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## Contributors and Correspondents

For the Presbyterian.

### ORIENTAL OCCUPATIONS.—THE FARMER.

BY REV. J. DUNBAR, DUNBARTON.

While older than I have been, still I am not yet beyond the range of vividly recollecting much to rejoice in, as well as not a little to regret, in connection with my earlier years. Among these regrets yet readily recalled, was the comparative lack of opportunity, common to many with myself in this country, and that period, of becoming acquainted with those habits and customs, implements and occupations of eastern nations so essentially necessary to the intelligent reading of many portions of God's holy word. In order, with others, to aid in remedying such a defect, still to a certain extent prevalent, I could wish, with your approval to write something on "oriental occupations," the better thereby to attract the young to the reading of the Bible, and especially to interest and benefit them in so doing, and it may be at the same time lessen the ignorance if not the indifference of some who may have long since laid aside all claim to belong to such a class.

The earliest occupation on record was the cultivation of the soil. The first father of our race was a gardener, and the first born of man "was a tiller of the ground," and it is also said of Noah the second father of mankind, that he "began to be a husbandman," while sires and sons in onward generations lived and died an agricultural people. The surface of the Holy Land, the long promised and at length possessed home of the chosen people of God, being diversified with hill and dale, lofty mountain and level plain, gave rise to a great variety alike of climate and soil. The soil comprehended all kinds, from that of the barren mountain side and the rocky ground where there was not much earth, to the good and fertile ground such as is seen in the vale of Jordan or the plains of Jericho, while the climate in the respective seasons of the year comprised all between the extremes of the snow-capped mountains in the north, to the intense heat of the southern vales. Generally speaking, however, the atmosphere is mild, the summers are commonly dry and often extremely hot. Very hot days however are frequently followed by very cold nights, verifying the words of the patriarch shepherd, that in the day the drought consumed him and the frost by night. During the period of the patriarchs very little is said in regard either to their implements or modes of agriculture, but when their descendants became possessed of the land of Canaan, a land already under cultivation, their knowledge would doubtless be not a little increased by adopting many of the practices already existing in the country. As agricultural operations varied with the season of the year, each kind will be noticed under its respective season, only premising that with the Jews the year was divided into six seasons, in keeping with the promise made to Noah that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter shall not cease," a division which it is said still exists among the Arabs to this day.

I. SEED-TIME.—This season began with the former or early rain, and included the two months from early in October to a corresponding period in December. Until these periodical rains begin to fall it would have been impossible as well as useless to attempt either to plough or sow. To us the plows and the plowing of ancient times would seem to be a mockery or matter of merriment. At first the ground was opened with pointed sticks, and thus they dibbled in the seed, then a kind of hoe was employed, while in wet soils the lighter animals such as sheep and goats were employed to tread in the seed with their feet. In Deuteronomy we have the first mention made of the plow, but merely its name, not its form. The first kind of plow was simply the crook or fork of a tree, the one limb cut short and pointed to scratch up the ground and the other cut long enough to fasten to the yoke of the animals drawing it, while the plowman kept this in the ground and guided it as best he could by another limb left long enough to lay hold of, or latterly by a handle attached thereto. As the plow had not only to be guided in the ground, but often pressed into the ground by the plowman, requiring the continued exercise at once of his strength and his skill, we see in this the fitness and the force of the figure of our Lord about "looking back." In course of time the point which stirred up the ground was shod with a piece of iron, and this so much resembled the short sword used by the ancient warriors, that it could be easily converted into that warlike weapon, hence the beating of

swords into plowshares as significant of peace, a statement all but meaningless when applied to our swords and plowshares. The plow was generally drawn by oxen, and their harness was simply either a yoke, or thongs attached to the head and horns. The Jews were forbidden to plow with an ox and an ass together. In Syria the plow is still sometimes drawn by one small cow, at most with two, and sometimes only by an ass. The animals at the plow were guided and urged on sometimes by a scourge or lash, but generally by a goad, a staff about eight feet long furnished at the one end with a flat piece of iron for cleaning the plow, and at the other with an iron spike for goading on the oxen. For the ox to kick against this sharp pointed goad was both foolish and hurtful, hence the allusion to kicking against the prick or points of the goads. This instrument too, like the plowshare, was sometimes effectively turned into a weapon of warfare. The plowmen generally go in companies, partly from the love of gossip and partly for mutual protection, and as each day's plowing is sowed as it is plowed, one sower did for a whole company. It was in some such company as this that Elijah found Elisha "plowing with twelve yoke of oxen before him, and he with the twelfth," not as some suppose, with a team of twelve yoke of oxen, but twelve teams of one yoke each, and he with the twelfth.

The kinds of grain sown by the Jews were wheat and barley, cereals similar to our own; rye, which some are inclined to regard rather as spelt, an inferior kind of wheat; bread made from barley and rye was used by the poorer classes. Fitches, anise and cummin, were aromatic seeds used as condiments. They had neither hay, oats, peas, nor potatoes, and their tares resembled ours only in name, being a deleterious weed, which until it headed out, much resembled wheat, while the season of plowing and sowing depended not a little upon their periodical rains, yet in ordinary years the sowing took place about the end of October and onward in November, the wheat being sown first and the barley afterwards. Sowing is an operation which has been but little affected by the progress of invention, for the sower with his seed bag or basket on his left arm, and the seed therefrom sown "broadcast" with the right, is a picture common to all ages. It seems that no instrument resembling our harrow was then known, and how the seed sown was covered, if at all, is to us little better than conjecture, although some say it was covered by a cross furrow. The word rendered "harrow" in the book of Job means literally to break the clods, and it is thus rendered elsewhere. These clods were sometimes broken by hand with a hoe or hammer, and sometimes as in the above allusion by some kind of a log roller drawn by animal power. Illustrative allusions to sowing are not unfrequent in the scriptures. The Psalmist speaks of "sowing in tears," which may allude to seasons of great scarcity when the poor peasants part in sorrow with every handful of precious seed which they cast into the ground, for it is like taking the very bread out of their children's mouths, and in so doing many bitter tears are often shed. This statement often receives further illustration by scenes similar to those enacted in the days of Job when the Sabceans slew his servants with the edge of the sword and carried off his oxen and asses. As the peasants generally lived in villages or towns for mutual protection, their best grain growing fields were sometimes six or eight miles distant, and just so much nearer the lawless border of the desert, so than when the country is disturbed or the government weak they often could not sow their seed except at the risk of their lives. They therefore go forth to plow and sow in large companies completely armed and ready to drop the plow and seize their armor at a moment's warning. They thus sow in fear and anxiety and oft in tears, for amid all their care many and fatal calamities befall them. Another well known allusion is the parable of the sower, the full meaning of which is not always gotten. The farmers as already noticed lived mostly in villages; and they went forth to sow, not as with us to well fenced fields, but to the open country; where the road-way oft passed through the cultivated lands; where thorns grew in clumps all around; where the rocks peep out in places through the scanty soil, and where also were patches near by, more or less extensive and extremely fertile. A late traveller in passing through such a locality says, here we have the four conditions of the parable within a dozen rods of us, our horses are actually trampling down some seeds which have fallen by the way side, and larks and sparrows are busy picking them up, that man with his mattock is digging about places where the rock

is too near the surface for the plow, and much that is sown there will wither away because it has no deepness of earth, and not a few seeds have fallen among the thorns which will most assuredly choke their growth, yet so fertile is some of the good ground that the same writer says, "I have seen more than a hundred stalks springing from one root, and each with a head bowing gracefully beneath a load of full and well formed grain." Other allusions might have been presented, but when the mode is given, the meaning is easily gotten.

II. The next season is winter, which resembles ours in little but the name. In it the husbandman rests from his field work, and in regard to it scripture makes but little allusion either in regard to what it did or what was done in it. It includes the two months ending with the latter part of February, although house fires are needed, about four months in the year. Towards the end of November the trees begin to lose their foliage, and about the middle of December snow begins to fall, but except on the mountains it seldom lies over one day. Ice, too, in shady places will occasionally bear a person, but it is soon melted away by the sun.

III. The third season is simply called the cold season, not because it was colder than the winter that preceded it, but colder than the season that followed it. This is specially the spring season, and included the two months from the early part of February to the corresponding period in April. With the advent of the season the fields begin to appear green; as it progresses the trees put forth their foliage, and in due course blossom and flower manifest in their order their variegated beauty and fragrance. The heat gradually increases, and the sown fields soon begin to wave with promised abundance. Thunder and hail storms are more frequent than in winter; destructive to vegetation and not seldom fatal to both man and beast. Towards the end of the season the more or less frequent rains that gave beauty and strength to the maturing crops begin to cease, till in the latter part of April "the latter rain" falls, and the wheat and the barley have nearly attained to their full growth, and especially in the plains of Jericho the barley is well nigh ripe.

(Concluded next week.)

For the Presbyterian.

### MODERN BIBLICAL HYPER-CRITICISM.

BY REV. JOHN GRAY, M.A., OXFORD.

No. I.

For years, numbers of ungodly scholars in Germany, loaded with prodigious stores of erudition, have been investigating the history and literature of the Holy Scriptures. Applying their unsanctified knowledge in an illogical and irreverent manner to the Sacred Records, they have adopted principles and arrived at conclusions, which sap the very foundations of truth.

There is, however, a freshness, conjoined with traces of originality, about their views; which render them attractive to many minds. It is not, therefore, to be wondered at, that these ponderous and learned authors have been studied and admired by many British and American ministers, that these works have been bespattered with praise, and numbers of them translated into English, as well as extensively circulated.

The circulation of such works has been largely aided by the wave of scepticism which is now passing over Christendom, and which specially relishes any spiny assaults upon the Holy Oracles, or any statements that seek to undermine the old orthodox faith.

Another circumstance which has tended to the wide diffusion of these heterodox writings is the change of views, throughout the church, in respect of the appointment of Professors in Colleges, leading to the choice of young and vigorous persons, without fully matured opinions, instead of aged veterans, thoroughly established in the faith.

Fanned by such propitious circumstances, these German theories and fancies regarding the divine word have effected a secure lodgment in many a manse and in not a few Theological Halls, and are not only exercising a baleful influence over many truth-loving minds, but are also undermining the faith of not a few, and gradually casting them adrift from the old standards of orthodoxy.

On the part of many, matters have reached this stage, that they are trying, in their longings after originality to find out, how far they can go in the direction of heterodoxy, and how far they can wander outside of the wholesome teachings of creeds and confessions without exposing

themselves to church discipline or expulsion. A conspicuous example of this class may be seen in professor W. R. Smith of Aberdeen.

