

The Annual Sabbath School entertainment of Knox Church, Parkhill, came off on the evening of Monday the 12th ult., and was an entire success. The church was crowded, and the entire area in front of the platform was occupied by children, many of whom came by special invitation. On the platform which was tastefully decorated for the occasion with rare plants and fruits, were seated the Rev. Dr. Cochran of Brantford, the Rev. Messrs. Reunie, Currie, and Macrae. The Rev. D. F. Sage presided. The different classes of the Sunday School, under the leadership of Miss Maddock, sang a fine selection of hymns, with great beauty and sweetness. The Rev. Dr. Cochran gave a special address to the young, which was a masterpiece of eloquence and lively power, and was listened to with rapt attention to its close. A liberal service of fruit and cake was then distributed, and, on a vote of thanks being given to the different speakers, on the motion of Mr. Noble, seconded by Mr. Fallerton, the hymn "What shall the harvest be?" and the doxology were sung, and the meeting was closed. The funds of the School have this year been devoted to the purchase of a library.—*Com.*

### Book Reviews.

SCRIBNER'S MONTHLY. New York: Scribner & Co. \$4 a year in advance. 85 cents a number.

There is many a "queer fish" in the New York Aquarium; and we do not doubt that very many persons would be delighted to have an opportunity of seeing them. In the absence of such opportunity, the next best thing they can do is to examine the representations given of them in the beautiful engravings of the March number of this excellent periodical, and read the lucid descriptions of them therein contained. We are equally certain that very many persons would like to have an opportunity of seeing Dr. McCosh of Princeton; of inspecting the great and famous institution over which he presides; of looking at the pictures of the world-renowned men who preceded him, and of paying a visit to their graves. Those who are awaiting such an opportunity ought not to relinquish their design; but in the meantime their appetite may be sustained, if not satisfied, by a perusal of the article on Princeton College. There are beautiful engravings from the pictures of the old presidents, and an admirable portrait of the no less distinguished man who now occupies the position, with a history of the college from the time it was founded until now. The number contains twenty-six articles, all more or less interesting.

THE DOCTRINE OF THE SECOND COMING OF OUR LORD. By the Rev. John Laing, M.A., Dundas. Toronto: C. Blackett Robinson. Price 25 cents.

This pamphlet, the substance of which was originally delivered by the author in the form of a series of lectures to his own congregation, is an examination and a refutation of the new views which the Plymouth Brethren and other Pre-millennarians are so busily disseminating regarding the Resurrection, the Second Coming of Christ, and other kindred topics. The preface informs us that the author was not under any immediate necessity of lecturing his congregation on this subject, as the Brethren had made no incursions upon it; but that he considered it best—and we think his decision indicates a wise forethought—to discuss the subject coolly and calmly before any such necessity should arise. These modern Millerites hold and teach that there is no prospect or possibility of the conversion of this present world to Christ, and that it is the duty of the Saints (that is themselves) instead of endeavoring to be instrumental in the conversion of the world, to withdraw themselves from all contact with it, and to wait, and look, and pray for Christ to come for them, take them out of the world, and raise them, together with all who have believed the "New Gospel of the Grace of God" since the day of Pentecost, into the air, where He will reign over them, while at the same time he is visiting the world with the most terrible judgments. They also state that at some time after that, not definitely fixed, a second resurrection will take place, in which the Old Testament Saints will be raised from the dead and go into heaven. Afterwards, according to these interpreters, Christ comes (a third time) not for but with his Saints, to conduct a literal and physical warfare against the wicked world and against Anti-Christ. And at a much more remote period in the future, still another coming, and still another resurrection, they say will take place; when the great white throne shall be set up, and the wicked dead—all the unrighteous, and they alone—come forth from their graves and are judged. Our author admits that many of those who have fallen into these erroneous views may be good Christian people—true believers—who, being as much disgusted with the world as those other believers whom we find in the early ages of the Christian Church, bethinking themselves to seek a seclusion, can entertain no other hope, but

