presbytery funds, and so relieve the funds of the Committee; though members et the Assembly's Committee, they virtually do the Presbytery's work. The accounts do not show clearly what was paid to members of Committee for their expenses. Very likely the amount of their expenses was \$876, which appears as "expenses of Committee." Now a good many Presbyteries do not contribute for Home Mission purposes as much as the sum named. The thought is not very palatable to the members of such Presbyteries or to the members of the Church in their bounds, that more than vine and fig tree, and everything going on | all they contributed was expended in trave | when botter times return.

olling expenses. Let each Preabytery defray the expenses of its own raember of the Committee, and such a thought can have no existence.

6. As to the statistics for the present year. The alterations on the forms are not an improvement. Tuere is no column for Knex College Building Fund, and I know, as a fact, that congregations in their eturns a metimes enter their contributions to the Bailding Faud in the column for the ordinary revenue of the College. Then the column for adult baptisms is left out. N . 2 A more interesting fact is searcely personal in list year's tables than that their wore 561 a fully some haptized into the Charch during the preseding twelve 100 abs. And now we will not be able to torm as conception of the wiek done by the Church amen, A ' se who come to adult age with a having any standing in the Church; no ill we be able to show that we are baptiz og perhaps as many adul's as those who assume to be Baptists par excell nee. It is perhaps unavoidable that the forms neved this year do not state the date up to which the statistics are required, but it will prove awkward, suppose some congregations make their returns to Decomber 31, and others to March 31; how will the Prosbytery Clerk state the term for which the returns are given in filling up the forms provided to to them? Then again, the committee ought to use words free from all possibility of being misuaderstood. Have they not already discovered how hard it is to make people understand matters of this kind though very plain to thomselves? Let them look at questions three and four in their fluancial form. Tue third asks for the "Stipend promised from all sources." That is plain enough, but question four asks for the "stipend paid." The Committee knows what they want, but many who fill up the paper will not be certain whether "stipend paid" means "stipend from all sources," or "stipend paid by the congregation alone," and the clerks will be troubled by answers given both ways. Then when I look to the form provided for clerks I find the Committee's explanation to be "stipend paid from all sources," which as I take it is the roverse of what they really meant in column four. There should have been more care, greater precision in terms, and accuracy in preparing the forms.

7. And lastly for the present, I wish I could wake up the Western Foreign Missian Committee. I have known a former effort fail. What are they doing to keep alive the Church's interest in the important cause confided to them? The College Committee, the Home Mission Committee, and especially the French Evangelization Committee, (with Dr. Me-Vicar's and Mr. Chiniquy's frequent appeals to the Church) make themselves heard, and their want known through the press. An occasional communication from a Formosa Missionery appears to be transmitted now and again to the Record. But is this all that is needed? Why do not the readers of the Denominational paper see frequent and stirring communications from the committee themselves, and from the missionaries? We used to have frequent letters, and most interesting, from Dr. Fraser, and, more frequently than now, letters from Mr. Mackay? The missionaries but rarely write now, from whatever cause; and a letter published by one of them contained the strange request that it should not be published. Their chies duty is of course to labour in China, but one of the principal subordinate duties they owe is to keep the Church fully and regularly intormed as to their work. Let them slip away from public notice by failing to let themselves be heard, and let the committee be equally non-communicative, and the cause will fail of support. Then once more the Committee, I humbly suggest, suould tabulate the results of Foreign Mission Work, and present statistical tables us is done so well by the eastern section. I beg, Mr. Editor, to submit there sug-

gestions to all parties concerned with respect, and hops they will meet with approval, though perhaps they will be thought to touch with what is not exactly the writer's business. They are mine however as much as any other persons. It is in no ill-natured or soured spirit I write. but I like to see things well done, and believe these suggestions are called for. Perhaps I may, if you find place for these, 

BINEROOK and Salifleet congregations have given for all religious purposes, for the current year, at the rate of,—the form-er \$28, and the latter \$42, per family. For the schemes of the Church they have raised over \$189, as compared with \$101.49, last year-an augury we trust of better thinge,

### Contributors and Correspondents

ORIENTAL OCCUPATIONS .- THE BUILDER.

BY REV. JOHN DUNBAR, DUNBARTON. If we now look for a little within the house we will see, especially in the earlier and humbler class, that all is very simple, primitive and plain. Long nails or pins are driven in the wall upon which the kitchen ntensils are hung. The fire is on the ground, the smoke escapes as best it may through a chimney, or more literally, a hole in the wall, oft leaving its impress on all within ere it escapes, hence David in allusion to this, says: "I am like a bottle in the smoke," a leathern bottle hanging on the wall, blackened and shrivelled. While we read of coal, this refers rather to chargoal than mineral coal, for in the hetter class of houses the rooms were warmed in winter by charcoal, while among others wood was used both for heating and cooking, and to this Isaiah satirically alludes when he speaks of the idolator choosing a tree, and of one part he makes a god to worship, and of the other he makes a fire to warm himself or cook his victuals. Be sides these kinds of fuel there were the "thorns" crackling under the pot, and the "grass" that was cast into the oven. Their windows had no glass, but only lattice work, through which both light and air were admitted, while in winter the cold was kept out either by voils over the windows or by shutters with holes in them. The floors were frequently covered with mate, rugs, or carpets, and in the Jewish house the floors were always kept sorupulously clean. No one ever dreamed of entering a house with sandals or shoes on his feet. and there tobacco with all its unseemly ci ceteras was utterly unknown, hence it was seldom necessary either to scrub or sweep. Instead of chairs there was a raised seat, about a foot high and three feet broad running all along the wall; on this, generally covered with skin or mat, the people sit cross legged like tailors when occasion requires during the day; and on there or on the floor with their outer garment as a covering, especially in the colder weather, they slept during the night. They generally slept on hard beds either of mat, or skin, and had neither feather bed nor bedstead such as we, so that the healed man could easily take up his bed and walk. The table of ancient times was nothing but a circular piece of leather or skin spread out upon the matted floor which served alike for table and table-cloth; near the edges were holes or hoops, through which a cora is drawn, so that when the meal is concluded, and what is left removed, it is drawn together by the cord and hung up like a bag on the wall. The nearest approach to what we call a table was a mere stool placed in the centre of this leathern spread, and its only use was to hold the principal dish or dishes. More frequently the dish stood on the leather, and instead of setting plates as with us, their setting was simply their round, coarse cakes, for they had not the semblance nor even the skadow of the crockery or the cookery which we have. After the captivity, however, higher tables somewhat like ours were not uncommon. When the Persian practice of reclining at meals was introduced, thier tables then formed three sides of an oblong square. These were served from within, while all around on the outside were couches, on which the guests reclined on their left side or elbow, using chiefly, if not only, the right hand. This shows how the woman could come behind and wash the feet of Jesus with her tears, and wipe them with the hair of her head, and also how "there was leaning on Jesus' bosom one of His disciples" at the sacramental supper. Such a mode of eating is illustrative also of other passages of scripture. Women were never present at Jewish meals as guests. In Svria, instead of knives and forks, the guests use their fingers, the dishes are generally stews of rice, beans, or cracked wheat, with soups and sauces as the case may be, in deep dishes or bowls. Instead of spoons the bread which is thin is dipped into the dish, for all eat out of the same dish. Thus Ruth dipped her "morsel in the vivegar," and thus our Saviour "dipped the sop" or morsel and gave it to Judae. As their meat was cooked until it was ready to fall to pieces, no knife or fork is needed. and even the most polite of the guests may be seen tearing up the best bits to hand to his neighbour, or even put them in his mouth. Such being the case they were careful to wash, both before and after eating. This was done not as with us, but a servant with a towel either over his shoulder or around his loins poured water on the hands, and where there were no servants the inmates did it one for the other. Thus our Lord "girded himself with a towel," and washed the disciples feet, illustrative of the lesson he afterwards taught. In the East the houses were lighted with lamps, candles being then unknown, and candle and candlestick should be translated lamp and lampstand. Besides olive oil, pitch and wax were used to maintain the flame, while strips of cloth earth into which stones are first put and a

scaked in these substances oft supplied the place of lamps. Many of these lamps were not unlike in form, the more primitive ones of our grandmother's time. The lamps of the Hebrews burned all night in their homes, since for the lamp to go out, or be put out was ominous of evil, and on this account the poorest family would deuy themselves food rather than be without their lamp; frequent allusion is made to this in scripture, such as "the lamp of the wicked shall be put out," etc. It was oustomary also to carry a vessel of oil in the one hand and a lamp in the other, as we read in the parable of the virgins. Of the earlier cooking utensils of the Jews. but little that is certain or satisfactory is known. and while we read of boiling, baking, roasting, and frying, and while they had the frying-pau and the pot for their pottage, yet of their size, shape, or material, exceedingly little seems to be known. They had also nots of stone, or rather of stonewars. and these were carried full of water by females, sometimes on the head and sometimes on the shoulder. One of the earliest and most useful domestic articles was the bottle, not made of glass as ours, but by stripping off the skin of a lamb, kid or goat, without ripping it, all the openings being sewed up except the neck, through which the liquor was to be received and discharged, and which was fastened by a string like a bag. In such is carried water, milk, or wine, which is kept more fresh and sweet than in any other way. When these bottles are old they become hard and are easily burst by any undue pressure from within; for this reason new wine is not put in old bottles, because as the wine fermented they would not stretch and in consequence would burst. A no less early and indespensible article is the hand-mill. In the first ages it appears that people parched or roasted their grain and thus ate it, a practics which was long continued; subsequently they bruised it in a mortar, and in the time of the manna in the wilderness both the mill and the mortar were used. The millstones resembled in shape and size two ordinary grindstones placed one above the other, while the lower one was stationary the upper one was driven rapidly round by a wooden handle fixed upright in a hole near the circumference, and in the centre another and a larger hole receives the grain to be ground. As in the time of our Lord, so now, "two women" grind at the mill; they sit opposite each other on the ground, and while each has hold of the handle with the one hand, driving rapidly the stone, with the other the grain is fed into the stones. It is a tedious and fatigu. ing operation, yet as one of the household duties it devolves upon the women. They are up and at it by break of day, as it is well known that they require to bake every day, and they generally grind their meal as it is wanted, lightening their labour with song, the whole process being promotive of thrift, health, and happiness. The grinding at the mill was often imposed on captives taken in war, as was the case of Samson. These mills resembled the old Scottish quern which was until lately, if not still, in use in some parts of the Highlands. As the mill was essential to the welfare of every family it was forbidden to take the upper or the nether mill-stone for a pledge. These stones were evidently very hard, for to be "hard as the nether mill-stone" implied hardness itself. In the east grain is ground every morning, and ere twenty minutes elapse from the commencement of the operation it is baked into bread. For this purpose they had their kneading-troughs, not indeed the cumbersome utensils to which we give the same name, but simply as some suppose, comparatively small wooden dianes a those of the modern Arabs, who after kneading their dough in them make use of them as dishes out of which they eat their victuals. Others suppose that the kneading was done upon a circular piece of leather such as is now used in Persia, and thus the Israelites in their departure from Egypt could easily roll up their dough in these and carry it with them, for we read that in their hurry and dread "the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. The leavened bread was made round and about an inch thick, not like our loaves but rather like what we call scones. The unleavened bread was quite thin and was broken when used, not cut. They had various modes of baking their bread. We read that Sarah made "cakes upon the hearth," which was done by kindling a fire either upon the bare hearth, or upon a circle of small stones, until sufficiently heated, and thereon the dough was laid, and then being overlaid with hot ashes and coals was soon baked. Elijah, too speaks of a cake "baked on the coals," and probably in a somewhat similar way. Another mode of baking was by means of an earthenware pot in which fire is put to heat it, and when sufficiently heat. ed the dough is thinly spread on the outside and almost immediately baked. The hread made in this way is sweet, clean, and white. The oven to which our Lord refers

when He speaks of the grass being " east

into the oven," was a round hole in the

fire is kindled thereon with dried grass or other herbage, and when heated sufficiently the ashes are removed, the bread placed upon the stones, and the mouth covered up until the process was completed. While bread was promised and water made sure, yet wells had to be dug. In those days they had no pumps, and in consequence the water was obtained in various ways. When the well was not very deep they went down to the water by a flight of steps as is sometimes still seen in some of the older wells in Scotland, but when wells were deep it was common to draw the water with a swing-pole and bucket, as was usual in this country in the olden time, and is still customary in the East at the present day. The Jews were forbidden to cook any victuals on the Sabbath, and in the time of our Lord they did not eat their breakfast till between nine and ten o'clock, as in Scotland still nine o'clock is the mechanic's breakfast hour, working generally three hours before it, and commencing their forenoon's work at ten. Among the Jews the dinner was but a light meal or lunch of fruit, milk, cheese, and similar simple articles of food which were partaken of about eleven o'clock; their principal meal was supper, hence a supper among the Jews was of somewhat similar importance as a dinner is among us, and hence great feasts and entertainments were always provided in the evening; they were supspers. Before and after meals it was customary not only to wash the hands, but what was of still more importance, before and after each meal a short prayer or tribute of thanks was offered to God, at once acknowledging his goodness in giving and seeking his blessing with the gift. Our Saviour also did so, and doubtless this seemly and sacred custom was handed down from the earliest times, a custom, alike honouring to God and beneficial to man.

LETTER FROM INDIA.

Editor British American Presbyterian

My DEAR SIE,—It may prove interesting to your readers, and the Church generally, to hear a little of our doings and prospects for mission work in Central India. We do not desire to burden your pages with any description of our sea voyage. Such descriptions, however interesting to immediate friends, have but little interest to the public generally in these days of travel and traffic on the highway of the seas. Our journey on the whole was quiet and calm. We were much cheered and profited by the companionship of twelve missionaries all bound for India. Six of them were returning to their fields of labor. We had regular services on board the S. S. Europa. In connection with them the Lord gave us manifestations of His gracious presence, and they proved a blessing to several of our fellow-passengers. Our services concluded with the observance of the communion feast, in which all the Christians on board united.

We reached Bombay on the 22nd of December. The Rev. A. Stothert, successor to the lamented Dr. Wilson in the Free Church Institution, came on board and gave the representative of the Canadian Church a most hearty and glad welcome to the mission field in India. We met with just as warm a reception from Rev. D. McPherson, of the Church of Scotland. On Christmas Sabbath we preached in St. Andrew's in the morning, and the Free Church in the evening. Both churches are elegant. and the congregations good, composed chiefly of Europeans and Eurasians. Having completed our business, we set out early in the week for the city of Allahabad. Here we received a like welcome from the brethren of the American Presbyterian Church on the morning of the 29th. We suffered much from cold during the two nights we spent on the train in passing through the Central Provinces. We were soon, however, settled in the Jumus Mission House, and had the pleasure of meeting several devoted Presbyterian missionaries, and among them the venerable Dr. Warren, who is now I believe lying at the point of death from ropeated attacks of heart disease. None were more glad to see us than our own lady missionaries, MissesRoger and Fairweather. Although much attached to their former work, they were delighted with the prospect of soon entering upon Canadian mission work proper. Miss Roger has suffered from exposure to the sun during the last hot season. The change, however, to the more moderate climate of Indore will be much in her favor.

Various reports were current in Bombay that Holker would not allow street preaching in his city. Indeed we received a letter from a certain quarter to that effect. It has since proved to be an evident attempt of the High Church party to turn us aside from our purpose for reasons which we will at some future time explain. These reports, we are thankful to state, have proved baseless, but for the time being they gave us not a little anxiety.

We immediately set about negotiations for a tour of inspection, and determined to put the whole matter to the test. The Allahabad mission offered to lend me one of city, and frequently standing in the shade

their most clever and experienced catechists for two months. The Rev. J. F. Halcowb offered to accompany me with his catechist. Preparations were made, and tent accommodations secured, but it was evident we could not set out till after the excitement of the great darbar, or proclamation of the Queen's litle at Delhi was past. In the meantime we were fully occupied with the study of the language, and a daily attendance on the mission services at the Melah, where the Hindoos annually assemble to wash their sins away by bathing at the junction of the river Jumna with the Ganges, As 1 any as twenty-five thousand people have been known to visit this place in a single day, and the bathing period lasts for two weeks. There is special merit in shaving the head at this period, and stacks of human hair may be seen on the banks of the river. This is afterwards sold to British merchants by the ton. It is sincerely to be hoped that none of it is displayed in the Christian congregations of Canada. Here we had the daily opportunity of witnessing Hindooism in all its wildest extravagances. The people are mad upon this idolatry. It was a busy season for all the mission associations, and a golden opportunity of sending the Gospel into distant places as pilgrims came from hundreds of miles around. On the Sabbath we did duty in the city churches.

On the evening of the 19th January we set out for Central India, a part of the empire concerning which very little is known either in Bombay or Allahabad by mission circles. It was a time of most serious thought to me in view of all that was depending upon the result. Our prayer was: "If thy presence go not up with us, carry us not up hence." We were much strengthened by the assurance that many of God's dear children in Canada, in Edinburgh, Liverpool and London were exercised in prayer to the Living God on our

On our way down the valley of Nerbudda we visited several towns of considerable size and importance, such as Halangabad, Hoodah and Khaudwah, in which places services were held as we had opportunity, and generally got a patient hearing. These places, however interesting and necessitous, were not suitable mission centre such as we desire to occupy. This valley is one of the finest wheat growing countries in the whole Empire. Beautiful wheat crops were to be seen as far as the eye could reach to the base of the Vindhyn Mountains on the one hand, and to the Saulpoons on the other. Enormous quantities of excellent wheat were piled up in bags at every railway station from 9,000 to 80,000 bags at each place, all waiting to be conveyed to the famine district in the south-west.

