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Contributors and Correspondents

WATCHING AND WAITING.

MR. EDITOR.—Some unknown friends have sent me a pamphlet* by F. W. Grant, published in Toronto, purporting to be a reply to my tractate on the "Second Coming of the Lord." It is well called a reply, for it is no answer. To me it is most satisfactory; (1) because with the exception of an altered misrepresentation (p. 12) which amounts, even if true, only to a misunderstanding on my part, and which does not in the least impair my argument, the writer admits the general correctness of my statement of the doctrine held by the Brethren, and tries to establish it as against my reasoning. The charges which I bring against these doctrines, as to their tendency, he refers to "Him who judgeth righteously." As I had done this before, we leave the decision safely at the same tribunal, and God will judge both the doctrines and me. (2) Because the tract affords as good an illustration as I could desire of that self-complacent arrogance of which I complain, and of which our friends seem to be utterly unconscious, which leads them to fancy that no one is an honest, earnest student of prophecy, or knows the Bible, or is guided by the Holy Spirit, but themselves. (3) Because it also illustrates the subtle, ingenious, and evasive mode of argument which our friends use in support of their theory, and the extraordinary shifts and pet phrases to which they resort in order to turn the edge of the sword of the Spirit and evade the point of a text. For example, I am now told that the Church is God's house (and each individual saint a temple), the body of Christ, formed by the baptism of the Spirit, the Eve (the bride of the last Adam; and as these are not figurative terms, but express a reality, and were never used in reference to the Old Testament Church, therefore it was not God's church; but the Church began at Pentecost and will leave the earth, taking the Holy Ghost with it, when Christ comes for His saints. Again I am told of "Man's Day," (1 Cor. iv. 8) as being "the time in which he has the world to himself, just as the 'day of the Lord' is when he takes it into his 'own' (sic) meaning, (as I suppose, for it is not very clear, and I have no wish to misrepresent) that 'man's day' corresponds to the interval between the Lord's coming for the Saints and with them." But my object at present is not to reply to Mr. Grant. I know too well that he and all who have embraced these views are beyond the reach of argument, and will treat anything I may say as the folly of one who is "bold," (1 Cor. x. 8) wanting in honesty and courtesy, and untaught of God, inasmuch as I am not of their opinion. My object is to set in more clear light the chief question at issue, and which in my opinion covers an error, that is at the present time doing a world of mischief among good, earnest, serious-minded enquirers. It is for the sake of these I write, and I beseech them to search the scriptures and see for themselves.

The common doctrine of the Universal Church of God has been: that the gospel of Christ is to be preached for the discipling of all nations, and that Christ by His Spirit (John xvi. 7, 8), is to be with the Church, thus teaching and witnessing to convince "the world" until the end of the age. When He shall come to take His people to Himself and to judge "the world" (John iii. 16, including saints) in righteousness. The doctrine I impugn is: that Christ may come in the air any hour and take away His Church and the paraclete before the end of the age and the day of judgment; and that saints ought to be hourly expecting His coming of Christ in the air.

The question is not of a personal coming; Christians generally believe that; but of a coming in the air before the personal coming. Are we to expect Christ ANY DAY, to take away the Church and the paraclete? The brethren say, yes. I say, no. The tract which I am noticing asks the question, "ought we to be watching?" I answer yes; five thousand times, yes. And I trust when the Lord comes to me, I will be found watching. That is not the point. To state it more clearly, I cannot do better than quote from Mr. Grant's tract.

"I cannot watch for what I know cannot come for a thousand years yet. Wait, I can and must, of course. Watch, I cannot. Watching is based on the uncertainty of when he may come. According to Mr. Laing, it is certain He cannot come in our time. As to that then we may go to sleep, as we list; watching is in vain."

Here a very proper distinction is drawn

between watching and waiting, a distinction found in Scripture, and which deserves Mr. Grant's attention, as it is evident the Spirit has not yet led him into all truth.

The word watch occurs twenty-three times, viz: Mat. xxiv. 42, 43; xv. 18; xxvi. 38, 40, 41;—Mark xiii. 34, 36, 37; xiv. 34, 37, 38;—Luke xii. 37, 39;—Acts xx. 31;—1 Cor. xvi. 16;—Col. iv. 2;—1 Thes. v. 6, 10;—1 Pet. v. 8;—Rev. iii. 2, 3; xvi. 15.

Now in not one of these passages is a person or an event referred to as the object of the watching. NEVER IS IT SAID OR IMPLIED, WATCH FOR THE LORD OR HIS COMING.

To watch means to be awake, and at the post of duty: 1 Thes. v. 6, 10. In this sense we ought to watch, and in this sense true Christians are watching. But it is a different thing to say that watching is expecting Christ. It is never used in that sense. Look at Rev. iii. 8. It is said, not "If thou shalt watch, I will come and take thee to myself, therefore watch in expectation of my coming," but the very contrary. "If thou shalt not watch, that is, be awake to duty—I will come on thee as a thief, and thou shalt not know what hour I come." Watchfulness or wakefulness is enjoined throughout in view of danger and of judgment, not in view of Christ's coming to bless. The watching of the Brethren thus is not the watching of the Bible.

The word wait occurs seven times, viz: Rom. viii. 19, 25, 26; 1 Cor. i. 7; Gal. v. 5; Phil. iii. 20; Heb. ix. 28. In every instance it has reference to Christ and His second coming as the object of the waiting. His coming to redeem creation, not to take the Church: His revelation (1 Cor. i. 7), not a coming into the air; His coming to fashion our vile body like unto His glorious body, that is at the resurrection. Another verb occurs, Titus ii. 13, and Jude 21, also connected with the epiphany, not the invisible coming.

The verb also occurs in Luke xii. 36, when the Master is expected by the servants.

The waiting then for the revelation of Jesus is not the watching for Him coming in the air, but the patient waiting of 1 Thes. i. 10, (a different word) to which even the most ardent must submit, until God's purpose of love to all nations in the gospel shall be fulfilled. In 1 Thes. v. 6, Christians are exhorted to watch as contrasted with sleeping, and in verse 10 it is said: "whether we are watching or sleeping, we shall live together with Him," and in verse 4, "The day of the Lord," for destruction to others is spoken of as coming and overtaking like "brethren," not unprepared but waking and watching; but how could that be, if "the brethren" had been caught up into the air years before that day?

"Ought we to be watching?" Yes, ten thousand times yes; not cherishing baseless hopes of a coming in the air, and terrifying men by unfounded statements of impending judgments; but being fully awake to our privilege and duty; active and zealous in proclaiming the gospel, the love of God, and His long-suffering which is salvation, and patiently waiting for the fulfilment of the promise that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and that at the end of this gospel age our adorable Saviour will come again to receive us to Himself, that where he is there we may be also: "Even so come Lord Jesus."

JOHN LAING.

OUR OWN CHURCH.

No. IV.

MR. EDITOR.—In a former letter I referred to the situation of probationers and licentiates of our Church, and showed that the remuneration which they receive is much under what it ought to be, and that it is not such as to encourage respectable young men of talent to enter the Church and devote their time and talents to the work of the ministry. I would like now to refer to the

CONDITION OF MANY OF OUR VACANCIES.

Some congregations remain too long vacant where there is no sound or valid reason for doing so; and the result is that a spirit of hyper-criticism is largely developed, and the people come to regard themselves as standard judges of preaching. What would be regarded as good preaching from a stated pastor is looked upon as very common-place; and instead of listening with satisfaction and often with profit to the unfolding of the Gospel of Christ, people grow to want something new. Then differences arise as to who should take the lead in congregational matters. It may be that the more intelligent of the people have been managing, and as this has not brought about a desirable state of matters, the more ignorant are induced to step to the front, and matters very often instead of being improved are made worse. Then again by protracted vacancies the preaching of the gospel is often reduced to a question of dollars and cents. The congregation thinks that the Presbytery should send them the very best supplies, while they are willing to pay just as little as possible, and pride themselves in the thought that they are getting supplied for eight dollars a Sabbath,

and considerable variety at that, the sum total paid being much lower than such a congregation could offer to any respectable or average man. Such a selfish, worldly spirit is destructive of all true spirituality of mind, and must result in spiritual decay or death to the congregation which fosters or encourages it. There is one other feature occasionally exhibited by congregations in the selection of ministers which must be condemned, and that is the question of nationality. No doubt on this point the less said the better; still I am glad to notice that before the growing intelligence and deepening piety of the members of our Church this hateful spirit is quickly dying out; indeed the days would almost seem to be numbered when if a minister was asked to preach in a vacancy, and in all sincerity "shunned not to declare the whole counsel of God," and "kept back nothing that was profitable to them," instead of asking with all honesty of purpose—Is such preaching calculated to edify the "body of Christ?" before leaving the pew such questions were often heard going the rounds "What part of the north of Ireland is he from?" or "Is he a Scotchman?" or "Don't you think from his accent he is English?" or "Does he speak Gaelic?" We are in Canada building up a great Canadian nationality extracted from each and composed of all, and whatever may be the honest pride we all feel in the old land, still the church is not the place to exhibit such. It is not likely to be a question which will trouble the Invisible Church, and we should not allow it to trouble the visible Church. Everything which causes divisions should be discountenanced, come from whatever source it may, and the whole Presbyterian family put forth one undivided front, illustrating that their principles are not only sound and scriptural but harmonious as well.

LOUIS OF CHANGE.

is becoming more apparent year by year, and if encouraged will probably work mischief in the end. The changes which have been introduced and the differences which exist in the psalmody of our Church are coming to be inconvenient, especially to a person who travels much through the country; as the psalm books and hymn books which suit in one church are not used in another, and the consequence is that at present one does not know what sort of book to take to church. It is not very long since I worshipped in a Presbyterian church where the minister did not give out a psalm or paraphrase, but all hymns. On this occasion my psalm-book was of no use to me. Very soon after that I worshipped in a church where no hymns are sung, and on this occasion my hymn book was only an incumbrance. Now it is in no unfriendly spirit that I call the attention of fathers and brethren to this unseemly want of uniformity. We are inundated with hymns, and hymn writers, and it is utterly impossible in a life-time to become familiar with them all, three or four or five hundred hymns, and as many different tunes, so that if a person should live the age Methuselah he would fail to attain to a full acquaintance with them. I am not insensible to the difficulties and prejudices which surround this question; but I think there is sufficient wisdom and talent in the Church to settle it satisfactorily; and the sooner the better.

This love of change has laid hold of the ministry of the Church to some extent, the pastorate of many ministers being of only a few years duration. No doubt there are just causes for many of the changes which take place; still the tie which unites ministers and people is very sacred and should not be easily broken. Not long since a clergyman from the United States told me that in the Presbytery in which he lived there was not a minister three years in his congregation. Well we are not so bad as this, but if we drift along we may some day be able to say the same. We disapprove of the practice of the Methodists as to their systematic changes; and even some of them are getting tired of them; as very often when a minister has just begun to see some results from his labours, or when he has got properly acquainted with the people, he has to lift his stakes and go to new fields of labour. Encouraged by past success and cheered by the hopes of the future, let our ministers and members gird themselves afresh for the work which lies before them and to which they are specially called, knowing that the time is short; that the battle will soon be ended and the victory won; that the time cometh when the Church shall enter upon her millennial reign—"when violence shall no more be heard in thy land, wasting nor destruction in thy borders," but praise ascend continually, the music of which shall be loud as "the voice of many waters," and sweet as that of "harpers, harping with their harps."

"And yet a banner thou hast given,
To them who Thee do fear;
That it by them because of truth,
Displayed may appear."

PRESBYTERIAN.
Toronto, May 1st, 1877.

THE SIOUX REFUGEES IN THE NORTH-WEST.

MR. EDITOR.—The venerable Dr. Williamson, of St. Peter's, Minnesota, so long and so faithfully laboring among the Sioux or Dakota Indians, in advising me of the shipment of a box of books and medicines for the Sioux refugees in the vicinity of Fort Elllice, encloses the accompanying article, of which he says: "By request I send you an article addressed to the Christians of Manitoba and the Dominion of Canada. The writer and her husband were for some time Indian missionaries, but not among the Sioux, and had to leave on account of ill health." The brethren to whom I have shown the communication strongly advised that it should be published, with the hope that it may excite practical sympathy in behalf of those poor neglected Sioux, who are now without doubt to be permanent residents of our country. I hope, therefore, you may be able to find room for it in the PRESBYTERIAN, with this note, which is needful for the proper understanding of it. I may say that the Solomon referred to is the missionary for whose translation to Fort Elllice all arrangements were made last year, when our Foreign Mission Committee found they could not undertake the \$600 a year necessary for his support. I hope the Church will soon remove that difficulty. He is a Sioux—a man of piety and intelligence, and a regularly ordained Presbyterian minister of many years standing.

"Enoch Cloud-appearing" is the best educated of the Sioux in Manitoba, and perhaps the most influential. He and his mother have been members of the Presbyterian Church for many years. His father, now about eighty years old, was received in 1876.

"White Eagle" is another chief, for whom and his band the Church of England has provided. Yours truly, JOHN BLACK.
Kildonan, Man., May 12th, 1877.

To the Christians of Manitoba and the Dominion of Canada:

DEAR FRIENDS.—There comes to my sick room occasionally, a little paper—*The Tappi Oage*—a sheet published monthly by the Dakota Mission. In the March number I find the following:—

FROM MANITOBA.

Thirty-five years ago, Enoch Cloud-appearing was one of three Dakota young men, who were taken to Ohio for a year. After the outbreak of 1862, he and his father's family went off to the Assiniboine River country, in Manitoba, where they continue to reside in the neighborhood of Fort Elllice. Within two years past they have been making efforts to obtain a religious teacher. And it was confidently expected that the Presbyterian Missionary Society of Canada would call one of our native pastors to do that missionary work. Want of funds prevented it.

