Dougall, and the presentation made by Miss Eleanor Wright and Miss Isabella Blaikle in behalf of the class. Henry Wall, Esq., occupied the chair and gave a very interesting address. The Bible class has been organized about twelve mouths ago and is in a very flourishing condition, quite a large number of young men and women regularly attend from different divisions of the Church, and work most harmoniously together in the study of God's Word .-

Cox. The congregation formerly known as that of Culross, but now as the congregation of Zion Church, Teeswater, opened their new church on the 25th ult. The attendance was very large. It is supposed that the building contained at least a thousand people; and many had to turn away dis appointed. Rev. John Straith of Paisley conducted the morning service; Rev. D. Cameron of Lucknow proached in Gaelic in the afternoon; and Rev. Archibald McLean of Blytho occupied the pulpit in the evening. Rev. Peter Currie, the pastor, was prevented by ill health from taking any part in the services; but all were glad to find that he had reached a stage of convalescence that enabled him to be present and take a seat on the platform. On the following Monday evening a tea meeting was held, when the church was again crowded. After partaking of refreshments provided by the ladies, the large audience listened with attention to appropriate addresses from Rev. Messrs. Davidson, Cameron, Straith and resident ministers. The proceeds of the collections and tea meeting amounted to about \$400, which was applied to the building fund.

### Book Beviews.

THE CANADA CHRISTIAN MONTHLY. Toronto: C. Blackett Robinson. Terms:
—One Dollar per annum—free of postage—in advance. Sample copy mailed on receipt of ten cents.

The number for March opens with a masterly escay by the editor-Rev. James Cameron, Chatsworth-under the heading "Christ and Cæsar." The question régarding the exact relation of the Church and the State to each other has troubled the State and rent the Church more than once. Even at the present day many powerful minds are in perplexity on this point, and cannot give a decisive answer as to the rights of the matter But a perusal of Mr. Cameron's short but lucid exposition will convince any candid mind that the true solation of the problem has already been reached both in theory and in practice. The Popish theory-the subordination of the State to the Church-fitly called Hildebrandism, may be said to have gone out of existence, at least practically. Erastianism-the subordination of the Church to the State-is on its last legs. And is there no other way of it? Is it necessary that some one of these two institutions should have its heel on the neck of the other? It is not necessary: there is another way of it. The true theory is to be found in the famous axiom of Count Cayour-"A free Church in a free State;" and it may be Bean in practical operation in Italy, in Scotland, in the United States and in Cauada. The other editorial, entitled "A Little Cloud "-not a threatening cloud but a cloud of promise, such as Elijah's servant saw from the top of Carmel—is an account of efforts now being put forth for the better observance of the Lord's Day on the continent of Europe. Rev. David Winters of Philadelphia, a pretty regular contributor, gives a very interesting account of Dwight L. Moody and his work. The selected matter is of a very high order and the pieces are short and readable. The children's department is beautifully illustrated. THE PAPAGY AND THE CIVIL POWER. By R. W. Thompson. New York: Harper & Brothers. Toronto: Willing & Wil-

It is not long since a writer in a popular American periodical uttered a warning note to the American people regarding the insidious movements of the Romish hierarchy in the direction of getting hold of the reins of power in the United States. In the bulky volume now before us we have a louder and a longer strain in the same key and to the same effect. And it is not a mere cry of " wolf! wolf! when there is no wolf." The danger is real-the danger is at hand; and these western nations of ours do not know the Church of Rome well enough to perceive it. The author of this

ples are utterly inconsistent and incompatible with free civil institutions. That wherever they had the power to do so they invariably trampled civil liberty under foot and if possible crushed it out. That like the house of Bourbon, "they have learned nothing and they have forgotten nothing;" their principles being the same now and here as they were in times of persecution and in down-trodden lands; although in

book plainly shows, even from the writings

of Romanists themselves, that their princi-

free countries they keep them in abeyance until they have succeeded in insinuating shemselves into positions, of influence and power. We quote the following short paragraph to show our readers that our au-

