Anstor and Reople.

OUR OWN OHURCH

DEAR EDITOR,-Permit me to congratulate you on the marked improvement which is to be seen in the reading matter of the "Presentain." There is scaroly a spot in this fair Dominion where our church has found a resting place, but we can hear of her doings through the columns of The PRI. BYTERIAN. With your permission 1 propose occasionally to give a few notes correspon ling to the heading of this paper, or if you are pleased to call it, some of the " chit chat " which may be heard in Presbyterian drawing rooms on the subject of Presbyterianism and church work generally. Our people are deeply interested in the various schemes of the church; and whilst they are not yet as liberal as they might be, or as we expect them soon to be, still they are improving in this respect. In glancing over your paper of the 27th ult. it is highly gratifying to see so many "annual statements," and also I observe that nearly all without exception have a larger or smaller balance on the right side. It speaks well for the church that with the multiplicity of congregations, the floating of new schemes, the vast improvement in church architecture, that congregational work is being strengthened and consolidated. As a class, our ministers will compare with those of any other church, and as learned expounders and defenders of Bible theology are second to none. Now this brings up a question which is being freely talked of at present, and that is " ministerial support," or the salaries of ministers, who as a class are underpaid. Now if as some think, that a minister's labour was to be bought or sold in the market, there would not be much difficulty in arriving at what would he a fair price for it, as it would be regulated by the supply and demand. But such is not the case. The office of the Christian ministry is a sacred, not a secular calling. The minister is a Presbyter, or New Tostament Bishop, ordained after apostolic precept, to "labour in word and doctrine," and those among whom he labours are bound by the most sacred obligations to support him, and that too with no niggardly hand, whether it requires \$600 per year, or \$1,600, or \$8,200 per year. "The laborer is worthy of his hire." This begging of ministers' salaries should be done away with, and the Presbyteries should see that they ordain no more over a congregation, until they see that he will get a support from some quarter.

"The Church Extension Association" is doing good work, and that too in a way which will tell for the benefit of the cause. Churches will now be planted where they are wanted, and not as a kind of opposition shop to allure the members of existing congregations, who are probably themselves struggling for existence, but who are at the same time doing their work faithfully and well. It is hoped that there will soon be a church in the north-east part of the city—a section which is entirely destitute of Presbyterian ordinances. With the temptations and attractions that are constantly held out to the modest unpretend ing Presbyterian worshipper, it is not surprising if he yields to the blandishments of his neighbors and joins a church with whose doctrines and worship he has no sympathy.

Other systems may nuesess some excellencies, but as Presbyterians, we believe that there is no other system whose government, doctrine and worship approaches so closely to the church established by the apostles as our own. She is now strong in numbers, let ner be strong in her attachment and devotion to her distinctive principles, and soon shall the Psalmist's prophetic utterances he realized when he ssid.

"A vine from Egypt brought thou hast, By thine outstretched hand; And thou the heathen out did cast, To plant it in the land.

The Lountains veil'd were with its shade, As with a covering; Like goodly codars were the boughs, Which out from it did spring."

PRESBYTERIAN.
Toronto, Jan. 29th, 1877.

STATE OF RELIGION.

PRESBYTERY OF DRUCE.

At a late meeting of the above Presbytery the following paper was read by Rev.
Mr. Straith, of Paisley. It will be interesting to many of our readers.

In presenting a report of the state of
religion within our bounds, it may be
profitable to take a brief retrospect of the
progress of the Redcemer's kingdom among
res, as evidenced by substantial tokens. as evidenced by substantial tokens

us, as evidenced by substantial tokens, since this Presbytery was formed.

In August, 1872, the first meeting of the Presbytery of Bruce was held in Knox Church, Paisley. It was then in connection with the Presbyterian Church of Canada. The union of the churches in 1875 made virtually no change on the bounds of the Presbytery, and the brethren who, from the Presbyterian Church of Canada in connection with the Church of Scotland. in connection with the Church of Scotland, became members of the present court have mostly come into the territory since the date first mentioned, so that the compari-son may fairly be made between our

Kolt. There are now twenty-four. The pumping of families then reported was \$85, new they are \$,815. Communicants then 1,232; at this date they are more than 2,400. The contributions to the stiper of fund were then \$6,848, now they amount to \$15,150, exclusive of mission stations. For the schemes of the church was given then the sum of \$787, of which one congregation gave nearly a third. Last year we contributed \$1,870, to which has just been added \$817, the amount in full asked from this Presbytery for Home Mission debt. sion debt.