To Solomon, who was expected to have gone there, Enoch writes, under date of Nov. 17, 1876. He says: "Lately I went down to Fort Garry, and there saw and conversed with several ministers, when I understood why you did not come. They thought perhaps they could send me an English missionary. But I am hoping that your promise may yet be fulfilled, and I answered them accordingly, that I was hoping in God's mercy."

"They have sent White Eagle a missionary and all that is needful for education. But for me they have done nothing as yet. Still I am hoping, and I do not forget to pray to God every day. This winter I desire to hear what you will do."

"You must tell all this to Dr. Williamson and Mr. Riggs. I want to have a school and preaching in this country, but I am waiting for you. I remember what you told me; but it does not yet appear when it can be accomplished. Perhaps there is some hindrance in the way that you can tell me of."

"At Fort Garry I saw a minister, Rev. James Robertson by name, who gave me slates and pencils, with which I will teach writing this winter. Moses Flying-Arrow can now read as well as I do. I will now teach him to write, and others also. I greatly rejoice that my children have made progress in learning. But how they will be able to advance further does not appear, and that grieves my heart."

"When you came here the Lord's Supper was given to us, but now, for a long time, we have not partaken thereof. When you partake of it remember us. And if no one comes to us, how shall we be organized into a church?"

"Then, how I am to do this winter I know not. For I am as if I could not do anything. I am like one on a tree calling out. Nevertheless, for myself, I am earnest in prayer. And I say to others, 'Remember to pray. Believe the Son of God, and trust in Him. If you do this you will live. Whosoever does this will live. Therefore do it! But if they wish to follow, what are they to do? And there is nothing to follow, and so how can they? It is not in vain, though it seems as if it were in vain. But I think whatever God commands me to say and do, is right. Also I have been a great sinner and a leader in evil deeds, as you know my name is Cloud-appearing. But now every day and night, I seek to enter the narrow gate in the way that leads to life. And as for my kindred, I wish that they may all follow. And all you, my relatives, who belong to the church

of God, by prayer help us, that we may all together see each other in the country of Mahpeya.

"Truly, as yet, this country is a wilderness, and dwelling in it is difficult. But here we are, and here we shall abide; and so I wish you to remember us, and help us by your prayers, that in this country we may know God's mercy."

He then makes an appeal to Dr. Williamson and Mr. Riggs for medicine and books. "If they can give me some books, they will make me very glad. I am unable to buy books, and if they do not give them to me, it is not probable that I can get them anywhere. Father and mother are yet alive. Father says, when I am able I will write to Mr. Riggs, and perhaps he will put some words in the *Tappi Oage*."

When I had read it, I sat a long time staring at it—I saw two sentences that to me, meant a great deal.

"They thought they might send me an English missionary. But I am hoping that your promise may be fulfilled, etc." Do you know why he hopes the promise of his Dakota brother on this side the line, may be fulfilled in going to him? He will not despise the words of an English missionary, but the words of such an one, to the Dakota, must necessarily, for a long time be words in an unknown tongue. This people, in order to comprehend the sweet old story

"Of Jesus and His love."

must hear it IN THEIR OWN LANGUAGE.

Is it strange that this man is "hoping in God's mercy" to send him a minister whose speech he can understand?

Suppose you and I were set down tomorrow in China, and that all the preaching or instruction we might get was in Chinese. How much good would it do us? We might have our English Bibles along. I hope we would not forget to take them. But suppose we had only a part of God's good word, and that most of us could not read even that—what then? Would we not cry out that in "God's mercy" a teacher of our own tongue might be sent us?

"And if no one comes to us how shall we be organized into a church?"

Our old geography tells us that "the Indian is fond of hunting, fishing, and war, implacable and revengeful." If the geography is right then here must be a new thing. What has happened? Surely this red man with such a question on his lips must have met Jesus on the way, and have "learned of Him." And is there no affirmative answer to his question? Cannot some way be devised to give him his heart's desire—a preacher, and Sabbath privileges, with the communion?—If he desired to buy powder he could get it—If he wanted "fire water" and was too poor to purchase, there would be no lack of white men to give it to him. Shall he long so earnestly for the best things, and fail to obtain?

I learn that a converted Dakota, a native pastor among his own people, is ready to respond to the call of his kindred in your Dominion, but that the "Native Dakota Missionary Society" are too poor to send him. How could it be otherwise? Just struggling up out of the darkness and degradation of heathenism, we think they do nobly to accomplish what they do. Devoiced by the locust, and oppressed in many ways, it is wonderful that in their poverty they have courage to attempt a work for those in the regions beyond. I hear that they had designed, "at their own charges," to send this man to Enoch, but that the money failed.

Dear Canadian Christians, if, by giving to this good work in your Dominion, a man who having the language at his tongue's end, needs no expensive interpreter, no long years of study, before he can begin to work, we can reduce the expense of such a mission to the simple support of a pastor's family, cannot you, in your love for your own Home Missions, find a way to bridge the chasm between your waiting people, and our waiting native brother? If we will give you the man READY for work—and that means everything, where there is an Indian language to be taken into account—cannot you find a way for his support and "call?"

"How shall they hear without a preacher? And how shall they preach except they be sent?"

The Manso, Rochester, Minnesota, April 8th, 1877.

THERE are a few people in Canada who advocate the abolition of capital punishment. To such we commend the following item, culled from an American exchange: "Capital punishment was established in Maine in 1875, and during the year following there was but one murder in the State, and in that case the murderer committed suicide. It was abolished in 1876, and in one year there were ten capital crimes demanding legal punishment."

Pastor and People.

SERMON AT OPENING OF SYNOD OF TORONTO AND KINGSTON.

BY REV. PROF. MACLENNAN, M.A.

I Corinthians ix. 16. "For though I preach the Gospel I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel."

For nervous and telling eloquence I know no passage in sacred or profane literature to surpass this chapter. One who pursues the even tenor of the argument in the eighth chapter and pauses to admire the noble sentiment couched in its last verse is suddenly startled by the abruptness with which the writer, as he enters on the ninth, breaks off into a long series of impassioned interrogatories. It is as the transition from the calm flow of the majestic river to the rush and roar of the cataract—from the stately tread of the mettle charger to his impetuous dash, when struck by the spur. The sensitive and high-spirited Apostle has evidently been stung to the quick. His title to the Apostleship has been called in question, and that too by those who should have been the last to do so—some of his own spiritual children acting under evil advisers. Yea, the very circumstances on which he (humanly speaking) prided himself—the self-denial which constrained him to sacrifice his own tastes and comforts for the better advancement of the Gospel—were made the grounds on which they assailed his authority. What wonder then that his whole soul should be stirred with indignation! Drawing himself up to the full height of his intellectual and spiritual stature, he arraigns his challengers. With lightning in his eye and thunder on his lips he quells them into silence—abashes them into shame, as he hurls at them question upon question, each marked by rare incisive logic and clear-cut terseness of expression. The whole man seems to quiver with emotion. These interrogatories burst upon the ear with the quick, sharp crack of artillery, driving the enemy from the field. Each, whether introducing an analogy from nature or enforcing an illustration from Scripture, carries forward his apology with cumulative force to a commanding climax. In every sentence as he advances he forges a link in the chain of argument with which he leads captive their judgment. He pauses not until he has vindicated his Apostleship, and established on a basis which the ages cannot shake, the right of those who preach the Gospel to live by the Gospel.

Having conclusively settled this point, he proceeds to state that he had not availed himself nor did he desire to avail himself of this right. Why? That no one might make void a pardonable boast in which he took great comfort. What was the ground of this boast? Was it because in season and out of season he preached the Gospel of Christ? Ah! no. Herein he had no choice. Preach that Gospel he must. Necessity to do so was laid on him. A dread woe impended o'er him, if he sped not from city to city, proclaiming the offers of Christ's saving love. A delightful constraint, o'ermastering his will—controlling his whole man, impelled him to devote his life to the noble task of bringing back men to God. In this he was practically an involuntary agent. Wherein then lay his boasted liberty? In what sphere of duty was he a voluntary agent? It was optional to him to demand his unquestionable right—to claim maintenance from those to whom he ministered, or absolutely to forego this right and support himself by the labour of his hands. This latter course he deliberately adopted and consistently pursued. Wherefore? To satisfy his conscience and convince all gainsayers that his heart was in the work—that he could be happy in no other occupation—that he spoke because he believed—that he worked because he loved. He would not risk the suspicion of being regarded as one who had unwillingly been entrusted with a stewardship and who performed the duties of his office as a matter of routine—gaining his livelihood by dispensing to others the portions assigned them by the master. The decision of this question of temporal support lay within his own power. In this province of action he was his own master. But to decide whether or not he should preach the Gospel—whether he should glorify God in this or some other walk of life, did not lie within his own power. He was shut up to this pursuit. He could not turn aside either to the right or the left. Forward he must go, a divine power impelling him—a dire woe threatening him if he shrank back from fulfilling his course!

What was this o'ermastering necessity? When first introduced to us, Paul was in full career as a persecutor of all who avowed the crucified Jesus as the Jewish Messiah—as the world's Redeemer. By nature he was one who loved—one who worked in any mission which enlisted his energies with all his heart and soul, and strength and mind. He did not espouse a cause by halves. While thus mad against the followers of the Nazarene, he is arrested at the gate of Damascus and wheeled

right round in his course. His mind is flooded with heavenly light in regard to Jesus and his claims. Bitterly opposed to Christ, he becomes zealous for Him. The persecutor becomes the preacher. Some six years later he is transported to the third heaven and beholds scenes that far eclipse the transfiguration glories vouchsafed to Peter, James and John. But over and above these extraordinary revelations, peculiar to Paul, given as a support to that marvellous faith required to bear him through the tremendous work appointed him, there was that mighty influence, common to every Christian, which took possession of his whole being with its springs of action and motives to work. He himself discloses it in these words: "For the love of Christ constraineth us, because we thus judge that, if one died for all, then were all dead, and that He died for all, that they who live should henceforth live not unto themselves but unto Him, who died for them and rose again." The necessity which impelled him on was thus no tyrant's will holding the lash o'er the reluctant worker—no dread fatalism driving onward its infatuated devotee, but an intensely vivid realization of that divine love consummated on Calvary. Alike on the work bench and in the solitary cell—on the street or the vessel's deck, he was intent on pondering that love. It was his study in the day—his meditation in the night. He tried to plummet its depths and scale its heights and compass its breadth. A vain task for any mind short of the Infinite! He, however, found it to be deep enough to bury out of sight the sins of Paul the blasphemer—vast enough to embrace every sinner willing to accept its offers—high enough to lift those who trusted to it to the image and presence of God. With the message of this love to perishing men High Heaven had charged him. "Go, tell it to Israel; preach it to the Gentiles; sound it before kings; proclaim it at the tribunal of Cæsar." This was his mission; and oh! how straitened he was until it should be accomplished!

This furnishes us with a key to interpret his marvellous career. Without it his life would be an inexplicable mystery. To those who know not the secret, his whole course was an enigma. They saw that he was possessed by a power that was master of every mental fibre, every spiritual impulse. Festus accounted for it by saying that much learning had made him mad—the Corinthians by asserting that he was beside himself. He evidently was a man lifted out of himself and above himself—a man terribly in earnest—a man imbued with the conviction that he was entrusted with a mission of tremendous import which he must bear wherever there were ears to hear and souls to be saved. Follow him through his Christian course of thirty years! With breathless haste he sped from land to land, like a messenger bearing a pardon, who fears that the law may have executed punishment on the criminal ere he arrive with the glad news. During these eventful years he encountered hardships and endured privations and suffered cruelties, the very recital of which stings amazement in the reader. Listen to the following statement written ten years before he closed his adventurous career! "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; thrice I suffered shipwreck; a night and a day I have been in the deep." And this was only a part. Rest he would not take—he got only in the enforced seclusion of the prison. In the synagogue and agora—wherever men do congregate—he expounded and entreated. And, while others slept, he was weaving tents so as to earn a competence. He toiled with his hands—how he toiled with his brain! But the most trying ordeal to a sensitive and cultured mind, to a weak and delicate frame such as he possessed, was the mob-violence which he had everywhere to face. Well might he testify to the Ephesians: "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." He had experience of mobs of every kind—a Jerusalem mob, zealous for the law; an Ephesian mob, jealous of the honour of Diana, apprehensive for their own gains; a Philippian mob, infuriated that an end had been put to their unholy traffic; a Thessalonian mob, made up of low fellows of the baser sort, hired ruffians goaded on by Jewish fanatics, Oh! what wonder that his friends—that his flesh, utterly weary of this constant exposure to brutal treatment, should urge the Apostle thus: "Have done with this work; you have had more than your share; wash your hands of these men's blood; retire into repose or employ your talents in some other useful calling!" But what says the Apostle to this remonstrance? "Nay—necessity lies on me; woe is unto me if I preach not the Gospel." "None of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." And he emerges from the briny sea, from the dank prison—he drags himself from under the stone-heap, with a hotter zeal fanning his enthusiasm—a more fervid fire consuming his bones. Neither Roman scourge nor Jewish lash deterred him. The angry floods of the Egean could not quench his determination to carry the fiery cross. Expulsion from one place he deemed a call to the next; and from point to point he hastened in that circuit, which extended not from Dan to Beersheba but from Jerusalem even round unto Illyricum. Is it then matter for wonderment that Paul and men who caught his mantle revolutionized the world! Need we be surprised that the decaying bulwarks of Paganism—the effete superstitions of Greece and Rome should have gone down below such assailing engines? Zeal so burning, earnestness so consuming, endurance so unflagging engaged in any cause, would have overborne a formidable array of opposing forces; but enlisted in the right cause, they were absolutely irresistible and bore onward the standard of the Gospel to conquest and triumph!