ther has fully mastered his subject and knows whereof he affirms :--

"When a Protestant talks of freedom be means the self-government of the people in all their civil affairs: when the papal hierarchy talk of it, they mean the freedom of the papacy to govern the world, through the Pope and themselves as his agents and auxiliaries. And when in this country we speak of the liberty of conscience, we mean that every man shall be permitted to worship God as his own personal convic-tions of duty shall dictate. But the papal hierarchy have no such meaning, and in-tend nothing of this sort. With them liberty of communes' consists merely of the right to embrace, profess and practice tha Catholic religion in a Protestant country: not the right to embrace, profess and otice the Protestant religion in a Roman Oatholic country! And why do they not concede this latter right, while demanding the former with such steady persistence? The answer with them is always at hand when it is expedient to make it: because 'infidelity' is the 'last logical consequence of Protestantism,' and therefore Protestantism being thus opposed to the law of God, cannot be tolerated or compromised with without sin, and must be extermi-

In order to avoid making this notice too long we will not give any more quotations at present, but content ourselves with promising our readers some extracts in forthcoming issues. As to the mechanical and artistic part of the work, the volume presents an appearance which will render it an ornament to a library.

Exemption of Churches from Taxation.

Editor BRITISH AMERICAN PRESENTERIAN.

Sir.-I observe in the PRESENTERIAN of March 2nd, a reply to my article in your paper of Feb. 9th. W. T. represents me as saying only one-tenth attend no place of worship; I said nine-tenths would own themselves to be Christian people. The writer leaves altogether untouched my main position and argument, and tries to raise a doubt about side issues of little account. I showed that we own ourselves to be a Ohristian nation, and that as such we are bound-in our national capacity-to own and honor the Great Ruler of the universe, the source of a nation's prosperity and happiness. This, W. T. has not attempted to disprove; but like a practical debater whose object is not truth, but victory—he makes a great ado about the synagogue of the Jew, and the Mosque of the Turk being exempt also, and he asks how would the state deal with the one in the matter of polygamy, and with the other on the question of the Christian Sabbath? The state has nothing to do with the modes of worship or doctrines held, so long as they do not infringe on morality, and when that is the ease it is another matter altogether from exempting their places of worship. Has W. T. ever heard of an old book called the Old Testament? If so he will thore find that the God whom the Jews worship is the same glorious being whom Christians adore; and when they meet for worship according to their light their synagogues should be exempt. So with reference to a Turkish mosque, if such a place were re-quired. Moslems hold their services in honor of the Great Ruler of all men; and if He is to them "the unknown God whom they ignorantly worship," they are accountable to Him for it, and not to us, Even Napoleon could teach W. T. right principles on this subject though brought up among Athiests. When his Old Guards made rough jokes in the Mosque in Epypt, at the expense of Moslem worship, the great captain's sagacious mind saw the impropriety of their conduct, and he rebuked them for it. The Moslems intended it as worship of the Great Supreme, and that should ever be treated with respect, whether we agree with the views of the parties or not. The worship of Almighty God should be respected by the state, and

places of worship should be exempt.
W. T. tries to mislead your readers to prevent them from seeing the true issue, by that old stale talk about the State judging between the different sects and religious as to which is right. If we were trying to get one sect established by the state then the reasoning of W. T. would apply; as it is his argument is of no value whatever. The state has nothing to do with these differences. The state has recognized Christianity as the religion of the nation by found ing its laws upon the moral law of the Bible as interpreted by Christianity. The state does thus own and honor God as the Supreme Ruler to whom all are accountable, and it is the further duty of the state to honor God by exempting from taxation places set apart for His worship. As to the opinions of each sect, or their modes of worship, that is a matter for which each

worship, that is a matter for which each must give account to God only.