On the morning of the 28rd we were on our way for Mhow by Holkar's Narrow Guage Railway, running up a heavy grade to Choral Choroke, at the base of the Vindhyn. Here is the terminus at present. The travelling of these Ghauts, though nearly completed, will not be formally opened till June next; thus there will be railway communication from Bombay to Rajputana. It now runs as far as Neemuch, and when completed to Joypoor we will have direct communication to Cashmere. This will then become the great highway of travel from the north-east to the seashore. The opening of this line will greatly enhance the value of Holkar's State, and open the whole interior. The mode of conveyance from Choral to Mhow is by bullock tonga-a distance of twenty miles. The mountain sconery was very interesting, and the Government road was excellent. So we passed through this home of the tiger without alarm or danger, and reached Mhow the same night. Here my letters of introduction did us good service. Major Van Hovtheyson warmly received us in the name of the Lord, declaring that we were the answer to his many prayers. He was brought to the knowledge of the truth during Moody's visit to London. Himself, his lady, and daughter are eminently Christians, full of zeal and love.

On the evening of the 25th we entered the city of Indore. The dream vanished in the presence of stern reality, and it was an evening of deep emotion to me. It was a solemn thought-a lone missionary in a heathen city of 70,000 inhabitants, but when God holds us by the right hand, His own right of power is free to execute his will, and minister unto us. How precions the truth becomes in such circumstances. We soon made the acquaintance of the European Banker, a native of Dundee, Scotland, and a Presbyterian. Through him we effected ar arrangement with the Civil Engineer for rooms in the "Public Works Department." It was to us a striking providence that the very day we entered the Executive Engineer should be packing up for a two years' leave in Europe. Thus the Lord, thanks be to His name, had prepared the way before us, and appointed the place of our habitation. Here we have secured accommodation also for the ladies. The compartments are small, but comfortable.

Our catechist preaches every day in the

of Holker's Palace with a crowd of patient hearers around listening, most of them for the first time, to the everlasting Gospel of the Blessed God. The people bny our books and tracts most willingly. We have disposed of one box already, and have got a fresh supply. Several of the Babni in Government employ have called on me and expressed their good wishes. Prince Wuhiduddin, at present resident here, has sent me word that he intends to call, and express his good wishes. We have many matters of interesting detail which we reserve for a further communication. Our ideas of the climate are fully realized. Every Sabbath we are preachin Mhow to the Presbyterians of the 17th Regiment who were long stationed in Toronto. They gave a good report of our land to the people here. Misses Roger and Fairweather I expect here next week. The prospect for their work is also encouraging.

Let the Christians of the Dominion daily commit this infant Mission to God in believing prayer, and He will assuredly magnify His great name in the sight of the heathen. Yours most sincerely,

JAMES M. DOUGLAS.

Central India, Indore, Feb. 28, 1877.

#### At Home.

Religion at home is more precious than at church, or in the world. Every day each family should worship as regularly as they eat. Have they time to eat? Let the soul have food. Open the Bible and have God talk to the family; pray and praise in song, and on bended knees ask mercies. A family without reach it of the source of the sourc praise in song, and on benden knees are mercies. A family without work is a domestic orphanage, and a school of unbelief, sensuality, and sin. Without spiritual life at home, it will be wholly lacking or exceedingly this above. ceedingly thin abroad. Children will grow up Christless; physical objects and carnal life will absorb attention and engross affection. With pure, sincere, tender religion at home, children will begin to be Chrisat home, children will begin to be Christians so soon as they learn of the Saviour's love, and never know rebellion. Why should the offepring of saints be for one moment exposed to condemnation? Why should they not know the Saviour so soon as they know sin? Generally they will if Christ is honoured at the family altar. But He is not honoured. Thousands will if Christ is honoured at the family altar. But He is not honoured. Thousands upon thousands of church members live like infidels at home. The Bible is unread, praises never sung, prayer never heard. Oan they not read? Why not let God speak to them out of His word? Oan they not pray? The Lord's prayer can at least be repeated in concert. Is there no time? It will save time to take counsel of God. It is waste of time and waste of life to iguore God. of time and waste of life to ignore God. We can have no real home without Him. It requires a Heavenly Father as well as earthly parents to make a sweet, healthful, absolute home.—Bartist Union.

## Random Bendings.

Do not forget the loving character of faith.

HELL is but the consummation of impenitency.

My dear hearers, God's threatenings are God's doings.

THE work of Jesus would be nothing if it did not rest upon His Godbead.

WHEN a man has his heart opened he will never quarrel with God's sovereignty. Where is the neutral ground? If you know where it is, the Bible knows it not!

To be assured of our salvation is no arrogant stoutness, it is our faith. It is no presumption; it is God's promise. It is no pride; it is devotion .- Augustine.

Ir you are led in simple faith to put your cause into the bands of this Counsellor, it proves that He is your surety—that He has paid your debt.

Love is its own perennial fount of strength. The strength of affection is a proof not of the worthiness of the object; but of the largeness of the soul which loves. towiana Hill.

THE children of God desire to walk with Gol. If you are expecting salvation any other way, the Lord will give you grace to see the end of your way. Going onwards, it is the bottomless pit.

Though deep humility is always the best clothing for the Lord's people, yet, there is a sense in which they can depreciate the work of the spirit within them, and think lightly of what He has done.

HE who blames others the most, is usually the most to be blamed. A quick eye to detect the faults of another has usually a blind side to its own. A sharp tongue is moved by an unquietepirit, and an unquiet spirit wanteth not words and complainings.

Backshiping is generally gradua!-like the ebbing tide, wave after wave breaks upon the shore at apparently the same point, and it seems impossible to tell, by any two or three separate waves, whether it is the obb or flow; but watch a few mo-ments, and the outgoing waters soon tell their own tale.

PRAYER is the rustling of the wings of the angels that are on their way bringing us the boons of heaven. Even as a cloud foreshadoweth rain, so prayer foreshadow-eth the blessing; even as the green blade is the beginning of the harvest, so is prayer the prophecy of the blessing that is about to come.—Spurgeon.

THE hope and safety of the Church, the nope and sately of the Onuren, humanly speaking, are found evermore in its humble praying men and women. It is surprising to observe how its vagaries, follies and hereeies are led off by its accredited leaders, its men of note and ambition. The process is continual. Such lanear areas a ringle and a fram immedia. lapses create a ripple and a foam immediately around them. It soom disappeaus. And the Church of Christ holds on, its course, steaded by the living faith and love of the great company of its unknown but faithful prayiny members.

#### Our Poung Folks.

An open Secret.

"Anemone! Ancmone Wno clots your rictty leave- in three, And grouped them round your little feet in three again." Who left the sweet, Faint breath of Spring upon your lips, Her flush upon your petal tipe?
Who brings you on this April day From far-off Sun-land, beams of May, And warms the shivering buby shoots That bide among your tender roots? And, when the north wind came last week, Who deftly pleaced his pully check, And turned the flying frost he blew Across the hills to balmy dow? And who?"--She shook her dainty head (Or did the wind pass by ? and said: "The 'frail Anomone' has friends." " And who?"-But there the story ends -Mary A. Lathbury, St. Nicholas for May.

#### A Word to Boys.

What do you think, young friends, of the hundreds of thousands who are trying to cheat themselves and others into the belief that alcoholic drinks are good for them? Are they not to be pitied and blamed? Do you want to be one of these wretched men?
If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No? Of

course you don't.
Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to morrow morning. It never failed; it never will fail; it cannot fail; and I think it is worth knowing. Never fouch liquor in any form. That's the

and I think It is worth knowing. That's the fouch liquor in any form. That's the plan, and it is not only worth knowing, but it is worth putting into practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it probably will come in this way:

You will find yourself, semetime, with a number of companions, and they will have a bottle of wine on the table. They will drink, and offer it to you. They will regard it as a manly practice, and, very likely, they will look upon you as a milksop if you don't indulge with them. Then what will you do? Will you say, "Boys, none of that stuff for me! I know a trick worth half a dozen of that?" Or will you take the glass, with your own common sense protestglass, with your own common sense protesting, and your conscience making the whole draught bitter, and a feeling that you have draught bitter, and a seeiing that you have damaged yourself, and then go off with a hot head and a skulking soul that at once begins to make apologies for itself—just at the soul of Colonel Backus does, and will keep doing during all his life?—J. G. Holland, St. Nicholas for May.

#### A Little Mother.

There's a funny little creature in a buff satin dress, who likes to live in our houses, though I must say she isn't very welcome, and we try our best to drive her off.

and we try our nest to drive her off.

Not but what she's pretty enough, but
she has a most unlucky fancy for making
har nursery in our furs and woollens.

When we find hare places in our muffs, and
tiny holes in our flaunels and broadcloaths,
we have a good vascon to he was a must we have a good reason to be very much vexed with Madam Tinea Pellionella (I onder how she'd like the awful name, if

You see this little mother is a bit of s fly, not more than a quarter of an inch long. We call her a moth, and she glues long. We call her a meth, and ane given her minute eggs to the hairs of fers or woollens that she finds hanging up in the diosets, or packed in trunks, unless the trunk the amphor or tobacco is perfumed with camphor or tobacco— which she hates. After the eggs have been which are nates. After the eggs have been there two or three weeks, they burst open, and out comes the baby. It isn't a built ly like its mamma, but a tiny white worm, and it proceeds at once to build a house for itself.

These little fellows know everything as soon as they're born, which is very convenient, as they have to build houses for them-

selves before they are two days old.
This is the way they go to work. The
little builder reaches around till he finds a long hair—long to him, I mean—which he euts off close to the cloth. This, he lays lengthwise of his body, and then gets another and lays it by its side, fastening them together by silk threads, which he spins as he works. Thus he goes on, cutting, spinning and he works. Thus he goes on, cutting, spinning and weaving, till he has a house large enough to cover his body and turn

round in. All this time he has not eaten a mouthful, and he never does till his house is done When he does eat, he cuts those tiny pin-holes you've seen in cloth, for he eats the solid cloth, and not the loose hairs he builds

He's a wise fellow, too. If you have costly broadcloth by the side of cheap wool-len, the cunning little mother will settle her babies in the broadcloth, and leave the coarse woollen for less dainty babies than hers. That isn't because she is malioious, but merely because there's less oily matter in the best cloth. And the baby himself, though he wanders around to other goods, won't touch anything common while he can

get fine clothes to eat. When he begins to eat, he eats so much that he soon finds, as you children do, that he's too big for his clothes. Now, when that happens to you, mamma just buys you a new suit, but the poor baby-moth has to make his own suit. What do you suppose he does? I will tell you. He just outs a slit in his coat, or his house, and proceeds to put in a new piece, to patch it in fast. It's no small job for him either, it takes him a week; but when it's done he has no more trouble about it, he just goes to eating

When he has eaten enough, he shuts up the end of his house, and hangs it to shell or wall, where he thinks he will be safe. Shut up in the snug, dark nursery, a very yeterious thing happens. Wings develop, gs grow, and after a while the house bursts open, and out comes a tiny buff satin By, just like the manima who first glued the chief to the broadcloth. Watchman.

of them in a superince of the army of their lists her samin, negations. Of these shout half as arealy on the friedless wind buty swalting orders to commence operations.

## Sabbatu School Teacher.

For the Presbyteriand THE RELATION OF PARENTS TO THE BUNDAY BOHOOL.

BY REV. ALEXANDER HACKIY, P.U.

(Concluded.) Fathers and mothers should educate their children in the principle of systems their children in the principle of systems the giving for the cause of the Redeemer. Money is required for maintaining the public worship of God, for the printing and circulation on Bibles, religious books and for the current of Home and tracts, and for the support of Home and Foreign Missionaries. Almost all the schemes of our Church are in a languishing condition from the want of fands. The kingdom of Christ might be extended with greatly accelerated speed, if the gifts of old and young were duly increased. In all our Sabbath Schools collections should be taken up weekly or monthly for missionary purposes. The parents should see to it that their children contribute willingly, freely and heartily according to their ability. In and heartily according to their ability. In many of our Sunday Schools, it is amazing how small from year to year are the samounts raised by the young for the schemes of the Church. This to some extent may be the fault of the superintendent or teachers who do not sufficiently explain or interest the young in the chiests for which the est the young in the objects for which the collection is taken up; but the parents are chiefly to be blamed, for they are unwilling to give the children the money required. Those who are properly instructed in the principle of giving to the cause of Christ in the days of their youth, will in all likelihood, become liberal contributors for all good become liberal contributors for an good purposes in after life, and thus enjoy the approbation of Him who "loveth a cheerful giver." John Runyan says: "A man there was—some called him mad; the more he gave, the more he had." Giving to the Lord, says another, is but transporting our goods to a higher floor. A certain young goods to a higher floor. A certain young goods to a nigher hoor. A certain young man in Glasgow, in beginning business for himself, resolved at the outset that he would give the tenth of his income from year to year for charitable and religious purposes. In the course of time he became very rich, but all along he kept to his promise; on a certain day he was giving a large sum for missions; an intimate friend, who knew that he always gave largely for good objects asked him how he could afford to contribute so much? His reply was, that while he parted with his money in handfuls, the Lord returned it to him in shovelfuls. One great reason why so many of the right in this and give so little to the cause of God, is that hey were not trained to it in their early a vs. The matter of systematic giving on the part of the children who attend the Sunday School, needs the attention of parents, for when can this habit be more easily formed, and the mind be more easily influenced by little acts of charity, implying a spirit of self-denial than in early childhood. Indeed it is impossible to over-estimate the value of a labit of in-

to over-estimate the value of a habit of in-ereased and intelligent liberality.

Parents should pray for the Sunday School. In family prayer this subject is seldom mentioned. Godly fathers and mothers pray for their children, both in secret and at the family sitar, but not for the Sinday School. How very seldom anywhere is the subject mentioned at the throne of Grase. This is a point of the anywhere is she subject mentioned at the throne of Grace. This is a point of the deepest interest, and the attention of believers should be directed to it more than it has been. Prayer should be offered for those who teach in the Sunday School, and snose who weep in the summay source, and for those who are taught; then we might expect the blessing of God in a larger measure to rest upon the efforts of this class of Christian workers, and the children become like olive plants round the parental table. "That our sons may be as plants grown up in their youth, our daughters as corner stones polished after the similitude of a palace." "The effectual fervent prayer of a righteou, man availeth much," James v. 16. How unuterably momentous then is prayer for the Sabbath School children, botu in the closet and at the domestic altar. Parents should spread their desires, hopes and fears before Him who has said, "Ask, and it shall be given you." Our Heavenly Father bestows upon us not only spiritual blessings, but sometimes the very temporal mercy we ask of Him. As an illustration of this it may be mentioned. There was a pious and devoted mother who died ago, in the North of Scotland, she had four sons, and ever since their birth till her death, she was daily praying to the Lord on their behalf, that He would not only regenerate their hearts, but in due time, make them ministers of the Gospel. There was a delay of years, and God seemed to tarry. The mother died, and during her lifetime no apparent saving change had taken place in any of them. But such taken place in any of them. But such prayers and tears could not be in vain. No; they availed much, for in due time God poured out his Spirit on her seed, and His blessing on her offspring. A lew months after the decease of this pious mother an evident change had taken place in each of her sons, and singular though it be, they all became ministers of the Gospel Oh that there were more such praying mothers in our day for the children at home, or who attend the Sunday School then we might expect gracious results from this noble institution, that has proved to be a blessing to many a child for whom no one cared.

There was a father who had three chil dren. He appointed seasons of special prayer for them, to use his own favourite passage of Soripture: "He travalled in birth for them till Christ was formed in them the hope of glory." God answered He saw them all rejoicing in the hope of future blessedness; for thirty years he was a glad father. It was evident from the tears of joy, and his heart-felt gratitude that this was the daily subject of his rejoicing before the Lord. The parente, especially the mother, owing to the great in-fluence life exerts ever the susceptible nature of her child, becomes almost the author of of her child, becomes almost the author of its character as the is the nurse, guardian and edicator of her tender shares. It has been inhelicative the tranged by the all-wise God, that is the daily performance of her material ditties the should experience an indirecting and perpetual delight in her offspring, and in so doing often abridges

her personal indulgences and natural rest. beneficial influence of the mother has often been the means of her sons and daughters avoiding those paths that lead to everlasting rule. How affecting is the tribute of Hon. T. H. Benton to his mother's influence: "My mother asked me never to use tobacco; I have never touched it from that to the present day. She arked from that to the present day. She asked me not to gamble, and I have never gam-bled, and I cannot tell who is locing in games that are being played. She admon-ished me too against hard drinking; and whatever capacity for endurance I have at present, and whatever usefulness I have attained in life I have attributed to having complied with her pious and correct wishes. When I was soven years of ago, she asked me not to drink, and then I made a resolution of total abstinence; and that I have adhered to it through all time, I owe to my mother." Let Gadly parents consider these interesting, instructive, and striking facts, and be encouraged and stimulated to pray earnestly for the conversion of their little ones, and send them regularly and punctually to the Sabbath The great dauger of parents in the present day is to substitute home teaching for the School. There is no duty that devolves apon any human being, more direct inalienable and untransferable than that of a father or mother to educate their children both religiously and intellectually, and the thought of delegating it to any other class should never for a single moment be entertained by any parent. mother's care is of the utmost importance to her offspring, and to transfer it exclusively or principally to any other class is a dereliction from duty, which may be followed by the most painful results, for what constitutes the centre of every happy home but the devoted heart of a good and loving mother. She cherishes and expands the earliest germs of the mind, lifts the little hands and teaches the little tongue to lisp in prayer, she watches over her children like a guardian angel, and protects them through their helpless years, when they are not aware of her cares and anxieties. The Sabbath School was never intended for home education, but merely to supplement it. However well taught and trained the children may be at home, their gathering together in the Sunday School is useful for the co-operation in which it engages them with others. There is no antagonism between the family and the school, the one should help the other. The father or mother who ignores or neglects the religious training of their little ones is certainly laying up for themselves many sortainly laying up for the polying the reasy in their old rows; such may live to resp in their old age the fruits of their folly and indifference. On the other hand those who never weary in home teaching will in due time reap a delightful and abundant harvest; they may see their beloved children exalted to good repute, possessing a competent portion of worldly comfort, high integrity, wide-spread friendship and beneficial influence, "bles sed and made a blessing." In looking over any community a person may greatly wonder at the difference between well trained and untrained children. How kind, trained and untrained children. How kind, affectionate, and attentive the former are to their parents, whereas it is generally the very opposite with the latter. As a man sows so shall he reap, and this principle has been strikingly verified in the conduct of children towards their parents. Fathers and mothers should avail themselves of avery apportunity and advantage for the every opportunity and advantage for the religious instruction of their little ones, both at home and in the Sabbath School. They should do their utmost by kind instruction, example and prayer, to train up their children for Christ and Heaven, and, then you may realise the blessing of the Lord which make the rich, and He addeth no Lord which maketa ries, and He addets no sorrow with it; His favour which is life, and His loving kindness which is better than life, and at the resurrection of the just, you will be amply rewarded, for then you and your seed may expect to enjoy the blessedness of heaven throughout the ceaseless ages of eternity.