In his now famous article on the Bible, in the 9th edition of the *Encyclopaedia Britannica* he confines himself to the following topic. "The present article," he writes, "seeks to give a general account of the historical and literary conditions under which the unique literature of the Old and New Testaments sprang up, and of the way in which the Biblical books were brought together in a canonical collection, and handed down from age to age.

In his treatment of this question, he gives a general and comprehensive sketch of the origin of the Old Testament canon, and then proceeds to divide its literature into historical, poetico-didactic, and prophetic.

In considering these three divisions, he evinces a hankering after strange views, and a tendency to depart from the old paths.

1. The effect of the perusal of his production is to unsettle our faith in the genuineness and authenticity of the Hebrew Scriptures, and to destroy our attachment to the inspired writings. It insinuates doubts, starts objections, and states opinions, the very antipodes of those usually held by the great body of Christians. It suggests questions like the following: Is the Old Testament the true and pure canon of revelation? Are the several books of the Bible complete and correct? Have not errors crept in, which the higher criticism of modern times has exposed. Is the Old Testament not after all an imperfect work, needing the improvements recommended by modern learning and criticism.

An essay, with so unhealthy a moral tone, and so destructive of what is faithful and true, in its instinctive teachings and tendencies, cannot but exert a prejudicial influence on the religious thought of the age.

2. It applies the principle of fictitious authorship to certain books and parts of the Bible.

When the church began to grow corrupt, parties wrote religious works, and, to give them greater authority, palmed them off as the productions of Apostles, like Paul, or apostolic men like Ignatius.

The same thing Professor Smith affirms has been done in connection with some of the sacred books.

"Now the Book of Deuteronomy presents a quite distinct type of style, and suggests the idea that the Deuteronomic hand is the hand of the last editor of the whole history from Genesis to Kings, or at least of the non-Levitical parts thereof. Again, it is difficult to suppose that the legislative part of Deuteronomy is as old as Moses."

"Beyond doubt the book is, as already hinted, a prophetic legislative programme, and if the author put his work in the mouth of Moses instead of giving it, with Ezekiel, a directly prophetic form, he did so, not in pious fraud, but simply because his object was not to give a new law, but to expound and develop Mosaic principles in relation to new deeds. And as ancient writers are not accustomed to distinguish historical data from historical deductions, he naturally presents his views in dramatic form in the mouth of Moses." He next states that "the Deuteronomic legislation is not earlier than the prophetic period of the eighth and seventh centuries (before Christ)."

"In like manner, the Book of Job may be plausibly referred to the seventh century B.C." And even poor Job is denied any other existence than the fictitious hero of a novel. "In the Book of Job," says the learned professor, "we find poetical invention of incidents attached for didactic purposes to a name apparently derived from old tradition." So Job's patience is but a Christian grace, annexed to an old traditional name, and his dunghill and existence but a shadow and a fiction.

And what will our children say to the extinction of Jonah and his great fish, and the turning of his exciting story into a traditional legend.

Speaking of Job there occurs the following language. "There is no valid *a priori* reason for denying that the Old Testament may contain other examples of the same sort. The Book of Jonah is generally viewed as a case in point."

Gallantry alone might have restrained the writer from laying sacrilegious hands on that noble Jewish lady, Esther. But it is said of her, that she too has been viewed as a fiction by many who are not over sceptical critics." And as if to add insult to injury, he not only ignores the Jewish Queen's real existence, but actually rules the book itself out of the canon, and places it in the apocrypha, on evidence that any ordinary student of Biblical literature

knows to be false. "A book, which finds no recognition in the New Testament and whose canonicity was long suspected by the Christian as well as by the Jewish Church, must sink to the rank of an apocryphal production."

And we need not wonder to find, after such marvellous discoveries and conclusions, on the part of the professorial luminaries of the Free Church College at Aberdeen, that Solomon had very little to do with his well known Proverbs, and had no connection at all with Ecclesiastes. In regard to the former work, he delivers this judgment: "In truth, the several sections of the book are varied enough in color, to make it plain, that we have before us the essence of the wisdom of centuries, while the introductory address in chapters I.-ix. shows how a later age learned to develop the gnomic style, so as to fit it for longer compositions."

Of the latter book, he speaks thus:—"The fundamental type of Hebrew philosophy remains, however, unchanged, even in the book of Ecclesiastes, which bears every mark of a very late date, long after the exile."

For the present, we must close this article, and reserve our further extracts and remarks for a future occasion.

For the Presbyterian.

REV. CHAS. H. PAYSON.

BY REV. DAVID MITCHELL, TORONTO.

The Bond Street Congregational Church of this city recently extended a call to the above named gentleman to their vacant pulpit. It gave us much pleasure at the time to think that there was thus a prospect of a minister being brought from the rank and file of the New York clergy, as a sort of *quid pro quo* for taking from our midst a man so greatly beloved as the Rev. F. H. Marling. At the same time, knowing Mr. Payson well, and being familiar with the peculiarly pressing nature of his work, it seemed hardly probable that any inducement could remove him from New York. But little did we think that the Lord was then about to give our brother a call to the higher service in heaven. Thus however it has proved. Mr. Payson entered upon the present year in the very best of health and spirits, with every prospect of giving himself more and more to the Master's cause, and also of spending many years in the service he so much loved. As usual he entered upon the week of prayer with genuine delight and expectancy. He had nightly meetings in his Church. In consequence, he caught cold, which developed in pneumonia, and after a short illness he succumbed to the dangerous disease. Thus we now know one of the reasons why he was not permitted by the Master to accept the call to labour in Toronto. His work was done. What the Lord had given him to do he had thoroughly accomplished. And so this good and faithful servant was called to his reward.

Mr. Payson lived much, though not long. In infancy he was dedicated to the ministry. His youth and early manhood were devoted to preparation for his life work. In 1860 when bordering upon thirty years of age, he entered upon his duties as missionary minister in a portion of New York densely filled by the working-classes, especially of the German nationality. His work grew upon him day by day. He gathered the poor from a large area, and gradually moulded them into a flourishing congregation. It is probable he has been the means of converting hundreds if not thousands of drunken and depraved persons; while the liberal measures he introduced for reaching the German population, and especially their children, proved he was possessed of statesman-like ability. The congregation of Mr. Payson, when we were associated with him in the Presbytery of New York, had increased to a membership of 700. A few years ago they built a handsome and capacious structure to meet the varied wants of the people and district. In this place ever since a grand and noble work has been going on. The Madison Square Church Mission was like a lighthouse in the midst of the darkness. The work will go on, and God will raise up a worthy successor, though we could not name one in all our circle of friends who is qualified for carrying on the vast undertaking which grew and developed under the ministrations of Mr. Payson.

Such an early death we feel to be a warning to ministers in middle life, and to all who knew the subject of this notice, as well as to those whose eyes may fall upon these lines. "He being dead yet speaketh."

We are happy in being able to announce a letter from Rev. J. Fraser Campbell, M.A., for next issue. It is dated Madras, 13th January.

Pastor and People.

OUR OWN CHURCH

DEAR EDITOR.—Permit me to congratulate you on the marked improvement which is to be seen in the reading matter of the "PRESBYTERIAN." There is scarcely a spot in this fair Dominion where our church has found a resting place, but we can hear of her doings through the columns of the PRESBYTERIAN. With your permission I propose occasionally to give a few notes corresponding to the heading of this paper, or if you are pleased to call it, some of the "obit chat" which may be heard in Presbyterian drawing rooms on the subject of Presbyterianism and church work generally. Our people are deeply interested in the various schemes of the church; and whilst they are not yet as liberal as they might be, or as we expect them soon to be, still they are improving in this respect. In glancing over your paper of the 27th ult. it is highly gratifying to see so many "annual statements," and also I observe that nearly all without exception have a larger or smaller balance on the right side. It speaks well for the church that with the multiplicity of congregations, the floating of new schemes, the vast improvement in church architecture, that congregational work is being strengthened and consolidated. As a class, our ministers will compare with those of any other church, and as learned expounders and defenders of Bible theology are second to none. Now this brings up a question which is being freely talked of at present, and that is "ministerial support," or the salaries of ministers, who as a class are underpaid. Now if as some think, that a minister's labour was to be bought or sold in the market, there would not be much difficulty in arriving at what would be a fair price for it, as it would be regulated by the supply and demand. But such is not the case. The office of the Christian ministry is a sacred, not a secular calling. The minister is a Presbyterian, or New Testament Bishop, ordained after apostolic precept, to "labour in word and doctrine," and those among whom he labours are bound by the most sacred obligations to support him, and that too with no niggardly hand, whether it requires \$600 per year, or \$1,600, or \$3,200 per year. "The laborer is worthy of his hire." This begging of ministers' salaries should be done away with, and the Presbyteries should see that they ordain no more over a congregation, until they see that he will get a support from some quarter. "The Church Extension Association" is doing good work, and that too in a way which will tell for the benefit of the cause. Churches will now be planted where they are wanted, and not as a kind of opposition shop to allure the members of existing congregations, who are probably themselves struggling for existence, but who are at the same time doing their work faithfully and well. It is hoped that there will soon be a church in the north-east part of the city—a section which is entirely destitute of Presbyterian ordinances. With the temptations and attractions that are constantly held out to the modest unpretending Presbyterian worshipper, it is not surprising if he yields to the blandishments of his neighbors and joins a church with whose doctrines and worship he has no sympathy. Other systems may possess some excellencies, but as Presbyterians, we believe that there is no other system whose government, doctrine and worship approaches so closely to the church established by the apostles as our own. She is now strong in numbers, let her be strong in her attachment and devotion to her distinctive principles, and soon shall the Psalmist's prophetic utterances be realized when he said, "A vine from Egypt brought thou hast, By thine outstretched hand; And thou the heathen out didst cast, To plant it in the land. The mountains veil'd wore with its shade, As with a covering; Like goodly cedars were the boughs, Which out from it did spring."

PREBYTERIAN. Toronto, Jan. 29th, 1877.

STATE OF RELIGION.

PRESBYTERY OF BRUCE.

