Contributors and Correspondents

For the Presbyterian.] ORIENTAL OCCUPATIONS .- THE SHEPHER

BY REV. JOHN DUNDAR, DUNBARTON.

While the early record of our race is ex coolingly brief, yet some of its statements, short though they be, are exceedingly sig nificant. This is verified by the simple fact that as the two first-born of our race grew up it was neither in ignorant idleness nor in similar occupations. Each one, it may be, either by his ather's wish or his own inclination, or both, adopted a distinct profes sion, for "Abel was a keeper of sheep, but Cain was a tiller of the ground." These important fasts show that the first of our race were not the rude-avages which many suppose, and not a few assert, seeing that division of labor and diversity of pursuit are ever constituent elements of advanced civilization; whereas, in man the savage, each one follows equally all the pursuits which collectively constitute his manner of life and mode of existence. While conjec ture has it that Cain and Abel had each a twin sister, and that the twin of Cain bebecame the wife of Abel, and the twin of Abel the wife of Cain, we can afford to humor the fancy, and hopefully conclude that these two first-born of men, with their help-meets, would encousefully put forth all their inventive energy and bodily vigour in their respective pursuits. Adam, too, while honoured to name the animals, doubtless knew not a little of their nature as well, and this knowledge imparted to Abel must have been of very great importance to him as "a keeper of sheep." The sheep seems to have been the limit of Abel's do mesticated animais, or it may be therewith the goat and "the dogs of the flock," for the domestication of 'he larger cattle appears to have been reserved to a later age. As " a keeper of sheep," Abel had many illustrious successors, and prominent among these were Abraham, Isaac, and Jacob, with his sons, for to Pharaoh they were instructed by Joseph to say "Thy servants are shepherds, both we and also our tathers," while to these may be added Job, Moses, and David, with others of lesser note.

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

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

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

often deep, and in consequence it was no

easy matter to draw water for a large flock.

From the scarcity of water in many places

of great value, but it became a common

and significant emblem of rich blessings,

especially of a spiritual kind, se that God

Himself is called a "fountain of living

resembles candied honey, but in summer it is more oil. The butter, however, which Juel offered to Sisera, and with Job washed his steps, was not butter but rather sour milk or butter milk. Butter was eaten by them not on the bread as with us, but with the broad, or to the bread. It is host when it is new and comparatively soft, and in this state large quantities are consumed In the East the sheep are said to bring forth their young twice in the year, and not unfrequently bear twins. It is also said that they are shorn twice in the year. The time of sheep-shearing was one of great bustle and festivity. The flock was collected in an uncovered enclosure, called the fold, and here they were caught as they were needed, and their feet tied together preparatory to being fleeced, and the whole season which lasted for days together was one of unwonted bustling activity, healthful hilarity, and festive enjoyment.

Few figures, if any, more graphically outline, in sentiment and sympathy the intimate relationship of Jesus and his eople, than does the picture parable of the shepherd and his sheep. In it we see the simple and the beautiful, the tender and the touching, harmoniously blended and embodied in one. There we see the lost and the found, the bountiful provision and the benevolent protection. There we see a life of unwearied anxiety and activity, and a death of unspeakable agony and ignop wer or serve the purpose of His love, and nothing less could either express its warmth, or exhibit its worth, all showing Him not only mighty to love, but "mighty to save." And oh, how comforting and consoling the truth, that He is now as He was then, "the same yesterday to-day and for ever," consecrating alike our hearts and our history, and loving us with an affection such as earth's highest relationships can never exhibit, or its united language can never express. See the sorrowing heart-stricken mother sitting by the couch of her suffering child. Watch her wistful and unwearied care, as with sleepless vigilance she tenderly, as a mother only can, smooths its little pillow, fans its fevered check, and moietens its parched lips. Oh, what a touching picture of earth's truest and most tender affection, ardent as it is unexhausted, yet even of such does our redeeming God say "she may forget, yet will I not forget thee."

EXPENSES OF DELEGATES TO GENERAL ASSEMBLY.

MR. EDITOR,—Will you permit me to ask through the medium of your paper, why it happens that while other Presbyteries are making provision for defraying the travelling expenses of their delegates to the ensuing meeting of the General Assembly at Halifax, the Toronto Presbytery is making no move it the matter.

In our civil affairs the duty of paying the services of those we elect to represent our interests in parliament, and those who are sammoned from our midst to serve on juries, is fully recognized and acted upon, and is it less imperative as a duty on the Church, to assist at least, in paving the travelling expenses of those she sends to represent her interests, and transact business in her Courts?