## Do You Visit Your Scholars.

"I? Why I am the teacher of the class, not the pastor. If I had thought that one of the dulies of a Sabbath-school teacher was to visit the scholars, I should never have taken the class." Well that is one of the duties, and a very important one. In every essential respect you are the pastor of the class, as well as the tascher. Just as a congregation expects the minister to visit them, and grumbles if he does not, so does your class expect you to be enough interested in them to visit them now and then, and ought to complain to your face if you do not.

Doubtless there are many teachers who have taught for years, and yet have never thought of visiting their scholars, except in cases of emergency. When a member of the class was very sick, or when something unusual occurred, then the teacher

That there is need of teachers visiting their scholars, and knowing them at home, seeing how they live, what the influences are around them, is beyond all question That the affection of scholars may b ly secured in this way is the experience of many teachers who have systematically visited. The scholar nearly always thinks more of the teacher after he has shown a home interest in him. The scholar gener-

ally is a better one. And in addition to the favourable impression made upon the mind of the scholar, the teacher will, as a general thing, secure the affection of the parents. They wil feel that the teacher is really interested in their children. A bond of union and of helpfulness is at once formed. The parent is made an assistant in the good work. The object of the teacher is now seen. Often the parents will be induced to go to church; their souls may be saved. The visit is the entering wedge. It cannot be over-estimated in its influence both upon children and their parents. If you find it ohildren and their parents. If you find it impossible to visit your elass, then arrange to have your class visit you. Have them come together. Make your home just as pleasant as possible for them on each a galaday. Inquire after their brothers and siters, their fathers and mothers. If you can, give each one a small boquet of flowers to carry home. It will do no harm to you. carry home. It will do no harm to you, for one day in the year, to be a child again.

Put your hearts into theirs, and see how quick it will grow warm through a child's love. If your class is made up of rich and poor, have them together. Pay special at poor, have them together. Pay special attention to all. Ask one as many questions as the other. Never make the poor child feel that he needs more attention because he is poor. Treat all alike.

The great point to be gained in such visiting is go to secure the affection of the class, that were a state with the class, it is the treat as the class of the class.

confidence, and, in this way, you the more easily win them for Christ.

## St Patrick's Biographers

The laborious ingenuity of biographers has rarely been more signally exemplified than in the accounts they have given of the saint whose memory was revived by the Irish fostivities last Saturday. Where he was born and when he was born is not very clear. The most trustworthy of his chroniclers inclined to the belief that Dumbarton, or near that town, was his native place, and that he was born somewhere between 877 and 887 A.D. Historians, again, have thought it necessary to murder his father and mother, and not only to accredit him with a great number of the largest number of the logical colleges, by far the most extensive of curriculum of theological studies for its ministers; the brothers and sisters, but to state explicitly whom they married and what became of their children. It is not surprising that the creative genius which could entitle or creative genius which could entitle or the somewhat heavy pages of an ecclesiastical memoir with murder and marriage in this way should find little difficulty in throwing in a few miracles. A most interesting the difficulty in throwing in a few miracles. A most interesting illustration of how this may be done may be obtained by compar-ing two accounts of the same circumstances in the life of St. Patrick—one given by him-solf, and the other by the Rev. Alban But-ler, in the "Lives of the Primitive Fathers, Martyrs, and other Principal Saints," published in 1798. "One day," says this reverend historian, "a great stone from a rock happened to fall upon him, and had like to have crushed him to death, whilst like to have cruened nim to death, whilst he had laid down to take a little rest. But he invoked Elias, and was delivered from the danger." St Patrick himself in his "Confessions" says that he had a night-"Unitessions" says that he had a night-mare, "Gujus memor ero quamdin fuero in hoc corpore." He felt as if a great stone had fallen upon him, and he was unable to move a limb. "How it came into my mind to call out Hellos I know not; but at that moment I saw the sun vision in the that moment I saw the sun rising in the beavens, and whilst I oried out 'Helios' Helios!' with all my might, lo, the brightness of the sun fell upon me, and straight-way removed all the weight." It would be very curious to have St. Patrick's own account of his spiritual conflict with all the demons of Ireland. He kept his adversar-ies off for awhile by violently ringing his bell, but they were rapidly overcoming his bell, but they were rapidly overcoming him, when, in a last frantic effort, he threw his bell at them, which put them into such a fright that they turned tail and fied out of Ireland, and never came back for seven years, seven months and seven days. To years, seven indicate and seven days. As silence the cavile of sceptica the bell was long after shown, and may be now for aught we know, positively cracked by the fall.

## The Rev. Mr. Macrae's attack on the

Confession of Faith. It is really a thousand pities of the Rev. Mr. Macrae, of Gourook. He has signed the Westminster Confession of Faith as the confession of his faith, but he does not like it, yea, does not believe it-so he has like it, yes, does not believe it—so he has told his Presbytery. Well, one would think the proper course for one occupying such a position would be to retire from the Presbytery of which he is a member, and the Church of which he is a minister, in virtue Church of which he is a minister, in virtue of his having appended his signature to the Confession. That would be an honest thing to do. Every one would believe in the sincerity of the Rev. Mr. Macrae if he said, "I signed the Confession of Frith some years ago, and, having signed it, had a congregation confided to my care and a seat accorded me in the Presbytery. Now, I do not believe the Confession any longer, and I feel bound, therefore, to give up both my congregation and my status as a min-ister of the U.P. Church of Scotland." But Mr. Macrae has done nothing of the kind. A coarse attack on the venerable document which he once solmnly affirmed was the Confession of his Faith, and which his fathers loved and revered next to their Bible, is all we have had from him. His Presbytery, we observe, have administered a sharp rebuke to him to study both the Confession and the Bible a little better. It is to be hoped he will profit by their conneel, and avoid for the future meddling with matters which are too high for him. Attacks like his on the Confession always suggest to us the idea of a could dashing its clenched fists against a granite cliff. The cliff is nothing the worse of the attack—but the child is a sore sufferer for its temerity.—Belfast Wit-21688.

## The Jews in Palestine.

Mr. William Knighton writes to the Times: "During the early part of this year I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewishrace. As a people the Jews are flocking back to the land of their forefathers in great numbers from all the countries in Europe. In Jerusalem and its neighborhood particularly every plot of ground for sale is eagerly bought up by them. The Jews are a wealthy race. The Turks who nominally govern their promised land, are greatly in want of money. Would it not be possible for the Jews to issue among themselves a new Turkish loan on condition that they should obtain the right of governing their own land under the guardianship of the great Powers of Europe? Would not many wealthy Christians be ready to assist them in this matter if the leaders of the Jewish community undertook it with some degree of vigor? A. Republic or a sacerdotal Government might thus be established in Jerusalem, nominally under the Turks still, but really under the guarantee of the great Christian Powers of Europe—a Government which might be of incalculable benefit to Palestine, in which searcely a farthing of public money is now spent for its improvements or for the development of its magnificent natural resources.

### Are We Dissenters?

There are, according to the most recent estimates, 107,000,000 of Protestants in the world. These are scattered over many lands. speak many languages, and are so placed as to girdle, and, if they wi l, command the

he is poor. Treat all alike.

The great point to be gained in such visiting is to to scoure the affection of the class, that every scholar will give you his or her ened, are Protestant. Of these 107,000,000 confidence, and, in this way, you can the more easily win them for Christ.

World.

The greatest nations, the most powerful and progressive, the most free and enlightened in the result of the protestant. Of these 107,000,000 of Protestants, 34,500,000 belong to the Presbyterian Church, and are groundd by more than 20,000 congregations, served by about 20 000 clergymen. The Lutheran Church, owing to its almost complete re-semblance to the Presbyterian, and which numbers 20,500,000 of Protestants, may fairly be added to the world-forces of ovan-gelical Presbyterianism. The whole strougth of the Presbyterian Church for work and warfare on the earth would then be 55,000,000 Protestants. This is the largest section of the Protestant world a section in comparison of which any of the other

denominations is small indeed.

This immense Presbyterian Church has the largest number of theological colleges, done more for human freedom and good government and the rights of conseince than any of the other religious bodies, or, porhaps, than all of them put togiher. The theological scholarshi, ofher divines is confessedly high, and she contains in her pulpits the most powerful preachers of the age. She occupies the first place in education. The wealth of his papels that the confession of the second secon tion. The wealth of her people may be imagined, when it is considered that in America alone £2,500,000 yearly are her income.

It appears, therefore, that the largest Church of the Protestant world is Presbyterian. If we relied on the argument from numbers, it would appear that our Epised-psl brethren are in reality dissenters. Is it with pride I say this? No, but in humility and gratitude. For our high posi-tion implies corresponding obligations under our King and Head. And how glorious the thoughht that we march in line to the conquest of the world, with 55,000,000 of men; that our sword is the old Pauline theology, of historic renown on the battle-fields of the world; that our King is no contile relevant and the state of the world; that our King is no contile relevant and the state of the world; earthly potentate, whether civic or ecclesiastic, but the Lord Jesus; and that our meteor flag has borne the breese of the battle for eighteen centuries, and that it never gleamed and advanced more gloriously than it is doing now. There have been defeats and even disasters, but along the whole line there is progress, for the shout of a King

there is progress, for the shout of a king is heard among us.

What a power for aggression! And there is need. Was there ever a sadder sight than the present condition of English Protestantism? Strange it is that statesmen and even ministers are unable to learn the lessons which God is teaching them. And what is the condition of the world? Its population is now estimated at over 1,400,000,000. There is work for our Church. Let her gird herself for the task, and draw from her enormous resources. and draw from her enormous resources.
Men are wanted, and God has them to give.
Money is needed, and of all its hidden treaaures Jehovah is the Keeper. The prayer of faith will bring out into view the men, and extract the gold, and seems the blessing .- The Presbyterian Churchman.

## Meanness.

Economy is an excellent thing. That is, it is very comfortable to be able to say to one's saif, "I will do without this, that, or one's self, "I will do without this, that, or the other luxury, rather than run the risk of being a beggar in my old age," or even to find it possible to live without what is usually deemed a necessity, rather than to run into debt. But exaggerated economy, or rather meanness, is something which must render its possessor wretched, and something too selfish to forbid themselves anything they desire. They covet rish food and fine dress, ease and idleness, but they begrudge to those who minister to their wants their well earned price, and always forget that "the laborer is worthy of his hire." of his hire.

From the lips of such people you hear From the lips of such people you hear nothing but complaints. Every one is over-reaching them. The dressmaker has sent in a frightful bill; the cook has no right to such wages; the abominable land-lord thinks no rent too much for his house; it is impossible to have anything done with it is impossible so nave anyming done with-out being chested. In fine, they want all that people have to sell, and have within their souls a miserly desire to get it for nothing. Always accusing other people of their own vices, they salve their conscience, and when they do get something for nothit is impossible to have anything done with and when they do get something for nothing fancy themselves happy. But it is only a fancy. They can never know the pleasant warmin that fills the heart when a generous action has been done at its prompting. Never can they feel the pleasant independence that follows liberal and ungrudging payment of those to whose toil or trouble one is indebted.

Life is a constant battle to them, and

many a spendthrift is happier than those who forget that they have no right to economize at the expense of other reople, and whoever wittingly takes money off another to add to his own purse is, at least at heart, a thief.

THE ocean is to be sailed over-not fathomed.

Mr. Bruce, of the Mahratta Mission of the American Board in Western India, says he had been employed the past year, principally in street preaching, which he finds to be the most hopeful method of reaching the masses. Every morning he goes to some frequented place in Satara and gathers an audience by singing one or two hymns. The audiences—sometimes collected slowly, sometimes quickly—range from ferty to seventy-five, occasionally reaching a hundred or more. Those whe resching a hundred of more. Those whe were presched to in this way are mainly of the middle and lower classes. At first he was very much annoyed by the noisy discussions which some of his hearers would reart; but this annoyance has been absent entirely removed, and the result of the appariment has been such as to encourage Mr. Bruce to continue this method of work. of work.

### British Zwerican Bresbyterfan, 102 BAY STREET, TORONTO.

FOR TERMS, BTC SEN ELGRIC PAGE. C. BLACKETT ROBINSON Editor and Proprietor.

#### TO CORRESPONDENTS.

Letters and articles intended for the next is me should be in the hawle of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be userted Articles not accepted will be returned, if, at the time they are sent, a nequest is made to that effect, rice sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved and subsequent requests for their return cannot be compiled with

#### OUR GENERAL AGENT.

MR. CHARLES NICOL, General Agent for the FREGRYTRIAN, is now in Western Order to pushing the interests of this journal. We comined him to the best offices of midsters and people. Any assistance readered him in his work will be taken by us as a personal kindness.

#### Aritish American Aresbyterian. FRIDAY, APRIL 27, 1877.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

On Tuesday week the first Anniversary of the Woman's Foreign Missionary Society was held in Knox Church, Toronto. A large number of delegates both from this city, and other districts of the Province, all interested in missionary work, were thus drawn together. In the afternoon the ladies met in the school-room adjoining the church, and in the evening they held their first public meeting, when we are glad to say the capacious church was almost filled with those interested in the cause of missions. Dr. Topp gracefully presided. Rev. J. M. King read the report for the secretary, which showed that the receipts for the year amounted to upwards of eleven hundred dollars. The Rev. Professor Maclaren spoke hopefully of the future of the society. The ladies were fortunate in having been able to secure the services of the Rev. Dr. Broadhead, a fellow-student of the Rev. Dr. Cochrane, our Home Mission Convener, and now a distinguished missionary in India, laboring in connection with the American Presbyterian Church. Dr. Broadhead delivered a calm but forcible address, which clearly presented to view the obstacles to be overcome as embodied in Brahminism, Buddhism and Mohammedanism, and the present condition and future prospects of the mission work in India. Dr. Cochrane followed with a powerful appeal for increased liberality on the part of the members of the Presbyterian Church in contributing to the funds of the Foreign Mission Board. The members of the Womans' Foreign Missionary Society are to be warmly congratulated on having reached the important stage of a first anniversary meeting, upon their promising exhibit in their report for the first year of their existence, and upon the success of the services held in Knox Church. They may well take courage and go forward.

The Foreign Mission work presents an eminently suitable sphere of labor to be occupied by the ladies of our churches. The society in question has for its object the supplementing of the general work in which the Assembly is engaged. Its purpose is certainly not to conflict with the interests of the Foreign Mission Board; for its members are those who either individually or conjointly with their families, are the main stay of our Church in all the departments of her work. Upon them to a large extent the General Assembly's committee depend for the means wherewith to earry on their great enterprise. The ladies are the last to forget the annual collection for Foreign Missions. Ohristian mothers take a special delight in interesting the minds of their children in the missionary fields. They remind the young ones of the missionary box in the Sabbath School. In most of our churches they are the collectors who laboriously visit the families contributing to the schemes, sudswell the or ffers of the Church by their rich ingatherings. All this, be it observed, is outside of the work of the Weman's Foreign Missionary Society. It must then be obvious at a glance that the end which the members of this association have in view is to do a work which is essential to the cause of missions, and which cannot be overtaken by the Assembly's

This work, as we have said, is intended to be a supplement to the agencies already in existence. There is much to be done for missionatics, their wives and families, that cannot be touched, or even appreciated, by the ministers and elders on the Committee. When we consider the labors of the late Mirs. Doremus of New York, our meaning will be seen at a glance. This Christian lady gave welcome and shelter in her hospitable home to missionaries and their families on their way to and from their fields of work. Her hands busily plied the needle to clothe the poor and suffering, both at home and abroad. She was the energetic centre of a noble band of workers who, Doreas like, made coats and garments both for the families of mission. aries and for their converis. There are many things which skilled practical house. keepers will think of and supply, that would trouble, pain, or injury.

never trouble the brains of the theologians who compose our Foreign Mission Boards. There are the little luxuries that enter so sssentially into our comfort and happiness, of which men would never dream as required for the outfit of a missionary. They think of the medicine chest. The missionary box as it comes from the bands of the members of this society has in it all sorie of miscellaneous bottles and parcels, containing saives for wounds, liniments that are home-made, antidotes to the poisonous bites of insects, all sorts of preserves prepared by the skided wife and mether in the secret laboratory of her kitchen, out of the way clothing deemed useless at home, but destined to be serviceable in the hands of a female missionary, and books and tracts of an instructive and heart in-piring nature.