How very childish the argument that God will not accept the exemption of places of worship as honoring to Him because the Sabbath is descorated by certain public companies. You might as well argue that because A. has cheated B. out of \$10, he may as well chest him out of \$100. Would it not be better to advise A. to pay what he owes to B. and not to cheat him at all. Besides the state has recognized divine authority respecting the Christian Sabbath, and thus honors God. Let all join together in on-

forcing that law. Finally referring to my statement that the taxation of churches would render it more difficult for the working classes to support their churches, and be a premium upon infidelity to the injury of the state. w. T. declares that he is one of the working classes, but denies my proposition. I used the term in its popular sense to denote those whose regular work is manual labor. W. T. is too elever by half for that; he works doubtless with the brain and pen; but he is evidently familiar with the debating elup. and its readiness to argue on either side. There is plenty of plausible sophistry in his article, but very little of either sound logic or earnest conviction. What we have CHRISTIANITY.

# Worthy of Imitation

Editor Bairish American Presservenian.

In our annual round of missionary meet ings we resched Renfrew, and when com-fortably seated at the tea table, after a cold drive, found that little Mary, about four, and her brother George about two years old, had each of them the generous sum of \$1.50 waiting my arrival (as convener of the deputation, to send missionaries to the heathen. This they saved from oppers given to them to buy candles. had their bank into which all the coppers. That after Each went all the coppers. That after noon they had enjoyed the pleasure of see ing the contents turned out and counted over to be in readiness. I told Mary about the little child the missionaries saved from peing drowned by the heathen priest, and that her penny would help to save more children from being drowned, and her eyes sparkled with joy. Mary and her brother determined that they would have their bank in readiness for to morrow's coppers. If all our children were thus taught it would be better for themselves, and give them much pleasure and happiness. What a all the children munificent offering would of our church give to God if they would do like Mary and George. All that is wanting to bring thousands into the trea sury of the Lord is for parents to give their children encouragement. I send you this fact, Mr. Editor, hoping others may learn to do likewise. Gro. 1 White Lake, January, 1877. GEO. BREMNER.

### Presbytery of Lindsay

A meeting of this Presbytery took place at Woodville on the 27th ult. There was a large attendance of ministers and olders. Bay. R. Gunn. of Hanover, being present, was invited to sit as a corresponding member. From reports given in it appeared that successful missionary meetings were the bounds. The Presbytery's accounts were audited and found correct. The Clerk reported that he visited Longford Station and found the people there anxious to enjoy the ministrations of Rev. D. Mo-Gregor in connection with the charge of North Mara. Upon motion made by Mr. McNabb, seconded by Mr. Currie, it was resolved that further coneideration of this subject be postponed till an adjourned meeting of Presbytery at Victoriaville, and that the congregations of Oarden and North Mara be cited to appear there for their interests. A letter was read from Mr. J. J. Henry, late of Knox College, but at present a member of the graduating class of the Theological Seminary of Columbia, South Carolina, expressing a wish that this Presbytery ask leave of the Gen-eral Assembly to take him on trial for license. The request was cordially granted. The court now proceeded to appoint commissioners to the General Assembly. The appointments were as follows:—Ministers, —Bev. D. McGregor, Rev. J. L. Murray and Rev. E. Cockburn. Elders,—Mr. Donald Grant, Mr. D. Duncon land Mr. R. Douglass. Rev. D. McLennan, of Luther, having accepted the call from Kirkfield and Victoriaville, it was arranged that his induction take place (D.V.) at Victoriaville on the 15th day of March, at two p.m., that Mr. Murray preside, that Mr. Hastie preach the induction sermon, that Mr. Me-Nabb address the minister, and Mr. Mc-Donald the congregation. The convener of the Presbytery's Home Mission Committee read a report on the state of the mission stations within the bounds, which contained a resume of their history during the past eighteen months. From this report it appeared that Sunderland and Vroomanton are in a flourishing condition, and are likely soon to be erected into a vacant charge; but that the stations to the north, owing to the depression in the lumber business and the partial failure of crops, are burdened with a cumbersome debt. The Presbytery adjourned to meet again at Victoriaville on the 15th day of March at two p.m. Next regular meeting was appointed to be held at Woodville on the last Tuesday of May, 1877,

## J. L. MURRAY, Pres. Clerk.

Presbytery of Toronto.