that Christ should come and take them out of the world, and introduce an era of fiery judgment for the destruction of the wicked. He even sympathizes with them in their dignified to a certain extent. But unlike them he is only disgusted with the evil that is in the world; not with the efforts that are put forth for good. And he plainly shows that the new views which this disgust has driven them to adopt, are not only erroneous but pernicious: not only without authority from Scripture but contrary to the teaching of Scripture: not only wanting in strict orthodoxy, but subversive of some of the fundamental doctrines of Christianity: not only incapable of leading to a higher phase of Christian life, but having a positive tendency to immorality, which is only kept from manifesting itself by the fact that most of those who hold these doctrines were Christians before they became Pre-millennarians.

### Notes from Muskoka.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—Allow me to draw attention to the present condition of the work and to the pressing wants of this field generally. The territory to be occupied is extensive, the three districts as stated in a previous communication, covering an area of 160 miles by 100. This territory is of course not all settled up, but it is being settled rapidly, calling for more vigorous efforts on the part of the church to meet the calls which are naturally being made for the supply of ordinances.

In the districts of Muskoka and Nipissing we have at present twenty-one stations which have been receiving supply. Of these fifteen are organized and the remainder will be shortly. Of these twenty-one stations eight have hitherto been under the care of the Student's Missionary Society of Knox College. As three of these have reached a stage sufficiently advanced to be placed on the list of regular mission stations they will come under the care of the Presbytery more directly. We trust that instead of two as formerly, this society which has accomplished so much in this field, will appoint three laborers for the next summer, there is plenty of room, and much work to be done which the society is peculiarly fitted to accomplish.

As the result of inquiry and personal investigation during this winter, we find some twelve points in these districts where stations will require to be established during the coming summer. Some of these we trust the Missionary Society will attend to, but others will fall to the lot of the Presbytery.

It may appear to some as though this were hurrying matters too fast to undertake so much new ground in one season. We cannot see it in that light however. Some of these localities ought to have been attended to before now. Besides the country is settling up rapidly, more so perhaps than those outside the district have any idea of. The people moreover are in earnest in this matter of supply, as the following incident will illustrate. A few weeks ago, a settler called upon me and asked me to visit their settlement at as early a date as possible. "I have made bold," said he, "to come and ask you, as we are tired of waiting for a Presbyterian minister to come our way. Come Monday next if you can, as we are to raise the church that day, and would like your presence with us." I have since visited them, and found the walls of the church up. When people raise a church, even though an humble log building, before they see the face of a missionary among them, I conclude they are in earnest in the matter of enjoying church privileges.

While the work in these districts will for some time to come, be chiefly missionary in its character, some of the fields urgently require something more than the presence of a laborer among them during the summer months. There are two or three in which it is absolutely necessary that an ordained missionary be stationed, not only because of the wants of these respective points but also because they are the centres of important groups of stations. First there is Gravenhurst, which is a town of growing importance at the terminus of railway communication with the district. The interests of the church here suffer very much from the want of some one to look after them. A very neat church is in progress of erection, which we trust will be opened during the next season. One gentleman promises a subscription of twenty-five dollars per annum if an ordained missionary is appointed to this field; and the people generally are anxious for it. Another point is Huntsville, situated twenty-five miles north-east of Bracebridge, surrounded by a very large district of country. This place is fast rising into importance as a commercial centre. Here too a church is in process of erection. Again, there is Rosseau, well known to all who make this district a summer resort, as the head of navigation on these lakes, and the present outlet of the Nipissing country. Were ordained missionaries permanently located in these stations their progress would naturally be made more rapid than it is possible under present circumstances, while all the surrounding stations would be permanently benefited. In the summer, while the services of student missionaries are available, these former would confine their regular ministrations to the stations to which they are assigned. In the winter, they could easily visit regularly or occasionally those stations at a greater distance. The desirability of this will be seen by contrasting what would be with what is. Under the present arrangement a student laborer we care not how faithfully or diligently during his summer vacation. His summer comes on the field the following season and finds that he must begin just where his predecessor began, and do the work over again, and perhaps he discovers that some of those of whom the greatest hopes were entertained have in the meantime found a resting place in some other church connection, for he it remembered that we are the only body whose peculiar circumstances compel them to