The Weman's Foreign Missionary So ciety is specially fitted for accomplishing a great work amongst the females of such countries as India, Japan and China. In these and many other portions of the earth, the female sex is reduced to a worse condition than that of slaves. In India, as Dr. Broadhead told the meeting, the history of woman is a sad one from her birth until her death. In infancy she is liable to be cast into the river, her life being esteemed of little value. In youth she is sold into the bondage of matrimony, in regard to which her instinctive feelings are not consulted, as married she is little better than a slave in her husband's house, and as a widow, until very recently, she was handed over to the common executioner to be burned to ashes. In China the position of woman is little better than this, Except in instances of exceptional beauty she is reduced to servile bondage, and has to perform every menial office. Again in Africa we see how she is little better than the beast of burden, and liable to be stolen and made the property of others. For the amelioration of the condition of women in such countries, the Woman's Foreign Missionary Society is calculated to exercise a two-fold influence. The very name and fame of such a Society is likely to reveal to the foreign nations the high social standing of woman in Christian lands like Britain and America. This will exert an indirect influence for good. But the Society upon whose anniversary we are commenting will also have a very direct and wholesome influence. It will send out female missionaries to work amongst the women of foreign lands, who otherwise would necessarily be shut out from the blessed Gospel of Ohrist. The male missionary is obliged to give up all thought of preaching to women in many lands. He can have no intercourse with them. Excluded from their Society he cannot make the attempt of imparting instruction, or appealing to their hearts and consciences. The Woman's Foreign Missionary Boolety can do all this. It can send out its female missionaries. These agents can have free intercourse with the native women of foreign lands. They will be admitted even to the harem. They can then preach the Gospel to their own sex. They can tell them of Jesus, and point them to the Lamb of God. Once light enters such places of darkness, the beginning of the end has come. And the day will soon dawn when countless Christian wives and mothers will be found amongst those who are now without the knowledge of the Saviour. The effect of their conversion upon the foreign fields of the Church work is inconceivable. With the salvation of the women, we may be assured of the salvation of their country.

The practical lesson that arises from these remarks is that the female members ing upon it is one requiring great care and of every congregation should see to the enrolment of their names in this Society. With the membership fee of one dollar per annum, there need be no difficulty in the way of every woman in our church becoming a member. In another year we expect to see a great in rease to the number of this association. With this increase the work of benevolence will rise to grander proportions. And in the far distant future it is easily conceivable that this legitime (e woman's movement chall have cov-

Tuose who are under the necessty of and twenty-one in the Eastern Sections. using spectacles to assist their eye-sight, Of those in the Western Section no less often meet with much difficulty in getting themselves properly fitted. Dozens are tried, one after another, and the customer Hamilton. is perhaps at last forced to content him-elf with a pair which answers the purpose but very imperfectly. Age is not always an committee to strike the standing Commitaccurate criterion; for, in eye-sight as in some other matters, m: 13 persons are older at thirty or forty than others are at fifty or sixty. The instrument invented by Messrs. Kent Brothers, which is referred to in their advertisement in another column under the name of "The Spectacle Indicator," entirely removes this didiculty. I ra single application of the eye, it at one indicates the power or weakness of the organ, expressing the degree by a number. The speciacles are marked with corresponding numbers, and thus the proper pair is at once found, and the customer suited without

## THE GENERAL ASSEMBLY.

The time of meeting of the General Assembly being now near at hand, it may not be out of place to call attention to one or two points that deserve notice. As the Assembly is this year a representative body, consisting of only one fourth of the ministers on the rolls of Presbyteries with an equal number of acting elders, it is very important that each Prosbytery should be fully represented. The Draft Act, adopted ad interim, provides for the election of Commissioners at any meeting prior to the Assembly meeting in room of those who having been previously appointed are unable to attend. Commissioners, therefore, who from any cause cannot be present at Halifax, should without delay notify the Clerk of their Preshy. tery so that others may be appointed in their stead. It is to be regretted that there is not provision made for the payment of all the Commissioners' expenses, as, owing to the great distance, especially of those in Western Ontario, many who otherwise might have been present may be deterred from attending the meeting. As Commissioners represent not their congregations but Fresbyteries, it is unreasonable to expect that their expenses should be borne by their individual congregations. This subject is one deserving attention on the part of the Assembly. We are glad to observe that a change has been made in regard to the Committee on Bills and Overtures. Formerly this Committee appointed its own Chairman. Now, however, the Clerks of Assembly are joint Conveners of it. Seeing that the Assembly has three Clerks we think that one of these might with advantage be appointed Clerk of this Committee, so that hereafter only the Olorks of Assembly and the Moderator and ex-Moderator should occupy seats on the platform. We have often thought that the platform of the Assembly has been too common to all and sundry, and that it would be more seemly were it occupied simply by the officers of the Court and any others invited thereto by the Moderator, such as deputies from other churches, etc. A very decided improvement has been effeeted in regard to the docket of business, which is now to be printed for the information of members. This we hope will likewise contain the names of all Committees appointed by the Assembly to consider the various reports, etc., brought before the Court. Hitherto many have not known that they were on certain Committees, while from the method adopted of calling meetings of Committees others have been prevented attending because of their ignorance of the time of meeting. This whole matter of the appointment of Committees is a somewhat difficult one to deal with, yet we feel convinced that complaints and grievances would be much less numerous were some systematic plan of electing these adopted. A glance at the minutes of last Assembly shows that a few of the same men were upon almost every one of the more important committees struck. The responsibility, not to speak of the labor, devolving upon the Moderator is too great when the matter is left entirely in his hands. Were the committee to nominate the Standing Committees of the Church appointed at the first sederunt of the Assembly, and the matter of nominating all committees left in their hands, we feel confident that the business of the Assembly would be better attended to, and the interests of the Church thereby advanced. The appointment of this committee-to nominate standing committees, etc.—is a very important matter. The work develvdiscrimination, and by no means an easy one successfully to perform. That mistakes will occur here is evident from last year's minutes, where it will be seen that several of the same persons were on many of the standing committees of the Church, some of which met at the same time, thus rendering it practice'ly impossible for all the members to be present. The Home Miss'on Committee, for example, should by the action of the Assembly consist of fortyered the whole earth with its gracious in tion, and afteen in the Eastern,-and yet five members, -thirty in the Western Sec. the Committee as struck comprises fiftyfour members, - birty three in the Western than five were from the Prosbytery of To-

> We believe that in the best interests of the Church and its various, schemes the tees should consist of one member from each Presbytery duly appointed by the Presbytery at its last regular meeting immediately preceding the meeting of Assembly. In this way the interest in the Church's work would be greatly extended, and every Presbytery be likely to have its due share of representatives on the more important Standing Committees.

ronto and four from the Presbytery of

There are other matters in connection with the approaching meeting of Assembly to which we shall refer in a future issue.

Maxico raises ten times as much coffee as she did six years ago.

## Book Neviews.

THE STARLING: A Scooch Story. By the late Norman Mucleed, D.D. Toronio: Beliord Bios. 1877.

In this book Dr. McLeod's literary powers, his wit, and his humor, have full play. It has been more extensively read than any of his other productions, with the exception, perhaps, of " Wee Davie." Its delineations of Scotch character and its imitations of Sco'ch talk are not easily matched:

"Begging your honour's paidon, sir, said Dick, 'the best Christians ever I knowed were in the army-men who would do their dooty to their king, their country, and their God. 'You have known such?' I asked, breeking into the conversation, to turn it aside from what threatened to be a dispute. 'I have stil There's one Adam Mercer, in this very parish, an elder of the Church—I'm a Dissenter myself, on prinching the Adam Mercer. oiple, for I consider—' 'Go on Dick, about Mercer; never mind your church principles.' 'We'l sir, as I was saying—though mind you, I'm not ashemed of being a Dissentor, and I have a Christotte in the saying—though with the say of t and, I houp, a Christian too-Adam was our serjeant; and a worthier man never shouldered a bayonet. He was nae great speaker, and was quiet as his gun when piled; but when he shot, he shot! that did he, short and pithy—a crack, and right into the argument. He was weel respeckit, for he was just and mercifu'—never bother-od the men, and never picked oot fauts, but covered them; never preached, but could gio an advice in two or three words that gripped firm about the heart, and took the breath frae ye. He was extraordinar' brave! If there was any work to do by ordinar', up to leading a forlorn hope, Adam was sure to be on't; and them that kent him even better than I did then, and that he never get covered for hyperfer. said that he never got courage frae brandy, but, as they assured me, though ye'll may-be no' believe it, his preparation was a prayer! I canna tell hoo they fan' this cot, for Adam was unco quiet; but they say a drummer catched him on his knees afore he mounted the ladder wi' Cansh at the slege o' Bedieve and that Adam the the siege o' Badejoz, and that Adam telt bim no' to say a word aboot it, but yet to tak his advice, and aye to seek God's help mair than man's!"

The book is well and handsomely bound, but it is worthy of being better printed. We hope this defect will be remedied in the noxt edition.

#### L'Amable Church.

Editor British American Presbyterian.

DEAR SIR.—Will you kindly acknowledge

DEAR SIR.—Will you kindly acknowledge in your journal the following contributions to L'Amable Church? Four hundred and fifty-five dollars wanted yet:—

J. R., Belleville, \$1; per Jane, G. Wardrope, Tesswater, \$10; per Jennie, G. Bryson, \$10; per Rev. J. Becket (proceeds of lecture at Florence) \$6; Beaubarnois Sabbath School. \$5: J. Grant. Summerstown. son, \$10; per Nev. J. Decket. (proceeds of lecture at Florence) \$6; Beauharnois Sabbath School, \$5; J. Grant, Summerstown, \$1; W. Darling, Montreal, \$4; J. Hodgson, Montreal, \$5; John Watson, Montreal, \$6; Wm. Henry, Montreal, \$2; R. C. Wilson, Montreal, \$1; John McKinnon, Montreal, \$1; John Bankin, Montreal, \$5; Hugh Brodie, Montreal, \$5; J. H. Mconey, Montreal, \$2; W. Kiuloch, Montreal, \$4; Jas. Walker, Montreal, \$2; A. B. Stewart, Montreal, \$5; J. A. Matheson, Montreal, \$1; Chas. Wilson, Mortreal, \$2; A. B. Stewart, Montreal, \$5; J. A. Matheson, Montreal, \$1; Chas. Wilson, Mortreal, \$1; Chas. Wilson, Mortreal, \$1; R. Anderson, Montreal, \$5; Jas. Benny, Montreal, \$5; R. Jillyman, Montreal, \$1; D. J. Greenshields, Montreal, \$1; D. J. Greenshields, Montreal, \$1; D. J. McGillivray, Montreal, \$2; D. J. Greenshields, Montreal, \$1; N. J. McGillivray, Montreal, \$4; W. Drysdale, Montreal, \$5; D. McKenzie, Montreal, \$1; John Anderson, Montreal, \$5; Jas. Aiken, Montreal Montreal, \$5; D. McKensie, Montreal, \$1; John Anderson, Montreal, \$5; Jas. Aiken, Montreal, \$5; J. Russel, Montreal, \$5; Sir Hugh Allan, Montreal, \$5; Andrew Allen, Montreal, \$5; A. W. Ozilvie & Co., Montreal, \$2; W. Angus, Montreal, \$5; John Watson & Co., Montreal, \$2, J. Robertson, Montreal, \$1; W. and F. Currie, Montreal, \$2; Hugh McLennan, Montreal, \$5; Edward McKay, Montreal, \$10; Mrs. Miller, Montreal, \$5; Mrs. Redpath, Montreal, \$10; Mr. Tasker, Montreal, \$4; anonymous friends, Montreal, \$2, promisanonymous friends, Montreal, \$22, promised in definite sums, \$45. Total subscribed, \$245.50. Chas. McKillop.

Presbyterian College, Montreal.

## Union Asked to Explain.

Editor British American Presbyterian. DEAR SIR,-In your issue of the 18th inst., there was an article by "Union, warning the approaching General Assembly of the danger of violating the law of the

Church in disposing of the case of the Rev. D. J. Macdonell. Since "Union" knows the law to well, he would confer a great favour on myself and others, if through your column; he would be so good as to inform us what are the forms of procedure in cases of discipline that have the force of law. Who enacted them, when enacted, and where are they to be seen? I never saw them, nor do I believe that the exist, I hope "Union" will enlighten me on the subject .- truly yours,

The 'Globe" and Principal Tulloch.

Editor British American Presbytfrian.

Sir, In the Globe of April 12th, there appeared in an editorial, a most unwarrantappeared in an editorial, a most unwarrant-able reference to the very Rev. Principal Tu'looh and his "friends and admirers," classing them with Mr. Matthew Arnold, and accusing them of having "no very dis-tinct religious beliefs," and "dealing in mere negations." Knowing, from my acmere negations." Knowing, from my acquaintance with Principal Tulloch's writings, how utterly unjust such an accusation was, so far as he was concerned, I sent to the Globs a letter of which I subjoin a copy the Globs a letter of which I subjoin a copy as nearly verbatim as I can give from memory, quoting passages from Principal Tulloch's own writings, which sufficiently refute such a charge. As it is more than a week since my letter was sent, and it has not yet appeared in the Globs, I cenelude that that journal, with a fairness of which I leave your readers to judge, does not intend to publish a letter which would show conclusively the incorrectness of its own

rash statement, and also the injustice of a rash statement, and also the injustice of a reference to Principal Tulloch by Prof. Smith of Aberdeen, in an address to his attudents, which the Globe published in its issue of the 18th inst. The quotation from the control Tulloch on the authority of the Principal Tolloch on the authority of the Bible will show that he takes as strong ground on that subject as could be taken by any man, and that Prof. Smith's remarks must have been founded on an en-tire misconstruction of Principal Tulloch's meaning. I am the more desirous that justice should be done to the Principal of St. Andrews' University on this occasion because I have repeatedly seen him classed with men with whom he has as little in common as with Matthew Arnold, simply because he belongs to the more liberal branch of the Presbyterian Church. But branch of the Proshyterian Church. But surely we do neither the Preshyterian body nor the Church of Christ any good by grossly misrepresenting the Christian faith of those who are among its most distinguished ornaments. There are some prople, unfortunately, who in their zeal for what they hold as "orth-doxy" of opinion, forget the practical Christianity of the golden rule and the Old Testsment summary of what God requires of man; the first essential of which is to "do justly." The following is my letter to the Globe: following is my letter to the Globe:

To the Editor of the Globe:

To the Editor of the Citous:

Sir,—I have read with very great surprise the following sentence in an editorial on "Liberal Religious Thought," in your issue of to-day: "Mr., Matthew Aruold and Principal Tulloch, with their friends and admirors, have no very distinct religious boliets of any kind that we have been able to make out. They deal in more negato make out. They deal in more nega-

tions," etc.
Now I quite admit that Mr. Matthew Arnold's opinions are vague enough; but that you should never have been able to make cut that Principal Tulloch has any "distinct religious bellefs"—betrays, I fear, a lack of acquaintance with his "beliefs"—bilet. which, I think, is your misfortune. I will which, I think, is your misfortune. I will not dwell on your sweeping assertion which takes in all his "friends and admirers," including many of the most excellent ministers, not only of his own, but of other denominations. But, as some reparation for the injustice done to one of the most distinguished ministers of the Prosbyterian Church. I have to request your publication. Church, I have to request your publication Onuren, I have to request your publication of the following extracts from works of Principal Tulloch which happened to be close at hand while I read your article. I think that you will find that they contain as "distinct religious beliefs" as any you could yourself enumerate, on some of the leading points of Christian belief. The first is taken from one of his earlier, the second from one of his latest works:

"The Bible must be acknowledged as not only co-ordinate with reason, but as forming in all points of religious truth, the ultimate determining authority. For as whatever may be alleged to have been the case with the early Christians, there can be no gamine. Christian degline or sentias whatever may be alleged to have been the case with the early Christians, there can be no genuine Christian doctrine or sentiment apart from the Bible. It and it alone, under God, is the source of divine wisdom and divine life. Through whatever intermediate channel these may flow, they here centre, and are kence derived. Here we have the voice of God speaking with authority to the human mind. It is, not indeed, any arbitrary and unreasoning authority we recognize in Scripture. The Bible, on the contrary, must be regarded as an eminently living and reasonable source of Divine Truth. There must be such a source recognized somewhere; and it is evidently of the most vital consequence where it is adjudged to, whether in the mere common intellectual sense or in the so-called intuitions or dictates of our higher spiritual being, or in the divine intuitions perpetuated through abiding presence of the Spirit of Christ in the Church, or, finally, in the word of God in Scripture. There is no safe authority for man, we believe, except the last; and if even it is liable to be abused, it is yet the least liable of any. It is a fountain-head of divine truth, ever welling fountain-head of divine truth, ever welling forth afresh under whatever corruptions may overlay it. It is a symbol of sacred meaning, which, never changing itself, may yet ever be read anew, under richer lights, and yield a deeper significance to the reader. Infallible itself it lays no restraint on er. Infallible itself, it lays no restraint on the freest inquiry. It indeed, alters no more than the great symbol of nature; but just as we are ever finding, under the light of common science, a more glorious meaning in the latter, so, under the light of an advancing and wiser criticism, may we reach a more harmonious and perfect meaning in the former.

"Nothing can be simpler or more com-"Nothing can be simpler or more comprehensive than our Lord's teaching. He knew what was in man. He knew, moreover, what was in God towards man as a living power of love, who had sent Him forth 'to seek and save the lost;' and beyond those great facts of a fallen life to be forch 'to seek and save the lost;' and beyond these great facts, of a fallen life to be
rectored, and of a higher life of divine love
and sacrifice, willing and able to restore
and purify this fallen life, our Lord scidom
traversed. Unceasingly He proclaimed
the reality of a spiritual life in man, however obscured by sin, and the reality of a
divine life above him which had never forsaken him nor left him to perish in his
sin. He held forth the need of man, and
the grace and sacrifice of God on behalf of
man. And within this double order of man. And within this double order of spiritual facts His teachings may be said to circulate. He dealt, in other words, with the great ideas of God and the soul, which can alone live in Him, however it may have sunk away from Him. These were have sunk away from Him. These were to Him the realities of all life and all re-

There is that in the Gospel which addresses all hearts in which spiritual thoughtfulness and life have not entirely died out.