Of the thirty-three Presbyteries which compose the Assembly, Bruce ranks third in its contributions per communicant for stipend fund and fifth in average per membor t tal as to contributions.

Another token of religious life among us is the number and magnificence of churches checked, which are probably more than have been built in the same time in any other Presbytery of equal area in the Church. The following is a list of them:

	SITINGS.	COST.
Lucknow, frame building.	300	\$1,20
Chesley, frame and brick	. 260	1,800
Pinkerton, frame		1,6+0
Pinkerton, frame Teeswater Westminster Church	brick 500	7 000
Tara, brick	400	6,000
Paisley, Knoz Church, brick.	. 800	10 000
Allanford, brick	300	1,400
Centre Bruce, brick.	400	4 000
Kincardine, Kuox Church	1000	20 000
Walkertown, St. Paul & Church,	brick. 400	7000
Walkertown, St. Paul & Church, Toeswater, Zion Church, Brick	600	8000

Lucknow St. Andrew's Church, stone, the size and cost I have not learned. Most of these buildings are in such style that they would be an ornament to any city especially those in Kincardine, Walkertown, Teeswater, Tara and Paisley. They are not all quite finished nor fully paid for, but provision is either already made or

will soon be for both.

Besides the above almost every other congregation has enlarged or improved their church edifices.

In Port Elgin a handsome brick church has been finished. The building in South-ampton has been painted, and otherwise renewed. In Salein the church has been enlarged, and in some cases debt on church

property has been removed.

Next to the church edifice the manse receives the attention of a Christian people whose hearts are warm to the Master. Of those not a few have been built or provided within three years.

1 1121414
In North Bruce a fine brick manse, cost \$20000 Langside, frame
Tucknow Know Church belok 9000
Teoswator, Zion Church, frame
Huron, frame 1,000
Underwood and Center Bruce, brick 2,500
Lucknow, St. Andrew's Church, cost I failed to

The aggregate expenditure for churches. manses and other improvements must have been well nigh one hundred thousand dollars, which in a county so recently settled at a time of financial depression is a token that the Gospel of Christ is warming the hearts and opening the hands of our be-loved people. It is gratiflying to see that, while the progress of agricultural and other improvements is rapid, advancement in the outward affairs of Zion is in some degree proportionate. proportionate.

But encouraging as these facts are we have greater and better evidences of the divine presence and blessing in our midst. In most of our congregations symptoms of revival have appeared during the past year, Meetings have been held every evening—in some congregations for weeks, in others for months—attended by crowds. In Kincardine Township many became deeply impressed and accepted the Gospel salvation. In North Bruce similar tokens appeared. In Tiverton, after such meetings had been held, and anxious enquirers guided, eighty five communicants were added to the roll, of whom sixty six for the first time took their seat at the Lord's table. In Glenmorris the people gathered every night to hear, in their own tongue, the wonderful works of God, and when the Master's table was spread before them fifty-five young communicants were added to the disciples, and witnessed a good con-fession. In Pinkerton I was called upon as Moderator of the Session to spend many days and evenings in conversing with those seeking admission to the membership of the church. Fifty-six were received, of whom forty-seven celebrated for the first

The work is still progressing.

These are some and only some of the many evidences of a work of Grace in our midst. There may be others quite as remarkable that have not come under my notice. Nor ought we to suppose that the kingdom of grace may not be advancing quite as much in congregations where such striking scenes are not witnessed. "The kingdom of God cometh not with observa-tion." The faithful laborer who is but kingdom of tod cometh not with observa-tion." The faithful laborer who is but slowly gathering into his fold, by one's and two's such as shall be saved, may in the end have the largest flock to present to the Chief Shepherd when He cometh in His Kingdom. Let us be grateful for the measure of pleasing which our Master hath given us in whatever form it appears. Humble under a sense of unworthiness, and, strengtheaed in faith let us arise in in-creased consecration to His work and sing as we go: "Thou shalt arise and have mercy upon Zion, for the time to favour her, yea the set time is come."

