

A Hundred Years to Come.

Who'll press for gold this crowded street, A hundred years to come? Who'll tread your church with willing feet, A hundred years to come? Fate, troubling age, and fiery youth, And childhood, with its bow of truth, The rich and poor, on land or sea, Where will the mighty nations be A hundred years to come? "We all within our graves shall sleep, A hundred years to come; No living soul for us will weep, A hundred years to come; But other men our land will till, And other then our streets will fill, And other birds will sing as will, And bright the sunshine as to-day, A hundred years to come."

A Hidden Church.

Quite in the south of Spain, on the summit of a solitary mountain, is situated the town of Izatoraf, still surrounded by fosses and walls. Its name recalls the time when Moors established themselves in Spain. Several years ago, a colporteur climbed the mountain and exhibited in the market-place his merchandise—that is to say, his Bibles, New Testaments, and Gospels. He was soon surrounded by a great number of people, who looked at his books—some with hatred, others with curiosity—for the rumor that a seller of heretical books was coming—had preceded the courageous messenger of the Bible. However, he was able to give some of his books to the simple peasants, and to tell them something of their contents. After that he went on his way.

The Lord's promise was fulfilled, "My word shall not return unto Me void." A man who could scarcely read, had bought for five pence a copy of the Gospel of Matthew. His heart's desire was to read and understand the Word of God without human explanations. But it was not an easy matter for him, for the little he had learned at school he had long forgotten. He began with pains anew to spell, and then to read slowly, and the Gospel of Matthew became his inseparable companion. The seed of the Word received into his heart brought forth fruit not only in him but in fifty other men, to whom he had imparted his treasure. No pastor had gone to them. The Word alone has separated them from the Church of Rome. Every evening after their work, or even while working, they assembled to read and hear the word of God, and the Lord has not left Himself without a witness among them by His spirit.

The existence of this little church has been revealed by the death of its founder. On the evening of the 20th of January, 1874, several people met in a house in the little town to twist mats. One of them read aloud the word of God, while the others worked. The reader was he who had bought the Gospel. When it was late they retired, and the friend said to their leader on leaving, "To-morrow, please God." "Yes, if the Lord will," was his answer. The next morning a neighbor (our brother,) found the door open. She looked in and saw him on his knees, his arms spread out, and his head leaning on the table. She ran to give notice. The judge went with the doctor, and it was found that Lopez had died on his knees while praying. Happy prayer, that, beginning on earth, found its "amen" high before the throne of God.

The tribunal ordered that the corpse of Lopez should be buried, but the priests refused him a place in the cemetery; so the municipal council set apart ground in the open field as a burying place for Protestants, and the brethren of Lopez resolved to enclose this ground with a wall. In this way we obtained the first precise knowledge of the existence of the little Church of Izatoraf.—L'Eglise Libre.

Jewish Rabbis in England.

A Jewish correspondent of the Pall Mall Gazette is writing a series of articles on the Jewish ministers of England. He says the Jewish clergy of the present day are very different from the rabbis of the past. "The rabbis were a body of enthusiasts, who devoted themselves to the study of the Pentateuch, and to the composition of commentaries upon it, and the dissemination of the knowledge they contained. The Jewish ministers of these days are officials duly qualified to read prayers and deliver sermons, and are paid salaries for so doing." The Jewish ministers of the present are taken from the poorer classes. Wealthy Jews consider it socially degrading to their sons to become "leaders in Israel." In London, says the writer, from the chief rabbi downward, the ministers are of humble parentage. Until recently, the candidates used to depend upon private benevolence for their education. "Now there is a Jews' College, which has special accommodation for training Jews for the ministerial office. But the education generally given to the future ministers is not thorough, even at this college, and there is hardly a Jewish minister in this country, unless he be a foreigner, who possesses even a decent knowledge of Hebrew. The salaries of the Hebrew ministers are not large. The chief rabbi himself, I believe does not receive £1,000 per annum. There is not a minister in England under the direction of Dr. Alder who has more than £500 a year."

The whole number of clergymen in the Protestant Episcopal Church is 8,251, to which 146 new names were added last year. The Zion's Herald says: A man's success in the ministry does not depend so much upon his remarkable facility for doing a variety of things, as upon his persistent faithfulness in preaching the gospel and applying it through all the opportunities secured by his personal visitations. His ability to lecture, to sing, to play the organ or the piano, to rouse at times to turbulent enthusiasm, the crowds he gathers around him, may all be sacrificed to the accomplishment of gracious results; but the broadest permanent harvests will be by the faithful, conscientious, undisturbed discharge of the ordinary duties of the pulpit and the pastoral office.