At a late meeting of the above Presbytery the following paper was read by Rev. Mr. Straith, of Paisley. It will be interesting to many of our readers. In presenting a report of the state of religion within our bounds, it may be profitable to take a brief retrospect of the progress of the Redeemer's kingdom among us, as evidenced by substantial tokens, since this Presbytery was formed. In August, 1872, the first meeting of the Presbytery of Bruce was held in Knox Church, Paisley. It was then in connection with the Presbyterian Church of Canada. The union of the churches in 1875 made virtually no change on the bounds of the Presbytery, and the brethren who, from the Presbyterian Church of Canada in connection with the Church of Scotland, became members of the present court have mostly come into the territory since the date first mentioned, so that the comparison may fairly be made between our strength then and now. The Presbytery was formed with eight ministers on the

Holt. There are now twenty-four. The number of families then reported was 985, now they are 2,015. Communicants then 1,282; at this date they are more than 2,400. The contributions to the stipend fund were then \$6,848, now they amount to \$15,160, exclusive of mission stations. For the schemes of the church was given them the sum of \$787, of which one congregation gave nearly a third. Last year we contributed \$1,870, to which has just been added \$317, the amount in full asked from this Presbytery for Home Mission debt.

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

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

Table with 3 columns: Church Name, Seats, Cost. Includes Lucknow, frame building; Chesley, frame and brick; Pickerton, frame; Teeswater Westminster Church, brick; Tara, brick; Paisley, Knox Church, brick; Allanburg, brick; Centro Bruce, brick; Kincairdine, Knox Church; Walkerton, St. Paul's Church, brick; Teeswater, Zion Church, brick.

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

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

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

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

Table with 3 columns: Church Name, Seats, Cost. Includes In North Bruce a fine brick manse, cost \$20,000; Langside, frame; Lucknow, Knox Church, brick; Teeswater, Zion Church, frame; Glenmorris, frame; Pine River, frame; Huron, frame; Hipley; Underwood and Center Bruce, brick; Lucknow, St. Andrew's Church, cost \$1,000.

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

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

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

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

"Home," says Dr. Channing, "is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and sorrows form the chief interests of human life. Go where a man may, home is the centre to which his heart turns. The thought of his home nerves his arm and lightens his toll. For that his heart yearns when he is afar off. There he gathers up his best treasures God has ordained for all men alike the highest earthly happiness in providing for all the sanctuary of home."

INTERESTING LETTER FROM THE NORTH-WEST.

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

DEAR FRIEND.—Last winter you kindly aided us in procuring food for some starving Indians at Pembina, Dakots, U. S. For our own Indians on the Roseau Reserve \$200 was sent by our kind Dominion Government. In dealing out food for them, they expressed a strong desire to get a school on the Reserve where their own children could learn English, and also to read and write. The Presbytery of Winnipeg took the matter up. We have now a neat frame school house, 18x24 feet, with desks, stove and fixings. It was opened yesterday by a free tea meeting, in which settlers and Indians all united together. It would have cheered your heart to have seen them all so glad and happy together. The "Braves" in eloquent speeches said that "surely the Great Spirit had put it into the hearts of white men to do this great thing for them." At the close they expressed their devoted loyalty to their Great Mother, Queen Victoria. Our teacher is a Mr. Outhbert Grant McKay, born about Borer's River,—well acquainted with the Indians, their language, manners, customs, etc. For two years he drove dog-trains for the H. B. Company. He is connected with Black's Church, Kildonan. The cost of the school-house is about \$325. Friends in Winnipeg promised me \$100. The remaining \$225 I want to raise in Ontario and Quebec. Two hundred and twenty-five persons giving \$1 each will raise the whole amount. Who will be one of that number? As to salary of teacher, the Dominion Government will give \$250 per annum, and our Presbyterian Mission Board \$150. Government gives us forty acres of land where the school-house is built. We have built a Presbyterian Church in Emerson, 50x80 feet. It is enclosed and the floor laid. We hope to use it for Gospel preaching next summer. In the meantime I preach in the Episcopal Methodist Church at Pembina, Dakota. I am happy to say that there is a marked improvement in attendance, both at the village and at the American Fort. From the Indian war Capt. Bradley and his company have just returned to Fort Pembina. They hope that the Indian war will terminate this winter. Dufferin, Manitoba, Dec. 7, 1876.

THE LATE MR. MCCLURE.

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

"The Session, whilst they desire to acknowledge the hand of God in the removal by death of their brother, Mr. David McClure, sen., from the Church here to the Church above, and whilst they desire to bow to the Divine authority and will, in this, as well as in all other matters, desire at the same time to enter on record an expression, both of their deep sense of the loss which the congregation and Session have sustained in the death of Mr. McClure, and of their high estimation of his character and worth. Mr. McClure was a consistent member and a useful elder of the first congregation of Brampton from its first beginning in the year 1847 until the day of his death, the 8th November, 1876, and always took a deep and lively interest both in the temporal and spiritual welfare of the congregation. If there was one feature in his character more marked than another, that feature was undoubtedly his honesty and conscientiousness. The Session desire also to express their deep sympathy with his bereaved widow and family, and to commend them to the care and protection of a merciful and gracious God, who has said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me."

PRESENT DUTY.

How much time is lost in dreaming of the great things we shall do in the future, while we neglect, what seems to us to be, the important trifles of the present.

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

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

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

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

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

A TOWN-CLOCK, the first on Mount Lebanon, Syria, is about to be placed in the front wall of the Protestant church at Zaleb. The Reformed (Dutch) Board of Missions has appropriated \$57,000 to foreign missions for 1877—\$1,000 less than for 1876.

For the Presbyterian.] TOIL ON.

We have toiled all night and toiled all day. Luke v. 6. Toil on, thou watchful shepherd— Though seeing naught but leaves. The seed is sown in labour. In joy thou'll reap the sheaves. Be patient with the sowing; Give words of hope, and cheer, To those who bear the burthen, Of care and sorrow here. Thy Master bore both stripes and slights, Yet never did He despair. And grace sufficient He will give, For all thy load of care.

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

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

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

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

Presbytery of Whitley.

This Presbytery met in Oshawa on Tuesday, January 30th, at eleven a.m. There was a fair attendance of members. Not much business was transacted, owing to the Presbytery's Sunday School Convention at two o'clock in the afternoon. The following embraces all that was done. The Moderator of the Kirk Session of the congregation at Orono was authorized to moderate in a call when desired. A call was presented and read in favor of the Rev. William White, Newtonville, from the congregation of Warsaw and Dummer in the Presbytery of Peterboro'. No parties appeared from the congregation of Warsaw and Dummer, but the clerk read a document in which were narrated the steps taken for the translation of Mr. White and the reason therefor. Messrs. Henderson, Carson and Johnston, from Newtonville congregation, were heard, and did not approve Mr. White's translation, as both congregations in Newtonville were contemplating union. They also expressed themselves with great cordiality towards Mr. White. Mr. White signified his acceptance of the call. The Presbytery then agreed to translate Mr. White, and that the dissolution of the pastoral tie take effect on the fifteenth of February. Mr. Spenser was appointed to preach and declare the charge vacant on Sabbath, the eighteenth of February. Messrs. Roger and Ross were appointed a committee to draw up a minute expressive of the Presbytery's esteem for Mr. White. The Presbytery considered an application made by commissioners from Mr. White's congregation to dispose of the church property, when the following motion by Mr. Drummond was agreed to:—"That a small committee be appointed to meet with the two sessions and congregations in Newtonville to make necessary arrangements to consummate union between them; and also to meet with the congregation of St. Andrew's, Clarke, with a view of settling their financial difficulties with Mr. White. The following committee was appointed—Messrs. Drummond, Spenser, Renwick, and Fairbairn. The Presbytery then adjourned to meet in Whitley, March 2nd, and was closed with the benediction. WALTER R. ROSS, Pres. Clerk.

The Presbytery of Bruce.

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

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

Random Readings.

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

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

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

THERE is scarcely a crime before me that is not, directly or indirectly, caused by strong drink.—Justice Coleridge.

WHETHER we are in the house of God, or not, depends not so much upon where, as in what condition we are.—Pulsford.

SANCTIFIED afflictions are like so many artificers, working on a Christian's crown to make it more bright and massive.—Oudworth.

ERRORS, whether in doctrine or in practice, are never so dangerous and misleading as when they emanate from earnestly religious and pious men.

EVERY moderate drinker could abandon the intoxicating cup if he would; every inebriate would if he could.—John B. Gough.

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

WE are not saved by faith without works, for there is no such faith in Christ. Nor are we saved by works without faith, for no works but those that flow from faith are acceptable to God.—Bethune.

GOD did not at once give Elijah store-houses full of provision to last him through the famine, but just enough day by day for his wants; so he gives his people just the strength they need, and no more.

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

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

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

A MAN once took a piece of white cloth to a dyer to have it dyed black. He was so pleased with the result that, after a time, he went back to him with a piece of black cloth and asked to have it dyed white. But the dyer answered, "a piece of cloth is like a man's reputation; it can be dyed black, but you cannot make it white again."

They say I'm growing old, because my hair is silvered, and there are crows' feet upon my forehead and my step is not so firm and elastic as of yore. But they are mistaken. That is not me. The brow is wrinkled, but the brow is not me. This is the house in which I live; but I am young, younger now than I ever was before.—Dr. Guthrie.

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

THE death of modesty; the grave of wealth; Reason's destroyer; murderer of health; The bane of character; the beggar's friend; Of crime, the source; of self-respect, the end; The wife's deep anguish; children's woe and shame; Degrading men to brutes in all but name; Spreading on earth such woes as none can tell; The curse of all for life; and then the gate to hell!

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

Our Young Folks.

The Bell at Sea.

The dangerous islet called the "Bell Rock," on the coast of Forfarshire, used formerly to be marked only by a bell, which was so placed as to be swung by the motion of the waves, when the tide rose above the rock.

When the tide's billow swell Had reached its height, Then tolled the rock's lone bell Sternly by night. Far over cliff and surge Swept the deep sound, Making each wild wind's dirge Still more profound. Yet that funeral tone The sailor blessed, Steering through darkness on With fearless breast. 'E'en so may we that float O'er life's wide sea, Welcome each warning note Stern though it be.

—Mr. Hemans.

How to be a Gentleman.

We want a few private words with the boys. The truth is we have a great idea of boys. We used to think men were made of boys. We begin to think now that those were old-fashioned, that they are all out of date. We look around and see a great many persons grown up, with men's clothes on; who are called men. But they act and behave so that we feel certain that they were never made out of boys. If they had been, they would know how to behave better. Where they came from we do not know. But what we wish to put into the ears of the boys is this—be gentlemen. In this country every boy may grow up to be a gentleman if he will. It is not necessary that he should become rich—and most boys think it is—nor is it necessary that he should become a great scholar, nor that he should become a distinguished man.