VERY few persons can stand prosperity. To most it brings pride, vanity, haughtiness of spirit and a disposition that is directly at odds with the inculcations of the gospel. But when one is prospered in an outward way, his soul gladdening and blossoming under the smiles of God's providence, how beautifully he may illustrate the fullness of a Christian life, and how effective he may become in commending the truth and may become in commending the truth and his Master .- U. Presbyterian.

"Home." says Dr. Channing, "is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, toars, hopes, and solicitudes form the chief interests of human life. Go where a man may, home is the centre to which his heart turns. The became members of the present court have thought of his home nerves his arm and mostly come into the territory since the lightens his toil. For that his heart yearns was formed with eight ministers on the lightens his toil. For that his heart yearns when he id afar off. There he garners up his best treasures. God has ordained for all men alike the highest earthly happiness in providing for all the sanctuary of home."

INTERESTING LETTER FROM THE NOR WEST.

The following letter from the Rov. John Scott will be interesting to all friends of that gentleman, and the inicatonary operations in Manitoba. His modest appeal ought to be successful in bringing in the aid he needs. The letter is addressed to Dr. Kennedy of Bath, Oct.

DEAR FRIEND,-Last winter you k'ndly aided us in procuring food for some starying Indians at Pembins, Dekots, U.S. For our own Indians on the Roscau Reserve \$200 was sent by our kind Dominion Government. In dealing out food for them, they expressed a strong desire to get a school on the Reserve where their own children could learn English, and also to read and write. The Presbytery of Win-nipeg took the matter up. We have now a neat frame school house, 18x24 feet, with deeks, stove and fixings. It was opened yesterday by a free tea meeting, in which settlers and Indians all united together. settlers and Indians all united logother. It would have cheered your heart to have seen them all so glad and happy together. The "Braves" in elequent speeches said that "surely the Great Spirit had put it into the hearts of white men to do this great thing for them." At the close they expressed their devoted loyalty to their Great Mathew Capters Victoria. Great Mother, Queen Victoria. Our teacher is a Mr. Cuthbert Grant McKsy, born about Beren's River,—well acquainted with the Indians, their language, manners, cus-toms, etc. For two years he drove dog-trains for the H. B. Company. He is connected with Black's Church, Kildonan. The cost of the school-house is about \$325. Friends in Winnipeg promised me \$100. The remaining \$225 I want to raise in Ontario and Quebec. Two hundred and in Ontario and Quebec. Two hundred and twenty-five persons giving \$1 each will raise the whole amount. Who will be one of that number? As to ealary of teacher, the Dominion Government will give \$250 per annum, and our Presbyterian Mission Board \$150. Government gives us forty acres of and where the school-house is built.

We have built a Presbyterian Church in Emerson, 50x80 feet. It is enclosed and the floor laid. We hope to use it for Gos-pel preaching next summer. In the meanpel preaching next summer. In the mean-time I preach in the Episcopal Mathodist Church at Pombina, Dakota. I am happy to say that there is a marked improvement in attendance, both at the village and at the American Fort. From the Indian war Capt. Bradley and his company have just returned to Fort Pembina. They hope that the Indian war will terminate this winter.

Dufferin, Manitoba, Dec. 7, 1876.

THE LATE MR. McCLURE ..

At a meeting of the Session of the First Presbyterian congregation of Brampton and Derry West, the following minute was adopted:-

"The Session, whilst they desire to ac withe Section, whilst they desire to acknowledge the hand of God in the removal by death of their brother, Mr. David Mc-Olure, son., from the Church here to the Church above, and whilst they desire to bow to the Divine authority and will, in this, as well as in all other matters, desire at the sould start of the consequence. at the same time to enter on record an expression, both of their deep sense of the loss which the congregation and Session have sustained in the death of Mr. McClure, and of their high estimation of his charac-ter and worth. Mr. McClure was a consist-ent member and a usoful elder of the first congregation of Brampton from its first beginning in the year 1847 until the day of his death, the 30th November, 1876, and always took a deep and lively interest both in the temporal and spiritual welfare of the congregation. If there was one feature in his character more marked than another, that feature was undoubtedly his honesty and conscientiousness. The Session desire also to express their deep sympathy with his bereaved widow and family, and to commend them to the care and protection of a merciful and gracious God, who has said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in ma." trust in me."