Second Marriages.

Nothing is more characteristic than the very general sentiment of disapprobation with which women regard a second marriage. Their first impulse is to condemn it, and to speak, if not with censure, at least in terms of gentle deprecation, of the people who have entered upon it. Talk to the loveliest of her sex of the sorrow of a widower, and she will probably reply, "That is a grief for which he will soon find consolation." Announce the engagement of such a one in any circle of friends, and the feminine portion will immediately begin to count the months and years since the death of his former wife. There will be observations upon the transitory nature of human affections, and the quality of forgetfulness which inheres in men. Yet the severity of womanly comment on a man's second marriage is tempered with mildness, most women being conscious of a tolerant pity for the helplessness and loneliness of a male creature left to take care of himself, or to battle through the world with children. It is to women they look for fidelity beyond the reach of another love. The widow who lays aside her weeds, and gives herself once more to wedded joys, is felt by many of her married sisters to have lost caste, and is imagined by some of the unmarried to have done them a personal wrong. She has stepped from the niche, saintly and revered where her dark days placed her, and descended to the ordinary common place level of life. It is not in India only that the wife is thought most of who is willing to immolate herself on her husband's funeral pile. Equally are there communities here, where she who is "a widow indeed" occupies a station quite unapproached in its exceptional reverence, and where she who seems to listen again to matrimonial overtures is thought to have forfeited a little of the traditional esteem with which sympathy had invested her.

The foundation of this unfortunate society is built broadly on the respect we all feel for true love. Love is strong as death, we say, with a supplement in our hearts, to the effect that it ought to be stronger. Its silver cord should not be loosened, though the angels stretch it over into the shadowy land whither our beloved have been taken. We miscalculate the lengths of laborious days, lightened by happy memories, but dimmed by present tears. We forget how hard it is to keep fresh and vivid the impressions of kisses unrenewed, of touches no longer tangible, of voices hushed. We do not estimate the force of the rebound by which the soul, desolate, weary, unstrung, lacerated in its finest sensibilities, turns to receive the sweetness of some gentle compassion, or some tender comprehension. Often it is those whose wedded lives have been most united, flowing on like a poem set to fitting music, who seem soonest to be ready to rear a new temple on the ruins of the old. Perhaps in their case the heart hunger is the deepest, and the vacancy needs most to be filled. Whatever may be the reason, it's a fact beyond denial that many second marriages, so far as the world can see, are more satisfying and felicitous than the first were. The choice of the man in the maturity of his powers is often quite other from the selection of his youth. No doubt in a second marriage there is less of the element of falling in love, and more of sober judgment. The youth was won mainly by the pretty face, with its soft curves, its sea shell tinting, its swift blushes and dewy freshness. Propinquity had much to do with his decision. He lived near her father's house. They sang in the same choir. They went to the same church. Neither had emerged from the crudities of adolescence, or knew to what manner of man or woman the soul within them would grow, when they plighted their troth and took on them solemn vows. Whether in the closeness or daily companionship they would become knit and blended into a completeness which is possible only to duality when love dualities it, or whether they would find life hopelessly halved, was a problem they could not resolve. No second marriage ought to be the result of passing fancy or the produce of a caprice. Love should be real and pure, but it should be deeper than a sentiment. It should dare to look open-eyed at the chances it has for development into that perfect affection which is based upon tastes, pursuits, aims, and education in common.—Harper's Bazaar.

WHEN, in order to be perfect, must the training of children begin? With the cradle—with the mother's first look, smile, utterance. The saying that "man is a bundle of habits" is fundamentally as true of infants as it is of grown children.