But some impatient ones are asking, How can we become gentlemen? How can a boy go about making himself one? Can he work for it? Yes, he can. And the harder he works in the right way, the better. Can he study for it? Yes, he can. But he must study with his eyes and his ears. Reading books and newspapers is not enough. He must think and feel as well as speak and act. Can he buy it? No, he cannot. Money will buy a great many things, but it will not buy what makes a gentleman. If you have money, you can go to a shop and buy clothes. But hat, coat, pants, and boots do not make a gentleman. They make a fop, and sometimes they come near making a fool. Money will buy dogs and horses, but how many dogs and horses do you think it will take to make a gentleman? Let no boy, therefore, think he is to be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one or all of these things do it—and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, have no horses, live in a poor house, and spend but little money, and still be a gentleman. But how? By being true, manly, and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and respecting others. By doing the best he knows how. And finally, and above all, by fearing God and keeping His commandments.—Parish Visitor.

A Few Words to Our Girls.

The pastor of a church in one of our large cities said to me not long ago: "I have officiated at forty weddings since I came here, and in every case, save one, I felt that the bride was running an awful risk. Young men of bad habits and fast tendencies never marry girls of their own sort, but demand a wife above suspicion. So pure, sweet women, kept from the touch of evil through the years of their girlhood, give themselves, with all their costly dower of womanhood, into the keeping of men who, in base associations, have learned to undervalue all that belongs to them, and then find no place for repentance in the sad after years. There is but one way out of this that I can see, and that is for you—the young women of the country—to require, on association and marriage, purity for purity, sobriety for sobriety, honor for honor. There is no reason why the young men of this Christian land should not be just as virtuous as its young women, and if the loss of your society and love be the price they are forced to pay for vice, they will not pay it. I admit with sadness that not all of our young women are capable of this high standard of themselves or others; too often from the hand of reckless beauty has the temptation to drink come to men; but I believe there are enough of earnest, thoughtful girls in the society of our country to work wonders in the temperance reform, if fully aroused. Dear girls, will you help us in the name of Christ? Will you, first of all, be so true to yourselves and God, so pure in your inner and outer life, that you shall have a right to ask that the young men with whom you associate, and especially those you marry, shall be the same? The awful guilt of dishonor is close beside your feet, and in it fathers, brothers, lovers, and sons are going down. Will you not help us in our great work?—Mary F. Lathrop.

There are eighty-two Congregational churches in Nebraska, only three of which have pastors, sixty-one are supplied with acting pastors, and sixteen are vacant.

The English Court of Exchequer has affirmed the decision of magistrates, convicting Dr. Monck, the spiritualist medium, under the Vagrant Act, and sentencing him to three months' imprisonment.

Fifty thousand workmen have been thrown out of employment in the French silk factories on account of the high price of raw silk and manufacturers declare that work cannot be resumed until the price of raw silk falls fifteen per centum.

How to Manage a Missionary Society.

An Woman's Foreign Missionary Societies are being formed in various places, the following hints for the management of one, re-printed from a little publication of the Presbyterian Board of the North West may be both interesting and useful: Lay in your materials—faith (vide Paul) and work (vide James.) But don't wait till they are all in, as they will come when needed, as the withered hand grew strong while being stretched forth.

Have plenty of both the above mentioned (faith and work) for it will take immense quantities. The plan is a great one. Lay your foundations broad, and build on a rock, so it (your house) will stand till the millennium. Don't work while you "feel like it" and stop when you "get tired." He didn't so measure His service. If you would like minute and practical instructions how to begin and keep on, read the infallible directions in—

- Ex. xxxv. 21-35. xxxvi. 1-7, especially 5th v. xxxix. 80-48. xl. 1-38, especially 34-38. 1 Chron. xxviii. 10, 19, 21. 2 Chron. i. 9 chapters. Ezra, Nehemiah, Ps., Is., and the New Testament.

Indeed, it is difficult to except any part of the Bible.

Ask your minister to appoint a meeting of all the women in the church, and when all are together with one accord in one place, the Holy Ghost will surely descend, and you (even the handmaidens) will speak with new tongues the wonderful works of God. Be sure and speak, and speak that. If you cannot begin your lesson with the glorious arithmetic of Acts ii. 41, try that of Matt. xviii. 19, 20. I would solemnly warn every individual against Judges v. 28.

Let some elect lady take the chair, call the meeting to order, and open with singing, reading the Scripture, and prayer (a missionary prayer, Matt. vi. 9-13). Then vote to have a society, a constitution and officers, and get them chosen as quickly as possible, and let no one decline. Get subscribers for Foreign Missionary, Woman's Work, Children's Work, and let everybody that can buy some good missionary book to read and lend.

Meet one hour every month at church or private houses. Have a subject. Let the president assign parts, a month in advance, to six or eight persons each time. Bring in an original essay on some kindred theme, perhaps of her own choosing, and all, without fail, feel responsible to say a word, however short, about the field considered. Let these "parts" take up the mission thoroughly; the country, its geography, government, social life and people, religion, history; the mission, its beginning, development, difficulties, present needs, signs of good and future promise; its stations, machinery (i. e., schools, press, native agency, etc., etc.); the missionaries: take them up individually and personally; their names, their families, their special departments. Biographies of the sainted dead. Be sure and have maps and illustrations, object lessons, pictures—anything to bring the country near and make it vivid. Make everything pointed and sprightly. Study, directness, and condensation will do this; and never be tardy or exceed your hour. Have your Secretary bring in a report, always, of your last meeting. Have your annual meeting public, and make it interesting. Let somebody write a letter to a missionary every month, and have these read at your meetings before they are sent. Let those letters be natural and chatty, loving and sisterly; cheerful and encouraging, written plainly on thin paper, and pay the postage, and always request the missionary never to write back! Tell her you would be sorry to add to her burden or tax her time—already so full, but that your offering is a free-will offering of love and sympathy, and you will charge it (if you are mercenary still) to the Master Himself—Mat. x. 42. "He will answer it, and you will be so glad!"

Don't be too anxious to have a special field or object of support—Matt. xxviii, 18-20. Give your money, by an act of the most spiritual worship, directly to the Lord, and drop it quietly and unquestioningly, laden with prayer, into the treasury, having confidence (you must have that) in those who disburse it for you, and let them send it wherever needed most. Dedicate it wholly, not only to the glorious King, but also to the Man of Sorrows; and if the Master wants twine, stings, wrapping paper and pine boxes, so practical and so unromantic, let your funds go for these to carry the Bibles in, albeit wrapped outside! As our hearts grow and our faith strengthens, we shall unselfishly diminish the crushing and perplexing cares of our good officers and secretaries and missionaries who keep track (if they can keep track) of all these multiplied specialties. Never send a donation to a missionary and ask her to account to you for the expenditure of it! I trust she has something else to do. Regular acknowledgment is made, of course, to the proper person, and no money (I conscientiously believe) is so carefully and economically expended as what passes through missionary hands.

Little do you know the demands upon the time and strength of those dear foreign missionaries, and how the burdens press, where holds are so white and laborers so few. Hold up your hands, ye Aarons and Hurai! Yet we don't talk often so plainly on this point. Ignorance has been winked at, and many weak in the faith have been received, and specialties allowed to all who asked, for this kind goeth not out but by prayer and fasting.

Let the money be promised and given systematically, in monthly envelopes, with the name and amount on each. Let the sum never fall below the vow, though sometimes you will love to add a thank-offering for special mercies as the Lord shall prosper you and fill your cup with salvation. He gives good measure, and lets us hide most precious secrets with Him.

Remember our hour of prayer—part or all of the time on Sabbath evening from five to six o'clock.

With special emphasis I beg you, have the children of your homes and church,

boys and girls, at work for Christ in the salvation of the world. Organize them and keep it up faithfully. We have a plan for them similar to this for the ladies. In best wishes and missionary love, yours, SARAH J. RHEA.

A Model Church.

It paid its pastor a salary so large that he was really free from all worldly care. He had enough to lay up five hundred dollars every year for the support and education of his family when he should die. He had enough to buy all the books that he needed for his work. It paid him every quarter in advance, so that he never contracted a debt at the store or with his butcher. Besides this, the church paid the annual premium on a life-policy for \$10,000 in favor of his wife.

This model church owned a manse which it furnished and kept furnished. When any article was worn out, it was replaced by what was new. In this manse was a study which was adorned with a beautiful book-case full of the choicest standard commentaries and works on theology, owned by the church—a library for the increase of which an annual appropriation was made out of the revenue by the Board of Deacons.

This church had elders that were elders indeed. They were never absent from the sanctuary or from the prayer-meeting. It had deacons that were deacons indeed, who were never out of their places in the sanctuary and the prayer-meeting. It had church-members who were Christians indeed, never absent from their places when they had heard the church-bell ring. They did not wait to inquire what was going on at the church; judging that whenever that bell rang it was their special duty to be at the church to participate in whatever might be going on. The Sunday-school was attended by all the children of all the families belonging to the church. An elder was the superintendent. An elder taught a Bible-class composed of elderly men; another, a Bible-class composed of elderly women and matrons; another, a Bible-class of young men; another, a Bible-class of young women. Thus a corps of teachers for the younger classes was continually in a course of preparation under the immediate training of the divinely ordained officers of the church.

All the children were taught to sing; and, every Sunday, they sang the "the songs of Zion," i. e. the hymns used in the church; not the ephemeral and sensational "Gospel songs" that are now all the rage. When the Sunday-school was dismissed, the children, instead of running home, repaired at once to the pews of their parents in the church, and at the instant that the old clock in the church-tower pealed out the hour of eleven, the church was full. All who were to be at church that day were there, in their seats, ready to join in the worship. If any one came in afterward, every body knew that he was a stranger, not acquainted with the ways of the people.

And the music! One who heard it—no mean judge—said: "I expect never to hear such music again this side of heaven." Everybody sang. There was no need of an organ. Nearly everybody knew all the psalms and hymns by heart; for all had learned them in Sunday-school when they were children. But every pew had a number of hymn-books with the music printed opposite the words, so that there was no excuse for remaining silent. The pastor raised the tune. But that was no labor for him; for, besides having a magnificent voice, he had so drilled his people in the Sunday school that any one of a hundred of them was able to "carry the tune."

Much more might be said of this "model church," but this paper is already too long. Only one thing more will complete this description. All the young people and the children of this church were made by their parents to go with them to the prayer-meeting on Wednesday night.

This was a real Presbyterian church of the olden time. How sadly have the churches of the present day degenerated from anything like conformity to such an ideal!—Transylvania Presbyterian.

Christ's Death and Resurrection.