Look over a vast audience; travel to distant lands; communicate with your fellowcan reach them, and you feel that you can reach them, and for the most part touch them by the story of the Gospel, by the fact of a Father in heaven, and of a Saviour sent from heaven, 'that whosoever believeth in Him should not perish, but have eternal life."

them a living possession for our hearts as well as our minds, cometh from above. May we never forget, that that grace which makes the Christian, can alone make the Ohristian theologian! In all lowliness, I would desire to east myself for all the work before me on the great Father of Lights, in whom there is no darkness at of Lights, in whom there is no darkness at all, praying that the lliumination of His Hely Spirit may never fail me, but that His grace may be sufficient for me, and His strength be made perfect in my weakness!"

I am tempted to make fuller extracts, but these will show to all who are familiar with Matthew Arnold's opinions, bow much his "religious beliefs" have in common with the warm Evangelical fervour of Principal Tulloch. Yours etc.,

ONE OF PRINCIPAL TULLOGI'S "FRIENDS April 12th, 1877.

#### The Late George Neilson

At the morning services at St. Andrew's Church yesterday, which was very largely attended, after the close of the sermon, the pastor, Rev. Mr. McLean, made a few remarks relating to the death of the lamented Mr. Neilson, who had been for many years a prominent member and offi-eisl of that church, of which the following

is a synopsis: "Before c'osing these remarks, let me refer to an event that is fresh in the recollection of all—the sudden death of one of the oldest and most influential members of this congregation. For many years resident of this town, he was respected and esteemed by all who knew him best. He will doubtless long be missed by a large circle of friends and acquaintances to whom he had endeared himself by his kindly, genial disposition. The Church at large, of which he was a loyal son, and whose honor was dear to him as his own, has lost in him a true friend and faithful member. But as a public man it is among his own people, of this congregation—if we might so express it—that he will be missed most
—although of late years, owing to circumstances calling him frequently and for long periods from home, he has not taken such an active part in its affairs. Yet I need not remind you of his labors of love in connot remind you of his labors of level in con-nection with the congregation, through many years of his chequered career. When its affairs were at a very low ebb, he was one of the faithful few who by his unwavering adherence and devoted services in its ing adherence and devoted services in its temporal and spiritual affairs, in Sabbath School and prayer meeting, did much to contribute to the prosperity and influence to which it has since attained. For many years a member of our Kirk session and a representative of the congregation at the representative of the congregation at the Supreme Courts of the Church, he was known and respected for his good qualities of head and heart, and not unfrequently had his voice been heard in her councils, and always with respectful attention. As a member of this congregation, as an elder in the Kirk session, as a trustee of Queen's College, he always cave evidence, amid the in the Kirk session, as a trustee of Queen's College, he always gave evidence, amid the pressing duties of an otherwise busy life, of cheerful readiness to work for the prosperity of Zion. Big bodied, apparently endowed with a large share of vigorous health, he gave promise of many years of life; clear-headed, energetic and large-hearted, he might have schieved a position of comfort and influence, but business troubles began to tell on a nature soutely sensitive. He had his faults, as who has lock and failings too. as who is without sensitive. He had his faults, as who has not, and failings too, as who is without them, but He who pitied our weakness and sympathizes in our trials, cared for him, and gave Himself for him.

"Lately his health had failed visibly. A severe attack of illness about three months severe attack of illness about three months ago caused much anxiety to his friends. In the good providence of God he, however, recovered sufficiently to be able to attend to his business affairs. But the shock had left its mark on him, his bodily vigor was Tabed also impressed his mind, he gone. It had also impressed his mind; he seemed to feel that his earthly career was fast drawing to a close, and although, as is natural with men of strong minds, very reticent as to his condition, it was easy to see that the things of eternity had a larger hold on him than ever before, and that however the world might be with him, he was fact ripening for the ingathering of the Lord. Circumstances called him from home—he never returned alive. It is some comfort to know that friends, kindly and true, were with him at the last—comforting to have good ground to hope that sudden im not altogether unexpected—that although he may not have been able to say much, yet that God's peace was with him and God's blessing on him. Into the griefs of the domestic circle it is not for us to enter, but a tender, loving father—a faithful husband—a trusty friend—a loyal churchman—and I believe a humble believer in Christ—he has leit behind him the heritage of an honest name. You, who are old amongst us, and he grow old together. To the young his form has been familiar since childhood—to his equals in years his death bears the solemn mes-Be ye therefore ready also; for at saga, "Be ye therefore ready also; for at such an hour as ye think not the Son of Man cometh." To the young it speaks in solemn warning, "It is appointed unto all men once to die." And death may come in the morning or in the ovening. Recent events have taught us this trath; a short time ago it struck down one among us in the very spring-tide of opening manhood-who kno vs when it may you? Watch and pray, that when the summons comes you may be ready to meet it with joy .- Belleville Intelligencer, April 2nd.

How is it that notwithstanding the hard times and great competition R. M. Wanzer times and great competition R. M. Wanzer & Oo., of Hamilton, Out., are running their factory and foundry full force, turning out hundreds of machines daily? This is a question we are often asked. The superiority of their Sewing Machines to all others is acknowledged by the public, and is the foundation of their great success. Most of our readers are aware that the Most of our readers are aware that the Wanner Machines were awarded an Inter-national Medal and Diploma, and the only national Medal and Diploma, and the only Gold Medal given for Sewing Machines at this Centennial, two honors which no other Sewing Machine out offsit. Thisee awards by the greakest expetts of the day and condraid by the public, are, we believe, the most antiquetory answer that can be given to the question. Presbytery of Brockville.

This court met in Kemptville on Tuesday and Widnesday, March 20th and 21st. Rev. S. Mylne, Moderator, presiding. The on the 17th and 18th current. Rev. J. Carmichael, of King, Mederater. Fresent report of the deputation to Mainwille, Iroquois, and Matilda, was read by the secretary, Mr. McGillivray. The report recommended that from the 1st of July with him twenty-five munisters and eight eldors, hesides two corresponding in inhers. Leave was given to Rey. J. Carma mel, of the following grouping of congregations in that district be adopted, viz: Spencerville and Ventner; and Edwardsburg and Mains ville; and turther, that a deputation be sent to Morrisburg and frequels to accer-tain whether these two stations could be united into one charge instead of Iroqueis and Matilda. These recommendations were adopted, and Messrs. Clark, Dey. McGillivray, Chestnut, and Toy, were appointed to visit Morrisburg and Iroquois. Papers from Morrisburg, in reference to Papers from Morrisburg, in reference to supply for the summer, were committed to this deputation. The Assembly's remits were next considered. The remits on the considered. The remits on the considering of the Assembly, and on Widows' and Orphana' Fund were adopted simpliciter. In the remit on Aged and Infirm Ministers' Fund the Presbytery recommend "five years," instead of "ten years;" and in the Barrier Act, section 3, "shall "inetead of "may." Reports of missionary deputations were read, showing that good meetings were held in nearly all the congregations wore held in nearly all the congregations in the Presbytery. It was noted that at the meetings in Smith's Falls, the loose collection in St. Andrew's Church was \$106, and in Union Church \$118; and the collection in St. Warner St. Warner St. tion in Mr. Leishman's, Mountain Church, was \$88 for foreign missions. Mr. Burnfield, as Convener of his section, recommended an annual missionary sermon in each congregation. The reports and recom-mendations were adopted. The Presbytery then proceeded to consider the state of the roll, when it was agreed to remove the name of Rev. J. Davidson, inasmuch as he refuses to acknowledge the anthority of this Presbytery. The following commis-sioners to the Assembly were appointed: Canning, Bain, Crombie, Clark, McKibbin, and Dev. ministers; and Cassells, Gill, Frost, Kerr, Anderson, and Carmichael, elders. A deputation consisting of Messrs. Chestnut, Rowat, Porteous, and D. McRae, were appointed to visit the congregation of N. Williamsburg, to enquire into the state of matters there. The report of the deputation to Gower and Mountain was read by Mr. Dey, Convener. The report recom-mended that the Mountain churches be separated from the Gower churches, and that the Gower churches form one pastoral charge, and the Mountain churches another Parties from these congregations were present and wished to be heard. From their statements it appeared that a feeling had set in against the above arrangement; whereupon the Presbytery approved of the recommendation of the deputation, but thought it inexpedient to take any further action than to recommend the proposed arrangement to the serious and prayerful consideration of the congregations interested. Rev. Mr. Leishman obtained leave for six weeks in July and August. The Home Mission Report was read by Mr. Brown, Convener. The Pres-August. The Home Mission Report was read by Mr. Brown, Convener. The Presbytery agreed to ask for the following supplements for the coming year: Palmerston, \$2 a week; Bathurst, \$2; Darling, \$3; Levant, \$3; Kitley, \$1.50; North Augusta, \$200 a year. A memorial from Sherbrooke congregation asking for \$150 a year was transmitted to the Assembly with recommendation that the petition of the memorial be granted. Rev. Mr. Olark submitted a scheme for the regular Presbyterial visitation of congregations, together with questions. a scheme for the regular Presbyterial visitation of congregations, together with questions to be put to ministers, elders, managers, and congregations. The Presbytery approved of the principle of Presbyterial visitations of congregations, and referred the schemes with questions to a committee consisting of Messrs. Clark, Dey, Crombie, Bain, D.D. and Burns, with instructions to Bain, D.D. and Burns, with instructions to report at next regular meeting. Statistical and Financial returns, and returns on the state of Religion were referred to committee to report at meeting of Presbytery in Ottawa, during meeting of Synod. On motion by Mr. Burns, seconded by Mr. Leishman, it Mr. Burns, seconded by Mr. Leishman, it was agreed to recommend to the Assembly the division of this Presbytery as petitioned for last year. Mr. Clark gave notice that at the next meeting he would move an everture to the Assembly, anont defraying the termiling expanses of commissioners to the travelling expenses of commissioners to that court. In the meantime the Precedure agreed to ask the congregations within the heavy agreed to ask the congregations within the heavy agreed to ask the congregations within its bounds to contribute eight cen's per member to defray the travelling expenses of its own commissioners for 1877. A largely attended public meeting was held in the Presbyterian Church, on Wednesday evening, when stirring addresses were dewening, when surring addresses were delivered by crossal members of Presbytry, and by Rev. Mr Hocker, (Wesleyan). The meeting was enjoyed by all. The Presbytery adjourned to meet in Prescott, on Tuesday, July 3rd, at 7 p.m.—W.J.D.

THE Preebyterian congregation of Alliston spent a very agreeable time on the evening of the 12th inst. The Alliston congregation are not of the number that let good things pass unnoticed. Their festivity was on the occassion of their lately inducted and highly esteemed pastor, the Rev. J. R. S Burnett's return to his congregation with his bride. The evening selected was that of the prayer meeting, and there was a good turn out for once. The Rev. St-wart Acheson of Gookstown, conducted the service, when at the close the pastor by taking a position by one of the aisles introduced his bride as they came along. But this was not the end. The congregation returned and filled up the church again, when tea was served by the ladies of the congregation. After justice was done to the tea, Mr. Acheson was called to the chair, when after a few remarks he called upon the ministers of the Methodist and Episcopal Churches, the Rev. Mesers. Smith apperopal Unurenes, the nev. meetr. Dulto, and Clark, who extended a very hearty welcome to Mrs. Burnett. The cheir rendered elseles selestions of music. Mach, pleasant feeling was evinced and sverm welcomes given, and a very agreeable time was speat. Presbytery of Toronto.

This Prosbytory mot in the ac an place

Markham, to visit Scotland, with provision that his pulpit shall be supplied at visit also acroed, on recommendation or a commendation, that in view of the extent of the mittee, that he view of the case of the field occupied by him, assistance be procured for the supply of Colar theore or Stentialle during a few week when the roads are bad, and that the people of these places be recommended to the tops to provide the means for paying the estimate inco-without dominishing the solary of their pastor. A letter was read from Ret. A. Carrick expressing his intention to leave Canada in the month of September, stating canada in the month of September, slithing that an enduent physician in Toronto is of opinion that he will thereby benefit his constitution, and stating that with the approval of the Presbytery he will leave his charge at Orangoville atthe close of August. It was thereupon agreed to appoint Rov. A. McFaul to preach in Zion church, Orangeville, on the 22nd current and to cite the congregation to appear to their in-terests at next ordinary meeting. A letter was read from Rev. Dr. Robb, stating that he could not be present in consequence of indisposition, and notifying the Presbytery indisposition, and notifying the Presbytery that with their leave he would withdraw his complaint to the Synod in re the finding of the Presbytery on Old St. Andrews application. The Presbytery agreed to record its sympathy with Dr. Robb, and gave him leave to withdraw his complaint. A restition was year from Ballingford recording petition was read from Ballmarad praying for supply of preaching there, also a subsoription paper, promising for supply during the first year woll on to \$400. After hearing Commussioners, Messis, Alexander, McFaul, Croil, E. D. McLaren, ministers, and Messrs. John Hender on and John Beattie, were appointed a committee to visit Ballinafad, to confer with Sessions whose interests are involved, and, if necessary, to correspond with the Pre-bytery of Guelph; the committee to report at a subsequent meeting. Rev. J. M. King, as Convener of the Home Mission Committee, convener of the frome Mission Committee, read the annual report of said committee, showing that during the past year, and within the bounds, regular supply has been given at seventeen distinct points, to an average attendance of 1,428, with a communion roll of 496, that for this supply the taking here contributed \$2.011.68 stations have contributed \$2,011.65, and the Assembly s Home Mission Committee \$650.50; that three new churches have been erected and opened; that on these, and in liquidation of debt on a building previously erected, there has been paid \$5,870, and that this Presbytery has contributed for the Home Mission Fund \$3,287.20, exclusive of \$1,057 towards the liquidation of the debt on the Assembly's Home Mission Fund. The foregoing report afforded warm satisfaction, and the committee (especially the Convener) were thanked for their diligence Convoner) were thanked for their diligence in connection therewith. The following were also appointed as the committee for the next year: Roys. J. M. King, (Con-voner), J. M. Cameron, D. J. Macdonnell, D. Mackintosh, J. Pringle, E. D. McLaren, J. Carmichael of King, Du Caven, P. Nicol, A. McFaul, Professor McLaren, Dr. Reid, and Mogrey, Harvin, McMurchy and Honand Messrs. Harvie, McMurchy and Hon J. McMurrich. A call was produced and read from the congregation of Richmond Hill and Thornhill, in fevor of Rev. Isaac Hill and Thornhill, in favor of Rev. Isaac Campbell to be their jumor pastor. The call which was numerously signed, was sustained, and having been put into his hands, it was accepted by him. His induction was then appointed to take place at Richmond Hill on the 30th current, services to company at two n.m. Rev. I. Dick to to commence at two p.m., Rev. J. Dick to preside, Rev. J. Smith to preach, Rev. D. Mitchell to address the minister, and the Moderator to address the people. Creden-tials were read in favour of Mr. Henry T. Miller, for years a labourer in the mission field in England, who wishes to be employ-ed in similar work in connection with our Church in Canada. It was ultimately carried to recommend Mr. Miller to the Home Mission Committee, to be employed by them in the mission field as a catechist. Mr. W. A. Wilson, who has finished his theological curriculum, applied to be taken on preluminary trials for license. He was duly examined on the prescribed subjects, and thereafter the Presbytery agreed to apply to the General Assembly to take him on the other trials which remain. Papers were produced and read in favour of Mr. James Campbell, a candidate to der the care of the Presbytery of New York, who have fixed a day for his being licensed. and as he is now in this country, and wishes to labour in it, the Presbytery agreed to apply to the Assembly for leave him as a probationer of our to receive Church on his furnishing a certificate of license from the Presbytery of New York. A letter was read from Mr. James Campbell of Toronto, stating that as he intended to be in Britain in the month of June next. he would not be able to act as a Commissioner to next Assembly. It was then moved and agreed to appoint in his place Mr. John K. Macdonald, also of Charles street Session. On the motion of Principal Caven, it was agreed to overture the Assem bly as touching the distribution of students among Presbyteries for mission work during the summer, that in the event of the committee being unable to give appointment to all students whose names have been sent to them as desiring employment, a preference should be given to applications under the following rules:—1st That students in the theological course shall take precedence of those in the literary course, 2nd. That among students in the theological course seniority of year shall be a ground of preference. 3rd. That students of our own Church shall be preferred to students of foreign churches. A report on the State of Religion, based on reports received from Sessions, was read by Rov. J. Car c. on, Convener of a committee previously ap pointed, and with some amendments it was ordered to be transmitted to the Synod of Toronto and Kingston.
R. Monteath, Pres. Clerk.

On the second page of this issue we publish another letter from the Rev. Mr. Douglas. It will be read with interest.

Presbytery of Glengarry.