Paul was by gifts, training and accomplishments peculiarly fitted for the mission to which he was called. A special work had to be done. For this the eleven were quite unqualified. They were admirably adapted to be Gospel-writers—to record the

various incidents in their Lord's public life, of which they had been eye-witnesses—to declare the Gospel to their own countrymen. But they were not fitted for the post which Paul was called to fill. Long years after his conversion even Peter shrank by his conduct at Antioch that he had not outgrown the prejudices of early education. A man was needed to carry the Gospel to Gentile lands. Such an one must be a person of rare culture and refined bearing—of logical acumen and subtle penetration—of scholarly attainments and versatile intellect—mighty in the Scriptures, versed not only in Rabbinical but classic lore. The agent requisite for this weighty enterprise must be capable not only of confuting Jewish Rabbis out of Mosala record and prophetic writings, but of encountering heathen philosophers on ground of their own selection—able to address himself with the resources of a profound scholar and practised thinker to an audience of Athenian literati—able to bear himself royally before kings and emperors. Such an agent Providence had been silently forming in the schools of Tarsus, and at Gamaliel's feet; and in the fulness of time, the fire of the Holy Ghost descends—quicks him into life—and the Apostle to the Gentiles opens his lips in the oldest city of the world. Hence we learn that the great Head of the Church desires to draw preachers of the Gospel from the severest classes of society—to have in the ranks of the ministry men of varied gifts and diverse qualifications. The offers of salvation must be borne to prince and peasant, to statesman and savant, and simple folk. Hence a great variety of agents is required to approach these so as to present the truth in such a light as to press home its claims. It behoves us to be crafty and catch them by guile. We must become all things to all men that we may win souls.

Brethren in the ministry! our text holds up a standard by which to test ourselves. Paul's ground of boasting may not be ours—need not be ours, as circumstances have changed since his time. And yet, I am thankful to say, there are in the ministerial ranks, many, who, though not absolutely, yet relatively, do make the Gospel of Christ free of charge to those to whom it is delivered. I ask it, fearless of contradiction, have we not among the ministers of the Presbyterian Church in Canada those, who, were they to take their talents to other markets—were they to enter the law or engage in commerce, or pursue some other lucrative vocation, would rapidly accumulate wealth. And yet these are content with a scanty competence—have of a struggle to keep the wolf from the door. All honour to such! Well may they claim a share in Paul's noble boast!

Brethren I repeat that we have here a touchstone by which to try our proficiency in this sacred calling! Here is a mirror in which we may examine ourselves and see what manner of preachers we are! We cannot claim a supernatural call as did Saul of Tarsus. We cannot feel the urgency of the stimulus arising from sight of the unutterable glories of the third heavens. Still, may we not assure ourselves of a call from the Holy Ghost audible within the recesses of our own spirit? May we not by faith vividly conceive the brightness of the upper world? Yea, may we not realize, in degree equal to that impelling the Apostle, the constraining influence of the love of Christ? There is no insuperable barrier to our attaining the full force of Paul's master motive. Does, then, our whole bearing indicate that we are borne onward by an o'ermastering necessity? Do we speed with the glad news under the shadow of a woe impending if we flag and preach not the Gospel? Are we on fire? Are we rapt in an enthusiasm of earnestness? Does something in our demeanour compel men's attention and extort the remark: "Look at that man! he evidently believes he has a mission." By day—by night do we weigh the tremendous issues of that message to our perishing neighbors with which we are charged? "Oh! who is sufficient for these things?"—Who of us but must cry: "Oh! I am a cold, leaden-footed messenger; but, Lord! enlarge my heart and I will run in the way of Thy commands; baptize Thou me with Pentecostal fire and the zeal of Thine house shall consume me!"

Here also is a standard by which to test the Christianity of our age and country! We sadly need a revival of the old days. We want Pauls as well as Peters. We specially need men of Pauline training, Pauline culture, Pauline fire. We require men charged with his living earnestness—men—restrained by that heaven-wrought energy which made him a Mercury not merely as to eloquent speech, but also winged activity. And we are not getting them in anything like adequate number. Christianity is making conquests in heathen lands, but relatively is not gaining at home. A gulf yawns and widens between the expounders of God in nature and the expounders of God in Revelation. All ranks do not furnish their due quota of recruits to the Ministry. How alarmingly few do we now obtain from what are called the upper classes of society! How appallingly few are furnished by our large and wealthy city congregations! Almost all come from the country—belong to the middle classes. And noble specimens we do oft obtain from these sources—men, who are nature's princes, who by gifts and graces prove Christian gentlemen of royal bearing. Not fewer of these than we now have do we desire; but far more of the others than we now receive do we crave. We abhor class distinctions, which engender class prejudices. And we now raise our voice, because we have observed with pain that among our opulent families there is a growing disinclination to devote their sons to the preaching of the Gospel of Christ. Not merely pet misses and slipshod lads, but grave fathers in the eldership and mothers who talk sentimentally upon religion, have an idea that the ministry is not respectable enough for a scion of their house. Speak to the wealthy members of our communion about the duty of giving back to the Lord one of those whom He has given them in trust, say the brightest and best; and they will demur the subject with scant courtesy as they tell you: "It is a poor business." And this objection will come from men ready to give their

sons thousands of dollars as a capital for trading, hundreds of pounds wherewith to purchase a well-stocked farm—from men prepared to bequeath to their ample pecuniary means wherewith to live in comparative opulence; but who will not incline them to the pulpit, although they could supplement their stipends so as to place them beyond anxious care. Is it not a sad spectacle to look over a large city or crowded country congregation—to note in pew after pew youths of intellectual look, with energy displayed in every line of their countenance, and then to reflect that these shall soon be absorbed in the several occupations of a busy life; but probably not two—possibly not one will respond to the call for Gospel-messengers. "Lord! here am I; send me!" It is a dark blot upon our Christian discipleship that so few of our brilliant youth offer first their hearts and then their lives to the active service of Him who showed Himself glorious in creating it. Matchless universe—still more glorious in yielding His life to further the welfare of our race. Once it was not so. Time was in the country whence we have sprung that the pulpit could command the finest talent in the land. We have not to go back to the days of Knox or Melville to find a condition of society where the most cultured gentry esteemed it a privilege to dedicate to temple work the noblest son in the family—the lad of much promise and many prayers. That the Church does still in that land secure a considerable share of the intellectual capital, the working power, the enthusiastic fire of the nation we admit, but nothing like her due share. But this is a money-worshipping continent. This is not the golden but the gold age of its history. The evil we deplore arises mainly from the exaggerated estimate placed on earthly riches—the low esteem in which people hold everything not measurable by a money standard; as if coining money were the chief end of man made in the image of God, as if not the mind but the purse were the measure of a man. Oh! I fear that we are losing sight of the sharp line that divides the Church from the world. I fear that the god of this world is blinding us as to the mission of the former. The Church fulfils her end, only when maintaining a constant protest against the vanity of this-world, when causing men vividly to realize the grandeur and importance of things spiritual and unseen. We are not sufficiently faithful to our wealthy members, who are really to be pitied as standing on slippery places, especially in this matter of the Ministry. As in our pews and graves, so also in our pulpits the rich and poor should meet together. We long to see flocking into our ranks men capable of this hour of sitting down beside the peasant widow in her humble cot and making her in her loneliness feel that she has a brother—the next hour of stepping into the drawing-room of the most polished circle and making the inmates realize by his bearing and accomplishments that they have their social peer and that on an equal footing he can denounce their fashionable follies and sins.

How may this desirable end be accomplished? In two ways:—

First, by giving ourselves to prayer on the subject. One mode in which prayer accomplishes itself is this: In supplication we set up before our minds a vivid image of the importance of the object we desire, and this constrains us to use adequate means to secure the end. Hence prayer accomplishes itself by its reflex influence on ourselves as much as by any other mode. If my petition: "Thy kingdom come," is heartfelt—if it is a wrestling with God; there will be a corresponding wrestling with myself, so that I shall exert and deny myself to effect this glorious consummation. Christian professors go through the form of entreating the Lord of the harvest to send forth laborers to reap His fields. If this prayer were earnest, would they incline their sons in every direction rather than to these fields? Let our prayers, then, be something more than a form. Let the pulsations of spiritual life throb through them and new light shall be thrown on the proper aims of life; every energy will be put forth—yes, sacrifices will be made to bring to pass that which we desire. Some parents may with the humility of Abaz say that they have no children good enough for the Ministry and that, however willing themselves, they cannot force these into the work. We don't want them to do so. God requires willing service. But what we have a right to ask those parents to do is to use their parental influence with a view to this end—to impress on their families that there is something more valuable than riches, more enduring than fame—to besiege a throne of grace year in and year out, imploring God to turn the hearts of their children into consonance with their wishes. Let Christian parents do what they can and they may safely leave the consequences to God. And think you that they who thus sow in tears shall not some day bring home their sheaves rejoicing? Have we lost faith in the efficacy of earnest prayer? Do you imagine that, if supplications worthy of the name, went up daily from the closets and family altars of the thousands of households within our communion, we would have to count over candidates for the Ministry by tens? Cannot we now have Hannahs, prepared to consecrate their Samuels even from the cradle, and then to surround their early years with religious influences and hallowed associations, while they give themselves to prayer for the accomplishment of their heart's desire? Can we no longer have Eunices, moulding by line on line the plastic minds of their youthful Timothy to the service of the sanctuary? Oh! let us pray Him who holds men's hearts in His hands to crown all such efforts with a blessing; and soon we shall rejoice in the crowd of talented and pious youth who offer themselves for the Ministry—soon shall we count among the prophets Sauls who tower intellectually head and shoulders above the mass of their fellow-men.

Secondly, by the tone of our conversation. I do not know that anything can be more painful than to hear ministers belittle their office and declare that, if they had a dozen sons, they would not give one to the ministry. I would speak of such with all tenderness, because some of them doubtless speak from the bitterness of soul

induced by the feeling that they have stretched out their hands all their lives to a niggardly and unappreciative people. I admit that the ministry is not respected— is not supported as it ought to be. But how is this to be remedied, if they who are examples to the people speak in the manner to which we have referred? If the love of Christ burns within our souls, then necessity is laid on us, as on Paul, to go forth and preach the Gospel. We cannot resist the overpowering impulse, even though it lead us into hardships and privations. The old story must ever repeat itself. "He, that shall save his life, must lose it." The discipline cannot expect to fare better than his master, nor the ambassador than his lord. Brethren! let us magnify our office not by pompous bearing, not by claiming priestly functions, not by lordling it over God's heritage, but let us show by our untiring energy, our rapt enthusiasm, our unnumbing self-denial, how grand and noble we deem it! When we are pressing this life work on young men, let us speak of it as little as possible as a profession, for with this word inensibly comes in the idea of money-making, comfort-securing. Rather, let us candidly refer to it as a service; but a service, gracious in its supports—glorious in its rewards. So poisoned has the domestic atmosphere in many families of our communion become that I have been told by lads in their early teens, when speaking to them of the ministry, "There is nothing in it." Nothing in it! Is there not? There may not be in it palatial mansions, Tyrian furniture, dashing equipages; but is there not something more satisfactory—more enduring—more worthy of true manhood? What of the crown of righteousness! What of the robe of light! What of the inner row of peers in the presence-chamber of the King of kings! Even in this world, is there nothing in the approval of conscience? Think of the self-respect, which supports a man, who lives not for himself but others! Is it not more noble to play on this life's stage the role of a Paul, who spent and was spent in his unceasing efforts to proclaim the love of Jesus, than to exhaust our few years in a circle of objects, whose centre is self and whose circumference is earth? Such a life cannot but command inward homage—must extort outward appreciation. True, we may sometimes meet with Corinthians, who would wish us to sow for them spiritual things without allowing us to reap their fleshy things. Yet we shall oft be cheered by the grateful recognition of Macedonians, who to their power and beyond their power will send gifts and minister to our necessities. While a minister must look to the future state for his full reward, yet even here he has many things which give dignity and zest to life. What a poem could be written on the Muse! Keen privations are borne by the patriarch of the family, especially in the matter of food for a cultured literary taste. Marvels of economy are accomplished by the matron of the household. Stinted is the income of a large majority of our ministers. And yet I maintain that a higher peace reigns—a deeper contentment prevails—more real comfort is enjoyed—more genuine service rendered in a national point of view by the class of young men they send forth to the various occupations of life, in those humble homes than in those of any other portion of the community.

Brethren! follow Paul even as he followed Christ. Please not yourselves even as the Master pleased not Himself. Be baptized into the spirit of the Apostle. By the grace of God be what you can be and ought to be. Up—haste ye—work while it is called to-day. Have fire in your hearts—the eloquence of earnestness on your tongues—wings to your feet. The night shall soon be here. Be animated by fervor so intense—be borne along in such an ecstasy of work as to show that your whole being is permeated with the conviction that necessity lies on you—that woe is unto you if you preach not the Gospel. Then shall we compel the tribute: "These are the men who turn the world upside down—these are transforming the kingdoms of this world into the kingdom of our Lord and his Christ."

WHAT a holy sensibility ought to mark the child of God! "Not once named among you."
Weep not for death!
'Tis but a fever still'd,
A pain suppressed, a fear at rest,
A solemn hope fulfilled,
The moonshine on the slumbering deep
Is scarcely calmer—wherefore weep?