This Presbytery met for ordinary business on the 6th and 7th current. Rev. J. Carmichael of King, moderator. Present d fourteen ith him thirty-two ministers an elders. Agreeably to notice previously given, Dr. Topp sabmitted an overture to the General Assembly, praying said court "to consider the propriety of separating the two departments of work at present under the superintendence of the Home Mission committee, viz: Home Missionary operations, and the work of supplementing stipends, so as to enable the Church on the one hand more efficiently to prosecute Home Missionary work, and on the other hand to endeavour by a distinct supplementary fund to raise the stipends of all ministers, whose congregations are not able of themselves to do so, to a minimum of \$800. The foregoing overture was adopted by Presbytery. Rev. J. M. King, on behalf of a committee previously appointed to congregate applicants at Brockton, reported that the committee had fulfilled their appointment, and had organized twentynine persons as a distinct congregation, also that thirty others had since be ceived, and that all these were privileged to observe the ordinance of the Lord's Supper on the first Sabbath of February.

The thanks of the Presbytery were given to the committee; and an interim Session was appointed for Brockten, viz: Mr. loderator, and Mesers. J. L. Blaikie, R. Winchester and James Mitchell. Rev. Dr. Reid reported that the entire amount required to be raised within the bounds to aid in liquidating the Assembly's Home Mission Fund debt had been handed in except about \$55, which he expected to be paid at an early date. It was moved by Principal Caven, seconded by Rev. J. Alexander, that the Prochytery do now proceed, by open vote, to elect commissionere to the General Asembly, to meet at Halifax in June next. In amendment it was moved by Rev. D. Mitchell, seconded by Rev. J. Carmichael of Markham, that the

over the amendment. It was then moved by Dr. Topp, seconded by Rev. It. Wallace, by Dr. Topp, seconded by Rev. Iv. Trainon, that Principal Caven D.D.; Professor Mo-Laren; Rav. J. G. Robb, D.D.; John King, A.M; D. J. Macdonnell B.D.; John Buith, J. Alexander, A.M.; J. Carmichael of King, James Breckenridge; and Alex. Topp, D.D. ministers, be appointed as Commissioners to represent this Presbytery in the General Assembly. In amendment it was moved by Rev. D J. Macdonnell, seconded by Rev. D. Mitchell, that additional nominations be received, and that election be made by open vote, the ten names having the large number of votes being taken. On the amendment and the motion being succes sively put, twelve voted for the amendment, and twenty one for the motion. The mction having thus carried, the yeas and nays were taken for it, when twenty-eight voted yes, and none voted nay. There-after it was moved by Dr. Topp, and unani-mously carried, that Hon. John McMurrich, Mr. James Campbell, Mr. John Harvie, Rev. Dr. Wm. Reid, Mr. Moses Stanton, Mr. John Bain, Mr. Archibald McMurchy, Mr. John Bruce, Mr. James McLennan and Mr. John McBean, elders, be appointed as Commissioners also, to represent this Presbytery in the General As-embly.—An application was read from the congregation of Richmond Hill and Thornhill, for the appointment of a member to moderate in a call to one who may become their junior pactor, with a promise of \$800 as annual salary, together with a manse and two acres of land. Messrs. Robert March and James Keith were heard in connection thorewith. The application was granted, and Rev. Wm. Aithen was appointed to moderate at Richmond Hill on Tuesday, the 20th current, at 2 p.m. In terms of an application previously made, and after commissioners had been heard, the congregations of Mono East, Mono Mills and St. Andrew's Church, Caledon, were con-stituted one pastoral charge. Additional atituted one partoral charge. Additional aid was resolved to be applied for on be-balf of Saudhill and Munsic's Corners; and \$25 on behalf of Sutton and Cook's Church. Georgina, till the 1st of April. In terms of an application made by Rev. J. Carmichael of Markham, a committee consisting of Revs. J. King, D. Mackintosh, M. Mac-gillivary and J. M. Cameron, were appointed to visit Stouffville, with a view to consider the propriety of securing a catechist for that locality during the summer; said committee to report to next ordinary meeting. On behalf of the congregation of old St. Andrew's Church, Toronto, Mr. A. Mo-Murchy and Mr. A. J. Jardine reported to the Presbytery, that since last meeting it had been found that a good title deed could be got for the site then mentioned, viz: at the south east corner of Carleton and Jarvis Streets, and that they had purchased said site, on which they propose to erect their new church. It was then moved by Rev. D. Mitchell, seconded by Hon. J. McMurrich, that the site purchased by the congregation of Old St. Andrew's Church be approved of. After long discussion thereanent, the motion was put to the house, when it carried. At a later stage, the Olerk produced and read Reasons of Dissent and Complaint to the Synod of Toronto and Kingston, received by him in due time from Rev. Dr. Robb, against the resolution of Presbytery at previous meeting, on the application from the forementioned congregation to sell their present church and site. On motion made, it was agreed to request the Moderators of Sessions in vacancies to take measures for the holding of missionary meetings; and the Clerk was instructed to notify said Mederators to that effect, as he accordingly in part hereby does. It was also agreed that Sessions that do not report to-day be required to report to the Clerk before next ordinary meeting whether they have held missionary meetings, and if so, with what results. Thereafter reports were made on behalf of nineteen Sessions, to the effect that their congregations had already held missionary meetings, and with very favourable results on the whole, or as in two or three cases that they would take measures to hold them soon, or at any rate to farnish missionary contributions. A committee consisting of Professors Gregg and McLaren, with Rev. R. D. Fraser, were appointed to confer and arrange with students who might wish to labour in the mission field within the bounds during the ensuing summer. In terms of an application made by the congregation of Mount Pleasant, leave was granted them to sell their church property in the village of Edmonton, and also the church known as Old Temple Church. Various other items were taken up and disposed of. The Presbytery meets again, in the same place, on the 17th of April at 11 a.m.—R. MONTEATH, Pres.