The Glasgow merchants are giving a vigorous support to the Presbyterian mission to Nyassa founded in memory of Livingstone. The mission now consists of a carpenter, two engineers and blacksmiths and an assistant, two farmers, a weaver and a seaman, besides two ordained missionaries, who are also licensed physicians. They have also a little steamer, 50 feet long, which proves perfectly capable of navigating what may be characterized as a stormy inland sea, Lake Nyassa is found to be 350 miles in length. The mission, therefore, has under its influences 300 miles of coast line, up and down and across the head, besides 100 miles of river navigation down to the rapids. North of this the London Missionary Society has commenced operations on Lake Tanganyika, which is not far from 500 English miles in length, and still to the north of this the Church Missionary Society is establishing a mission on the great Victoria Nyanza. These three missions, by the aid of their little steamers, will be able to visit regularly along a line of over 1000 miles, extending from south to north, through the very heart of Africa, and reckoning both sides of the great lakes, the coast line within reach is over 2000 miles. The results of such extensive operations will be awaited with more than ordinary interest. Thus far no hostile opposition has been manifested by the natives, and it is hoped that the mission, upon which they have already entered, is to put an end to the traffic in slaves.

No one who has not tried it has any idea of the sustaining power of a creed against the assaults of infidelity. We mean by this, of course, not a creed of opinions, but the creed of facts. The carefully formulated statement casts off the vain objection as a snow-plough throws off the drift. It is a wonderful help to see that a sail is aimed, not at the truth, but at a false form which forsakes the truth.—Churchman.

When a traveller was asked whether he did not admire the admirable structure of some stately building. "No," said he, "for I've been at Rome, where better are to be seen every day." O believer, if the world tempt thee with its rare sights and curious prospects, then marvel well scorn them, having been, by contemplation in heaven, and being able, by faith, to see infinitely better delights every hour of the day. This is the victory which征服eth the world, even our faith.—Spurgeon.

The famine in Southern India seems to be assuming grave proportions. It is stated that it extends from sea to sea, right across the Deccan; that a million of persons are employed on the relief works; that 13,000 destitute have crowded into Madras itself; that the cattle are perishing, and that no improvement can be hoped for for six months. Yet it was with a full knowledge of this risk that the silly pantomime just acted at Delhi was gone through. The feat of clay were drying under the golden image when it was set up.

ANOTHER batch of cardinals' hats are to be distributed, if we may credit the Paris Unicers, which states that the Sovereign Pontiff intends to repeat his performance of twenty-three years back and fill up all the vacant cardinalships. The present 54 "princes of the Church" are mostly old men. They include 5 octogenarians, 16 septuagenarians, 23 sexagenarians, 8 quinquagenarians, and two are under 50. The oldest is Di Angelis, Archbishop of Fermo, who is a month the Pope's senior, and the youngest, Cardinal Bonaparte, who is 49.

It is one were to foolishly conclude that God is displeased with those to whom he sends disease and death, where would he look for a household that enjoys his favor? Pain is a common heritage, and there is hardly a doorstep across which the dead have not been carried. But this is no sign of anger in such visitations. Whom the Lord loveth he chasteneth. Some day, when what we do not know now we shall know, it will be made to appear that he was only manifesting his love even in his severest dispensations.

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.
Ill that He blesses is our good,
And unblest good is ill,
And all is right that seems most wrong,
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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. B. Rev. Prof. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, LL. D., Montreal. Rev. John Cook, D. D., Quebec. Rev. Prof. Gregg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKerran, M.A., Kingston. Rev. W. D. Ballantyne, B.A., Pembroke. Rev. G. M. Grant, M.A., Halifax, N.S. Rev. W. Honston, M.A., Bathurst, N.B. Rev. John Gallaher, 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. Our circulation is now 6,000; there is no good reason why it should not be 16,000! If each of our present subscribers will only send us ANOTHER NAME we shall at once reach 12,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this particular.

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Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath School and other publications, the publishers are resolved to continue the publication for another year, believing that superintendents and teachers will be long so the justice and propriety of making room—among the numerous papers usually printed—for a few copies of a monthly got up especially for our own schools.

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The information in regard to the ten Presbyterian Churches of the United States is very full and complete this year, the only annual exhibit indeed of this kind as yet published on this continent.

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The Constitution, and (as far as it is possible to ascertain) the names, the Consistency of congregations and Churches belonging to the Alliance of Presbyterian Churches that holds its 1877 its first Triennial Convention in Edinburgh, are given in full. There follows this the usual information in regard to the Universities of the Dominion, Postal Laws, etc., etc.

OPINIONS.

The YEAR BOOK has established for itself a high character, not only in Canada but in the United States, for editorial ability and care, fairness, clearness, and correctness in matter and arrangement, in witness of which statement we append one or two of the many notices and reviews that have reached the Publisher.

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