There can be no comfort in contemplating only the dying of the Lord Jesus. All is dark, and dismal, and depending around the tree on which the Man of Sorrows hung. If we confine our meditations exclusively to the death of the Redeemer, our feelings will rather resemble those of His mother and of His mother's sister—of Mary the wife of Clophas, and of Mary Magdalene—who stood beside the Cross and witnessed the expiring agonies, and heard the dying groans of the Master whom they loved! It is the resurrection of Jesus taken in connection with His death that is a source of comfort and of joy. When the Sun of Righteousness set behind the hill of Calvary, the disciples were left in darkness and in sorrow, but when He rose with re-ascended splendor on the third, the appointed day, the darkness was dissipated, the sorrow was dispelled, and they rejoiced with joy unpeakable and full of glory. The Apostles never preached the death without at the same preaching the resurrection of Christ, as St. Paul in the 15th chapter of his first epistle to the Corinthians tells us how he preached—"I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose again the third according to the Scriptures." His death was a sacrifice or atonement, His resurrection was a demonstration of His power to atone, for He was declared to be the Son of God with power by the resurrection from the dead. He was "put to death for our offences," but "raised for our justification," so that, as St. Peter says, we are begotten again "unto a lively hope by the resurrection of Jesus Christ from the dead."—Rev. D. Bagot, D.D.

Last Sunday, the third Sunday of the Moody meetings, the congregations at the Tabernacle were larger than on any previous Sabbath—seven thousand women in the afternoon, and seven thousand men in the evening.

Sabbath Observance.

The Interior copies from the Princeton Review an article on the Observance of the Sabbath, to the whole of which we would gladly give place but for its length. We cannot, however, refrain from making the following extract, and asking our readers to refer to the Scriptures indicated as the basis of the opinions therein expressed. We feel that if there is any one danger above another now threatening us as a Christian people, it is that of Sabbath desecration:

While the teaching of God's word is mainly general, yet it is broad enough to cover the whole question of human duty, and the obligations of individual conscience in every condition and generation of mankind. The Bible is a book of principles, as well as of institutions. The law is clearly stated, but at the same time, in its detailed application to the specific acts and circumstances, much has been left to the individual conscience and judgment of men. It is here that our responsibility begins. Here we must seek to know the will of God, and to cherish the spirit of obedience.

A studious collation of Scripture hints would disclose the following particulars of a Christian observance of the Sabbath:

- 1. The Sabbath must be remembered. Ex. xx. 8. 2. It must be hallowed. Ex. xx. 8. 3. It must be secure from ordinary secular occupation, being in this respect a day of rest. Ex. xx. 9. 4. It must be employed in divine worship—private and public—with meditation, prayer, and the preaching of the word. Is. lvi. 1, 2, and Acts xx. 7. 5. It must be hailed as the honorable of the Lord, and held in delight as a day of gladness and of the Eucharist. Isa. lviii. 13, Ps. cxviii. 24, Acts xx. 7, 1st Cor. x. 16. 6. It must not be dishonored by frivolous recreation or idle pleasure. Is. lviii. 13. 7. It must not be disturbed by unseemly noise and tumult. Hab. ii. 20, Matt. xxiv. 20, Heb. iv. 9. 8. It must not be outraged by gala spectacles and vain parades. Isa. lviii. 13, Ps. lxxv. 1, 2, 4, 7. 9. It must not be profaned by traffic for gain or sordid industry. Neh. xiii. 15-22, Isa. lviii. 13, John ii. 13, 17. 10. It must not be polluted by any form of vice or dissipation. Isa. lvi. 2. 11. It may be used in acts of social intercourse; spent in imperative travel; visiting the prisoner, the sick, or the poor; in religious instruction, and deeds of charity. Matthew xii. 13. Luke xlii. 10, 17; xxiv. 13, 31. 12. It may be employed in any works of necessity or mercy. Mark ii. 23, 28, et passim.

These conditions of Sabbath obligation apply generally to human society. They belong alike to the individual, the family, the community, the church, and the state. They are equally binding on young and old, and find their modification only in those cases of exigency which are clearly sanctioned under some phase of Providence.

The Everlasting Gospel.

It is "eternal redemption" that is provided for us by the God-man Redeemer. So the Gospel or good news concerning this is called "everlasting." And to this the Apostle Peter refers when, contrasting the withering grass with the enduring word, he says: "But the word of the Lord endureth forever; and this is the word which by the Gospel, is preached unto you." (1 Peter i. 25.)

It is not the Gospel of one age, but the Gospel of every age—everlasting. It is not the Gospel of the past age, nor of the present age, nor of the age to come, but the Gospel of all ages—everlasting.

It is not the Gospel whose good news ebbs and flows, darkens and brightens, alternately. It abides the same—for it is good news of the grace of Him with whom there is no variableness, who is the same yesterday, to-day, and forever. Our changes cannot affect the Gospel, just as they cannot affect Him, or make Him less loving, less gracious, less forgiving.

It is a Gospel that will carry us through the gloom and weariness of our pilgrimage, even to the end; it is a Gospel that will abide with us through eternity; for it is the everlasting Gospel, and all its blessings are, like itself "everlasting." Everlasting life is the sure portion of the believing sinner.—Christian Treasury.

The Old Hundredth.

This unique psalm tune first appeared in John Calvin's "French Psalter," published at Geneva in 1543, as the "proper tune" to the 134th Psalm. Guillaume Fréno was musical editor of this work. He was a master in music, yet all that will be found in ordinary musical history regarding him is that he was an "obscure musician of Strasburg of the sixteenth century." The Church owes him not a few of her finest melodies. A melody in Luther's great psalter, published from 1524 to 1560, seems to have suggested the ideas of this inimitable chorale. One of Luther's hymns of eight unequal lines, which was set to a melody of the Moravian or Waldensian early church, contains the elements of the Old Hundredth. But these were reset and remodelled by Frano, who left Strasburg and became "contour" or precursor to Theodore Beza, at Lausanne. He subsequently settled and died at Geneva, leaving as his imperishable monument the music of the French Psalter. The music was afterwards adapted to the Hundredth Psalm in the first "English Psalter" ever published, edited by John Calvin, and printed for the use of the congregation of English-speaking refugees at Geneva in 1586, of which at that time John Knox was minister. The musical editor of this psalter was Claude Goudimel, of Rome, who suffered martyrdom at Lyons at the time of the massacre of St. Bartholomew, because he had set the English psalms to music. This Geneva-English psalter was reprinted in 1584 by "John Day, over the pump in Aldgate," and Andrew Hart, in Edinburgh, and laid the foundation of the psalmody of the Protestant Churches of the world. The

words of this psalter contained first thirty-seven psalms, written by Sternhold and Hopkins, the remainder being written by ten of the refugees at Geneva. William Keith, from Aberdeen, wrote the Hundredth Psalm. This psalter, words and music, was for some time universally used by the Protestant churches of England and Scotland. When Oliver Cromwell got the Westminster General Assembly of Divines to prepare a new version of the psalms in common metre, for the use of the churches, the Parliament sanctioned it; the English Church at once adopted it, but the Scottish people rebelled on the ground that they had already a better psalter of their own. Cromwell had to come to a compromise with the hardy Scots. (The only other compromise he ever made in his life was with Cameron of Lochiel, when he and his army got bewildered in the wilds of Lochaber.) This compromise was that in Scotland a number of their favorite psalms from the old psalter might be published as second editions. This was done, and the music is thus called "old"—the Old First, Old Forty-fourth, Old Hundredth, Old Hundred and Thirty-fourth, Old Hundred and Thirty-seventh, etc. These old psalms are still sung in all Scottish churches, and the music of them (which, with the exception of the Old Hundredth, had long fallen into disuse) has been recently revised. Dr. Manser, who characterized it as the finest psalmody of any age or any country, was one of the first who called attention to it, and now it is fast becoming the most appreciated and popular among the people. Many of the tunes will be found in the revised edition of the "Scottish Psalmody," all of them with the "old" words in Day's or Knox's old psalters.

MISSIONARY NOTES.

The Ainos of Yezo are a peculiar people, entirely different from the Japanese, who bear dominion over them, bearing some resemblance to the Eskimos. They keep to their own villages, and are distinct in habits, language, and religion. They worship objects of nature and know nothing about either Buddhism or Shintoism. No missionary had ever been among them until the Rev. Walter Denning, of the Church Mission at Hakodadi, paid them a visit last summer. The Church Missionary Intelligencer says Mr. Denning's journals of this visit have just come to hand. Mr. Denning penetrated into the very heart of the Aino country and remained there a month, in their old capital, Biratori. The people regarded him with some suspicion, fearing he was a spy of the Japanese Government; but they treated him kindly and were sorry when the time came for him to leave. He intends to return to them again, probably in the coming spring. As the Intelligencer promises to print his journal we hope to make some use of it for our readers.

The Christian workers of Spain are issuing a Quarterly Circular from Madrid. The various missionaries report the progress of Sunday-school and other work to one of their number appointed to act as editor in Madrid. The Quarterly thus affords the missionaries an opportunity of comparing their difficulties, methods, and results. Those who use and accept as an axiom the oft-repeated statement that in foreign fields Sunday schools can be composed only of those who are members of day schools and of a part only of those, may find food for reflection in the fact reported by Rev. Mr. Armstrong, of Valladolid, that his Sunday-schools are attended by ninety children, while the pupils of his day schools number only thirty boys and eighteen girls. A letter from Madrid, dated October 28th, states that: "Last Sunday, in fellowship with our brethren in so many lands, we had special meetings in communion with the Sunday-schools. Earnest and deep attention was shown by the classes in the morning; but it was in the special meeting of the afternoon—a children's service, attended also by many parents—that there was manifest blessing. Before night we heard from the lips of one dear girl that she had accepted Christ as her Saviour."

The Missionary Herald has some interesting and encouraging news from the Zulu Mission of the American Board. Mr. Pinkerton writes that a new station has been begun at Indunduma, which is more than a hundred miles distant from any of the Board's other stations in Natal. The new station is fifty miles from any country store where Europeans can get supplies. As some time was spent in building a hut suitable to live in, Mr. Pinkerton's supplies were soon almost exhausted and he had to use native food. Thirty or forty persons attended services every Sunday and a school is to be established soon. Mr. Bridgman writes from Umzumbi that three young men have united with the church there, and that, "in the four villages where I have my regular Sabbath services in course—villages at the different points of the compass from six to ten miles out—I find willing and large audiences." The girls' school carried on by Miss Pinkerton, is highly appreciated. The number of boarders has increased from fourteen to twenty-one. There is an unusual degree of religious interest manifested, and several girls have become hopefully pious. Messrs. Rood, Tyler, and Fixley have made a visit to the out-stations. They organized a church of twenty-five members at Table Mountain and at Esidumbin seventeen persons were baptised. The other out-stations visited were found to be in a flourishing condition. Mr. Tyler says his convictions that the native agency should be more utilized has been deepened by his observations on this tour. "True, we lack those who are educated, in one sense of that word; but we see in them a tolerable knowledge of God's Word, a piety that is growing, and I may say also a sanctified common sense; that gives them an ability which foreigners do not possess to reach the hearts and consciences of their countrymen. If responsibility is thrown upon them and they receive that encouragement and moral support which such visits as we have described are calculated to impart, we may hope for their success."