The quarterly meeting of this Presbytery was hold in the lecture room of Bi. Andrew Cherch, Martintown, on Tuesday last the 10th inst. There was a full attendance of members. Among other items of business transacted the following may be mentioned. Measrs. Burnet and Ross, (Lancaster) reported that they had monerated in calls, the former at Lun nburg, the latter at Williamstown, but that in each case there had been a failure in the election of a minister. Mr. Ross was granted leave to moderate in another call at Williams town. Mr. Burnetreported on behalf of the Home Missian Committee that the grant had been withdrawn from E. Hawkesbury that congregation being considered as in a position to pay the salary of a student themselves. A similar sum (\$4 per Sabbath) had however been secured for the bath) had however been secured for the new station at Summerstown. Five stu-dents had been allocated as follows: Mr. F. McLennan to Kenyon, Mr. Charles Mc-Lean to East Hawkesbury, Mr. G. O. Pat-terson to Summerstown, Mr. A. A. Mac keuzie to Lonenburg and Avonmore, and Mr. John Chisholm to South Finch. It was carried by a majority, that the com-missioners to the Assembly should be elected by ballot. The following proved to have the majority of votes and were accordingly appointed:—Ministers, Rev. K. McDonald, H. Lamont D.D., and R. Binnie. Elders, Mesers. D. R. McLennau, H. R. berteon, and Wm. Colquboun. Applications were presented from Alexandria and Indian Lands, the former asking leave to sell their manse, the latter to build another church near Dominionville. Both applications were granted. The evening sederunt was chiefly occupied by a conference on "Religious Life and Church Work" in which Messre. Burnett, D. Ross, and K. McDonald took the chief part. The forencen of the next day was employed in a careful consideration of the remits sent down by Assembly, most of which were approved. Two overtures were presented by Mr. D. Ross. The first limiting the representation of Colleges in the Presbytery and Synod to the Professor of Divinity, in each institution, the second establishing the order of evangelists in our Church. The Presbytery by a majority refused to adopt and transmit said over-

#### Presbytery of Bruce.

This court met at Paisley on the 27th ult., the Rev. J. Scott presiding. The reult., the Rev. J. Scott presiding. The remits of the General Assembly were taken up and the soveral clauses considered seriatim. The 1st, 4th, 5th, 6th, 7th and 8th remits were approved of simpliciter. The 2nd was approved with the following recommendations, namely: that the 6th clause to make eighteen years be so amended as to make eighteen years the age at which the beneficiaries shall cease to receive aid from the fund, and the cease to receive an arom the fund, and the 7th clause so as to make eighteen years the age at which both male and female orphans shall cease to receive aid from the fund, and that the 10th clause be so amended as to make it imperative on ministers ed as to make it imperative on ministers received by ordination or induction to connect themselves with the fund. The Presbytery would further recommend to the Assembly to include in the legislation sought a provision for the appointment by Presbyteries or otherwise of grandlers. sought a provision for the appointment by Presbyteries or otherwise of guardians for orphans who may come on the fund without legal guardians. The 8rd remit was approved of with the following addition to the third clause, namely: that necessitious cases requiring action different from that resulting from the operations of this rule be dealt with by the Assembly. Mr. Fraser intimated that at next meeting of Presbytery he would submit an overture of Presbytery he would submit an overture to the General Assembly anent the mode of appointing commissioners to the Assemof appointing commissioners to the Assembly so as to secure uniformity throughout the Church. It was resolved that all the congregations of the bounds whose ministers are not appointed as commissioners to the General Assembly be asked to take up a collection to defray the expenses of the elders commissioned to said Assembly, and that the congregations whose ministers and that the congregations whose ministers are commissioned to attend the Assembly be recommended to defray the expenses of their own ministers. The Moderator was instructed to write to the congregations of the Presbytery, explanatory of the for going appeal. Massrs. John Ewing, Robt. Esplin and C. MacRae were appointed commissioners to the General Assembly instead of Mesera F. Ballagh, I. Rowand and J. Mather, who had declined going. The clerk was instructed to write to those Kirk Sesquestions on the state of religion to do so without delay. The financial coramittee were instructed to examine the financial and statistical returns of congregations and report thereanent at the next ordinary meeting of Presbytery. Mr. J. Anderson reported that he had sent circular letters to all the congregations of the bounds, apportioning to each the amount expected from them in order to raise the \$200 agreed to be raised by the Presbytery to against the Mission Sta-tion of Gore Bay, Manitoul'n Island, in one ing their church edifice, and that some of them had cordially responded. be held in Mr. Cameron's Church. Luck-now, on the second Tuesday of July, at three o'clook p m.
A. G. Forbys, Pres. Clerk.

Presbytery of Kingston.

The quarterly meeting of this Presbytery was held at Belleville on the tenth and eleventh days of April. The attendance of members was unusally large. The follow-ing were elected commissioners to the Genmg were ejected commissioners to the General Assembly to meet at Halifax—namely—Principal Snodgass, Professor Williamson, Messrs. T. G. Smith, A. Young, J. M. Gray, M. W. Msclean, M.A., and D. Wishart, Ministers; and Mr. J. Cook, Dr. Boulter, Professor Mackaras, Macan, G. Boulter, Professor Mackerras, Messrs. G. S. Hobart, G. Davidson, T. Rutherford, and A. G. Northrup, Elders. Provision was made for the payment of the expenses of commissioners by ordering a collection to be taken up in all the congregations within the bounds before the last Sabbath of May, said collection to be forwarded to A. Macalister, Esq., Kingston. Two calls were forwarded to Mr. Leitch, of Camden and Sheffield—one from the congregations

of Dangarmon and Port Albert, Presbytory of Limon, and the other from the congre of funce, and the other from the congre-gation, of Gathues Church, Longwood, and Cook's Church, Canass. The stytery of London. Mr. Young, Capanec, was heard as commission to the for-mericall, and Mr. McV's hors, if the hoo-cepted the former call, and was directed to award the matingtons of the Prochetory of await the instructions of the Pre bytery of Huror with a view to induction Mr. Young was appointed Moderator proton of the Earl Session of Canaden and Shefof the Lak Session of Canaden and Shel-field. Mr. Santh, Convener at the Pre-by-tery's Home Mission Committee, read a re-port nevelation to missionary operations within the bounds, and the arean ements recommended for the summers supply. The report was received, and the proposed allocation of missionary summers, d. The sum of \$21 channed for Syrodic de spenses was ordered to be paid. More thereto's re-aignation of his pastoral charge, tendered at the previous meeting, was accepted, and the Presbytere's Home Mission Committee the Presbytery's Home Mission C monittee were empowered to employ him an ordained missionary within the boards Mr. Wilson, Convener of the Deputation to visit Picton concerning increased ministerial support, reported that the matter had been attended to and with homeful model. been attended to, and with hopeful results. been attended to, and with hopeful results. From a financial statement prepared by the Treasurer it appeared that the Presbytery had contributed its full quita towards the payment of the general Home Mission debt. On behalt of the committees appointed to visit the North Hasting's mission field during the winter their respective convenies. North Hasting's meson held during the winter, their respective conveners, Messrs. Beattle, Wishart and Gray, gave in reports, and furnished valuable information. Mr. A. McGillivray, student of Queen's College, Kingston, made application to be taken on trial for license. His college certificates were examined, and college certificates were examined, and found satisfactory, whereupon it was resolved to make the necessary application on his behalf to the General Accombly. Mr. Smith made application on behalf of Mr. William Smith, school teacher in Pittsburgh, to be taken under the care of the Prosbytery as a candidate for the ministry. Principal Snodgrass, Professor Mowat, and Mr. Gallager were appointed a committee to examine him. The remit anent the regulations of the Widows' and Orphans' Fund was considered. It was recommended that the following change be made—namely—that No. 3 be altered, so that the latter part shall read, "The Fund shall be maintained by annual rates payafound satisfactory, whereupon it was resolvshall be maintained by annual rates paya-ble as provided in the regulations next following by ministers admitted to the benefits of the Fund, by congregational collec-tions, and by donations and bequests;" that in No. 7 the phrase "per annum" be inserted after the figures (\$150); that in No. 8 the phrase "on behalf of" in the first line be omitted; and that instead of the words following the clause "Fund of the United Church" be substituted the words whell he ontitled to the benefits of the "shall be entitled to the benefits of the Fund on the payment of an annual personal rate of \$8;" that No. 12 read "The rates payable to annuitants may be," etc.; that in No. 18 the phrase "to the committee," in the second line, be deleted; and that No. 14 be omitted. The other regulations were approved of as proposed. The regulations ament the Aged and Infirm Ministers' Fund were considered. It was recommended that these be reduced to three in number; that Nos. I and two be as they now stand. shall be entitled to the benefits of the that these be reduced to three in number; that Nos. I and two be as they now stand, but that No. 3 read as follows: "When a minister is allowed by the Assembly to re-tire he shall receive \$100 a year, and such additional annual sum as the state of the Fund may from time to time permit." The remit anent an annual contribution to the Aged and Infirm Ministers' Fund in the form of an assessment on the professional income was disapproved of. In view of the decision come to anent the Aged and Infirm Ministers' Fund, it was deemed unnecessary to consider the memorial from the Preshytery of Whitby bearing on the same subject.

THOMAS H. CHAMBERS, Pres. Clerk.

> Woman's Poreign Mission Society, Toronto.

The first annual meeting of this Society was held last Tuesday in Knox Church. The meeting for ladies only took place in the afternoon in the lecture room, and was a most encouraging one, a very large number being present, several being delegates from our auxilieries and evincing a deep interest in all the preceedings. The meet-Mather, who had declined going. The clerk was instructed to write to those Kirk Sessions who had not forwarded answers to the prayer by the president. The reports were then read and office-hearers and committee elected. The results are most satisfactory considering that the society has only been in existence one year. The members' fees, subscriptions in envelope, and special donations amounted to \$427.68. auxiliaries have been organized in different Presbyteries, and contributed to this the parent society, \$285 86. And three mission bands frimed in Toronto contributed \$445, making a total of \$110799, which after paying necessary expenses was voted to nay the salaries of Miss Rodger and Miss Firweather, our missionaries at present labouring in India. After the business was finished an interesting letter was road from Mrs. Stothert, Bombay, giving an account of the marriage of one of their orphan girls; and a paper on missions, prepared and read by Miss Haight, one of

the vice presidents.

At this meeting also a Presbyterial constitution was adopted as an addition to the constitution, agreed upon at the formation of the society a year ago, the principle of which is to have a contral society in each Presbytery to which all societies in that Presbytery will report annually to the parent society in Toronto. The constitution will be appended to the annual report, which will soon be ready for distribution.

The following officers were then elected: President, Mrs. Maclaren; Vice-Presidents, Mrs. W. Gregg, Mrs. W. Reid, Miss Haight, and Mrs. J. M. Osmeron; Recording Se-orctary, Mrs. McMurchy; Porrign Secre-tary, Mrs. Harvie; Home Secretary, Miss Topp; Treasurer, Mrs. J. M. King.

Most of the European factories are rushing on blue gless.

Russia's public debt is estimated at £250,962,900 sterling.

### Choice Ziternture.

#### One Life Only.

CHAPTER XXXVIII.

A few months later, while the winter anows were falling thick and fast round Aideratone Abbey, the master of that proud old home sat in a lonely lodging in Sydney, with the sunshine of the Australian sum-mer streaming through his open window,

and all the glory of that strange climate at its fairest season, shining on earth and sky. Yet despite of the brightness which sur-rounded him, the life of Humphrey Atherthan that which chilled his being to the very centre now. Flung on the table beside him was Miss Amherst's letter to Una Dysart; but it was not on that day he had received it, for it had already been in his possession some weeks. The arrival of that letter, sent by the hand of her whom he loved with unchanged intensity, had been a crushing blow to him; of course, the substance of the information it contained was nothing new to him, though it gave him many details of the circumstances of his uncle's marriage which he had not known before; but it was the fact that it had come to him from Una which made him receive it as the death-warrant of all his kopes concerning her; he knew from the date that it must have been in her possession at the time when he was so peremptorily denied admittance to her house, and he now did not for a moment doubt that on receipt of that letter Una had at once determined to give him up finally, that she herself, and not her friends, had refused him permission to see her, and that she had sent him the letter without a word from herself, for the very purpose of show-ing him that, in consequence of the history it contained, all acquaintance between them must be distinctly at an end. It was not that Atherstone supposed Una to have been alienated from him by the loss of his estate and fortune; he knew that she was too noble and pure hearted to be influenced by so unworthy a motive; but he believed that, precisely because of her high sense of honour and her refinement of feeling, she could no longer retain even friendship, much less love, for a man who had been guilty of fraud. It never occurred to him to doubt, in the smallest degree, that on reading that letter, quick-witted Una had divined the secret of his whole conduct from the time of his uncle's death, and had thus become aware that for five years he thus become aware that for five years he had held possession of an estate which was not lawfully his, and that he had finally driven the rightful owner into exile in order that, without fear of discovery, he might bring her home as his wife to the house where he dwelt as a dishonest usur-per. No wonder she had cast him off for per. No wonder she had case him off for ever, he thought, it was but what he deserved, and might surely have expected; only, like Cain, he was ready to cry out that his punishment was greater than he could bear. Nor was the loss of Una all that he had to weigh down his spirit read an despondency. As yet he had for deep despondency. As yet he had for to discover Edward Atherstone, and the to discover Edward Atherstone, and the hope of being able, at least, to make reparation for his error, and set himself right with God and man, seemed as far distant as it had been on the first day when he landed at Sydney. He had worn himself out since then, in cesseless journeys to every quarter where he had the faintest reason to think his cousin might possibly be, and this search had been conducted on a rigorous system of personal privation; for a rigorous system of personal privation; for a rigorous system of personal privation; for he had abstained from appropriating a sin-gle penny from the revenues of the Ather-stone estates, after that night when, in Trafford's presence, he determined to make restitution of all his unlawful possessions; he had lived from that time entirely on a very slender income which he had inherited from his father, and every part of it which he could spare from the actual necessaries of life was given to the agents whom he employed in assisting him to discover his cousin. He had placed himself in communication with the police; but the person who had chiefly assisted him in his endeavors was Wilson, the agent to whom he had telegraphed from England in the first instance. He was an honest intelligent man of high character, and Atherstone had told him the whole truth with the character. told him the whole truth with a frankness which had won his esteem and his hearty co-operation in the search. He had ascer-tained that when Edward landed at Sydney both he and his son were suffering more or less from the fever which had prevailed on board the ship, and from which Ashtaroth had died; also that during the short time he had remained in the town he had lived with the most reckless extrava-gance, and had finally joined a party of unprincipled adventurers, with whom he had gone into the interior of the country, taking his child with him, and there he had disappeared, leaving not a trace behind him. So the matter had rested ever since Humphrey's arrival; and his great dread now was that possibly Edward and his boy had succumbed to the bardships of life in the bush, when both were in an enfeebled state of health. Wilson had learnt that the child especially seemed little likely to survive, even when it left Sydney, and there was no one amongst the rough bush-rangers with whom they were travelling who would be at all capable of giving poor little Maurice the care which alone, perhaps, could have saved his life. But if Edward himself had perished in some unknown part of that tractless continent, there was small chance that any proof of his death could ever be obtained, and the position in which this uncertainty would leave Humphrey Atherstone was indeed terrible; for he had vowed most solemnly, as an immediate act of reparation for his own wrongdoing, that he would under no circumstances again take possession of his uncle's estate, exsepting in the event of his cousin's death without leaving an heir.

Well might his thoughts be sad and hope

hess as he sat there, leaning his head on his hand, and gazing out listlessly on the hot dazzling sunshine of the street. Una and Atherstone Abbey were lost to him already, and now it seemed as if even the hope of repairing the past in any way were taken

from him also.
Suddenly, as his eyes wandered up and down the burning street, he caught sight of Wilson, the agent, hurrying along towards his lodgings at a page which he would hardly have adopted in such weather without an argent reason. Atherstone started to his feet, while the glad thought flanhed into his mind, that perhaps he was the bearer of some tidings respecting Edward or his child; it was nearly a week since he had seen Wilson last, and news from the interior of the country might have reached him in the interval.

There was a hurried step on the stair, and Wilson came dashing into the room exclaiming, "Found! found!—your cousin is found!

"Thank God!" was all Humpurey could say in the strong royulsion of feeling, while Wilson, who was a large heavy man, sank into a chair, breathless with the haste he had made to bring his friend and employer these welcome tidings. It was some min-utes before he could answer the anxious as noos enotations with which Atherstone soon assailed him, and when he did speak the tale

he had to tell was sad enough.
Edward was found indeed, but only as a dying man, and the little child had long since lain in a nameless grave, dug by rude hands in the pathless forest; Maurice had not lived many days after they had left Syndoy, nor had the father ever regained his strength; and now he had for many weeks been suffering from a malignant species of fever and ague, caught in a pesti-lential swamp to which he had strayed in lential swamp to which he had strayed in his wanderings, and where he would cer-tainly have perished but for the charity of the driver of a bullock-wagon, who found him in a pitiable state, under no better shelter than a cattle-shed, and brought him back to Sydney; there he drifted into a miserable underground room in a low ledding house where helfstered and lodging-house, where, half-starved wholly neglected, he was rapidly sinking

into his grave.

Humphrey uttered an exclamation of bitter pain at this account, and asked how it was possible that Edward could have been reduced to such abject poverty when, on his arrival in Sydney a little more than a year before, he had in his possession the large sum of money with which he had been bribed to leave England.

"Easily enough," replied Wilson, grim-ly; "it seems he began, even before he left Sydney, plunging into all sorts of reckless speculations, which swallowed up the greater part of his money, and nearly as much again has been lost in gambling; finally, he has been wandering about no one knows whore, with some of the most undesirable companions any man could have, and they have very effectually helped him to make away with all he possessed."

"How did you discover him?" asked Atherstone.

Atherstone.

"By a casual circumstance, quite unconnected with the efforts we have been making for so long a time to find him. Ill and starving as he was, some remnant of pride or shame has prevented him from taking advantage of any of our charitable instituadvantage of any of our charitable institu-tions, and he would certainly have died undiscovered in the wretched place where he now lies, if it had not been for a philannow lies, it is nad not been for a philan-thropic doctor, who stumbled upon him when visiting some other poor person in the same house. Dr. Townsend happens to be a friend of mine, and knowing what to be a friend of mine, and knowing what a search I have made for your cousin, it occurred to him, when he gave his name as Edwards, that he was probably the man we wished to find. I went to see him myself before I came to you, and there can be no doubt of his identity; in fact I had a detailed account of his proceedings since he left Sidney from another broken-down advanturar, who ledges in the next room, and venturer, who lodges in the next room, and has accompanied him in part of his wan-derings. It was from him I heard how Edward's money had been squandered."
"I must go to him at once," exclaimed

Atherstone.
"You will see a sorry sight, if you do; he is frightfully emaciated, and almost at

"What does the doctor say of his case?"
asked Humphrey; "is there no hope of
saving his life?"

"None whatever; his constitution is com-pletely worn out."