Weep not for death!
The fount of fears is sealed;
Who knows how bright the inward light
To those shut eyes revealed?
Who knows what peerless love may fill
The heart that seems so cold and still?

MUCH as the stary heaven with its innumerable worlds fills man's soul with wonder and awe, making him feel his own littleness, yet there is something within him which elevates him above suns and stars, above angels and seraphs, and that is his moral nature.—Köhler.

CHRISTIANITY is the true citizenship of the world; and universal peace, and the free exchange by all lands and tribes of their several peculiar goods and gifts, are possible only as all are grouped around, and united by the cross of a common Redeemer, and the hope of a common heaven.—Wm. B. Williams.

BE patient. This cloud of cares which darkens your pathway is not lasting; but like a cloud will soon pass away and leave not a trace behind. The cares of last year are well nigh forgotten, or if you recall them, you wonder they ever had power to annoy and depress you. So with those of the present hour. You will yet smile at some of those annoyances which now darken your sunshine.

WHEN a man joins a particular church he is bound to identify himself with it, and to strive to sustain and promote its church-life. He must attend its services, and cooperate in its measures. He must not go first to one church and then to another, he gratifies his curiosity or his taste. He must be governed by a sense of duty, and not by inclination; thus only can he promote his own edification and the welfare of the Church.—Dr. Charles Hodge.

Our Young Folks.

Words.

Words too lightly spoken
Come not back again,
And sweet buds are broken
By the softest rain.

Only a Pin.

I would like to tell the boys the story of a Frenchman who made his fortune by a pin.
He was born in a country home, and his parents were poor.

Speak Gently.

The little face paled, and the rosy mouth trembled, as little Ellie stole from her accustomed corner, and passed silently out of the comfortable sitting room; but the small, white teeth were closely clenched, and pride forced back the tears that were ready to start from the great brown eyes.

Sabbath School Teacher.

Dr. Aveling on Sunday Schools.

The following extract from Dr. Aveling's address, delivered at the Congregational Union, last week, is so entirely in accordance with what we are constantly advocating, that we have much pleasure in copying it.

OUR SABBATH SCHOOLS.

Their momentous worth, as a part of our educational apparatus, is universally admitted, and the good they have been the means of effecting, inestimable.

Preparation classes are indispensable. They are not less important to our teachers than is preparatory training to ministers, and should be as conscientiously attended to, where possible—and I must be pardoned if, considering the importance of the matter, I say it ought to be made possible, even at large cost of time, and strength, and thought—it should be in the hands of the minister.

I wish I could impress the minds of teachers with my own estimate of the vast importance of their work, and awaken a trembling dread of the responsibility they assume which should lead to most determined efforts to meet it by diligent preparation.

Our waterwork must be, "A more instructed, disciplined, specially trained class of teachers; and so more efficient staff of workers." It is not so much an increase in the number, as the efficiency of those who teach, I desire.

The most natural method of accomplishing this is to raise the standard of our teachers. They must be much superior in knowledge to those whom they instruct, or they will never draw or keep the young. In order to secure this superiority there must be more of our best educated men and women engaged in the work; so that it shall not be left almost wholly, with the exception of the officers, to the younger members of our churches.

Into these schools all the children of the congregation should, if possible, be brought—not the children of the poor merely, but those of a higher social standing—as in America—(applause)—where the schools are home-circles multiplied, in the midst of which many of the heads of households are found teaching their own and other children, whose parents are not so well qualified to give instruction in spiritual things; and, alas! their names, in both continents, is Legion.—S. S. Chronicle.

Honesty.

"Honesty is the best policy," said Harry, aloud; "and I mean always to be honest."
"What does 'best policy' mean?" asked his sister Ada, looking up from her work.

EVERY man blameth the devil for his sins; but the great devil—the house devil of every man that eateth, and lieth in every man's bosom, that doth that killeth all—is himself. Oh, blessed are they that can deny themselves, and put Christ in the room of themselves.—Rutherford.

Rev. Prof. Witherow's Address at the Opening of Derry and Omagh Synod, April 24th, 1877.

Fathers and brethren, the Church to which it is our honor to belong has been for years past in a state of great prosperity and peace, and there is nothing, so far as I know, to come under your attention now except that formal but necessary business which usually comes before you at your annual meetings.

There is more faith in honest doubt; Believe me, than in half the creeds.—
yet for doubt that is really honest we should have respect and even sympathy; but when a man sets himself up to denounce what he has solemnly subscribed, and still holds the position to which that subscription admitted him, while by his example he teaches others to do the same, he has forfeited every claim, in my opinion, either to sympathy or respect.

all our experience with nought but error and division and decay. Far am I from saying that a Church has no right to revise her standards and to expunge from them anything that she has found to be inconsistent with a more mature study of the Word of God; but the time for that has not yet come, and at no time ought it to be undertaken by any solitary ecclesiastical commission, but rather by a congress of the Presbyterian Churches of the world adhering to the creed of Westminster.

yet for doubt that is really honest we should have respect and even sympathy; but when a man sets himself up to denounce what he has solemnly subscribed, and still holds the position to which that subscription admitted him, while by his example he teaches others to do the same, he has forfeited every claim, in my opinion, either to sympathy or respect.

people, but owing very much to this also that our ecclesiastical progenitors were as a rule faithful to sound Presbyterian principles, and kept themselves free from the floating heresies of their times. They did not relax the formula of subscription, nor surrender the test of an orthodox ministry.

"I Was Sick, and Ye Visited Me."

Come within these silent gates,
Come, and gaze with bated breath,
Here the stricken pilgrim waits
Issues high of life or death;

Transient Troubles.

Many of us have troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? To-day's troubles look large, but a week hence they will be forgotten and buried out of sight.

British American Presbyterian, 102 BAY STREET, TORONTO.

TO CORRESPONDENTS.

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

OUR GENERAL AGENTS.

Mr. Wm. Selby, General Advertising and Subscription Agent, will visit Brantford, Galt, Guelph, etc., in the course of this and following weeks.

THE CANADA

Christian Monthly.

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

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British American Presbyterian. FRIDAY, MAY 25, 1877.

It is stated that the joint action on the part of the Scotch Churches for the abolition of fast days has fallen through.

It is gratifying to note that New York city has at least seven daily prayer-meetings, four of them distinctively meetings for business men.

Our contemporary, the United Presbyterian, remarks: "The effect of Mr. Moody's preaching has been to destroy the essay as an article for pulpit use."

Here is the way Prof. Robert Douglas, of King's College, London, put the anomalies and paradoxes of China: "In a country where the roses have no fragrance and the women no petticoats; where the laborer has no Sabbath, where the road has no vehicles and the ships no keels; where the needle points South; where the sign of being puzzled is to scratch the antipodes of the head; where the place of honor is on the left hand, and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture, and to wear white garments is to put yourself in mourning—we ought not to be astonished to find a literature without an alphabet and a language without a grammar."

The Brantford Courier in noticing the career of a former Brantford student, says: "Mr. Wm. T. Stuart, son of the Rev. Jas. Stuart, Toronto, and Nephew of Rev. Thos. Lowry of this city, is deserving of our especial notice, inasmuch as he has just finished the most brilliant course ever attempted in this country in Medicine. He entered the Medical Department of the University of Trinity College four years ago, and at the same time enrolled himself as a student at Toronto University. Each year he has headed the list of the competitors for the scholarships at these two Universities, and has just now finished his course, receiving in addition to the Degree of Bachelor of Medicine, the following medals, being the highest honors conferred by these Universities in Medicine. The University of Trinity College, gold medal; the University of Trinity College Faculty, gold medal; the University of Toronto, gold medal, and the University of Toronto, Starr gold medal." Dr. Stuart is a brother of the Rev. Mr. Stuart of Trenton, who also distinguished himself as a student.

LIFE INSURANCE.

The matter of Life Insurance has attracted much attention during the current year. It would have been strange indeed, when all other businesses were being so deeply affected by the prevailing financial depression, if Life Insurance should have been as active and promising as ever. Still the probability of failure on the part of any company was hardly thought of, especially by those who were led to invest their earnings in this way. Bankruptcy and disaster have resulted in this line of business in not a few instances, and the consequences are that many are to-day mourning over losses which can never be made up, and widows and the fatherless, who were trusting to the frail thread of insurance on the life of the head of the house, have found themselves penniless and without bread in the hour of their dire necessity. Cases of great hardship are constantly rising to view—now that of the wife of some clergyman who has struggled to eke out his premium, and who died happy in the thought that his dear ones were provided for; or again the family of some clerk who could do little more than meet the expenses of his family during his life time, and secure them in the possession of a policy at his death. The suffering in such instances is doubly hard. For the money which was spent in Insurance, might have been saved and permanently invested, while generally these who in this way become reduced in their circumstances are of the gentler sort who have never been accustomed to battle with the world and with poverty.

It is not only fair, but it is extremely gratifying to say, that bankruptcy of Life Insurance Companies is confined very much to the States. Indeed, it is quite in keeping with the sensationalism of our neighbours. It is the logical result of events. The entire country up to seventy-three was little more than a huge wind bag, ready to burst with the pride and love of wealth. The crisis came. It pierced the windbag. There was an awful collapse. Railway stocks, banks, even savings banks, insurances—all have gone down in the general chaos. And so Life Insurance has suffered along with the rest. It would be unfair, however, to leave the impression that all Life Insurances in the United States have gone down, no more than all the banks have eaved in, than all the railways have become bankrupt, that all merchants have failed, have all American Insurance Companies gone down. Many stand to-day like mighty bulwarks that have resisted the deadly onset of wave and wind. These may have suffered in their business because of hard times and want of confidence, but it will take only a short time to re-establish them in the popular favor, and to restore to them the flowing tide of business. In the long run their credit will be all the better, and their standing all the more secure, that they have passed unscathed through the ordeal of the past four years. Still we cannot close our eyes to the fact that it is in the States the failures of Insurance Companies have principally occurred. In the Dominion of Canada we have been spared such a calamity. Our own national Insurance Companies have stood the test, while those of Great Britain, which are represented amongst us by agencies have of course maintained their integrity. In connection with this, there is much reason for gratitude that we have no such sufferings as that which must arise from worthless life policies. Still as we do not account our Dominion infallible, and as we realize that there is even a bare possibility of an Insurance Company, through unwise speculation, or lending its money on too slender security, giving way before the pressure of hard times, it is calculated to reassure our minds in contemplating this possibility, to know that our Government is giving earnest and diligent heed to this matter. With a thorough official inspectorship, there is no reason for any Insurance Company being allowed to go to the verge of ruin. With such indeed we have the same assurance of this business being well conducted, as we have of the integrity of the Post Office or the Bank of England itself.

It is of the utmost importance to have the confidence of the public thoroughly placed in such Insurance Companies as are officially recognized as solvent and healthy. Upon the system of Life Insurance depends the welfare and happiness of many families, who but for it would be rendered destitute in the hour of need. Many merchants are prosperous to-day. Their businesses are large and far-reaching. And while it would seem as though the wolf could never come near their door, yet in how many instances have we seen men hurled from the heights of affluence to the depths of poverty. Should they be removed in the midst of such a calamity, what will their wives and families do for a living? There are tens of thousands of clerks and artificers and others, who but for Life Insurance would die penniless and leave their widows and children to the cold sympathies of the world. With the cases of clergymen we are very familiar. How many ministers are doing their work gladly to-day, filling up

the measure of their time without care of the future, preaching in season and out of season, because they have been steadily keeping up their life policy, or still better because their loving people have insured their pastors' lives. And then look at the other side. Think of the widows, of old mothers and fathers, of old grandfathers even, think of the helpless children, all of whom have been made glad, when they learned that the head upon which they depended for their sustenance in his lifetime was wisely provided for them by insurance.

We know of no business to which we would more readily speak a hearty God-speed than that of Life Insurance. It is certainly a legitimate business. It is one that is far-reaching in its consequences. It is one upon which depends the well-being of society. While it is wise for us to exercise a proper precaution as to when and where we will insure our lives, still let us remember that neglect to do so may entail untold misery upon others. While it is right that we should be employing the most of our capital in our own legitimate business, upon which we depend for the sustenance and comfort of our families, yet, let us see to it that we are laying a little past in the way of securing a life policy. We trust that, as business revives, many more will be led to make provision for their families in the way of life insurance than have ever done before. It is our earnest prayer as it is our firm conviction that Canada will be known amongst the nations of the earth for her commercial integrity, but especially for her financial soundness in the matter of Life Insurance. We feel that the more Government can do to foster and maintain the public confidence in this direction, it will be the better for society at large.

The library of the late Professor Tischoendorf has been secured by the Free Church College of Glasgow.

The city of Constantinople has three hundred and fifty Mohammedan mosques and thirty-six Christian churches.

Dr. Schaff reports in the New York Evangelist that there are in Rome about 4,000 Protestants, in a population of 245,000. These are divided into a dozen different denominations.

The Rev. Geo. Smellie of Elora, sails from Halifax in June as a member of the deputation from the Presbyterian Church in Canada to the Pan-Presbyterian conference which is to assemble at Edinburgh.

A MEMORIAL statue of the late Rev. Dr. Norman Macleod is to be erected in front of the Barony Church, Glasgow. The statue will be in bronze, and will cost about £1,400, of which amount £687 have been already collected.

REFERRING to the lately inducted minister of Columbus and Brooklyn, the Oshawa Vindicator says: "Rev. Mr. Carmichael is from the United States, but is a Canadian. * * * He comes with an excellent reputation as an earnest minister of the Gospel."

It is affirmed that between three and four thousand members of the Established Church have joined the Free Church movement during the past year in different parts of England. This church is in communion with the Reformed Episcopal Church of Canada and the United States.