give this intermittent supply. By the plan above suggested, these evils would in a great measure be avoided, as the various stations would have a more continuous supply of ordinances, and might be expected to grow more rapidly than it is possible under present circumstances.

But two objections may be made to this scheme. 1st. It would be much more expensive than the present way of working the field, and in the present condition of the Home Mission Fund the committee would not be warranted in incurring additional burdens. It would at the outset it is true, be more expensive, but even in a financial point of view we believe it would pay. Under present arrangements a missionary is sent into a field for six months with the certainty that at the close of that period he is to withdraw again. The following six months is a blank in the history of that field, so far as the enjoyment of ordinances is concerned. The interest of the people under these circumstances is not drawn out as it ought to be. There is a fact too, which in this connection must not be lost sight of, viz: that during the summer many of the heads of families are either engaged at work in the front townships, or are at some distance from home on the colonization roads or other government works. So that the interest of those whose interest would be felt financially is not enlisted as it would be by continuous supply, or at least the semblance of it. We believe too that the funds at the disposal of the committee would be very much increased were the wants of this field more prominently brought before our people, and a division made in the present fund, allowing each congregation to say to what extent their contributions should go for Home Mission purposes proper, and what proportion to the aid of supplemented congregations. Another objection may be raised. "Where are we to get men for this field?" There need be no difficulty in this matter. Let the church first recognize the necessity—under present circumstances—of employing ordained missionaries to a greater extent than has hitherto been done; and then adopt the best method to secure the right class of men for this work, and the difficulty is over. If I might be allowed an opinion on this subject, I am not sure that the system of advertising for men in this connection is the best that might be adopted. I am not quite sure that it is strictly Presbyterian. If correct then why not extend the principle in its application a little further, and allow vacant congregations to advertise for pastors and ministers without charge to advertise for congregations in need of their services. But this aside. The Home Mission Committee have power, if I mistake not, to call laborers to the field. Many of our young men, especially, and just the class we want for this work, would shrink from answering an advertisement, who were they called in a regular way, would hear the Master's voice in that call, and gladly respond. Were some of our graduates as they left college called to this work, we doubt not that though other fields might lose the benefit of their labors, this field with its varied interests would gain infinitely more by securing those who would bring vigor both of body and mind to bear on the work. A. F.

### First Annual Public Meeting of the Kingston Woman's Foreign Missionary Society.

The first annual public meeting of the Women's Foreign Missionary Society, of Kingston, in connection with the Presbyterian Church in Canada, was held last evening in Chalmers' Church, which was filled with a large and attentive audience. The Rev. Professor Mowat occupied the chair, and opened the meeting with devotional exercises. After the Rev. F. H. Dobbs (Episcopal) had read the seventy-second Psalm, the chairman in a short address stated the objects of the Society and its origin, following upon a suggestion of the Rev. J. Fraser Campbell, when here nearly a year ago. He stated that, though the Society had been in existence for little more than nine months, it had already between seventy and eighty members, and hoped that this number would, ere long, largely increase. He read the annual report, also a letter received by the Corresponding Secretary from the Secretary of the Woman's Union Society of the United States, referring to the lamented death of the late Mrs. Doremus, and proposing a season of united prayer for Zennan missions and those who conduct them. He then introduced the Rev. A. V. Timpany, from Nellore, India, who had kindly consented to come from Woodstock, his present quarters, in order to be present at this meeting, and who delivered a most interesting address on the religious needs of India, and the progress of missions in that vast and interesting country. Mr. Timpany has been stationed at Cocanada, Hindostan, belonging to the Baptist Mission to the Telugos, in the eastern part of India, in the Madras Presidency, numbering about eighteen millions of souls. They are of Caucasian race, and their language is a sister dialect to the Tamil. The Baptist Mission among them was first joined by a Canadian missionary, Mr. Day, in 1842. For a number of years the progress of the work was slow and discouraging, but during the last ten years thousands of people have cast away their idols, and whole villages have become Christian. Mr. Timpany, who has been for eight years engaged in the work, has been obliged to return to Canada for a short time to recruit his impaired health, and since he left India he has heard of the baptism of five hundred newly converted natives. There are now three Canadian missionaries, and a number of native preachers and teachers, and as may be inferred from the above fact, the work is rapidly growing.