It is estimated that there were 7,000,000 idolaters in the Roman Catholic Church.

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE FRONT PAGE.

C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENT.

Mr. CHARLES NICOL, General Agent for the PRESBYTERIAN, is now in Western Ontario pushing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

Presbyterian Year Book OUT FOR 1877.

THIRD YEAR OF PUBLICATION.

The London Advertiser says:—"We have to acknowledge receipt of THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA AND NEWFOUNDLAND, published by Mr. C. Blackett Robinson, 102 Bay Street, Toronto, and edited by Rev. James Cameron, Chatsworth. The Year Book is ably compiled and handsomely printed. It contains a large fund of information interesting to every Presbyterian, including the rules, forms of procedure, and provisional enactments adopted by the last General Assembly."

Mailed, free of postage, to any address, on receipt of the price, 25 cents.

C. BLACKETT ROBINSON, Toronto, Ont.

Special to Subscribers.

Any Subscriber sending us, during the month of February, the name of a New Subscriber, with the remittance, \$2.00 for the year, (his own subscription not being in arrears) will receive a copy of the "Presbyterian Year Book" for 1877. "See advertisement of same on seventh page of this paper." The new subscriber will likewise be sent a copy of the "Presbyterian Year Book." We are making this offer with a view to increasing our list of prepaying subscribers, and trust to hear from many in all parts of the country.

British American Presbyterian.

FRIDAY, FEBRUARY 28, 1877.

PRAYERS IN THE HOUSE OF COMMONS.

Our respected townsman, Mr. John Macdonald, has distinguished himself by a speech lately given in the House in support of his motion to the effect that the Sessions of Parliament should be opened by prayer. The address is interesting, as showing that it is the practice in many other similarly constituted bodies to have their proceedings begun with devotional exercises. It is just a man of Mr. Macdonald's pronounced religious character, that we may expect to come to the front on such a question. The honourable gentleman has done credit to himself and the city which he represents by the motion and the address. It is well when a layman of such commanding influence speaks out boldly upon a matter of this kind. The clergyman doing so is instantly criticised as being professionally interested, but such a man in making this motion, stands out clearly as doing so from disinterested and therefore from the best of motives.

There can be no reasonable objection to the proposal of the honourable member. The Houses of Parliament of Great Britain, the corresponding assemblies of the United States, the Senate of the Dominion, have their proceedings opened with prayers. Why should the House of Commons be an exception to an almost universal practice? In itself it is proper and becoming that those who are invested with such powers and responsibilities should invoke the Divine aid and blessing upon their counsels. As the legislative body of a Christian nation, it is surely right that they should address themselves to the God of the people whom they represent.

But many objections will be urged. It will be said that few members will be present during prayers, and that their devotions will thus be rendered cold and formal. And again, it is urged that with the friction and conflicting interests between Protestants and Catholics, the attempt to introduce prayers would only prove the occasion of exciting sectarian feeling. This is of course to be avoided. But if similar bodies, that are likewise composed of Catholics and Protestants, can have prayers, the question presses itself, why cannot our own House of Commons?

The Committee, to which this matter of prayer was referred, are prepared to recommend a form which includes prayers for the Queen, for the Senate and the House of Commons, and the Lord's Prayer. They also agreed to recommend that this form be read by the Speaker. There can be little doubt as to this report meeting with the approval of the House.

ONE THOUSAND A YEAR.

A young pastor enquires of us what proportion of a stipend of \$1,000 he should give towards schemes of the Church, congregational funds, and charitable purposes. We would say in general that the tenth of such a salary might fairly be given to the objects named. But every one must judge for himself. In the case of a young pastor, such as we presume our correspondent to be, without wife and children, or other private calls upon his purse, it might be easy for him to give more. But a minister with a family to be supported from the salary named, could hardly be expected to give so much as a tenth. It is then a question whether the stipend is adequate or not. If inadequate, the family might suffer by attempting so great a sacrifice. In the case of large incomes, such as three thousand dollars up to the ten or fifteen or twenty thousand that is so common in the States, it is easy to give a tenth or even more to the Lord. When, however, we come down to what is just barely sufficient for the comfortable maintenance of a family, it may be a minister's duty to withhold from contributing to anything beyond the schemes of the Church, and the ordinary cases of charity that will press themselves upon his attention.

The misfortune with pastors is that they have to preach the duty of giving, without being in a position to illustrate it fully themselves. We contend for adequate salaries being given to pastors, and thus enabling them to take part in the work of benevolence of the Church. In the case of a congregation which manifestly ought to give a salary of \$2,000, only giving \$1,000, the pastor is deliberately strip of the power he ought to have of doing good, and of enforcing his preaching by example. But then it may be fairly debated whether it is a minister's duty to contribute to the funds of the Church. The practice of pastors is very various in this connection. Some say that to give to these is to contribute so much to their own salary, while others recognize the expenses of the Church as one of the channels in which they may render their offerings to the Lord. For our part where the envelope system is adopted, we do not like to see the plate passing away from the minister's family pew. To our mind it does not look well, and may be misunderstood by many on-lookers.

This we must say before closing, that ministers in general contribute a very large portion of their salaries to the service of the Lord. There is no class who more notably illustrate the golden precept, "Let not thy left hand know what thy right hand doeth." We feel that ministers need restraint put upon them in this regard, and that if the pews were generally as liberal as the pulpits, the revenues of the schemes, of the colleges, and of congregations, would be greatly improved.

In the death of Dr. H. B. Smith, of Union Theological Seminary, the Presbyterian Church in the United States loses one of its strongest pillars. At the time of his death he was associate editor of the Presbyterian Quarterly and Princeton Review.

A LARGE and enthusiastic meeting was held in St. Andrew's Church, St. John, N.B., on Friday evening 2nd inst., for the purpose of giving a cordial welcome to the new pastor, Rev. Wm. Mitchell, B.A., formerly of Montreal. Tea was served in the school-room, but so large was the gathering that a second table was found necessary, so that the intellectual part of the programme was not entered upon until nine o'clock. The chair was occupied by Dr. Bennet, who called upon Rev. Dr. MacLise to open the proceedings with devotional exercises. The chairman then read an address of welcome to Mr. Mitchell, signed by a committee representing the Board of Trustees, the Kirk Session, and the congregation. From Mr. Mitchell's reply we quote the following short paragraph as being of permanent value and interest:—"I come to you, brethren, with no new or startling doctrines. I bring with me no trick of the pantomimist. I would rather see you take a torch and burn this structure to the ground, and sit amid its ashes, than by any trick of mine seek to draw the multitude. I come with 'the old, old story,' for I am not ashamed of the Gospel of Christ. I am here as an advocate of that religion which at once redeems the soul, ennobles the mind, and purifies the affections. I am here to speak what I know of the counsel of God. I am here to speak words that strengthen the weak, comfort the sorrowful, and win sinners to the cross of Christ. I am here to brighten the evening of life by telling the aged of a nightless Heaven in a sinless world. I am here to help the strong to bear the heat and burden of the day, and to guide the young and erring feet into that path which leads to honor, glory, and a blessed immortality." The meeting was afterwards addressed by Rev. Messrs. Bennet, Sprague and Carey, and Messrs. Elder, Girvan and Lindsay; and the new pastor made a few closing remarks.

ASYLUMS AND PRISONS.

From the report of the Inspector of Asylums, Prisons, etc., we gather with much satisfaction, that the time seems to be at hand when the very broad distinction between these two classes of institutions will be fully carried out in practice; and when the unfortunate victim of mental disease shall no longer be treated as if he were a criminal, and penned up in the same common goal with the hardened, strong-minded evil-doer. It was perhaps from dire necessity that such a thing ever was done, but we repeat that we are very glad that the necessity for such injudicious treatment is now, or shortly will be, removed. The edifice at Hamilton originally intended for an Inebriate Asylum, has been converted into an Asylum for the Insane, and the buildings at Orillia are now used as an Asylum for Idiots. The Hamilton Asylum with accommodation for 200 patients, is used entirely for the reception of chronic cases of a mild character from the other three—Toronto, Kingston and London—which are thus much relieved, and have their receiving capacity enlarged. The Orillia Asylum will accommodate 160. With these additions, the total asylum accommodation has been increased to 2,009; and as the whole number of lunatics, idiots, and persons of unsound mind, which had come under the cognizance of the authorities up to the date referred to in the report, was only 1,977 (including thirty-five apparently still in gaol) there appears no reason why any at all of the insane, not charged with any crime, should remain in gaol. In fact the Inspector, Mr. J. W. Langmuir, states in his Introductory Report, that the goals have been entirely relieved; and it is probable that the thirty-five appearing in the table were only in course of transit; but we hope such arrangements will be made that the insane will not even call at the gaol on their way to their own proper place of refuge. Mr. Langmuir, however, does not consider the margin left between the actual number of patients and the accommodation provided, to be sufficient. He says, "I wish that I were able to believe that this relief is more than temporary, but careful consideration of all statistics upon the subject, that I have been able to procure, has convinced me that it will not be safe to consider that sufficient accommodation has been provided until at least 2,800 beds are at the disposal of the province for persons of unsound mind. He therefore recommends that the capacity of the Hamilton Asylum be increased to 482 by the addition of two wings to the building; that the London "branch building" be enlarged, and two additional groups of cottages built, so as to increase the accommodation to 880; that the Rockwood Asylum be acquired from the Dominion Government, and another wing added to it, so as to raise the accommodation at Kingston to 600; and that a Training School for juvenile idiots be erected close to the present building at Orillia. With these changes and additions the aggregate capacity would be raised to 2850. Appended to the Inspector's report there is a well digested and admirably written report from Dr. Clark, Medical Superintendent of the Toronto Asylum for the Insane. He also strongly condemns the old method of sending patients first to gaol and then to the asylum, stating that it is very injurious to those who are really insane, and that it has also been the cause of sending many persons to the asylum whose minds were quite sound.