The congregation at Mount Albert recently presented Miss Stiner, organist, with a handsome gold chain valued at \$25. Fully two years ago this young lady volunteered her services, and has ever since filled her office without charge, and with great skill and ability, and the present mentioned above was intended as a slight token of the manner in which her kindness is appreciated.

REFERRING to the remarks which we have been led to make on Life Insurance in another column, it gives us much pleasure to direct the attention of our readers to the advertisement in this paper of the Sun Mutual Life and Accident Insurance Company of Montreal. The authorized capital is one million dollars. In addition to the influential names of the Board of Directors in Montreal, there are on the Toronto Board such high-standing gentlemen as the Hon. John MacMurich, A. M. Smith, Esq., John Fiskin, Esq., Hon. S. O. Wood, M.P.P., James Bethune, Q.C., M.P.P., Warring Kennedy, Esq., Angus Morrison, Esq., (Mayor). Under the able management of Mr. R. H. Hoskin, the Toronto Branch is doing a steady and constantly improving business. And from what we can learn, all who have done business with Mr. Hoskin, or with the Sun Mutual Company in its Toronto Branch, have been well satisfied. From the annual report, which has just come to hand during this writing, we are glad to see that the business done by the Company for 1876 is about half a million of dollars over that of 1875. The entire business for 1876 foots up to \$1,154,998.

GOD AND CÆSAR.

There are two sovereigns with their respective sovereignties in the universe, revealed by God and recognized by man, the one is supreme and the other is subordinate; the one is eternal and the other temporal; the one is God and the other Cæsar. We are taught also that each sovereign in his distinctive sovereignty has "things" which we are not only required to acknowledge, but to "render" to each, in accordance with the word of God and the condition of man. In the one sovereignty "the things which be God's" are His by right, undivided and independent, while "the things which be Cæsar's" are His by gift, and imply on his part reception and responsibility. They are His, in short, alike from God and for God, who is "King of kings and Lord of lords."

God's "things" as rights and requirements are worship, obedience, consecration, and being so, we are "to render" to him,—worship, in spirit and in truth,—obedience, from the heart, and consecration of "body, soul and spirit." Christians then are under obligation both by the law and love of God to maintain the ordinances, honor the precepts, and engage in the worship of God, and in such a way we "render unto God the things which be God's." Again, Cæsar's "things" as right, and the requirements are, allegiance, loyalty, and tribute, and such being the case, we are to render to him, allegiance, being "subject for conscience sake,"—loyalty, "by seeking to honour the king"—tribute, by giving "tribute to whom tribute is due." As citizens then, it is our duty to obey the laws of the land in which we dwell, to honour the sovereignty under which we live, and to maintain by our wisdom and our wealth the purity and efficiency of the Government established for the furtherance and protection of the public weal. Thus to God and to Cæsar the apostolic injunction is to "render therefore to all their dues."

But further, God does not interfere with "the things which be Cæsar's," or in other words, religion neither excludes nor exempts from civil duties; on the contrary it assures us that it is sin to neglect them. A man when he becomes a saint does not cease to be a citizen either in privilege or obligation. While all the rights of the civil ruler are derived and dependent, and while God maps out for him his province and confers on him his power, he authorizes him to wield that power within that province. So long as his rule is within his proper sphere and his enactment within his own jurisdiction, his authority is then supreme, and we are under obligations alike to honor and obey. In short, as long, and in as far, as sovereigns acknowledge God in the origin of their rights and in the end of their requirements, they will thereby honour themselves, and be honoured by their subjects.

But further still, as God does not interfere with "the things which be Cæsar's," derived though they be so, much more must not Cæsar interfere with "the things which be God's." In this world we have a kingdom within a kingdom, and a sovereign subordinate to a sovereign. The province of each is distinct in its nature and definite in its design; the one is sacred, the other secular, the one sovereign rules in the inner conscience, and the other in the outward concerns of men, and so long as the latter keeps within his own sphere he is to be respected, but when he leaves it he is to be resisted. When, for instance, the civil ruler enters the sacred domain of conscience, to define doctrine and to determine discipline, to prescribe times, places, or modes of worship, and to promulgate laws in regard to the applicants for, and the administration of the sacraments; in short, whenever he seeks to make the Church which Christ purchased with his blood the purchased pampered menial of the state, in these, and all kindred cases, he he Presbyter, Prolate, or Pope, he assumes a place and usurps a power which God has neither conferred nor acknowledged, and which men should neither honour or obey, for he thereby directly interferes with the sacred rights of God, and tramples on the conscientious liberties of man. This principle has been oft acted out by man and honored by God. We see this very markedly among others, in the case of the three Hebrew heroes who amid the threats of the fiery furnace, resisted the king's commandment, and defiantly said, "we are not careful to answer thee in this matter," while they neither failed nor were faulted as subjects, yet they felt that such unwarrantable enactments were encroachments on the rights of their God, and they rightly and resolutely resisted them; so too, in the praiseworthy boldness of Peter and John, who, in reply to the threatening of the authorities declared "whether it be right in the sight of God to hearken unto you more than unto God, judge ye," and in like manner the Presbyters of England and the Presbyters of Scotland with many others besides. Following such God honoured examples they suffered even unto death for the kingdom and the crown rights of their glorious Redeemer.

It had been well for the world's weal had

Cæsar always known and kept his own place. There, his sphere is wide enough and his power is great enough, and when he has the wisdom to wield the ope, within the limits of the other, then all is right, he is honoured and his subjects bettered, but when he steps beyond he errs, and as to be resisted, for no man is bound to render unto Cæsar the things which be God's. Also, for humanity that such tyranny has so often existed, with all its attendant miseries, for we have heard the assumption that more oppression has resulted from state interference with religion than from all other sources besides. Oh, the cruel wrongs committed by such unholloved usurpers and the woful agonies endured by those who suffered for conscience sake, when

"The standard of Zion, All bloody and torn among the heathen was lying." And when, there was, as another of our own poets sadly sings:

"Many a babe left fatherless, And many a widow mourning."

Ah, yes, while there are hearths and homes, sacred by the prayers and tears of suffering saints, there are also spots away amid moorland and mountain, hallowed by the blood and honoured by the graves of the martyrs; men, who, with the love of God in their heart and the vision of God in their eye, rather than render unto Cæsar the things which be God's, rather than yield up to the usurper their God-given birthright, would willingly drench the heather or the scaffold with their dearest heart's blood. Let us honour such men with the honour they deserve, for in honouring them we honour ourselves. And while we honour their memory let us imitate their example in their ardent love for truth and liberty, and show ourselves as worthy sons of such noble sires, by the inheriting and exhibiting that sturdy independence and stern resolve that can never see the right either ignored or endangered without coming boldly forward, at whatever peril, to define and to defend it.

Ministers and Churches.

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

The Rev. G. Smellie was recently presented with a handsome set of silver mounted harness, by a number of young men of Melville congregation.

The enlargement of Charles Street Presbyterian Church is now going on—the congregation meanwhile worshipping in the commodious Sabbath-school room adjoining.

Rev. Dr. Ross, the esteemed minister of Cooke's Church, in this city, will, D.V., leave for Britain immediately after the meeting of the General Assembly at Halifax. As one of the Canadian delegates he will be present at the Presbyterian Council.

The congregations of High Bluff and Portage Creek, Manitoba, have extended a unanimous call to the Rev. John McNabb of Beaverton. The Presbytery of Manitoba sustained the call and instructed the clerk to forward it to the Presbytery of Lindsay.

On the evening of Friday, of last week, the Charles Street Church Mission Band gave another musical and literary entertainment at the residence of Mr. M. Gibb. It was a very successful social gathering, fully equal to previous meetings of the same character; and the proceeds amounted to \$11.

The sacramental services of the Barrie congregation were held on Sabbath the 5th inst. The Rev. John Leiper (pastor loci) officiating. The sermons both in the morning and evening were listened to by large congregations. About 240 communicated, of which sixty were new members; twenty-seven by confession, and thirty-three by certificate.

Rev. Dr. COCHRANE, on Sabbath the 18th inst., preached two eloquent and impressive sermons to large congregations in his own church. It was the fifteenth anniversary of the Reverend Dr.'s induction to the pastorate of Zion Church, Brantford. During the morning service he referred in fitting terms to the many changes which had taken place in the membership, and in the condition of the church since he had first taken his place in the pulpit, lovingly and earnestly appealing to all, in view of the many breaches which death had made in the ranks, to listen to the Gospel-call ere it was too late.

Knox College Student's Missionary Society.

The following additional sums of money have been received by the Treasurer: Per A. F. McKenzie, Pricessville, \$3.45; Pinkerton, \$2.25; total—\$5.90. Per Rev. A. Gilray, Bible Class College-st., \$7; Sabbath School, \$10.50; total—\$17.50. Rev. Prof. Gregg, \$8; Rev. Mr. and Mrs. King, \$7; Mrs. Skinner, \$1; friends through Mrs. Caven, \$15; per Rev. H. H. McPherson, Nassetagweya and Campbellville, \$20; per J. Wilkie, Guelph, \$1; A. Nicol, student, \$2; Miss Mculloch, Toronto, \$20; Mrs. Sharp, West Oaledon, \$8; Hamilton Collegiate Institute, \$17.25; per D. Findlay, North Hastings, \$22. The total revenue of the Society for the past year is as follows: From the Society's fields, \$632.78; from other sources, \$799.08; total—\$1,431.86.—D. BEATTIE, Treasurer.

Book Reviews.

Dr. NICHOLAS. New York: Scribner & Co. With its beautiful illustrations, its instructive stories, and its humorous little sketches, this magazine is quite a treasure to a boy or girl; and perhaps wiser people than they sometimes peep into it.

THE CANADA CHRISTIAN MONTHLY. Toronto: O. Blackett Robinson.

The number for June contains rather more than the usual quantity of original matter, without any deterioration in the quality. In it we have the second of the Editor's able articles on the "Merits and Demerits of Islam;" another, also referring to the Turks, and entitled, "Tekel: Weighed and found Wanting;" a powerful sermon on "A Good Conscience," setting forth, (1) "the history of a good conscience or how one may get it;" (2) "the fruits of a good conscience or how one may know it;" (3) "the advantages of a good conscience, or why one should seek it."

THE INTERNATIONAL REVIEW. New York and Boston: A. S. Barnes & Co.

The number for May-June contains the following articles: The New Federal Administration; the Life Insurance Question; Dis-establishment of the Church of England; the Philadelphia Exhibition; Tennyson; the American Foreign Service; Art Letter, No. 9; with the usual notices of contemporary events, reviews of recent publications, etc. Mr. Rigg, who writes on the dis-establishment of the Church of England, explains to Americans the difficulties which stand in the way of the execution of such a measure.

SCRIBNER'S MONTHLY. New York: Scribner & Co.

The June number contains an abundant supply of attractive matter in the shape of essays, sketches of travel, stories, etc. The article headed "Damascus by Diligence," takes a look into the not very distant future when the Turks, being driven out of Europe, shall be confined to their Asiatic possessions, and Damascus shall become the Moslem capital.

"With the passing away of the theological essay, will pass away much of the necessity of written discourses; and it will be noticed that very nearly in the proportion in which the character of preaching has changed, has the oral supplanted the written discourse. We think it is seen now, with great distinctness, that, in addressing masses, direct speech from heart to heart is almost infinitely superior to the reading of pages conceived and framed in the study.

ministry confessedly inferior in scholarship, at least in its beginnings, but with direct address from every pulpit to the heart and life, the success of this denomination has been enormous. With high culture on the part of its teachers, its progress would possibly have been wider, but they have at least proved that the direct, spoken discourse is a power which every pulpit should assume and use as soon as it can.

THE METROPOLITAN PULPIT FOR MAY. Published at 21 Barclay street, New York.

Contains reports of the following leading sermons delivered in New York and Brooklyn: "The Resurrection," by J. A. M. Chapman, D.D.; "What is Essential to Church Membership," by William M. Taylor, D.D.; "Confirmation Address," by Bishop Horatio Potter, D.D., LL.D.; "The Release of Barabbas," by Reuben Jeffery, D.D.; "The Continued Life of Christ the Ground of Our Hope," by Ray Palmer, D.D.; "Constant Church Begging, Why Necessary," by Charles W. Homer; "Our Hope in the Resurrection of Christ," by David Inglis, D.D.; "The Ideal Church," by Stephen H. Tyng, Jr., D.D.; "The Holy Spirit," by S. D. Burdard, D.D.; "Christ's Entry Into Jerusalem," by Geo. H. Smyth; "A Bible Lesson," by J. Hyatt Smith; "Christ's Knowledge of Man," by Theodore L. Cuyler, D.D.; "Prayer," by George H. Hopworth, D.D.; "Illustrations and Similes, and Twenty-five Themes and Texts of other Leading Sermons."

Regarding admission to church membership, Dr. Taylor (Congregational) says:—"I do not claim that the church member should be able to tell the moment when he was born into the kingdom of the Saviour, or the details of his conversion. A canon of this kind would exclude myself. In some the change is gradual. Every Christian will be able to observe in himself a love for Christ. Memory cannot take me back to the day when I was born, but I know to-day I am a man. So I may not know when I became a Christian, but it suffices that I now know that I am a Christian."

On the subject of "Constant Church Begging," Charles W. Homer says:

"There is a burning shame, we say, and it is this—that we forget that all we have belongs to the Lord; that we are stewards of the Lord. The shame is not that appeals are made, but that selfishness is so ingrained in our natures that these appeals have to be made over and over again."

"Dr. Storrs says, 'There were but three disciples allowed to see the transfiguration, and those three entered the gloom of Gethsemane.'"