Our ministers are not generally overpaid, and among our elders are men in ordinary circumstances, and therefore, it is thought, no reason can be shown why the whole burden of the expense should fall on the delegates, or why, as it is the business of the whole Church, that has to be transacted, the whole should not be called upon to aid in the East, a well of water was not only in meeting the expenses. Yours truly,

Enquiry.

OUR SABBATH SCHOOLS.

MR. EDITOR,-A report of the state of our Sabbath schools will no doubt be handed in to the General Assembly of our Church, soon to meet. For one I was a little disappointed with that of last year; masmuch as I believe it to have been drawn up without statistics having been obtained. It was the first report of the United Church, and many are desirous of finding out facts and figures as fully as possible in this important department of our work.

The few facts that we get in other reports are quite inadequate to giving us a view of the working of our schools.

There is one thing in particular I would like to know: How many of our achools are engaged in distinctly missionary work? That is only one among many other things that it is desirable we should have.

Improvements are needed in many quarters, and no doubt a full report founded on statistics would give a stimulus in the right direction.

gut direction.

April 24th 1877.

Tax Missionary churches in Japan, beionging to the various Presbyterian denominations have decided upon a union.

Dr. JESSUP, of Beirut, writes that the ses has recently thrown up a volute 60 feet long near Tyre, at about the same spot where the whale threw up Jonah 2,700 Years ago.

For the Presbyterian. THE BLIND AND THE DEAP.

THE BLIND:

sing to thee who hast the power of sight; Whose eye is dimmed not by a pall of night, Who see'st the world so w nurous and so fair, And all those orbs beyond the realms of air.

I sing of thee to whom this boon so great. By some mysterious way of life and fate Is seal'd, unknown, and ne'er enjoyed at all: Who dost, in hope, for future mercy call.

Whose soul a shrouded thus from ontward light, D. th often yearn to have the power of sight, Doth years to see the form whose veice he hears, And see that sun, which guides the rolling years Go, find to om, thou, who art with vision blest;

Go, comfors, cheer, and so the the troubled breast And pray that they to whom no sight is given. May have their souls illum'd with light from

THE DEAF.

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

I sing of theg in whom the thunders roll Inspireth neither dread nor awa of soul; Around whom doth a world of silence reign, Although the lightnings gleam above the plain.

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

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

For the Presbytersan.

COMMUNION OF SAINTS.

We all believe in this doctrine. consists partly, as the Confession of Faith has it, "in performing such other spiritual services as tend to their mutual edification." Of this communion of saints "in each other's gifts and graces," the Confession moreover says: " which communion, as God effereth opportunity, is to be extended unto all those who in every place call upon 'ue name of the Lord Jesus."

We call special attention to the words -"as God offereth opportunity"-for in this regard we have much given u. and therefore much for which to account.

Ours is an age abounding in inventions. Telegraphy and steam have brought us into a large place. They have given mind and body a sort of omnipresent power. compared with former times. Thought is wafted over the earth in a few hours. for multitudes in most distant regions to receive and ponder over. Men can go far and wide now-a-days, to enforce by personal presence, their ideas upon their fellowmen. And one hesitates to speculate up on the marvels in this direction which remain to be accomplished by telephony. Verily for good or evil, men are becoming in this respect rulers over many things.

One important result attending this species of power is the purifying of men's thoughts and purposes.

When their means of intercommunication with each other were slender, sectional jealousies and bigotries, as a consequence marked their relations to each other. Having seen but little they wanted but little, and became by custom and exclusion so attached to it that they were in danger of doing other than wanting "that little They inclined to guage the eterlong." nal sphere by their local mesurements. As their inter-communion with each other increased, their thoughts became larger and truer. Enrichment in the quality and quantity of our acquirements, material and mental, is the result of interchange, alike of commodities or ideas. We are physically benefited by the North giving us its furs, and the South its fruits. So thought contributed from various quarters enriches our spiritual treasury, not only in quantity, but peculiarly so in quality.

Belief ought now in the existence of "the Holy Catholic Church," on account of the enlarged means of inter-communion put providentially within our reach in our day. Believers can now carry out more fully into action their belief in the doctrine of the communion of saints, one part of which is rendering "services which tend to mutual edification."

One way in which such service may be rendered regularly and therefore effectively is through the religious press.

It is no mean privilege for the Church to have a weekly interchange of thought presented to the minds of all its members. Think what a boon it is to have brother A., delivering himself upon some important topic one week, and brother B. next week in kindly vein correcting or supplementing the deliverances of the previous week. In this manner may we not in some measure have, as a church, weekly religious conferences, ministers' meetings, scientific and ecolesiastical discussions, etc., etc.,

A religious paper by turning, in a proper manner, the mind of the Church to the same subjects of thought and endeavor, cannot but greatly promote and maintain unity of interest and aim in the Church.