PRESENT DUTY.

How much time is lost in dreaming of the great things we shall do in the future, while we neglect, what seems to us to be, or of the reason

It may be the work which comes to hand does not suit our taste, and therefore we take no pleasure in it; and inwardly fret and murmur, and think that we are wast-

nd murhur, and think that we are wasting time in performing it.

Now this is all wrong, as you will see if you will look at these passages, "Whatever the hand findeth to do, do it with thy might," "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." Let us also remember that it is "He who is faithful in little, that will also be faithful in much."

Our present duty, then, is to work for Jesus in the place He has given us; and to work prayerfully, earnestly and patiently

Do not despise the little things which you can do, for even "a cup of cold water" given for His sake, shall not lose its reward.

But what can I do? is the cry of some. Well, you can speak cheerfully to every one you know; you can help to make home happy; you can read to some one whose eyes are growing dim—the words of life; you can visit the sick and cheer them up; you can teach in the Sabbath school, or you can persuade some little one to go there. Oh, there are a great many things you can do if you will only many things you can do it you will only open your eyes and bostir yourself, instead of folding your hands, and dreaming of future greatness. Let the future take care of itself, while you attend to present duty; resting assured that if God has some great thing for you to do, He will make the way plain in his own time; therefore attend to present duty.

D.

A TOWN-CLOCK, the first on Mount Le-banon, Syria, is about to be placed in the frontwall of the Protestant churant Zaleh.

THE Reformed (Dutch) Board of Missions has appropriated \$57,000 to foreign missions for 1877-\$1,000 less than for 1876.

For the Presbyterian 3 TOIL ON

We have totled all night and taken nothing Luke v. 5.

Toll on, thou watchful shopherd Though seeing haught but leaves. The seed is sown in labour, In joy thou'll rear the sheaves. Be patient with the errieg: Give words of hove, and cheer. To those who bear the burthen, Of care and sorrow here. Thy Master bose both stripes and slights, Yet ne'er did He despair, And grace sufficient He will give, For all thy load of care

Toil on, thou faithful teacher: Nor deem thy duties light; The task thou art engaged in. Is sacred in God's sight. To foster heavenly virtues-Bid angry passions cease.— To guide the little wilful feet, In paths that lead to peace. Oheer up amidst your labours, Nor this bright thought forget! Tue child of smallest promise, May be a "Gideou" yet.

Toil on, thou anxious father; A heavy charge is thine. But He who gave that charge to thee, Will give thee help divine. Let gentle, firm integrity, Through all thy actions shine Nor think to cast on others The duties strictly thine! These jowels lent but for a time, He surely will require, Then let their hopes of glory, Be thy heart's first desire.

Toil on, heart-broken mother; Nor doem thy prayers all lost. There's One sits high in council, Who countetly well the cost. Thy tears and sighs are not unknown To Him who rules above; And e'en this grief, though hard it be May yot be sent in love. Pray on, in faith and patience There's hope this side the grave; Nor limit the Almighty power, The erring one to save

Toil on, poor helpless sinner, There's work for thea to do: Whate'er thy earthly calling is, With honest might pursue. Nor judge that trials, great or small, If borne with Christian grace, Will count for nothing when at last You see Him "face to face." Works cannot earn salvation. Nor yet will faith alone!
'Twas Christ who called forth Lazarus! Twas man rolled back the stone. Montreal, January, 1877.

Presbytery of Whitby.