In his address, Mr. Timpany first referred to the noble object which Christian women had set before them in working for the evangelization of their dark and degraded heathen sisters, and referred to the special agency of female missionary societies, and alluded to the late Mrs. Doremus as one who would be blessed by many daughters of heathen lands as having been instrumental in their salvation. He expressed the pleasure he felt at having

heard to-day that the Rev. J. Fraser Campbell had arrived in Madras, and rejoiced to welcome him from hence as a fellow-laborer, hoping, before very long, to meet him and welcome him face to face. He then referred at length to the special work of evangelizing the women of India, and illustrated the invaluable importance of a mother's influence by the case of a Christian native missionary—a highly cultivated and intelligent man—who had told him that he never saw a certain household idol without feeling that he should fall down and worship it, as his mother had taught him to do. Mr. Timpany then described the native intelligence and docility of the Hindu children, saying that the more he saw of the character of the people, the more he loved them, and the more he hoped for them when Christianity should have spread through the land, as he hoped to see it do in the next quarter of a century. He referred to the great aptitude for learning of the girls, who learn as readily and quickly as do those in Canadian schools, and described touchingly the degraded condition in which they are kept by Hindu customs and prejudices, called, and even calling themselves "mere things,"—the regret usually manifested at the birth of a female child,—to their dreary, imprisoned lives, and to the wretched fate to which their widows are condemned, who, although the Sutees have been abolished by the British Government, are left to a life of such misery that they not unfrequently voluntarily end it by suicide, or are persuaded to do so by their friends. He described the efforts at present put forth for Christian female education in India, by means of schools taught by Christian teachers, and of the visits of missionary ladies and native Bible women or teachers, to the Zennas, or Hindu female apartments. He said that there were now many Christian native women, who had been educated in the mission schools, who could gain access to the Zennas, and communicate Christian instruction to their heathen sisters. He alluded to the rapidly with which Christianity was growing in India, to the perceptible decrease in the attendance and offerings at the idol festivals at Benares, the sacred city of India, and to the great encouragement afforded by progress in the past for believing that the next quarter of a century should see still greater results in spreading the light of the gospel of Christ among the millions of the heathen population in India.

The Rev. G. Grassley (Baptist) made a short speech, expressing warm sympathy with the objects of the society in seeking to aid in bringing Gospel light into the prison homes of Hindu women. He spoke, also, of the effect of interest in the cause of missions, as a wonderful help to raise people out of the maelstrom of selfishness in which they were apt to be cooped up, and the blessedness of opening the heart to embrace the needs of others, even in distant lands. The Rev. T. G. Smith also spoke briefly, dwelling on the fact that there were a hundred and fifty millions of women in India to be rescued from misery and degradation, and suggesting that this simple fact, if printed and kept before the eyes and minds of Christian women, must stir them up to warm zeal and liberal aid to those who sought to raise them to the sphere in which Christianity places womanhood. Professor Mowat conveyed the thanks of the meeting to Mr. Timpany for his presence with them and his interesting address; after which Mr. Timpany showed a number of articles illustrative of Indian life and customs, and explained their uses. After prayer by the Rev. J. Elliott (Methodist) and the singing of the doxology, the meeting was closed by the Rev. Prof. Mackerras, who pronounced the benediction.—*Com.*

### Ordination at Hampden, Que.

The 18th day of February was a day long to be remembered by the Presbyterians of the Township of Hampden. On that day John McKenzie, a student of Montreal College, was ordained to the office of the holy ministry and duly appointed pastor of this young congregation. The Hampden congregation is mainly composed of Highlanders. Mr. McKenzie is their first minister, and they rejoice in having one among them who can speak to them in the language dear to the Gael.