"It it be in any way possible to restore him, even yet, by care and skill, he shall not die; if he could be moved, I should like to bring him here; anyhow, I will hasten to him, and I should be greatly obliged, Wilson, if you would bring the doctor to meet me there, and then we could judge what would be best for him."

"You will not be able to move him, that is very cerain; he looked as if every breath would be his last; but I will do your bidding and bring my medical friend to give "It it be in any way possible to restore

you any help I can. Shall I send a cab for you, and tell the driver where to go; you will never be able to find the place on foot." ing, and bring my medical friend to give

"Pray do, I can have no rest till I have seen him." And in a few minutes Hum-phrey Atherstone was on his way to the death-bed of the man he had so deeply wronged.

## CHAPTER XXXII.

Humphrey Atherstone stood in a dark underground room, more like a cellar than a human habitation, gazing, sick at heart, on the scene before him. At last the victim of his fraud was found; the hour of reparation, which, in his deep repentance he had so ardently desired, was come; but what atonement could he now ever make to him who lay stretched out at his feet, visibly dying, as every laboured breath shook his wasted frame, and all that remained to him of life seemed gathered into the eyes burning from fever, that gleamed with lurid light in their hollow sockets! His bed was a little more than a heap of straw, covered with some coarse material like a horse-cloth; a broken table stood near it, on which were some restoratives brought by the charitable doctor, and one or two chairs completed the furniture which the room contained; no sunshine could reach it from the narrow window that was level with the pavement of the street outside; but Atherstone felt instinctively that the gloom and chill which persided the whole place were those of death itself, and as he sadly estimated the extent of the misery demonstrated in these destals, it seemed to him as if the truth, that evil once wronght can never wholly to undone, were branded on his heart for ever in burning pain.

Some minutes passed while he atood there in helpless silence, then Humphrey became

aware that the eyes of the dying man were fixed on his face with a look of undoubted recognition, and, going forward, he sank on his knees by the bed-side of his unhappy cousin. An expression of exceeding bitter ness passed over Edward's ghastly countenance, as if life were too far spent within him to call up the flery passion of hate that would tain have possessed him, and slowly his lived lips framed the words, "My en-emy! evon in this last hour!"

"No, no i" exclaimed Humphrey, "not your enemy, Edward Atherstone, your friend, your cousin; I have been seeking for you these many months to give you

for you these many months to give you back all that is due .c you as my uncle's son." A gleam of excitement lit up the wan fave of the dying man at those words.

"He was my father then! I was his true heir! I always felt it—knew it, though I could not prove it Dld you find his will in the ebony cabinet?"

"No! he never made a will; but it contained documents establishing your birthright. I have the proofs, and all is clear. Atherstone Abbey is yours, as your father meant it should be."

"He soknowledged me then before he

"He soknowledged me then before he died! I felt sure he had, and you stole my inheritance, you—villain!"

Humphrey started violently at the opprobrious term; but the next moment he showed the depth of his repentance by bowing his head as if to acknowledge

"You are right, Edward, I have wronged you deeply; but I bitterly regret it, and I have come from England on purpose to find you, and yield up to you all that is your own. I desire most ardently to make atonement to you for the past."

The dying eyes turned on him with a look of withering contempt. "You words are a wretched mockery, Cousin Humphrey, you

Too late! The voice of the man he de-frauded had but ceheed the words that were seething in Atherstone's own heart, as he looked on the wreck before him. He could not lie in the face of death by any at-tempt to refute the sentence; but he seized the emaciated hand of his cousin, and exclaimed, in a voice hoarse with emotion. "Edward, I can but entreat of you to for-give me. I would make restitution to you if I could; since I cannot, say at least that you forgive me!"

"Forgive you!" repeated Edward, slow-ly; "you can tell me to forgive you, al-though by your means I am dying in a hovel, when I should have been lord of Atherstone! It is too much to bear. Even your wife would plead for you in vain. though she stood between you and my vengeance once."
"My wife!" said Humpbrey, amazed.

"Edward, what can you mean? I am not married!

"Not to Una Dysart?" asked the sick "Mot to Una Dysarr" asked the slock of man, turning round feebly, with a look of surprise. The question caused Humphrey a thrill of exquisite pain.

"No, indeed," he said mournfully, "nor

am I ever likely to know such happiness !"

"But you loved her?"
"I did, more than life itself, and I do so still unchangeably." "And she loves you?"

"I fear not, Edward; why should you suppose it?"
"Because Ashtaroth, my dead wife, who

is Because Ashtaroth, my dead wife, who had power from her race to read the secrets of others, told me that it was so; she said if I struck a blow at you it would piece the heart of the fair-faced woman who saved the life of our little child at the risk of her own, and she persuaded me, for Una Dysart's sake, to forego a well-planned scheme of revenge I had prepared for you; it seems then that I was fooled in that as in all else."

in all else."
"No, Edward," said Atherstone, "I do not doubt your wife was right at the time, and that in sparing me you spared Una too real pain and sorrow. I think she did love me then, and if she has ceased to do so now if I have lost all hope of happiness with her, for that very reason you should forgive me; it is for your sake that she now stabs me to the heart, even as for her sake you saved: because of my sin to you she has abandoned me." A faint smile of triumph stole over Edward's pale lips; but the effort he had made to speak had exhausted him, and he lay back in silence, while Hum-phrey tried to make him swallow a little of the wine which stood on the table beside him. Fortunately at that moment Wilson came in, accompanied by Dr. Townsend, who proceeded to administer various restoratives, which seemed slightly to revive storatives, which seemed singural to revive him. While the doctor was doing what he could for his patient, Atherstone, feeling completely overcome, went out into the street, that he might escape for a few minutes from the sickening atmosphere of the death-chamber. "My Una!" he murmured, as a rush of tender recollections almost unmanned him, "my Una! who saved me unconsciously, and now will never love me more! Oh! that I could have gone to her then with clean hands and a pure heart. and won her for my own in face of day.
Too late! Edward said well—it is too late for him and for me."

Slowly he paced up and down beneath the soft evening sky, watching a glorious sunset, whose long beams of light, streaming down out of the liquid glory, seemed like golden paths leading from earth to heaven; and he had grown calmer and more patient, even in the prospect of expiating his error all his life long in solitude and unavailing regrets, when the doctor came out of Edward's room to speak to

"Is there a possibility of saving him?" asked Humphrey, eagerly.
"Not the slightest! the poor fellow's

case is perfectly hopeless; no human skill can avail him now; he will not pass the night. "I had wished so much to move him to my own rooms, that at least he might not die in that wretched place. Is it quite impracticable 21

"My dear sir, he would expire in your hands if you attempted to lift him off that "In that case I would rather remain

alone with my consin. I shall not leave him till the end." "Well, send to my house if you want aimsers we assistance of any kind. I fear I must leave you now, as I am due elsewhere;" and then, as Atherstone declined Wilson's offer Herbert.

to remain with him, the two men took leave of him, and he was left alone.

He went back into the room, and found

Edward lying with his face to the wall; he bent over him and spoke very gently, asking if he would sllow him to hit his head into an easier position, but the dying man into an easier position, but the dying man was either unconscious of his presence, or wilfully ignored it; and he desisted at last from any attempt to attract his attentiou, and sat down in silence by the eide of the miserable couch. Truly Humphrey Atherstone's reflections were bitter enough as he remained there, leaning his head on his hand, and wearily counting the passing moments by the laboured breathing with which the blighted life was slowly sighing which the blighted life was slowly sighing itself away. How utterly worthless seemed all earthly possessions in that hour! Justice—meroy—humility! where had they been in his life who had brought his unclo's lawful hair to such a near 2 M. lawful heir to such a pass? M re than an hour had elapsed, when Edward became very restless, and seemed endeavouring to turn round from the wall, without having strength to do so. Humphrey tenderly placed his arm round him, and moved the light wasted frame into the position he appeared to desire. Edward was now lying facing the window, with his fast-glazing eyes fixed on his cousin; a dim awful shadow was stealing over his face, and it was plain that death was very near. He seemed conscious, however, and Humphrey thought conscious, however, and Humphrey thought he might make one more effort to win that pardon from him without which he felt as if his whole life yet to come mus be unhallowed and unblest. He felt on his knees beside his cousin, and stretched out his pleading hands to him, exclatming, "Edward, you are passing to the tribunal of the Most High God, where, one and all, we shall have to answer for the deeds done in the flesh; you will yourself have need of shan have to answer for the decus done in the flesh; you will yourself have need of mercy and forgiveness there, and I pray that for Christ's sake you may obtain it; but in His name I ask you to forgive me too, even as you hope to be forgiven!" The dying man heard him, his lips moved, but he could not articulate; then he made a feeble effort to hold out his hand. Humphrey grasped it eagerly, saying, "You do forgive me, Edward; I may believe that you do, may I not?" The chill fingers gave a faint pressure

The chill fingers gave a faint pressure—
so faint that Atherstone could scarcely feel
it, but it was all he was to receive as a
token that his attempted reparation was
accepted by the man he had so greatly injured. A few minutes later death had
locked the cold lips of his cousin in impenetrable silence for evermore in this
world, and Edward Atherstone had gone to
meet the righteous Judge. meet the righteous Judge.

(To be continued.)

## How to Make Home Safe.

Punch has some good ideas of how to keep everything safe and enug about a house :

"1. In the first place, I, Punch. would have you careful in the matter of matches. Avoid those to which proprietors and manufacturers have given the title 'safety' for use can be made of them only when you have the box by you. Rather choose those which strike not only on the box, but on anything. By employment of these yourself, and by encouraging the careless use of them by your servants, you may do your part in keeping up the average of metropolitan confagrations.

"2. In these days of universal improvement, your house is probably lighted with gas from attic to basement. On this head I have little to say. Remember, however, the proverb which illustrates the futility of seeking for anything in the dark. If therefore, you smell gas, and are thus warned of an escape, go or send one of your house-hold, with a lighted candle, to discover the source of it.

"8. If there be no gas in your house, it is probable that you will use oil lamps. Paraffine will do for your dinner and draw. ing-rooms. In the nursery, schoolroom, or wherever else there is likely to be romping, employ petroleum or kerosene. Consider the cow of Chicago.

"4. Never indulge in fire-guards. They intercept a great part of the heat of the fire, which no prudent householder can afford, at the present price of coal. If, in your absence, a gassy coal explodes and the fragments are projected into the room, how can you possibly be to blame? "5. Some housewives are of opinion that

linen should be aired gradually. This is mere old-fashioned nonsense, unsuited to an age too rapid to permit of things being oone slowly. Air your inen quickly. Have a roaring fire, and bring your clotheshorses as near it as possible.

6. The medical profession strongly con-

demn chlorodyne of chloral. Therefore, if you have wakeful pights, compose yourself by means of a book in small type, which will involve your keeping your bedside-candle close to the curtains, where, if left to itself, it may burn down quietly.

7. Nothing is more soothing than for a man with his head on his pullow to maditate over the affairs of the day with a cigar

"8. While wages are so high, I would have you execute for yourself any little ropairs that may become necessary on your premises. The cases of Canterbury Cathedral and the Alexandria Palace show what may be done by the skillful use of a glue.

pot.

"9. In the event of any article of wearing apparel or furniture igniting, remember at once to open a door, so as to admit a good current of air. All the above directions may be rendered usoless by insitention to this hint.

" Never insure your house. Think of the luxuries you can purchase with a few pounds, and hesitate before investing your money in what is too often nothing but a

premium on carelessness.

"Il and last. Take the foregoing directions to heart and earry them out steadfastly and thoroughly. Verify the saying of Thomas of Chelsea, that the twenty millions of these islands are mostly fools. Vex the bouls of Captain Shaw and his Vex the foun-of-Captain many man are galant men; and by year ignorance, care-lessness, lkinese, and stupidity continue to swell the fire returns and agentwate your sineses well-wisher, Puron."

God sees hearts as we see faces. - George

## Scientific and Aseful.

CREAM GRACKERS. Two pints of flour, one pint of sweet eream, and the yolks of three eggs.

BTRENGTH OF MAN.

A curious series of experiments made in France shows approximately that the heaviest load a strong man can carry for a short distance is 319 pounds; all aman can short distance is 319 pounds; all aman can carry habitually, as, for example, a soldier his knapsack, walking on level ground, is 132 pounds—or an aggregate of 1518 pounds over 8200 feet as a day's work. It he ascends ladders or stairs, as do hod-carriers, he can carry but 121 pounds continuously, and his day's work cannot exceed 1232 pounds raised 3200 feet high.

#### ABOUT SLEEPLESSNESS.

Those who suffer from sleeplessnesand the number is not small—might do well to notice their position at night. A German physiologist states that the heating of the earth by the sun causes magne. tie currents from the equator to each pole. We should lie, therefore, in the direction of these currents; If we lie across these, the result is unpleasant, and want of sleep is the consequence. The head to the north is the best position—to the west the worst.

Physicians who have charge of hospitals all attend to the directions in which the beds are placed, and with the best results

#### CARROTS INSTEAD OF EGGS.

An exchange says: It is not generally An exchange says: It is not generally known that boiled carrots, when properly treated, form an excellent substitute for eggs in pudding. They must, for this purpose, be boiled and mashed, and passed through a coarse cloth or hair sieve strainer. The pulp is then introduced among er. The pulp is then introduced among the other irgredients of the pudding, to the other ingredients of the pudding, to the total omission of eggs. A pudding made in this way is much lighter than where eggs are used, and is much more palatable. On the principle of economy, this fact is worthy of the prudent housewife's attention.

#### GOOD YEAST.

Take twelve large potatoes, wash them well, and put them on in a gallon of water, with a handful of hops when the potatoes are nearly done. Let all boil together until the potatoes are cooked. Take them up, peel and much them well; then etrain the water upon them, and add one tea cupwater upon them, and add one tea cupful of sugar (white preferred) and one of sait. Two cupfuls of sweet yeast to start fermentation. Set it near the fire until it begins to work, and then put it into bottles. Cork, and set them in a cool place. You should put water enough when done boiling to make a gallon of yeast. Do not use a particle of flour in making this yeast. It will not bubble and ferment as much as common yeast, but is lively nevertheless. You must remember to use less salt than usual in making up the bread.

## PRINGED CELEBY FOR GARNISHING.

This addition contributes very much to the appearance of any salad, whether "fish or fowl," and when there are two "fish or fowl," and when there are two varieties, one sort can be garnished with the fringed celery alone, and another have nastureiums dotted here and there through the edge of the dish. Select the large outer pieces of the stalk, cutting in half-inch lengths; wash, and wips dry, seeing all grit is removed. Have a large new cork, fill it full of coarse needles, putting the eye of the needle in the cork, and the points sticking up. If the cork has soaked some time in tepid water, the needles will penetrate most easily. Carehas soaked some time in tepid water, the needles will penetrate most easily. Carefully draw each piece of celery over the needles, leaving at the end about an inch of celery unfringed. Lay it in cold water two hours to cool and become crisp.

## VEAL CARE.

This is a very pretty, tasty dish for supper or breakfast, and uses up any cold veal which you may not care to mince. Take away the brown outside of your cold roast veal, and out the white meat into thin slices; have also a few thin slices of cold ham, and two hard-boiled eggs, which also slice, and two desert-spoonfuls of finely chopped parsley. Take an earth-enware mould, and lay veal, ham, eggs and parsley in alternate layers, with a little pepper between each, and a sprink-ling of lemon on the veal. When the mould seems full, fill up with strong stock and bake for half an hour. Turn out when and bake for half an hour. Turn out when cold. If a proper shape be not at hand, the veal cake looks very pretty made in plain pie dish. When turned out, garnish with a few sprigs of fresh parsley.

## LIME FOR HENS.

Lime is as necessary for the formation of the eggs as is food. The required amount of lime is readily used by fowls in amount of time is readily used by lowis in a wild state, as but little is wanted when one or two sittings of eggs a year is the limit of their efforts. But when we, by domestication, increase the number of egge from a score to one or two hundred, it will readily be seen that the fowls cannot obtain the needed quantity of lime from their erdinary food, consequently we must supply the deficiency, for soft shelled eggs, or eggs without any shells, will be the result of neglect in this respect, which may lead of neglect in this respect, which may lead the habit of hens devouring their eggs, to say nothing of their unpresentable ap-pearance if they escape. A supply of lime is easily and cheaping furnished by burning and crushing bones and oysier or clare shells; nor should old mortar be forgot-ten, because this is so readily procured, though not as good as boose or shells. The supply should be generous and constant, and not at all times accessible to fowls. A small piece of lime in their drinking water is advisable in some instances.—Poultry World.

"Why did you not pocket some of those pears," said one boy to another. "Nobody was there to see you." "Yes, there was. I was there myself, and don't ever intend to see myself do a mean thing." Noble words! Let every boy adopt and practice the sentiment.

BE not discouraged. The hill which are peers steep and precipitons in the distance becames an easy accept on near approach. Leek the tiger steedily in the eye, and he will quall before you. So, difficulties stead ily looked in the face and energetically met. will wanish. met, will vanish.

#### Fresh Springs.

Why is the world so thirsty, So restless, ill at ease, So caraworn with its pleasures, So difficult to please? Because the truth It cannot see, That all "Fresh Springs" must be in Thee:

Why is Thy Church so weary? Why does Thy cherished Bride Appear so sad and lovely, ofar from "satisfied What once she know, she fails to see. that all her " Fresh Springs" are in Thee Why needs she so much urging

To work, and love, and feel Why craves she fresh excitement To stimulate her real? She cannot, or she will not, see That all "Fresh Springs" must be in Thee!

-Church Tournal Running a Rapid in a Birch Canoe.