the General Assembly. The motion carried

A NEW and targer church is to be built at Geneva, Switzerland, to accommodate the mercasing number of attendants at the American chapel, of which Rev. Leonard

W. Bacon has been several years pastor. It is pleasing to notice that merit is receiving its just reward. The many honors the Wanzer Sewing Machines received at foreign arbibitions have been confirmed at the Centennial Exhibition at Philadelphia. The Wanzer machines carried off the only gold medal given for sewing machines, and were awarded an International medal and diploma. These were the highest honors the judges could bestow. Our American cousins should not feel jealous of the high Wanzer sewing honors awarded to the menors awarded to the Wanzer sewing machines at the Centennial, particularly as it is not the first time these machines have carried off the highest prizes in competition with the world.

THE Sabbath School Convention in connection with the Presbytery of Huron, held recently in Clinton, resolved to make the following recommendations:--(1) That the Sabbath schools be kept open during the whole year if possible. (2) That the International Series of Lessons be adopted in all the schools. (8) That teachers and superintendents use all helps within their reach, so as not to abuse them, as aids ealy. (4) That pupils be taught to give Reseally for the spread of the Gorpel at Presbytery proceed by nomination and home and abroad. Several other reso ballot to the election of Commissioners to itions were passed at the same meeting. home and abroad. Several other resolu-

#### The Late Mr. Alexander Noble.

The subject of the following sketch, Mr. Alexander Noble, one of the elders of our Church, died at Park Hill, Ont., on the 19th of January, 1877, and on the 22nd a large concourse of friends and relatives conducted the remains to the cometery at Nairo. He hved to the patriarchal age of

cighty five years.

He was born near Red Castle, Ross-shire, Scotland, in the year 1792, and was converted in 1813, being then twenty-one years of ace.