This Presbytery met in Oshawa on Tuesday, January 80th, at eleven a.m. There was a fair attendance of members. Not much business was transacted, owing to the Presbytery's Sunday School Convention at two o'clock in the afternoon. following embraces all that was done. Moderator of the Kirk Session of the con-gragation at Orono was authorized to moderote in a call when desired. A call was presented and read in favor of the Rev. William White, Newtonville, from the congregation of Warsaw and Dummer in the Presbytery of Peterboro'. No parties appeared from the congregation of Warsaw and Dummer, but the clerk read a document in which were narrated the steps taken for the translation of Mr. White and the reason therefor. Messrs. Henderson, Carson and Johnston, from Newtonville congregation, were heard, and did not ap-prove Mr. White's translation, as both congregations in Newtonville were contemcongregations in Newtonville were contemplating union. They also expressed themselves with great cordiality towards Mr. White. Mr. White signified his acceptance of the call. The Presbytery then agreed to translate Mr. White, and that the dissolution of the pastoral tie take effect on the fifteenth of February. Mr. Spensor was appointed to preach and declare the charge vacant on Sabbath, the eighteenth of February. Mesers Roger and Ross were appointed a committee to draw up a minute expressive of the Presbydrawup a minute expressive of the Presby-tery's esteem for Mr. White. The Presby-tery considered an application made by commissioners from Mr. White's congrogation to dispose of the church property, when the following motion by Mr. Drummond was agreed to:—"That a small committee be appointed to meet with the essions and congregations in Newton ville to make necessary arrangements to consummate union between them; and also to meet with the congregation of St. and to meet with the congregation of St. Andrew's, Clarke, with a view of settling their financial difficulties with Mr. White. The following committee was appointed—Messrs. Drummond, Spenser, Renwick, and Fairbairne. The Presbytery then adjourned to meet in Whitby, March 2nd, and was closed with the benediction.

WALTER R. Ross, Pres. Clerk.

The Presbytery of Bruce.

This Presbytery held its regular meeting at Walkerton on the 16th ult. There were seventeen ministers and eight olders in attendance. Mr. Mosfat of Walkerton, in attendance. Mr. Moifat of Walkerton, being present, was asked to sit and deliberate. Mr. Fraser's term of Moderatoratorship baving expired, Mr. Stott was appointed Moderator for the ensuing six months. The Financial Committee reported that all the congregations of the bounds, except three, had forwarded the amounts except three, had forwarded the amoun's apportioned to them of the indebtedness of the General Assembly's Home Mission Fund, and that they, after having fully paid the amount of raid debt apportioned to this Presbytery, (\$816), had a balance of \$15 88c. on hand. On motion the report was received, and the balance, after defraying expenses, was ordered to be forwarded to the Assembly's Home Mission Fund. A communication having been read from A communication having been read from the Rev. R. C. Moffat, of Free St. John's Church, Walkerton, offering the use of that church for this meeting of Presbytery, the Clerk was instructed to acknowledge re-ceipt of this letter with the thanks of Presbytery, and informing him that the mana-gers of St. Paul's Church, owing to the unfinished state of the church, had provid-ed for the Presbytery's meeting in this their temporary place of worship, (the

Court House) previous to the receipt of Mr. Moffat's letter. Mr. Shaw, Commissioner from Pinkerton congregation, was heard from Pinkerton congregation, was heard asking supply of ordinances for that station for the next quarter. It was agreed that Pinkerton, Riversdale and Enniskillen be supplied with rervices fortnightly for the ensuing three months. A conference was held at the evening sederunt on the state of religion, when addresses were delivered by the following members of Court on the following subjects, viz., Home Mission, Mr. Tolmie; Foreign Missica, Mr. D. Fraser; Pastoral Work, Mr. McLennan; Evancelistic Services, Mr. Anderson, Tlvor. Evangelistic Services, Mr. Anderson, Tivorton; Sabbath School Work, Mr. Straith; and Mr. Ferguson on his mission to the Fishing Islands. These addresses were interspersed with singing conducted by the choir of St. Paul's Church. The Financial Committee was instructed to make an esti-Committee was instructed to make an esumate of the amount required for the Presbytery fund for the current year, and to send a statement to each congregation within the bounds, of the minimum sum required from them to make up said amount. The following Commissioners were appointed to the General Assembly (by ballot), viz., Ministers: Dr. Bell, and Mossrs. Scott, Tolmie, J. Anderson, Straith and Wardrope; Elders: Messrs. McKagne, Ballagh, R. M. Hay, Dewer, Ma'her and Rowand. The next meeting of Presbytery is to be held in Knox's church, Paisley, on the last Tuesday of March, at 2 o'clock, p.m.—A. G. FORBES, Presbytery Clerk.