MEMOIRS OF PHILIP P. BLISS. New York: A. S. Barnes & Co. 1877.

Of the subject of these memoirs Mr. Moody, who writes the introduction, says:—"I believe he was raised up of God to write hymns for the Church of Christ in this age, as Charles Wesley was for the Church in his day. His songs have gone around the world, and have led and will continue to lead hundreds of souls to Christ. In my estimate he was the most highly honored of God, of any man of his time, as a writer and singer of Gospel Songs, and with all his gifts he was the most humble man I ever knew. I loved him as a brother, and shall cherish his memory, giving praise to God for the grace manifested in him, while life lasts."

Mr. Bliss was the author of "Hold the Fort," "The Armour Bearer," "Almost Persuaded," and scores of other popular hymns. He wrote them, he composed the music for them, and he sang them. In Sabbath School and Sabbath School Convention he was an earnest and indefatigable worker. He accompanied Major Whittle, the writer of the memoirs, in evangelistic tours throughout the country, singing the gospel which his companion preached; and his stirring songs, sung by himself or by Mr. Sankey, or by others, are said to have been the means of causing multitudes of people to take a real interest in religious matters.

The most popular of these songs, written on the impulse of the moment, after reading in the war news of the signal "Hold the Fort: I am coming," made by General Sherman to a besieged garrison at the distance of twenty miles, has been translated into nearly all the European languages, the Chinese language, and some of the native-languages of India. Perhaps Mr. Bliss did not belong to a very high order of poets, but he was an expert versifier, and could throw the truths of the Gospel into a form attractive to the masses. He was one of the cheerful, happy Christians, and had a playful humor and an irrepressible wit to which he allowed pretty full exercise in his letters to his relatives and familiar friends. On the 20th of December, 1876, while on his way to the Chicago meetings, his bright and useful career came to a sudden and unexpected termination. A terrible railway accident occurred through the breaking of a bridge near Ashtabula, Ohio. Over one hundred persons were crushed to death, or burned, or drowned, and Mr. Bliss and his wife were among them. It is said that he could have saved himself, but finding it impossible to extricate Mrs. Bliss from the wreck before the fire should get to them, he remained and perished with her. The volume is got up in an attractive form, and can be procured from the publishers at \$2.50, by mail, post paid.

Modest Boasting.

On the evening of Wednesday, May 9th, a meeting was held in connection with the installation of Rev. A. N. Munro, as pastor of the First Baptist Church, Montreal. The Rev. Mr. Gordon, of the Olivet Baptist Church in that city, gave an address on the occasion. If the outline of his remarks as given by the Witness reporter be correct, that gentleman gave vent to an unreasonable display of Baptist pride. According to the report referred to, he claimed that they had in the three English Baptist churches there, the social position, the respectability, intelligence and wealth of the city, and perhaps they were the only really orthodox Christians in Montreal. The part to which I would ask special attention is that which I have italicized. Now, if it had been understood that none but Baptists were listening, it would have been well enough for the speaker to have said, "We are really the only orthodox Christians in Montreal." But the Rev. Mr. Massey of the American Presbyterian church, was on the platform. The Rev. Mr. Bray, of the Congregational church, and several of his congregation were also present, having adjourned their prayer-meeting to enable them to do so. In these circumstances, the language to which I specially refer, was out of place. It is true that it is qualified by the word "perhaps." But that is only a "wind-woven" veil for the opinion, "We are the only really orthodox Christians." Of course, this is Mr. Gordon's opinion. He could not resist the temptation which the occasion presented, to deal a blow at other denominations. He knew, however, that it would be "too much of a good thing" to do so without deadening it a little, so he used the word which I already quoted. Well, he could have refrained from speaking as he did, without sacrificing truth in the slightest degree.

Now, what is it that in the opinion of Mr. Gordon makes the Baptists "the only really orthodox Christians?" for in speaking freely on this subject he would leave out such words as "perhaps." Adult immersion and—"nothing more." Of course, then, he sets a very high value on that rite—yes, too high.

The Rev. Dr. Lorimer, another of the speakers on the same occasion, preached at the opening of a Baptist church in Montreal, about a year before. His text was, "And the city lieth four square," etc., (Rev. xxi. 10). Well, he managed to work out of it a chance to wave the "Adult-Immersion" flag in the faces of his hearers—a mixed class. He made the oft-repeated statement that "infant sprinkling" is a relic of popery.

OBSERVER.

Infant Salvation.

MR. EDITOR,—I feel reluctant to say anything in your columns on a matter affecting myself so personally. But in the circumstances I trust I can do so without censure. In a small pamphlet on the above subject lately published by me at the request of some friends, Mr. Battisby, of Newmarket, has discovered a "doctrinal error," which is "so glaring" and might lead to such "grave consequences" that he devotes more than a column of your last issue in warning your readers of the danger. The trouble seems to be about original sin, and his bearing on the salvation of those dying in infancy. Perhaps, if Mr. Battisby will take a second look at the pamphlet, he will find that we are not so very far apart as he seems to think. (1) We are agreed as to the fact of original sin. (2) We are agreed that children are partakers of it. In my pamphlet I say "they (infants) have original sin." (3) I believe, and I have no doubt Mr. Battisby believes, that "every sin deserveth God's wrath and curse, both in this life and that which is to come." God would have been infinitely just though he had left the whole human race, infants included, to perish. Where, then, is the difficulty? Just here: has God anywhere revealed that original sin by itself will form the ground or a ground on which final sentence of condemnation will be passed? The question is not as to the existence or desert of original sin; not what God might do, but what God has done? That He has revealed original sin as a ground on which final sentence of condemnation will be passed, and that consequently all children dying in infancy are lost, Mr. Battisby may hold, if he likes, but he will excuse me for not holding the same. And I am glad that in this opinion I am at one with all the leading writers and teachers of our Church from Calvin down to the great and venerable Dr. Hodge of our own day.

Mr. Battisby's references to Scripture are, I think, exceedingly unfortunate. In support of his position that original sin is a ground on which God will condemn, he says, "I would ask Mr. McKay what is the argument in the 5th of Romans?" i.e., from verse 12 to the end of the chapter. Well, here is the opinion of one whose authority Mr. Battisby will not deny; Dr. O. Hodge on this passage says, "If without personal participation in the sin of Adam, all men are subject to death, may we not hope, that without personal acceptance of the righteousness of Christ, all who die in infancy are saved."

Again, Mr. Battisby says my quotation from Rom v. 14, does not refer to infants at all. Haldane ad hoc says, "It evidently applies to infants." See also Hodge to the same effect.

In my pamphlet occurs the statement "Men are lost because they reject offered salvation." Mr. Battisby says this is a "dangerous sentence." Strange! I thought all evangelical ministers preached that doctrine. I thought the sum and substance of all gospel preaching was "Believe and be saved, reject and you are lost." But Mr. Battisby says, that is a "dangerous sentence." Surely he has fallen into an error here, a very "glaring doctrinal error" that may lead to "grave consequences."

What say the Metropolitan Presbytery to this? Mr. Battisby will observe, I did not make rejection of the Gospel the ONLY ground of condemnation. On the contrary in the sentence following the one he quotes there is another ground stated, viz., wicked works. But I have trespassed too much on your space. At the present day when there ap-

pears to be such a fondness for "new things," it is well to be jealous of the truth and ever ready to defend it. At the same time it would be as well not to get alarmed or seek to alarm others, shouting, Wolf! Wolf! when there is no wolf outside of the imagination of the critic. I remain yours truly, W. A. McKay, Baltimore, May 20th, 1877.

Presbyterian Ladies' College Brantford

At a meeting of the Board of Directors of the Young Ladies' College, held on Monday evening, 14th inst., the President of the Board was presented by his fellow-directors with a handsome gold-headed ebony cane, in token of their esteem for him, and their appreciation of the services he has rendered the college since its inception. To Mr. Robertson's unwearied services in behalf of the college much of its prosperity is due. His business habits and wise counsels have been of immense value to the other directors, and were it not for his well-known repugnance to public presentations, we are satisfied that the testimonial would have had many subscribers beyond the directorship.

At the close of the business of the Board, Mr. B. F. Fitch, Vice-President of the Board, took the chair, when the Rev. Dr. Cochran, President of the College, read the following address, which accompanied the testimonial:

Alexander Robertson, Esq., President Board of Directors Brantford Young Ladies College:

DEAR SIR,—The Directors of the Brantford Young Ladies' College, on the eve of your visit to Great Britain, desire to express their hearty appreciation of the services you have rendered the institution during the past three years. From the inception of the College, up to the present time, your efforts to maintain its efficiency and your unwearied devotion to its varied interests, have called forth the commendation of all concerned. We have had frequent occasion to mark the fact, prudence, and judgment, which you have brought to bear upon questions affecting its prosperity, and the suavity and kindness of manner which you have invariably shown to every member of the Board and the various officials of the College. Its present satisfactory condition and prospects of extended usefulness are very largely due to the zeal and energy which you have manifested in its administration.

The reflection that you have been thus privileged to take so prominent a part in the founding of such a college is, we are well aware, sufficient recompense for all the service you have rendered, nevertheless we cannot allow the present occasion to pass without marking, in a more tangible manner, our sense of your invaluable services. We ask you therefore to accept this gold-headed ebony cane as a slight evidence of our personal regard, and a memento of the many happy meetings we have spent together in the discharge of official duties.

We shall follow you across the ocean with earnest prayers for your safety, and shall hail your return with gladness. We fondly hope that change of scene, and freedom from the onerous duties of professional life, and last, but not least, the meeting with a revered mother, from whom you have been long separated, will do much to re-invigorate your impaired energies, and strengthen you for many years of active service in the Banking Institution with which you have been so long and so honourably connected.

In name of the Board of Directors, Wm. COCHRANE, DD., Pres. of Faculty; B. F. FITCH, M.A., Vice-Pres. of the Board of Directors.

Brantford, May 14th, 1877. Mr. Robertson, who was taken entirely by surprise at the presentation, expressed his thanks in fitting words for the unexpected kindness of the directors. His own desire was to leave quietly, without any such manifestation of their approval, of which he was otherwise well assured. At the same time he felt deeply sensible of the feelings that prompted the gift, and would ever look back with pleasure to the many happy meetings they had held in the interests of the College.

The cane bears the following inscription: "To Alexander Robertson, Esq., from the Directors of the Young Ladies' College, Brantford, May 14th, 1877."

Synod of Montreal and Ottawa.

The Synod of Montreal and Ottawa met at Ottawa, and in St. Andrew's Church there, on Tuesday, the 8th day of May, 1877, at half-past seven o'clock in the evening. The retiring Moderator, the Rev. D. M. Gordon, B.D., preached an excellent sermon on 1 Cor. iii. 16, 17, setting forth the Church as a temple, her glory, and her work. The Rev. William Bain, D.D., of Perth, was elected Moderator for the current year.

Overtures to the General Assembly were received, adopted, and ordered to be transmitted, viz.: From the Presbytery of Ottawa, an overture respecting a national thanksgiving day, another on Hymnology, and another respecting weak congregations and mission stations; from the Presbytery of Brockville, an overture anent payment of expenses of Commissioners to the General Assembly.

A protest and appeal taken against the Presbytery of Montreal was argued and dismissed.

Minutes in memoria of the late Rev. William Taylor, D.D., of Montreal, and the late Rev. Archibald Henderson, A.M., of St. Andrew's, were adopted and recorded.

Mr. William Burns of Perth, Convener of the Synod's Committee on the State of Religion, submitted his report, and most part of the evening sederunt of Wednesday was spent in conference on the main points of the report, a considerable number of members expressing their views. It was moved by Mr. Gordon afterwards, and seconded by Mr. Burns, and resolved,—That the Synod instruct each Presbytery within its bounds to appoint a Committee on the State of Religion; that it be the duty of such a committee to receive from the various congregations of the Presbytery answers to the questions submitted by the General Assembly, and to transmit these answers, or reports compiled from them, to

the Convener of the Synod's Committee on the State of Religion; whose duty it shall be to prepare and submit to the Synod a report compiled from such returns, for transmission to the General Assembly's Committee on the State of Religion.

Presbytery Records were reviewed and attested.

There were present at the meeting of Synod fifty-seven ministers and twenty-six elders, the Presbyteries of Montreal and of Quebec being inadequately represented as far at least as numbers are concerned. Synod is a Court of the Church, and the business transacted in it is by no means unimportant.

The next meeting of the Synod of Montreal and Ottawa is appointed to be held at Montreal, and in Ebenezer Church there, on the second Tuesday of May, 1878, at half-past seven o'clock in the evening.

JAMES WATSON, A.M., Clerk of Synod. Huntingdon, Que., 14th May, 1877.

Presbytery of Ottawa.