From the Report of the superintendent, Mr. John Black, we gather that the Barrie Sabbath school is in a prosperous condition. The increase in the attendance of children is not very large. One reason for this is that several classes have suffered (temporarily) from a change of teachers, no fewer than seven teachers including the pastor having removed; their places being supplied by others. The other reason is that a new school having been organized in connection with the Reformed Episcopal Church, parents belonging to that body very properly removed their children to their own Sabbath school. Under such circumstances we should expect a decrease, but when we find that after all a small addition has been made to the roll it is very apparent that abundant progress has been made. Two hundred and sixty names appear on the roll—twenty more than in the previous year—yielding an average attendance of 165; and there are twenty-four teachers with an average attendance of twenty-two. The missionary contributions of the children, amounting to \$108.06, were appropriated as follows—the allotment having been made in anticipation, at the Annual S. S. Missionary Meeting in January, 1876:—the contributions for the first quarter, to China, \$28.37; those of the second quarter, to the French Mission, \$26.14; those of the third quarter, to India, \$28.10; and those of the fourth quarter, to Maskoke, \$80.45. The school continues as formerly to be supplied every month with 100 copies of the SABBATH SCHOOL PRESBYTERIAN, published at this office; and the report speaks favourably of the improvements recently effected in its appearance.

Ministers and Churches.

We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.

Rev. D. Stewart of Enniskillen has received a call from the congregation of Arthur.

We are requested to state that the P. O. address of the Rev. Wm. MacWilliam, M.A., will now be Harwood, instead of Bowmanston, as formerly.

The annual meeting of the Bowmanville congregation was held lately, and the financial report showed a very flourishing state of affairs. The contributions of the congregation exceeded those of former years by \$500. They have a good Church and a good manse, all which property is entirely free from debt.

On Friday evening, 9th inst., Rev. A. McKay of Eldon was agreeably "surprised" by a visit from a goodly number of the members of his congregation headed by Captain Sinclair. They presented him with a purse containing \$80, accompanied by an address expressing their great esteem for him as their pastor, and their appreciation of his labors among them.

The Association of Chalmers' Church, Guelph, held a social entertainment on Tuesday evening, 18th inst. The chair was occupied by Mr. Rogers, president of the Association, and Rev. Thomas Wardrope, pastor of the congregation, occupied a seat beside him on the platform. The exercises of the evening consisted of music, recitations, and an address from Mr. Wardrope. The proceeds are to be devoted to the organ fund.

On the 5th inst., the Lansdowne congregation held a very successful tea meeting. The weather was favorable, and the Church was filled to its utmost capacity. The chair was occupied by Mr. Robert Latimer. After tea the meeting enjoyed a variety of interesting and instructive addresses from Rev. Messrs. Trembel, Houston, Coulthard and Smith, and Mr. Cook, teacher; and the pauses between the speeches were filled in with excellent music.

The congregation of St. Andrew's Church, Belleville, held their annual soiree on Thursday evening, 8th inst.—Mr. Alex. Robertson, Barrister, in the chair. The attendance was so large that it was found necessary to furnish a second table for those who could not find room at the first. The intellectual part of the programme included music and recitations, and very interesting and instructive addresses were delivered by Rev. Mr. Smith of Kingston, and Rev. Messrs. Turnbull and Burton of Belleville.

At the Sabbath School Convention of the Whitey Presbytery, held at Oshawa on the 8th and 9th ult., a very able and impressive address was delivered by the President, Mr. John Ratcliff, Columbus, and the following subjects were well discussed:—"Order in the Sabbath School," by Mr. George Laing and Rev. W. M. Rogers; "Difficulties of S. S. Superintendents," by Mr. Parker, Mr. Glen, Rev. Mr. Drummond and Mr. Fairbairn; "How can we best secure attention in our classes," by Mr. J. O. Smith and the President. Addresses were afterwards given by Rev. Messrs. Douglas, Drummond and Ross.

On the evening of Wednesday, 7th inst., a social meeting was held under the auspices of the young men of the Iroquois congregation. A large company assembled and enjoyed a superior programme of speeches, music, and readings. On the evening of the following Saturday (10th) a similar meeting was held for the children. On the latter occasion, the pastor of the congregation, Rev. W. M. McKibbin, was presented with the sum of \$32, and an address, to which he made a suitable reply.

At St. Andrew's Church, Goderich, on the afternoon of Saturday, the 10th inst., forty-three destitute boys and girls between the ages of five and fourteen, were supplied with various articles of clothing of a comfortable and substantial kind which had been prepared and contributed by the members of Knox Church. The poor children listened very attentively to addresses from Rev. Dr. Ure and Mr. James Buchanan, and promised to attend the Sabbath school regularly.

A LARGE number of the young people connected with the Sonya congregation paid a visit to the manse on the evening of Friday, the 2nd inst., and presented the pastor, Rev. Arch. Currie, with a purse containing a handsome sum of money, and an address expressive of very kind feelings towards himself, his partner in life, and all the members of their family. Mr. Currie made a suitable reply. This is the third presentation made by the people of this congregation to their minister within six months. The first was a handsome set of harness formerly noticed, and the second was a large quantity of oats. The annual meeting passed off agreeably and satisfactorily on the 7th inst.

On the evening of Friday last the Charles Street Mission Band gave their first musi-

cal and literary entertainment at the residence of Jas. S. Playfair, Esq., Bloor Street. It proved a complete success, and realized \$11. Two large rooms were well filled by a most respectable and appreciative audience. The entertainment consisted of an address by the pastor, Rev. R. D. Fraser, M.A., a number of piano duets and solos, a chorus and trio by the choir, readings and songs, all of which were so well rendered that comparison would be invidious. The interest was kept up to a late hour, and at the close the announcement was made of a similar treat a few weeks hence.

Rev. R. McLennan, M.A., late of Peterborough, was on Wednesday, 31st ult., duly inducted into the pastoral charge of St. James' Church, Charlottetown, P. E. I. Rev. John McKinnon of Georgetown preached; Rev. Dr. Murray, Moderator of the Presbytery, addressed the minister; and Rev. A. McLean of Belfast the people. The Church was densely crowded. Mr. McLennan received a very warm welcome from the congregation over which he has been placed, and from the Presbytery with which he has become associated; and he enters upon his new charge with every prospect of success. His stipend is \$1,600 per annum, payable quarterly in advance, commencing from 1st December last.

At the annual meeting of the congregation of Fort Massie Church, Halifax, N. S., the managing committee presented a very encouraging report. For the past year the collections averaged \$89.77 per Sabbath; and the total givings of the congregation amounted to an average of \$110 for every family. The total received was \$4787.80, and the expenditure was \$4,956.85, an excess over income of \$199.05—but unforeseen items alone account for this deficiency. One of these unforeseen items was the expenses, legal and otherwise, connected with the "Chiniquy Riot," amounting to about \$200. The committee bore testimony to the faithful pastorate of Rev. Dr. Burns, and in accordance with the wishes of the congregation, raised his stipend to \$3,000.

The annual meeting of the River Street Church, Paris, was held on Wednesday evening last, the pastor, the Rev. John Anderson, occupying the chair. The meeting was well attended by the members and adherents of the congregation, the ladies having provided an excellent tea, which was served up in the lecture room. The statistical and financial statements were read, which showed the congregation to be in a satisfactory and flourishing condition. Notwithstanding the general depression of the past year the ordinary income was in advance of that of the previous year. Besides this about \$300 has been expended on improvements in the Church and lecture room, that added much to the comfort and accommodation of the people. After the election of a committee of management for the coming year, and the transaction of other business, the meeting separated, all highly satisfied with the evening's proceedings.

We are indebted to our esteemed contemporary, the Beacon, for the following:—"The annual congregational meeting of Knox Church, Stratford, was held in the basement of the Church, on Monday evening of last week. There was a larger attendance than usual of members and adherents. The report of the managers congratulated the congregation on their continued prosperity, which was not affected by the hard times. The ordinary revenue of the year was made up of pew rents, \$1,652.47; Sabbath collections, \$1,478.84; proceeds of soiree, \$111; total, \$3,241.81. The ordinary expenditure, including the interest for the year on the mortgage debt, amounted to \$2,640.60, leaving a surplus of over \$600, which was expended partly in introducing gas into the Church, and partly in reducing the congregational debt. For the mission schemes \$825 were raised during the year. Fifty-five new members were added to the roll. The Sabbath school, under the superintendence of Mr. James Henderson, is in a flourishing condition. Much praise is due to the venerable pastor, Rev. Mr. Macpherson, who has for over twenty-seven years been minister of the congregation. He was in it at its formation, and has ever since labored earnestly and diligently in the ministerial field. Mr. Macpherson is greatly beloved by his flock, and in view of his resignation, which was some time ago placed in the hands of the Presbytery, the congregation by a unanimous vote affirmed the resolution adopted at a previous meeting, granting him a yearly retiring allowance of \$500. It must be a source of gratification to the worthy pastor to look back on the past history of the congregation and see the progress that has been made under his charge, and we are pleased to see that his people propose to make so handsome a provision for him in his declining years. The following constitute the board of management for the ensuing year:—Messrs. W. W. Fortune (chairman), Thomas Miller, Alex. Grant, A. Macnair, A. Stevenson, John Ross, Andrew M'Intosh, James Collins, and A. G. McLeay. Mr. Henry Gibson is treasurer of the congregation."

NOTES FROM THE MARITIME PROVINCES.

(By our Own Correspondent.)

The raising of the \$100,000 fund for a new building for our Theological Hall in Halifax, and for the endowment of the same, is pushed with vigor and attended with success. Nearly a third of the amount is promised already. Mr. Grant and Dr. Burns are putting their shoulders to the wheel, and they are a host in themselves. The list as published is closed up by what one congregation has done. It is very far from being a wealthy one, and yet it has raised \$1,100. If others do as well according to their ability, the \$100,000 will be raised with ease. All is needed to put the hall on a satisfactory footing.