Randum Rendings.

A FULL free life of the spirit is the best thing we can give the world.

WHAT Science calls the uniformity of nature, Faith accepts as the fidelity of

WATCH for opportunities of usefulness. Every day brings them, and once gone they are gone forever.

THERE is scarcely a crime before me that is not, directly or indirectly, caused by strong drink.—Justice Coloridge. WHETHER we are in the house of God, or

not, depends not so much upon where, as in what condition we are.—Pulsford. SANCTIFIED afflictions are like so many artificers, working on a Christian's crown to make it more bright and massive,—

Oudworth. Errors, whether in doctrine or in practice, are never so dangerous and misleading as when they emanate from earnestly re-

ligious and pious men. Every moderate drinker could abandon the intexicating cup if he would; every inebriate would if he could.—John B. Gough.

The kingdom of God is not a business set up in rivalry with worldly business, but a divine law regulating, and a divine temper pervading the pursuits of worldly business."

WE are not saved by faith without works, for there is no such faith in Obrist. Nor are we saved by works without faith, for no works but those that flow from faith are acceptable to God.—Bethune. Gop did not at once give Elijah store-houses full of provision to last him through

the famine, but just enough day by day for his wants; so he gives his people just the strength they need, and no more. That may be right which is not pleasant,

and that pleasant which is not right; but Christ's religion is both. There is not only peace in the end of religion, but peace in the way.—Matthew Henry.

It always does me good to talk with God. It makes me kindlier and patienter-like, and troubles are not near so heavy, and nobody can fool me out of this, that a man's house goes a deal pleasanter when it goes with prayer.—Wm. Gray.

Mr. Moody treats the subject of dancing thus:—"If there were dancers in the church, I would say to them:—Give Christ the benefit of the doubt. If there is any doubt in your Tind about dancing being right, give Christ instead of self, the benefit of that doubt."

A MAN once took a piace of white sloth to a dyer to have it dyed black. He was so pleased with the result that, after a time, he went back to him with a piece of black cloth and asked to have it dyed white. But the dyer answered, "a piece of cloth is an's reputation; it can be dved

black, but you cannot make it white again." THEY say I'm growing old, because my They say I'm growing old, because my hair is silvered, and there are crows' feet upon my forchead and my step is not so firm and clastic as of yore. But they are mistaken. That is not me. The brow is wrinkled, but the brow is not me. This is the house in which I live; but I am young, younger now than I ever was before.—Dr. Conthete.

A MAN ought to forge an iron bolt that is to go into a railroad bridge, as if the eye of God was on him. "He that is faithful in the least is faithful also in much." He ought to manufacture furniture, cloth, or any fabric for human use and wear, as before the All-sceing Eye. He cucht to make his steam boiler, his car, his ship, his bridge, to stand the test of the oternal

THE death of modesty; the grave of wealth; Reason's destroyer; murderer of health; The bane of character; the boggar's friend; Of crime, the source; of self-respect, the end; The wife's deep anguish; children's wee and

shame;
Degrading men to brutes in all but name; Spreading on earth such woes as none can tell; The curse of all for life; and then the gate to hell!

A HOME without books is hardly a home at all. Newspapers are good and indis-pensable, and magazines are valuable; but we cannot do without the thorough educawe cannot us without the thorough succession and culture that come from the study of substantial books. Our winter is fast leaving us; but with diligence and a wise improvement of odd moments, we may do improvement of odd momettis, we may do much reading before bright spring days call us out to engressing work. Let us have books—one in the parlor, one in the diping-room, one where we sleep, and a whole library full some phice else, so that we will live under the inspiration that will come from their pages.—United Presignation terian.