This Presbytery held its last regular meeting in Knox Church, Ottawa, on Monday and Tuesday, the 7th and 8th of May. Among the items of business transacted were the following:—Mr. Smith's resignation of the congregation of Chelsea was accepted, and Mr. Maguire appointed to declare the charge vacant on the first Sabbath of June. A call was received from the congregation of McIntosh and Bolmore in the Presbytery of Saugeen to the Rev. A. O. Stewart of North Gower, which was laid on the table, and the congregation of North Gower cited to appear at an adjourned meeting to be held at Carleton Place, on the 22nd inst., when the matter will be disposed of. Mr. H. Sinclair tendered his resignation of the pastoral charge of Ross, and the congregation were cited to appear for their interest at the above meeting on the 22nd. A report was received from the committee appointed to consider the matter of the formation of a Woman's Foreign Missionary Association in connection with the Presbytery, and a committee consisting of the city ministers, Mr. Moore, Convener, was appointed to form such an association in Ottawa city, which shall report progress from time to time to the Presbytery through its proper officers, and with which auxiliary associations throughout the Presbytery may affiliate. Messrs. Robert Gemmill, Jas. L. Black, and J. A. Townsend, were, on the report of the committee appointed to examine them, certified to the Board of Examiners of the Presbyterian College, Montreal, as students of the first year preparatory course. Dr. Mann, Rev. W. Ross, Rev. F. W. Farries and Rev. R. W. Armstrong declined their appointment as commissioners to the General Assembly, and Rev. Messrs. McLean, Tait, Ballantyne and McLaren were appointed in their stead. It was resolved that a contribution be asked from each of the congregations within the Presbytery for the purpose of defraying the expenses of the commissioners to the Assembly. Rev. J. Fairlie asked and obtained leave of absence for three months with the intention of visiting Britain. The following overture was adopted in reference to weak congregations and mission stations:—"Whereas, within the bounds of the Presbytery of Ottawa there are certain supplemented congregations and mission stations which find serious difficulty in meeting the requirements of the act of last General Assembly anent supplement and aid from the Home Mission Fund—a difficulty arising from the fact that many of their members and adherents are settled on exceedingly poor farms and mainly dependent on the lumbering interests, which are at present very much depressed: and whereas, there are other supplemented congregations and mission stations in which a few Presbyterian and other Protestant families are surrounded by a dense Roman Catholic population: and whereas, they have put forth every effort on their own behalf, and have even gone far beyond the requirements of the above mentioned act so far as the rate per communicant and per family is concerned, and yet find difficulty in obtaining a sufficient grant from the Home Mission Fund: and whereas there are certain mission stations in which there are Presbyterian families scattered over a large extent of country and not to be brought together in numbers: and whereas these mission fields are nominally within the bounds of the Presbytery, but in reality are outlying districts which might properly be cared for by the Church at large,—Resolved that this Presbytery overture the General Assembly through the Synod of Montreal and Ottawa, to take into consideration the case of these supplemented congregations and mission stations, and to issue instructions to the Home Mission Committee to relax the general rules in cases where good cause can be shown. Messrs. Gordon, Campbell, and Ballantyne were appointed to support this overture before the Synod and General Assembly. The following minute was adopted in reference to the resignation of the Rev. A. Campbell of the pastoral charge of Westmeath. The Presbytery, in accepting the Rev. A. Campbell's resignation of the charge of Westmeath, express their deep regret that the peculiarly trying circumstances in which he has been placed, and the too wide extent of his field of labour should have in some degree affected his health and rendered this change necessary. In taking leave of their brother, the members of this Presbytery would also take the opportunity of expressing the high esteem in which Mr. Campbell has been held, their high appreciation of his faithfulness as a pastor, and earnestness as a preacher, and their hope that he may speedily find another field of labour—such a field as he is fitted by his talents to occupy.—J. CARSWELL, Pres. Clerk.

This late Mr. Donald Ross, of View Mount, Montreal, bequeathed all his property, probably amounting to half a million dollars, after paying some legacies to relatives and friends, and a life interest in a portion of the property to his wife, to the Trafalgar Institute or Ladies' College in that city.

Choice Literature.

"What Can It Matter."

Mary, Mary! cried Willie Leonard, as he entered the cottage door, and looked round for his sister. "An, were you are at that everlasting washing-tub! I suppose you'll say now that you can't come with me?"

at first, I should be ready in half the time; if you don't hand me up the stones, I shall have to go down and get them for myself." Willie, seeing that Mary was resolute, and that nothing says the stones intervened between him and his promised pleasure, handed them up—somewhat sullenly, it must be confessed—and the dresses being securely fixed on the wall, he followed his sister over the stile into the field beyond.

way. Come on, Mary, I say, and don't drag away from me so, for I won't shut the gate, and there's the end of it." "Then I will try myself and see if I can't do it," replied Mary, firmly; "for I am certain you ought to assist it; they may be going to put the black bull into the field for all you know, they kept him here all last summer, and, whether or not, I'm certain, as we found it shut, we ought to fasten it."

An African Eve. In his letter of August 7, from Uji, Stanley recounts this tradition of the natives regarding the origin of Lake Tanganyika. The woman in the case is fitly designated as "African Eve."

Scientific and Useful. PLAIN FRUIT CAKE. One cupful brown sugar, one cupful butter, one cupful molasses, one cupful milk, three cupfuls flour, four eggs, one and one-half teaspoonfuls cream-tartar, one tea-spoonful soda, one pound raisins, chopped fine, one pound currants. Bake in a slow oven.

Now Mary, what can it matter whether you put stones on them or not? I believe you are worrying me on purpose.

"There you go again with your 'reason'; but I tell you there is neither right nor reason in the matter; it's simply one of old Stack's whims, like his lawn-mowers, and steam-ploughs, and all the rest of his new inventions, robbing people of their right of

FAITH in to-morrow, instead of being of Christ, is Satan's snare for man's perdition.

M. SERRAVALLO, in Harper's Magazine.

—D. L. Moody.

Called to Preach.

A revival replenishes the ministry. The fathers will fall asleep; therefore, there must be new ministers. But there are dangers here, and a word of caution may be timely. We speak it to the young convert, who already thinks of the pulpit as his appointed place.

- 1. Be cautious about this, because there are a great many men in the ministry whose "call" has always been a mystery to their congregations. Mistakes have been made; you may be mistaken.
2. Be cautious, because the desire to be a useful Christian, to do your best for God, does not mean that you are called to preach—only that you are called to be a whole-hearted Christian.
3. Be cautious, because the gift of speech, when the soul is on fire with zeal, is not a call to preach—or the smallest sign of such a call. Most of us can talk; and there is plenty of room for our voices.
4. Be cautious, because your "call" may be only a temptation. It looks splendid to you, the position of a minister. It means more respect than you have had, more wages than you ever earned—the honours and emoluments may be in your eye, when you honestly think you are confronting a duty.
5. Be cautious, even in the presence of your reluctance. That you do not want to preach is no proof that you ought to preach.
6. Be cautious, just because your friends are urging you to accept this as your calling of God in Christ Jesus. They are possibly under unconscious bias of one sort or another, and it is not their office to call you into the ministry. Unwise friends have called a great many who have become a burden.

"How then shall I know?" The answer cannot be precise; some hints may help you. The conviction that you ought to preach will, if you ought, be strongest in your hours of secret meditation and prayer. If the reverse is true, and the conviction comes to you in social meetings, rather than in your closet, be cautious.
2. The conviction that comes of a true call will grow as you grow, not in eloquence, but in grace.
3. The call will lead you to look over the duties of a minister; and the qualifications of a minister, and to be willing to make all sacrifices that you may be "an able minister." You will remember that it is a call to feed the flock, and will diligently set about the business of a shepherd.
4. The call will not be associated, even in your most secret thought, with being a bishop, a popular preacher, or a well-paid minister; it will involve sacrifices—less rather than more honor, less rather than more wages, being a self-denying pastor. Some time the church may ask over your case: "Has he gifts, grace, and usefulness?" But these are not the questions you are to ask or answer. "Has God chosen me to bear the standard of his Son?" That is your question. We have enough time-servers working for wages, enough ambitious men using the ministry as a career, enough men who were useful when they were hot, but who have been cold for long years. The old doctrine is the only safe one. Let God choose his own ambassadors for Christ.—Methodist.

Ujiji.

Ujiji, or Kawelo, as Cameron usually styles it, is on the eastern shore of Lake Tanganyika, about a quarter of the distance from the northern end of the lake. It is very nearly in latitude five degrees, S., longitude thirty degrees, E., about 600 miles a little north of west from Zanzibar, and about 900 miles from the west coast. The Mfeme, or head chief of the country of Ujiji, lives in a village at some distance from the lake; but every district is ruled over by a Mutwale, who is usually assisted by three or four Wateko, or elders. The natives are four-looking, good smiths and porters, and expert fishermen, but their reputation for honesty and sobriety is more than dubious. Their dress is usually a single piece of bark cloth, two corners of which are tied in a knot over one shoulder and passing under the opposite armpit. The chiefs usually wear colored cloths, bought from the traders, instead of bark cloth, but worn in the same manner. There are a number of Arab traders settled here, of whom three must be mentioned as having subsequently exercised a considerable influence over the fortunes of Cameron and his party. These were Mohammed ibn Saib, "a fine portly old half-caste Arab," who had not been east of Ujiji since 1842, and although he held no official authority from the Sultan of Zanzibar, was looked upon by the traders as their head; Syde Mezrai, also a half-caste, a kind of "speculator," a great braggart, and, as afterwards proved, a great rascal; and Muniyi Hassani, a slave-trader.

Cameron was assured that it would be impossible to travel west of the lake for at least three months, until the rainy season was over.

About the only thing that could be done during the period of waiting was to make a voyage around the lake. Stanley and Livingstone had sailed around the northern part, above Ujiji, but the southern and much larger portion was unknown to Europeans, although, as we now know from his Last Journals, Livingstone had made almost the entire circuit of its shore. The first difficulty was to procure a boat. The only one large enough for the purpose belonged to Syde ibn Habib, and this was hired at an exorbitant price, and after much difficulty in contriving the mode of payment. Syde wanted ivory, but Cameron had none. Ibn Saib had ivory but would sell it only for cloth, of which Cameron was destitute; but Ibn Gharib had cloth, and wanted wine, which Cameron had. So the wine was sold for the cloth, the cloth for the ivory, and the ivory paid over for the boat.

The principal sight at Ujiji is the market, held every morning and afternoon in an open space near the shore. It is attended by all the tribes bordering on the lake, who bring flour, corn, sweet-potatoes, yams, bananas, tobacco, cucumbers, pumpkins, palm-oil, palm-wine, sugar-cane, salt, fish, meats, baskets, beads, spears, bows, bark cloth, pottery, ironwork, and so forth. Many of the vendors build small arbors to

shelter them from the sun. There are also traders who come from a distance to dispose of their ivory and slaves. All bargaining is carried on at the top of the voice, and the din is deafening. The currency of trade here is soft, a kind of beads looking like broken pieces of pipe-stems, all prices being estimated in this; but they are not actually current as money. In the morning brokers go around with soft, which they sell for other beads; and in the evening they buy up the soft, making a handsome percentage on both transactions.—From "Cameron's Journey Across Africa," by A. H. GURNESEY, in Harper's Magazine.

Religion Not a Hindrance But a Help.

It is worthy of our note that eminence in the Christian life does not hinder, but rather helps us to eminence in any one point in the life that now is. If a person were to give his attention to two or more worldly pursuits, he would in a measure, perhaps, fall in both; but he may be a good physician, or a skillful farmer, and none the less so because he is a good Christian. Nay, there is no honest calling in life in which a man will not be helped to eminence by true and deep piety. Everything good grows in the growth of religion. Let the man of business work on Sundays, neglecting religious duties, and his broken health will tell him his mistake; or from over eagerness in grasping at gain let loss after loss come upon him, and he will be taught that the moderation which the Gospel inspires was needful for him. Many a worldly man may say, at the close of his life, that he has gained nothing by neglecting religion. The Christian physician may say, I might have been eminent in more professional matters without piety, but I doubt whether I should have been so successful, certainly not so happy. Every one that has truly sought to serve the Lord will acknowledge that godliness is profitable for all things, for the life that now is, as well as for that which is to come.—The Churchman.

Tell It.

Many a physician has gained his practice by one patient telling others of his cure. Tell your neighbors that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near to the gates of death; and maybe a poor soul, just in the same condition as yourself, will say, "This is a message from God to me." Above all, publish abroad the Lord's goodness, for Jesus' sake. He deserves your honor. Will you receive his blessing, and then, like the nine lepers, give Him no praise? Will you be like the woman in the crowd who was healed by touching the hem of his garment, and then would have slipped away? If so, I pray that the master may say, "Somebody hath touched me," and may you be compelled to tell the truth, and say, "I was sore sick in soul, but I touched Thee, O my blessed Lord, and I am saved, and to the praise of the glory of Thy grace I will tell it, though devils should hear me; I will tell it, and make the world ring with it, according to my ability, to the praise and glory of Thy saving grace."—Spurgeon.

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"Ought to find a place in every Presbyterian home"—Collegiate Bulletin.

British American Presbyterian FOR 1877.

TERMS:—\$20 per annum in advance. Postage prepaid by Publisher.

Efforts will be made during the coming year to make the PRESBYTERIAN increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthened; a larger variety of Missionary Intelligence will be furnished by Dr. Fraser, Formosa; Rev. J. Fraser Campbell, and Rev. James Douglas, India; and special papers are expected from the following gentlemen:— Rev. Dr. Waters, St. John, N.H. Rev. Prof. Bryce, M.A., Winnipeg, Ms. Rev. Principal McVicar, LL.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Gregg, M.A., Toronto. Rev. John L'ing, M.A., Dundas. Rev. Prof. McKerran, 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 Gallagher, Pittsburg, O., etc., etc. Rev. Alexander McKay, 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 PRESBYTERIAN. Much has been done in this way already; but much still remains undone. 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 comparatively easy matter. Friends, help us in this particular.

Remittances and Correspondence should be addressed to C. BLACKETT ROBINSON, Publisher and Proprietor. P. O. Drawer 2484, Toronto, Ont.

Sabbath School Presbyterian FOR 1877.

Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to even introduce the Sabbath School, we have succeeded in getting the publication for another year, believing that superintendents and teachers will be long as the justice and propriety of making room—among the numerous papers usually ordered—for a few copies of a monthly got up specially for our own scholars. It is true that it is impossible to redeem this promise, but marked improvements will be made in the next volume.