A paper is a vent through which are kept active the fires of healthful thought, and feeling, and purpose. Undue strictness in the admission of matters to its columns. like stopping up the chimney, will cause smoke, and might result in practically putting out the fire. But then it must be re-

membered that there is such an evil as too wide a vent. Worse than all is throwing red pepper on the fire. Lot our denomina. tional organ, when it comes to us week by week, come not freighted with aorid thoughts, or stinging saroasm, or uncharitable inuendo, or jealous depreciation. These are essentially "a Savour of death unto death." They benefit no one and hurt many, and noue so much so, as the one from whom they lesue.

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

OBITUARY.

The late Mrs. Donald C. Brown, of Arthur, who died suddenly on the 4th inst., was born in the year 1888 in the townsaip of West Gwillimbury, and was at the time of her death in her thirty-ninth year. Though cut off at a comparatively early age, she has left a large family and a numerous circle of friends to lament the loss of an affectionate parent, and a remarkably kind, constant and eincere friend. Her residence was conveniently situated on the Owen Sound Road, and many were the weary strangers that enjoyed her hospitality, for she could turn no one away without trying all in her power to make him comfortable; indeed, so noted was she for entertaining strangers that her home has been frequently called the "Strangers' home." She was brought up as a Presbyterian, and continued until her death a consistent, liberal and exemplary member of her church. Many ministers of the Gospel, who, when the modes of traveling were not so numerous or convenient as at present, had occasion to call on her, experienced the cheering influence of her conversation, and, hermany acts of kindness; for waiting on such messengers was always to ber a source of particular pleasure. Her hospitality was equalled by her charity, and the liberality with which she, in proportion to her means, contributed to all religious and educational schemes. The funeral was a fitting tribute to the memory of one so widely and favorably known, and it was admitted by all to be the largest concourse of people ever seen on such an occasion in this locality. The bereaved husband and family have the sympathy of the community .-- Com.

Arthur, March 28, 1877.

Bandom Bendings.

Norming purifies the conscience but the blood of Christ, and everything that de-nies it is high treason against the King of Kings.

WHEN thy last hour is come, thou wilt begin to have a far different opinion of thy whole life that is past, and be exceeding sorry that thou hast been so careless and remiss.

COMMIT yourself to Him; cast your care upon Him, and He will care for you. Let Christ be your scope and mark to aim at; let Him be your pattern to work by; let Him be your ensample to follow; give Him, as your heart, so your hand-as your mind, so your tongue—as your faith, so your feet; and let His Word be your candle to go before you. He that gathereth not with Christ scattereth abroad. Bradford.

"MADE in the likeness of men" (Phil. ii. 7). Christ's incarnation is Israel's consolation; for all sound comfort stands in happiness, all happiness in fellowship with God, and all fellowship with God is through Christ; who, for this cause, being very God, became very man, that He might reconcile God to man and man to God; He became little that we might be great; the Son of man, that we might be the sons of God.—Boys.

"To-DAY's duty is no discharge for totory demand upon us, not only, for repetition but advancement. It is a saying of St. Basil, that the soul would starve, as well as the body, without a continual renewal of its proper food; and St. Paul's motto in the midet of such a course of labor and activity as would quite have sunk the spiri s of another man was, 'Forward.' -Adam.

"THE largest and clearest print can never assist our sight as long as a covering remains before our eyes. The best com-mentary cannot enlighten the mind until the yeal is taken away from the heart. O how needful then is the prayer, Unveil—open Thou mine eyes, that I may behold the wondrous things that are in the law! Let the veil be taken away from the law that I may understand it, and from my heart that I may receive it."—Rev. C. Bridges.

OUR HOME IS NOT HERE.—" Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you, (Matt. vi. 88). There is not one amongst us who does not need to be perpetually reminded, amilet the toils, or perpetually reminded, amilet the toils, or the distresses, or the anxieties, or the pleasures of this life, that he also is but "a stranger and a pilgrim upon earth." Not one who does not perpetually need to lift up that humble prayer, "Lord, in-crease our faith." Not one, therefore, who has not ample sause to receive and to use with devout gratitude all those gracious means with which our heavenly Faiher has blessed us, in order to strengthen our nonviction of his our heavenly Father has blessed us, in order to strengthen our conviction of his faithfulness, and to invigorate our hope and trust; until our pilgrimage be personer rase run, and we at length, through, the precious blood of Christ, receive among them that are called, "the promise of an atomal inheritance."—R. Rawking.