He enjoyed in his youth and early manhood the privilege of being under the ministry of the Rev. John Repnedy, the father of the Rev Jno, Kennedy, D.D., of Ding-wall. This was a great blessing to him, as Mr. Kennedy was a very noted man among the gedly ministers of the North in his

In 1833 Mr. Noble removed to the Island of Lewis, or Long Island, where he was employed as a catechist until 1888, when he with his family emigrated to Canada, and settled near the city of Sherbrooke in the eastern townships of

While here he associated with John Fraser, Esq., late of London, Ont., the father of Donald Fraser, D.D., of London,

Mr. Fraser was then Commissioner to he British American Land Company, and Mr. Noble was engaged in farming operations. There being no Presbyterian minis-ter in that region at that time, these two godly men gathered their brethren together, and held meetings for worthip every Sabbath day, and the Scriptures were read and expounded to the great edification of their hearers.

These meetings are not yet forgotten by those who enjoyed the privilege of attending them, and the godly life and pious labours of these two devoted men are still remembered with reverence and admira-

In 1844 Mr. Noble moved to the township of Lingwick, about thirty-six miles from Sherbrooke, and engaged in farming and other employment.

He was soon after that chosen to be an der in the Presbyterian congregation in Lingwick, and he discharged the duties of his office with diligence and zeal. It was his habit to hold meetings for prayer in his district, and on Sabbath evenings to conduct catechetical meetings, when young and old were exercised upon questions in the shorter catechism. He was beloved by all, and when he left, the people felt that they were losing not only a kind friend, but a beloved father.

In 1861 he with his wife left the Esstern Townships and followed his son, John Noble, and his daughter, Mrs. McLeod, who are both settled in Park Hill, Ont. His wife died soon after their arrival, and he lived with his son in Park Hill till his death.

Since coming to Ontario he did not engage in business, but while he had strength held prayer meetings in the surrounding country, and by his godly example did much to recommend to others what was so precious to himself. Although suffering a good deal from an ulcer in one of his legs, which was eventually the physical cause of his death, he travelled great distances to attend communions. On these occasions he met with men of kindred was for mutual edification. He was a "lover of good men," and delighted in their fellowship. But the Bible was the true fountain of his happiness, as through it he held communion with God. The older he grew he seemed to increase in love to the truths of the blessed volume. His views, therefore, of law and gospel were profound. His experience regarding the corruption of the fiesh was such as well recorded with that of the Apostle Paul, as he describes it in the seventh of Romans, and his exalted views of the efficiency of the blood of Christ agreed with those of the blessed apostle. He was sorrowing, yet always rejoicing. He mourned over what remained of ain in him, but he gloried in the cross of Christ.

As a man, he was modest, unassuming, meek, and full of kindness; as a Christian ruler in the Church he was wise in council, faithful in reproof, yet charitable and kind. Towards the end of his life he was great sufferer on account of the infirmity to which we have already referred.

He bore his pains with great patience and meekness, and he had a most af fectionate and untiring nurse in the person of Mrs. Noble, his son's wife, she being a lady of refinement and unbounded benevo lence; and able to appreciate character such as her father-in-law's, applied herself to the task of caring for him with such self-denial and loving patience as few daughters could afford to do. And he was not insensible to her kindness, but among his last u'terances he implored the bless

ing of God upon her.
As his end approached his desire to depart increased, and in mercy his desire was realized.

On the day before his death he was heard to exclaim, "The gate stands wide open, but I cannot get in this body." During his last hour, although extremely prostrated, he could readily recognize all friends present, and understood whatever they said to him. When death at last did strike, the conflict was to him no struggle, but a calm and triumphant vic-An expression of happiness was seen suddenly to overspread his countenance; the wrinkles of age on his brow were smoothing away when with a very bright look of joyfulness, as though already he saw the form of the angel-messenger come to bear him home to the promised rest, ceasing to breathe, he was not, for God took him.

So passed away from earth Mr. Alexander Noble, one among many of the pioneers of this country, whom God in His kind providence sent and placed in situations here and there, where they were useful in promoting religiou and mo ality in places where there was no regular run istry. They were very useful in eracting religious interest among the back wools, where in those days people were destitute not of the hread that perishes, but of the bread of iffe.

bread of life. Crinan, Feb. 25, 1877.