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

This Presbytery met on Wednesday, May 9th, in Knox Church, Winnipeg. Present, Rev. Prof. Hart, Rev. Mr. Robertson, Rev. Dr. Black, Rev. P. C. Bryce, Rev. Messrs. Matheson, Donaldson, and Bell, and the Hon. D. Gunn, and Mr. R. D. Patterson. Rev. Mr. Bell reported that he had moderated in a call at High Bluff, and that the congregations of High Bluff and Portage Creek had unanimously called the Rev. Mr. McNabb of Beaverton, Ontario, to be their minister. The call was sustained, and the clerk instructed to forward it to the clerk of the Ontario Presbytery. Dr. Black reported that the congregations of Little Britain, Selkirk and Park's Creek had unanimously called Rev. A. Matheson. Rev. Prof. Hart reported that the congregation at Sunnyside had also given a unanimous call to Mr. Matheson. Both calls were sustained and time granted to Mr. Matheson to consider them. Judge Blanchard of Kenilworth, N.S., Mr. John L. Morris of Montreal, and Mr. Jas. Hossack of Quebec, were elected commissioners to the General Assembly instead of other gentlemen who had been previously elected but could not attend. From a report from the Senate of Manitoba College it appeared that Messrs. Duncan and Polson, students studying in the college for the ministry of the Church under the care of the Presbytery, are making satisfactory progress. The Presbytery unanimously agreed to overture the General Assembly to be permitted to take under its care Mr. William Omand, of St. James, and Mr. James William Cunningham, Headingley, at present studying in Manitoba College, with a view to their studying for the ministry of the Church. The Presbytery also received and unanimously adopted an overture to the General Assembly praying that vigorous efforts be made to establish and maintain efficient missions among the Indian tribes of the North-West. The Home Mission Committee of Presbytery reported, recommending that the Rev. Mr. McKellar, on his arrival in the Province, be appointed for four Sabbaths to Springfield and Sunnyside, Caledonia and Clear Springs, and after that until the next meeting of the Presbytery, to Rockwood, Greenwood, Victoria, Dundas and Grassmere till the next meeting of the Presbytery. 2nd. That Mr. Duncan be appointed to Rockwood, etc., until relieved by Mr. McKellar, and that after that time until the next meeting of the Presbytery, he be under the direction of the Home Mission Committee. 3rd. That Mr. Polson be sent to the Boyne and Pembina Mountain district during the months of June and July, and under the direction of the Rev. Mr. Borthwick. These recommendations were all unanimously adopted. The Home Mission of the Presbytery was instructed to lay fully before the Assembly the necessities of this field and the necessity of sending more ministers to labor within the bounds of the Presbytery. It was agreed to hold the next meeting of the Presbytery at Knox Church in this city, on the 25th day of July next and at nine o'clock a.m.

Presbytery of Hamilton.

This court met in Hamilton, on the 15th inst. The committee on rearrangement at Waterdown, reported that the two congregations there were prepared to unite as soon as the judgment of the Presbytery should be done. And it was resolved to cite both the congregations in Waterdown and those of Burlington, Kilbride, and Nelson, to appear for their interests at the meeting of Presbytery to be held in June 5th prox. The resignation of Mr. Little of Hamilton, was accepted, and Mr. S. O. Frazer was appointed to preach on Sabbath first in St. John's Church and declare the vacancy, and the Presbytery put on record their high esteem for and unabated confidence in their brother, and their sympathy with him in what they feel to be a very severe affliction; also they bear testimony to their high estimate of the earnest, faithful and efficient manner in which he has discharged his ministerial duties during his pastorate in Hamilton. The committee appointed to confer with Rev. J. L. Robertson, reported favourably and it was resolved to apply for leave to receive him as a minister of this church. A petition from Merritt was received asking to be separated from Thorold, and the congregations were cited to appear at next meeting. A letter from the Presbytery of Guelph was read stating that a call from St. Andrew's Church, Guelph, was before that Presbytery. The clerk was instructed to cite the congregation of St. Paul's Church for their interest as soon as the papers reached him. Mr. Andrew Wilson, Waterdown, was appointed commissioner to the General Assembly in place of Mr. Charlton who cannot attend, and by a majority it was resolved to nominate Rev. Hugh McLeod, D.D., of Sydney C.B., for moderator of the General Assembly.—JOHN LAING, Pres. Clerk.

Presbytery of Whitby.

This court met in St. Andrew's Church, Whitby, on Tuesday, the 15th day of May, at 11 o'clock in the forenoon. There was a fair attendance of ministers and elders. Mr. Toller, convener, read the report of the committee on the Newton manse question, which on motion duly made and seconded was received. After lengthened consideration thereof, the following finding was reached—"Adopt the report and send a copy of it to the congregations of Newcastle and Newtonville, with the recommendation to consider it and endeavour to make a compromise; and in the event of a settlement, the Newcastle congregation transfer to Newtonville congregation all its interest in the manse property, and report to the next meeting of Presbytery. A letter from Mr. White, late of Newtonville, was produced and read, stating that he had received nothing in the way of the liquidation of his claim upon Newtonville congregation, when it was agreed to instruct the clerk to call the attention of the congregation to the matter. The treasurer read his annual report, which was received and adopted. In this connection it was agreed on motion duly made and seconded—"That Messrs. Ross, Fairbairn and Laing be a committee to ascertain the liabilities for the ensuing year

and report to next meeting of Presbytery." The treasurer also stated the amount that had been received from congregations in behalf of commissioners' expenses to the General Assembly. Mr. Drummond stated that he would be unable to attend as commissioner to the General Assembly and requested that another be appointed in his place. Mr. Hogg was appointed. The clerk was instructed to request the sub-committee of the Home Mission Committee to withdraw a probationer appointed to this Presbytery. Mr. George Laing was appointed as Mr. Fairbairn's alternate to the General Assembly. The conference on the state of religion was deferred till next meeting. The Presbytery agreed to meet at Whitby on the third Tuesday of July at 11 o'clock a.m., and was closed with the benediction. The Presbytery met on the following afternoon at Columbus, and within the church there, for the induction of Mr. Carmichael, late of Manassas, Virginia. There was a large congregation in attendance. After the preliminary services, Mr. Carmichael was duly inducted, and received a cordial welcome from the brethren of the Presbytery and the congregation. In the evening there was a soiree at which the following members were present and took part in the proceedings, namely: Messrs. Drummond, Moderator; Kennedy, Peattie, Hogg and Roger, members of Presbytery, and also Messrs. Milligan, Toronto; Dunbar and Wilson, the latter of the Canada Methodist Church, Brooklyn. The whole proceedings were of a very agreeable and edifying character, and a day well spent came to a close. WALTER R. ROSS, Pres. Clerk.

Presbytery of Saugeen.

This Presbytery held an adjourned meeting at Arthur on the 24th April. Mr. Donald Stewart, formerly of Enniskillen and Cartwright, was inducted to the charge of Arthur congregation, Mr. Baikie preaching and presiding, Mr. MacMillan addressing the minister, and Mr. Matheson the people. There was read a letter from Mr. A. M. Hamilton, declining the call to Clifford and Balklava; also a notification from the Presbytery of Hamilton that Mr. Waits had declined the call to Palmerston, having accepted a call to another congregation. Messrs. Gunn, Baikie, and Turnbull, were appointed a committee to visit Eugene's and Potts' Corner stations, and make all necessary enquiries into the circumstances of our people there, and report at next meeting. Mr. Greig's resignation of the charge of his Head Station, under consideration at former meeting, having been taken up, and a satisfactory statement from the remaining part of the congregation of the amount of stipend they are able to pay given in, the resignation was accepted. There was presented a call from Mackintosh and Belmore Congregation to Mr. A. C. Stewart, North Gower, with promise of stipend of \$750, to be paid half-yearly in advance with manse, which was sustained. It was agreed to request Mr. Crombie, Smith's Falls, to support the call before the Presbytery of Ottawa. On application, Mr. McIntyre was appointed to moderate in a call in Palmerston congregation; Mr. Crozier in St. Andrew's, Mount Forest; Mr. Macmillan in North Luther. Mr. A. McKenzie, student, having produced a certificate of his having completed his theological course, it was agreed, on Mr. McKenzie's having passed a satisfactory examination, to apply to the General Assembly for leave to take him on public probationary trials. Mr. G. A. Smith, a minister of the Cumberland Presbyterian Church, U.S., applied to be received as a minister of this church, and produced credentials of his ministerial standing, and it was agreed to apply to the General Assembly to that effect. Mr. Crozier having resigned the Convener'ship of the H. M. Committee, his resignation was accepted, and thanks given him for his faithful services, and Mr. Moffat was appointed to that office. Mr. Macmillan as convener of the Committee appointed to suggest some plan providing for the payment of the Commissioners to the General Assembly, gave in a report, which recommended that for that purpose each minister should pay \$4, each elder \$1, and each congregation \$4; also that each minister should give one day's supply to the several pulpits. On its being moved that the report of the Committee be adopted, it was moved in amendment that for the purpose in question a collection should be made in each of the congregations, which amendment was carried by the casting vote of the moderator. The following commissioners to the General Assembly were elected by ballot, namely: Ministers—Messrs. Morrison, Greig, Macmillan, and Gunn; elders—Dr. Gunn, Messrs. Scott, Robinson, and Johnstone. The following paper was given in by Mr. Macmillan and the other ministers, commissioners to the Assembly: "As your appointed commissioners to the general Assembly to meet in Halifax, in June next, we hereby express our willingness to discharge the duties thus entrusted to us, if fairly dealt with; but seeing that the Presbytery makes no provision either for supplying our pulpits in our absence, or meeting definitely the heavy expenses that attendance at the Assembly would necessarily incur, and as your commissioners do not feel that in these circumstances we can reasonably be expected to leave our congregations vacant so long, or incur so much expense doing the work of the Presbytery as its representatives, unless the Presbytery bear more evenly and equally the liability incurred by its own actions. And we make this statement now to the Presbytery when appointed, and crave that it be engrossed and published with the minutes of Presbytery, that the Presbytery and all concerned may know our position and the possible result of such an action, and that if in these circumstances we fail to be able to represent the Presbytery at the next meeting of Assembly, we are to be held free from all blame in the matter." A motion by Mr. Macmillan, that the above paper be inserted in the minutes, and published, was carried. The remits from General Assembly being taken up, the proposed resolutions in the various matters remitted were generally approved of. A special meeting was appointed to be held at Mount Forest on the fourth Tuesday of May, at 2 o'clock, to receive reports of moderation of calls and

take such action as may be necessary. The Presbytery adjourned to hold their next ordinary meeting at Mount Forest on 2nd Tuesday of July, at 1 o'clock p.m.—Wm. Park, Pres. Clerk.

Faithful Unto Death.

When Pompeii was destroyed, there were many buried in the ruins of it, who were afterwards found in different situations. There were some found in deep vaults, as if they had gone thither for security. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in lofty chambers. But where did they find the Roman sentinel? They found him at the gate, with his hand grasping his war weapon, where he had been placed by the captain; and there where the heavens threatened him, there where the earth shook beneath him, there where the lava stream rolled, he stood at his post, and there, after a thousand years had passed away, he was found. So let Christians learn to stand to their duty, willing to stand at the post on which their Captain has placed them, and they will find that grace will support and sustain them.

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

Official Announcements.

- MEETINGS OF PRESBYTERIES. LINDSEY.—At Woodville, on the last Tuesday of May. QUEBEC.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m. PARIS.—Within Dumfries Street Church, Paris, on the first Tuesday of July, at eleven a.m. CONGREGATIONAL payments to the Presbytery fund are payable at this meeting. KINGSTON.—In St. Andrew's Hall, Kingston, on 10th of July, at 8 p.m. WHITBY.—At Whitby, on the third Tuesday of May, at 11 a.m. BROOKVILLE.—At Prescott, on Tuesday, 3rd of July, at 7 p.m. PETERBORO.—At Millbrook, on the second Tuesday of July, at 11 a.m. CHATHAM.—In St. Andrew's Church, Chatham, on the first Tuesday of July, at 11 o'clock, a.m. OTTAWA.—Bank Street Church, Tuesday, Aug. 7th, at 3 p.m.

PRESBYTERIAN CHURCH IN CANADA.

Delegates to General Assembly. The following railways give return tickets for ONE AND A THIRD FARE, viz: Grand Trunk; Intercolonial; Great Western; Midland; St. Lawrence; and Ottawa; and Brockville and Ottawa and Canada Central. The Grand Trunk will issue SPECIAL THROUGH TICKETS by the following points, viz: London; Clinton; Beaufort; St. Mary's; Stratford; Guilford; Toronto; Per. Hope; Belleville; Kingston; Prescott and Prescott Junction; Brockville; Montreal; Quebec; Pointe Levy. The tickets are at such a rate as will be about equal to half-fare tickets on the Grand Trunk Railway. The Steamers on the St. Lawrence will give the usual reduction. Arrangements are at present being made with the Gulf Steamers, which will also carry delegates at reduced fares. The Grand Trunk will give tickets also for a fare and a third to Portland, where a steamer sails for Halifax every Saturday afternoon. There are also railroads from Portland to Halifax. Any additional information will be given on application to Rev. W. Reid, Drawer 2507, Toronto. Delegates intending to be at the Assembly should write at once, if they have not already done so, to Rev. R. Murray, Presbyterian Witness Office, Halifax. The time occupied in travelling from Toronto to Halifax by the Grand Trunk and Intercolonial is slightly over 48 hours. Delegates who have not received their certificates for Railway should communicate at once with Dr. Reid, Toronto, 22nd May, 1877.

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