Incidentally to his nerrative of "Sea Trout Fishing," in Scribner for May, Mr. A. R. Macdon-ough gives the following description of a necessary experience on the rivers that feed the St. Law-

In this sort of surf, half stone, half water, a common wooden boat would be bumped to pieces in five minutes. The only thing that can float in it, the birch cance, is one of those marvels of elever adaption that look like genius. Such a cance it really nothing but a basket with pointed ends and stiffened sides. You sit, float, and toss in her as you would in a basket, and without most watchful perpendicularity and tiresome tension of parves. pendicularity and tiresome tension of nerves pendicularity and tiresome tension of norves in balance, you ip out of her as you would out of a basket. She is a mere single skin of bark sewed together with deer-sinews, rimmed with slight ash or birch strips, and connected across the top by five slender thwarts, or "bords," modeled in all her lines so that the deepest point is along the middle bottom, and she turns in the water every way as on a pivot. The water every way as on a pivot. The draught with two men aboard, is three to four inches. Buoyant, of elastic frame, unsteady to the lightest touch, endways or sideways, to the lightcast touch, endways or sideways, she answers to skilful control like a sentient thing, and throws a clumsy rider like a mustang. With her light grace and delicate color she is the lady of water-craft. The skill of these cance men is wonderful, only gained by long practice from early childhood. Nearing the foot of the rapid, while yet in still mater. childhood. Rearing the 100t of the rapid, while yet in still water, the guide drops the paddle, stands erect with his settingpole in the extreme stern, his boy in the same attitude at the point of the bow, and studies the eddies and stones intently. In a moment she is swung alongside a rock, her peak thrust just round it across the her peak thrust just round it across the siream—then with a mighty drive from the poles she darts diagonally through the torrent and whirls her tail down stream, under lee of another rock a few feet higher up. She is again held hugging the granite by main force, and edging forward till the beat of the water boiling up astern of her centre helps to lift her on, and with another powerful send she shoots across upward again to the next covering point. She treads her intricate way among the boulders by repetition of these zigzag dashes, sometimes missing the aim and arashing back against a rock, sometimes cashes, sometimes missing the aim and crashing back against a rock, sometimes heaten acide by the pole slipping on the bottom, with the guide's eye quick at every turn, and his muscles steadily braced. The men's pose, alertness and strength, form a study. At times she must be thrust up by sheer power against the dead rush of the torrent, gaining inch by inch. David's cries to his boy rise above the noise of the water—"Pousse! arrete! Inner Peus cries to his boy rise above the noise of the water—"Pousse! arrete! lance l'eau! hale l'eau! autre berd! pousse, au loir!" Accidents occur, but seldom from miscalculation. If a pole should snap while the stress of the flood beats on her, the cance may be whirled broadside on, and capsized. Then there is a rolling and tumbling among the rocks, atruggling for a footing, sometimes with hard bruises,—or if near the foot of the rapid, one may be swept into deep water and must keep a clutch on the point of the cance till she drifts into shallows. Except in the larger rivers, there is not much danger of drowning. The guides prefer ascending to going down a rapid, as the risk of the cance getting beyond their control is much less when the water drives against her in sight. They are very caulious too, to avoid straining or bruising the tious too, to avoid straining or bruising the boat. "You act as if this canoe belonged to you," David would repreach his boy at a careless movement.

## Hints on Transplanting.

The art of transplanting trees, shrubs. and vines is only learned by experience, close observation, and a strict adherence to the laws that govern vegetable growth. Any unskilled loborer can dig up and reset a trea or a vino; but this does not insure life, health and vigor. There is a welladjusted balance between the roots and branches of every tree or vine. Trained practical gardeners recognize this fact, and the importance of transplanting of remov-ing carefully all the roots possible, and especially the fine, fibrous ones, such as take up and furnish the nourishment. To save enough of these roots in transplanting large-sized trees, it is necessary to know the habits of growth of trees and vines. For instance, the Scotch or white pines with their long, fleshy roots, and comparatively few fibrous ones near the body of the trees, need more care in removing than the Norway spruce with its mass of fibrous roots clustered around and near the body. The best way in all cases is to dig anarrow trench around the body, some distance from the tree, deep enough to get below the lower that of roots. In making this sirele. lower tier of roots. In making this circle, the flat of a spade should not be faced toward the body of the tree. The top soil on the "ball," near the body, should be re-moved by a digging fork or other imple-ment that will not cat or injure the small roots. In case the trees or shrubs are to moved only a short distance from where they are growing, as much soil as will adhere to the roots may be left on with

here to the room may advantage.

The second important point to be observed in transplanting is not to leave the roots exposed for a measure to the rays of the same, or to a blewing day sir, which is quite as injurious to tender rootlets. If not set out at once, the roots ought to be kept

damp and covered over with a cloth, or "hecled in." Trees coming from a distance, when the roots show signs of being left exposed, and the fibers are dry and somewhat shriveled, will be much improved by plunging them into a stream or need of water. and then into a stream or pool of water, and then heeling them in, covering the roots carefully with molat soil, and so leaving them until ready to plant out.—From a paper by P. T. Quenn, in Scribner for May.

## British and Foreign Jotes.

THE Church Missionary Society of Eng land has received an anonymous donation of £1,000, with which to commence a mission in Central Asia.

THE International Sunday School Lessons are issued by the American Mission Press, at Lucknow, India, in the English and two native languages.

Tuene was not an indictment in Maine last year for a capital offence. Temperance people naturally think that fact speaks volumes in favor of the prohibitory

REV. G. A. Harris, of the Harvey Islands, reports that Mangai is now a land of Bibles, as there is a Bible in every household, and nearly every child in the land has one.

An evangelist at Crau, Algeria, writes that his church, which holds about 800, is throughd evey Sabbath by Jews who de-sire to be instructed in the doctrines of Christianity.

"MURDER-MILL" was the name by which an Indiana lady called a certain rum-shop. She was prosecuted therefore, but won the suit, being able to prove her allegation a true one.

THE Dublin Town Council has decided. on the motion of a Catholic, seconded by a Protestant, to agitate for a Roman Catholic University in Ireland. A petition is to be prepared for presentation at the bar of the Commons, and a deputation will wait on the Premier in support of the scheme.

THE Fronch Government have taken a remarkable step affecting the Roman Catholics in France. It is anounced that they have resolved to treat both clerical and secular meetings on a footing of absolute equality, and to forbid every Catholic association. Acting in this spirit they have dissolved the Paris Catholic Committee and provented the general meeting which was to have been held recently in Paris. Paris.

THE Church Review says that it is in contemplation to hold meetings systemacontemplation to hold meetings systematically all over the country for the purpose of promoting the repeal of the Public Worship Regulation Act, the petition for which has already received a large number of signatures. The Church Times hears that a declaration and protest of the clergy "against the unconstitutional attempt of the Judicial Committee to repeal the Ornaments' Rubric, and to subvert the Ornaments' Rubric, and to subvert the principle upon which the Reformation of the Church of England is based," is being very largely signed.

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Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, L.D.D., Montreal. Rev. John Cook, D.D., Quebec.

Rev. Prof. Gregg, M.A., Toronto. Rev. John Leing, M.A., Toronto. Rev. Prof. McKerras, M.A., Kingston Rev. W. D. Ballantyne, B. A., Pembroke. Rev. G. M. Grant, M.A., Halifax, N.S.

Rev. 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 Prushyrman. Much has been done in this way already; but much still re-mains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000 If each of our present subscribers will only send us another name we shall at once reach 12,000: and then to get the remainder will be a compara-tively easy matter. Friends, help us in this par-

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## Sabbath School Bresbuterian FOR 1877.

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

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

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

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## TESTIMONIALS OF A VALUABLE BOOK.

TORONTO, 10th April, 1877. THE REV. J. G. Woods work on the Natural History of the Anim ile mentioned in the Bible, has a very high reputation, and deservedly so, being, like all his other books, the trait of great research and cher books, the trait of great research and care and ability. It is calculated to be both useful and interesting to the young as well as to others; indee I for all Bible Students it contains much valuable information. The present edition has been beau lifting act up, and is in every way of super for execution. It has this advantage too, that it is enriched by a trealise from the gon of the Res. Dr. McCosh, the distinguished President of Princeton University, and also one by the Rev. Dr. March, a highly competent authority on "Bible Lauda."

Moderator of the Assembly of 1876.

Minister of Knox Church, Toronto.

TORONTO, 26th March, 1877.

DEAR SIR,-So far as I have been able to DEAR SIR,—So far as I have been also to examine the volume, I am propared to endorse the favorable estimate of it expressed by the ministers and other gentlemen in Guelph and neighbourhood.

The writer of the book is evidently possessed of adequate scientific knowledge, and beautiful and pleasing style. He

he uses a simple and pleasing style. He has succeeded in throwing an interesting light on many passages of Scripture. The Canadian edition of this work is very attractive in appearance and its avery attractive in appearance and its avery in appearance. Canadian edition of the value is intractive in appearance, and its value is increased by Dr. McCosh's essay.

WM CAVEN, D.D.,

Principal of Knox College, Toronto, and Prof. of Exegetics and Biblical Criticism.

McGili. College, Montreal, Ap. 10, 1877. My DEAR SIR,—With reference to Wood's "Bible Animals," I have much pleasure in stating that in so far as I have consulted it, the work is very full and accurate, and worthy the reputation of its author. I think a great service has been done to all Bible readers in Canada by bringing out

this work in so attractive a form.

J. W. Dawson, LL.D., F.R.S., F.G.S.,

Principal and Vice Chancellor, University
of McGill College, Montreal.

Wood's "Bible Animals" contains a great variety of useful and reliable information, and sheds much light upon the Word of God. It should be in every family, and especially in the hands of Sabbath school trackers and ministers.

teachers and ministers.

D. H. MacVican, LL.D.,

Principal and Professor of Theology,

Presbyterian College, Montreal.

THE Canadian edition of Woods' "Bible Animals" is beautifully printed and em-bellished with excellent plates. The aubellished with excellent plates. The anthor gives a large amount of interesting and valuable information respecting the animals mentioned in Scripture. These are described under the heads of mammalia, birds, reptiles, fishes, and invertebrates. Besides information usually found in books of Natural History, this book contains special hints and notices which are of great help to the interpretation of the proverbs, poetry and metaphors of Scripture.

Two valuable contributions are appended to this addition; one is by Dr. McCosh of Princeton College, who plainly states and satisfactority disposes of the Darwinian theory of "Evolution." The other is by Dr. March, in which he gives an instructive account of recent researches in Egypt,

account of recent researches in Egypt, Arabia, Palestine, Assyria, and Babylonia, which serve to illustrate and confirm the records of Scripture. Altogether the book is one of great value.

WILLIAM GREGG, M.A.,
Professor of Apologetics, Knox College,

To all who desire an intolligent acquaint-ance with the Book of Life, Woods' "Bible Animals" must prove eminently helpful in the interesting department of Scriptural zoology. The illustrations are profuse and artistically presented—the information is accurate and the spirit devant. The is accurate and the spirit devout. The essay by Rev. President McCosh on "Evolution," combined with the work, will prove a profitable and opportune addition to many; while the researches of Rev. Dr. March leave but one regret, that they are so short.

I cordially commend this work to every Christian who ceeks to obey the Apostolic exhortation: "Add to your faith virtue, and to virtue knowledge."

J. GARD ER ROEB, D.D., Minister Cooke's Church, Toronto.

On careful examination I find Woods "Bible Animals" to be a valuable and use-ful lock. In it every animal mentioned in the Bible is do orded in tamiliar and in-tereding language. The meaning of the original terms is carefully investigated, and the orificulties of translation are unravelled the officities of translation are unraveiled so as at every justates to remove obscurities, and present the subject clearly to the reader. The numerous spirited illustrations, give a graphic reality to the description and convey a knowledge of the subject which words alone could not. This book will be a valuable help to understanding many passages of Scripture, which have been hitherto very imperiently understood owing hitherto very imperiently understood owing to a want of knowledge of the animals referred to, and uncertainty as to the meaning of the original words. The appended easy on "Evolution" by Dr. McCosh, while too short for the student of science, farmilles a candid and reliable view of the subject to those who have not time or operativity to read largely on the question.

portunity to read largely on the question.
The volume closes with a most interest
ing and instructive paper by Dr. Merch on
research and travel in Bible Lands, including the . .. its to the latest date of the gon in Palestine and Moab. In it we a summary of travels and exploration a Palestine, Egypt, Arabia, Petrae, A is and Babylonia, presenting a most vive picture of these countries, and work now of the terminy which they are now given in combined in combined and illustrating the Scripture history. I cordially commend the book to avery Bible student.

GEORGE BELL, LL.D.,

Pastor St. Paul's Church, and School In-spector, Walkerton, Ont.

Mission to Japan.

Mr. Parkhurst who had visited Mrs. Pruyn's home in Yokohams, as well as others in India, Syria, and China, said he cruyn's home in Yokonams, as well as others in India, Syria, and China, said he thought it surpassed them all in its perfection in all its development—and it was so liberal—every one of any denomination felt they had a welcome there. Mrs. Pruyn speke very highly of the capabilities of the Japanese girls intellectually, also of their susceptibilities for spiritual instruction. It was really marvelous they were so anxious that others should partake of what they had received. In their leisure hours, they would take their Bibles and visit from house to house to tell of Jesus. Everything in the "Home" was prayed about, and the child en early learn simple trust in God—and to believe in and look for answers to their prayers. In God's good providence a young man of influence was brought to the "Home," and remained for some time as a guest and became a Christian, and was afterwards selected as Pripartal of a Narmai School which the for some time as a guest and became a Christian, and was afterwards relected as Principal of a Normat School which the Empress has lately founded, though she herself is still a heathen, and has not the slightest inclination to become a Christian.

The girls at the "Home" made it a subject of special prayer at their prayer meeting, that the Bible should be taught in this

The girls at the "Home" made it a subject of special prayer at their prayer meeting, that the Bible should be taught in this school, and great was their delight when their request was granted. Mrs. Pruyn read an interesting letter from a pupil, in which the child spoke of being killed by her brother, because she said she preferred the happiness of heaven to that of carth. The blows were repeated on the reiteration of her views. On telling the teacher, they prayed with her, and she was quite affected the following day at seeing how her loving Father had cared for her. On her teacher accompanying her to her brother's house he was gentle and kind to her, and did not fulfil his threats of conding her away.

Mrs. Pruyntoid some interesting facts with regard to the men in Japan. One young man of good family (for rank in Japan seldom implies wealth) had applied for employment in the Home, merely to

Japan seidom implies wealth) had applied for employment in the Home, merely to learn English, and was taken as a servant. Mrs. Pruyn soon discovered great aptitude in all he undertook, and retained him as her interpreter and personal servant. She soon noticed that he became very much interpreted in the Rible. One of the police ested in the Bible. One of the native teachers being ill, Mrs. Pruyn asked this young man to take his place at the native service and read the Bible; and as she thought he would be incapable of anything further. asked him to read the Lord's prayer. He went on with the prayer for a short time and then stopped, and as Mrs. Pruyn thought broke down, but he broke into a most touching prayer which Mrs.
Prnyn fell though she could not understand. The language came from the depths
of his soul. Shortly after this he was called home by the illness of his father, and fears were entertained that he would return to were entertained that he would return to heathenism; but after a time he returned to the Home with great jey. After closely watching him, Mrs. P. thought his talents were lost in his present service, and that he would be a great acquisition as a native preacher. When Mrs. P. asked him, he answered with many tears that this was what he had longed and prayed for ever since he returned from home; for while with his father he was not sufficiently instructed to speak of Christ, or explain the way of salvation, and this pained him exstructed to speak of Orrist, or explain the way of salvation, and this pained him exceedingly; so all was speedily arranged, and he is now studying, and in his leisure evangelizing. At one place where he had been preaching about the Holy Spirit, a poor man went to a missionary and said a young man had been preaching that in what to a coved they must get something young man had been presoning that it order to be saved they must get something they could neither see nor hear, but they could feel, and that it was like air, and he had been walking up and down trying to breathe in the air. Mrs. Pruyn spoke of temperance going hand in hand with the Gospel. Though the Japanese were not which in a result that they thought much of a drinking people they thought much of temperance. Once an old man came up to Yokohama on business, and carried home with him a Bible and some temperance. ance papers from the Sunday School there. He became a believer all by himself in his lonely country-house; founded a temperance Society of twelve members who were to abstain from drinking, smoking, and to abstain all sin, and they were to be tested for three months. Some time after this, this little company of believers were discovered by a young man who had been sent to a distant station to help the Missionaries. Ho advised the old man to be immediately baptized and go up to Yokohama to receive turther instruction, which he joyfully consented to do. The field is white unto the arvest and God is working miracles there. Let us pray much for that land, and help the missionaries in every way that we can "Japan" means "Daybreak." She has already had the dawn. Oh may the full his of day so in solice Notes of an Address by Mrs. Pruyn, a returned Missionary, taken in Chicago March 1876.

A very successful concert was held at A VERY successful concert was held at Sonya, on the evening of the 28rd ult, in aid of the Church organ fund. The priocipal promoters were Mesers. Donald Stevenson, A. Beattic, and H. C. Black. The annual misionary meeting which came off on the evening of the 29th ult., was ably addressed by the Rev. J. Campbell, of Cannington and the Rev. J. L. Murray of Woodville. The attendance was large notwithstanding the unfavourable state of the roads. the reads.

## Official Aunouncements.

MELTINGS OF PRESBYTERIES

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

Olitawa —Next Presbytery meeting in Kuox Church, Ottawa, on Monday, 7th May, at 3 o'clock

Unuren, Ottawa, in monary, its may, as a color p.m.

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

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

Tononto.—In Lecture-room, Knoz Church, on Tucaday, 1st of May, at 11 a.m.

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

Weigray.—At Whithe on the third Treader of

WEITOX.—At Whitby, on the third Tuesday of May, at 11 a.m. BROCKVILLE.—At Prescott, on Tacchay, 3rd of July, at 7 p.m.

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MARRIED. At the residence of the bride's father on 14th April, by the Rey Woi P Walker. Christina, daughter 'Tihu A true 1 3q P.m. end t Mr Thomas M. a, P. a b ton



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