The weather was not propitious, but regardless of frost and drift, more than 300 persons assembled to take part in the interesting solemnities of the day. The church is a spacious frame building, and stands in an opening in the primeval forest. The house is clapboarded outside, within there is a pulpit, with a preacher's desk in front of it, but as yet the building is unplastered and unpew. Benches formed of split logs, neatly polished with a broad axe, supported by legs driven into two inch square holes, and with props for the back equally primitive to accommodate the worshippers. Such is the building in which these earnest Highlanders worship the God of their fathers, and we honor them for their zeal in providing such a sanctuary in the woods. As the country becomes cleared, and wealth increases, with a little money it can be made a respectable place of worship.

Messrs. Lindsay of Sherbrooke and McDonald of Winalow conducted the services of the day. Mr. McDonald preached in Gaelic. As we unfortunately understand only one word of that ancient language, the little word "agus," we could not follow the thread of the discourse, but judging from the fluency of utterance and the deep impression it made on the countenances of the eager listeners, it must have been an able discourse. The singing, to our ear, possessed a strange weird pathos. The precentor gave out the hymn, and the singing was hearty and full of feeling. To us it was no lip service, for we did not understand a word that was spoken, yet we felt that we were singing the praise of God.

Mr. Lindsay conducted the ordination services, and the young preacher like Timothy of old was set apart to the office of the sacred ministry by the "laying on of the hands of the Presbytery." Mr. Lindsay in earnest and affectionate terms addressed the young minister, after which Mr. McDonald in the language of the Gael, addressed the people. At the close of the service the newly appointed minister re-

ceived a Highland shake of the hand from the assembled congregation.

The call was cordial and harmonious, and Mr. McKenzie enters on a most important field of duty. May the waste place thus occupied, rejoice and blossom as the rose, and the results be fruits to the glory of God.

Thus one of the Highland charges in the Eastern Townships under the charge of the Presbytery of Quebec is happily filled. There is more room to be occupied. Who will come to the East and uphold the banner of Presbyterianism amid the hardy settlers of these townships? There are fields white to the harvest, but the laborers are few. Who will say, "Hosanna! I send you?" I.

### Presbytery of Saugeen.

This Presbytery held a meeting at Mount Forest on 6th and 7th February. There were three calls before the Presbytery; one from Arthur congregation to the Rev. D. Stewart, Ennisville and Cartwright, with promise of stipend of \$700 with manse, or \$800 without manse; another from Palmerston to the Rev. E. W. Waite, Watford and Nelson, with promise of stipend of \$800 without manse, and manse in two years, stipend to be paid quarterly when due. Both these calls were sustained. The third call was from Kirkfield and Victoriaville congregation in the Presbytery of Lindsay, to the Rev. D. D. McLennan, South Luther and Little Toronto. It was agreed that it be considered at a special meeting of Presbytery to be held at Mount Forest on the 22nd Feb., at 4 o'clock, p.m. Papers were presented and read from the two congregations at Pricerville and Durham Road containing resolutions about union. The Presbytery recommended that these congregations hold a united meeting at Pricerville on Monday 26th February, at 11 o'clock, in order to consider more fully all matters required to be considered in order to union, and that the Moderators of the respective Sessions be present. Mr. Greig's resignation of the charge of the Upper Station of his congregation having been taken up and parties heard, a committee was appointed to visit Normanby congregation and also Clyton and East Normanby Station, and enquire whether any other organization of that field may be possible and advisable, and report at next meeting. Mr. McIntyre's resignation of the charge of Cotswood Station having been laid on the table, it was agreed to cite parties to appear at next meeting. Mr. Crozier gave in a Home Mission report, which was received and fully considered in detail. A committee was appointed to visit a certain quarter of Glenelg Township, and enquire whether a station may be opened there in connection with Rocky Saugeen. Deputations were appointed, to visit those supplemented congregations whose contributions have failed to come up to the requirements of the Home Mission Committee and report at next meeting. A petition was presented from Knox Church congregation, Mount Forest, praying for leave to mortgage the church to a certain amount, which was granted. A petition was presented from the trustees of said Knox Church, praying the Presbytery to request Mr. John Martin, a trustee of said church, but now disjoined from the congregation, to hand over to said trustees or to the Presbytery, the patent deed for the plot of ground on which the church is built, together with any documents connected therewith that may be in his possession; said deed being in Mr. Martin's hands. It was moved by Mr. McLennan and seconded, that the prayer of the petition be granted. It was moved in amendment by Mr. Crozier, and seconded, that the petition lie on the table, and instruct the clerk or appoint a committee to correspond with the Rev. Dr. Reid in regard to the power of the Presbytery in the matter; and also as to whether Mr. Martin is legally a trustee. The motion was carried. Mr. Baile, convener of the committee appointed to organize into a separate congregation those recently disjoined from Knox Church congregation, Mount Forest, reported that this had been done; and on application the newly formed congregation and that of St. Andrew's were united. Next ordinary meeting of Presbytery to be held at Durham on Tuesday the 20th March, at 1 o'clock, p.m.—*Vm. PARK, Pres. Clerk.*

"Sir," said a coachman, "my horses know when I swear." "Ah, my friend," replied the passenger, who was urging the coachman never to swear, "and God knows it too, and He has forbidden it."

When a saint of God is in affliction, the great desire of his soul should not be how he may be supported under it, but that he may have the whole sanctified possession of the trouble; come out of the furnace increasingly purified, and have a louder song on account of it to all eternity.

### Official Announcements.

#### MEETINGS OF PRESBYTERIES.

PARIS.—At Ingersoll, on 18th March, at 11 o'clock a.m.  
BROCKVILLE.—In the Presbyterian Church, on Tuesday, 20th March, at seven p.m.  
BARRE.—The meeting of this Presbytery will meet on the first Tuesday in March, 1877.  
PARIS.—In Ennisville Church, Ingersoll, on the 2nd Tuesday of March, at 11 a.m.  
HAMILTON.—In Central Church, Hamilton, on third Tuesday of March, at 11 a.m. General Assembly delegates will then be appointed.  
PETERBORO.—At Warsaw, on Wednesday, 21st February, at 11 a.m.; and in the First Presbyterian Church, Port Hope, on the last Wednesday of March, at 10 p.m.  
BAUCER.—At Paisley, on the last Tuesday of March, at 10 o'clock, p.m.  
KINGSTON.—In John Street Church, Belleville, on the second Tuesday of April, at 7.30, p.m.  
TORONTO.—In the lecture room of Knox Church, Toronto, on the 6th of March, at eleven a.m. Commissioners to be appointed to the General Assembly.  
LONDON.—The First Presbyterian Church, London, on the third Tuesday of March, at two p.m. Deacons will be considered; elders' commission will be called for, and delegates appointed to the General Assembly.  
OTTAWA.—Adjourned meeting in St. John's Church, Ottawa, on the 19th March, at 2 p.m. Next Presbytery meeting in Knox Church, Ottawa, on Monday, 27th May, at 9 o'clock a.m.  
CHATEAU.—In the Wellington Street Church, Chateau, on 29th March, at 11 a.m.  
WHITBY.—In St. Andrew's Church, Whitby, on the 2nd Tuesday of March.