The prospective settlements referred to in my last letter have since then been consummated. I said that in Charlottetown a temporary arrangement had been made which might last till May. I am glad to say that all parties have thought better of it, and so the pastoral tie has already been formed. I do not like the stated supply system, even for a part of a year. There is not much danger of its taking root in Canada; we can get on without such an odious institution, one too that is so opposed to the constitution of our church. Rev. Kenneth Macleannan is no longer a sojourner on the island. He is now a resident with the rights of a freeman. Mr. Mitchell has also been made a freeman (ecclesiastically) in St. John. The people of St. Andrew's congregation gave him a rousing reception. May the good feeling which characterized the reception continue, or rather may it deepen into greater reality in the years to come. We have been assured by one of your correspondents that Montreal is strong in orthodoxy. If Mr. Mitchell be endowed with a healthy veneration for the old paths, which I have no doubt he is, that is what some people think St. John needs just now. Doctrines of an uncertain sound have been set forth from some pulpits there. It is very uncertain in more ways than one; for one day an extreme literalism, such as out-Herods the most strait-laced is dealt out, and then on another a leap is made to the extreme of rationalistic interpretation. Of the two unseen worlds and their denizens, one is invested with a realism which is very substantial, and the other with an idealism which is exceedingly shadowy. While meditating on the inconsistency, and feeling puzzled, I happened on a definition which perhaps throws light on the perplexing phenomenon. It is said to have been given by a witty American lady, and to be very deftly done. "The Church, my dear lady, is a church which recognises God, but ignores the Devil."

I see from a report of one of our Presbyteries that some of those opposed to union are now falling in. A minister who held aloof has gone west, and was admitted to one of our Presbyteries there, and the congregation at once applied to be received under the care of the Presbytery of the bounds. Indeed, it appears that the congregation never held but one opinion as to the union. There is no doubt but that so far as one Province is concerned, division is now at an end. Let us pray that others may soon see their way to go and do likewise. We cannot afford, in the face of the work we have to do, to present a divided front. Our energies are more needed in another direction.

Talking of the best just now manifested of ministers going eastward, (is the tide of emigration turning?) I see from the papers that a Rev. Mr. Steele, of Kingston, Ont., has been preaching and lecturing in these provinces since the winter commenced. I think I have heard of a Mr. Steele who went from Nova Scotia westward years ago. If it be he, and he gets settled down here again, he will be a great blessing. In former days the East gave the West a Ross, a Steele, a Furlong, two Irvines, a Murray, a Wilkins, a Cumming, a Bennet, a Dunlop, and some others of less note. Time about is fair play.

The Rev. James Bennet, of St. John, has been nominated by a Presbytery to the Moderatorship of the next General Assembly. The Rev. A. L. Wylie, late of Great Village, Truro Presbytery, has been inducted into the charge of Bloismond and other stations in the suburbs of Halifax. His predecessor was Rev. J. F. Campbell, now missionary to India.

We are surprised to see many of the sewing machine manufacturers announcing the awards of medal and honors at the Centennial which they never received. The full reports have been published in the different newspapers, so that the public will have no difficulty in arriving at the truth. It gives us great pleasure to announce as a fact that what we first announced as the Wanzer machines; the only gold medal for sewing machines at the Centennial Exhibition was awarded to the Wanzer machines by the Centennial judges. The judges also awarded the Wanzer machines the highest International Medal and Diploma they could give for sewing machines. We congratulate Messrs. R. M. Wanzer & Co. on their brilliant success; they have carried off two medals and two diplomas, the highest honors the judges can bestow on the best lock stitch sewing machines.

LATE REV. WM. SMART.

No. IV.

The beginning of Presbyterianism in Upper Canada would seem to have been in Williamstown, where, A.D. 1787, the Rev. John Bethune, who had been chaplain to the eighty-fourth regiment, arrived to minister to the Scottish Presbyterians then settled there. After twenty-eight years of earnest labor, contending with poverty, apathy, and calumny, he entered into rest, A.D. 1815. This oration of Presbyterianism nursed two of the most worthy Episcopians of these provinces, viz.—Dean Bethune of Montreal, and the present Bishop of Toronto. Mr. Bethune's labors ended about the time Mr. Smart's began, and the district about Cornwall would appear to have been geographically their respective limits. I find no record of these two pioneers ever meeting either in council or labor. They have met now, labours ended. Soon after the peace of 1815, the free grant lands around Perth began to find settlers. Half pay officers, discharged soldiers, and emigrants (for the most part weavers) from Lancashire and Renfrewshire formed the settlers, and we can well imagine that the country was "a moral as well as a natural wilderness." The Rev. William Bell arrived A.D. 1817, but for the two years preceding, Mr. Smart had Perth under his care. Though forty miles from Brookville, every second Sabbath found our young missionary at his post in Perth, where for his first pulpit he had a flour barrel in the unfinished government store-house. Ever pleasing was the reminiscence to our venerable father that the first sermon was preached, the first baptism and marriage rite performed in Perth by himself; who among us would not cherish such a recollection?

There were sadder recollections also about this time when congregational burnings entered, and but a remnant remained in Brookville to rally round the indefatigable missionary. Over these troubles our venerable father ever cast the veil; nevertheless he kept to his post when his salary had been reduced to about forty dollars per annum. Would the most decided voluntary ignore the benefit of the small additional government allowance which enabled the pioneer missionary to remain at his post? I must certainly do not.

In A.D. 1817 a substantial brick church was erected in Brookville with a steeple and bell. Revolutions now are effected so quietly that we scarcely realize the changes which take place under our very eyes. A steeple and bell which would now question the right of any congregation, however small, to thus ornament their church, or a farmer his barn, should means and fancy allow. In 1817 the right of dissenters thus to build was questioned. What right had they, who are given over to uncoyoned mercies, to cause "that heaven-directed spire to rise," or break the solemn silence of a Sabbath morning by the iron tongue of a dissenting bell? We shall meet more of this ere done, for it is not well to forget how we as a province are rising

—on stepping stones  
"Of our dead selves to higher things."  
While Mr. Smart was thus pioneering in the old Johnstown district, the Rev. Robert McDowall, under the care of the *Classis* of Albany, was entering into the field west of Kingston, and along the shores of the Bay of Quinte. Are there no records in any reader's hands that may preserve for the church memories of these early days? Of what do we complain now in labors, when from six to nine sermons per week was average work in the "good old times gone by," to say nothing of marriages, and funerals, and partial visiting over a circuit of two hundred miles? True, the study would be dusty, if studies were, but there was practical knowledge gained that pointed the arrow shot at a venture, and a life which could plead as did the missionary of old—"for yourselves know—neither did we eat any man's bread for naught; but wrought with labor and travail night and day that we might not be chargeable to any of you."

MONTREAL NOTES.

There are few cities in any country so well entitled to be called the "City of Churches," and few can boast of such magnificent ecclesiastical structures, as Montreal. The tendency to "hive off" and form new congregations, seems to have been a mania here among all the Protestant denominations, our own not excepted, and the result is seen and felt in heavy church debts and high running expenses. Were it not for the substantial wealth of the city, and the generous liberality of her Christian people, more than one of these congregations would have gone to the wall during the past two years of financial and business depression. The statistics show that seven of our own congregations in the city last year contributed for church purposes \$87,000, an average of \$74 per family of this large sum, \$20,000 was for schemes; outside the congregations, or an average of fully \$17. One of these seven congregations with forty-seven families and 180 communicants, last year contributed for church purposes \$88,500, or an average of upwards of \$700 per family and \$250 per member. Has this ever been exceeded in our Canadian Church? The "Presby-

terian Church in Canada" has now fifteen congregations in Montreal. The youngest, Taylor's Church, is the furthest east, the place at present occupied for service being a mile beyond St. Lawrence, Main, and St. Catherine street. The Church Extension Association are at present on the look-out for a suitable site on which to have erected for this congregation a comfortable yet inexpensive church, it being regarded as very desirable that the congregation in its infancy should not be burdened with a heavy building debt. A subscription list has already been opened, and the prospects are, that before many months elapse the congregation will be worshipping in their own church,—let us hope free from debt, and prepared to take their share in all Church work from the beginning, contributing to the scheme etc. The first annual meeting of the Unionists from St. Andrew's Church was held last week. The report showed that after meeting the expenditure of the year (\$1,980) there remained a balance on hand of about \$200. The Sabbath School, under the superintendence of J. L. Morris, Esq., has twenty-four teachers and an average attendance of nearly 100 scholars, whose contributions for missionary purposes during the year reached the sum of \$140.

The Cote street congregation have just called the Rev. R. Waterston of Union Free Church, Glasgow, Scotland, to be their pastor. Mr. Waterston supplied the pulpit of this church for several weeks last summer with much ability and acceptance to the people. The congregation hope to move to their magnificent new church on Dorchester street during the year. To give an account of the annual soirees, the meeting of Young Men's Associations, Bands of Hope, and Total Abstinence Societies of our different churches here would fill your columns with matter of little general interest to the majority of your readers. Suffice it to say that these generally appear to be flourishing, and are doing good service in their respective spheres. The frequent gatherings of these societies tend to interest the young in church work, and prevent them being led away by pernicious amusements.

In addition to the fifteen congregations of our Church in Montreal, there are two missions, one under the auspices of St. Paul's congregation, in Forfar Street, where there is a very tasteful brick church in which there is a flourishing Sabbath School in the morning, and regular services on the Sabbath evenings. The other is in Hochelaga, at the eastern limits of the city, where services is conducted every Sabbath evening in a building owned by the American Presbyterian Church, the use of which is kindly granted to our people. Including St. Andrew's Church and its east end mission, and the American Presbyterian Church and its Inspector Street mission, there are no less than twenty-one Presbyterian congregations in this city, so that the interests of Presbyterianism are not lost sight of here. Supported by our own congregations we have also a Presbyterian City Missionary, the Rev. Mr. Wilson, who renders efficient service in connection with the hospital, jail, etc. Here is our Presbyterian Mission House, under the auspices of the Ladies' French Evangelization Society, with its matron, Bible women, and staff of visitors, where sewing classes for old and young, mother's meetings, Bible-readings, etc., are conducted with growing interest and increasing attendance. An illustration of this is seen in the large numbers of French Canadian women attending the weekly Bible readings, the average during the past two months being between 80 and 100.

Here are our church offices on St. James Street—the head quarters of the Board of French Evangelization, with its general agent, and of the *Presbyterian Record* with its chief editor. And here is our Presbyterian College with its staff of professors and students; all showing the hold our church has on this busy commercial metropolis.

It is of great importance that the leading Protestant denomination in the dominion should be well represented in the principle centres of influence—the cities—and we are glad to believe that such is the case with our church. It is especially of importance that we should be well represented in the metropolitan city of Canada, overshadowed as it is with the dark mists of popery and superstition, and it is encouraging to know that our Presbyterian Church comes to the front and occupies a prominent position in this city of Montreal. To maintain that position and at the same time to deepen still further the interest of our people in the general work of the church, a basis of united missionary meetings on a large scale is to be held here next month, to which I shall make fuller reference in a subsequent epistle. Mean time I close with a brief notice taken from a city paper, of an interesting public meeting held under the auspices of the Philosophical and Literary Society of the Presbyterian College, on Friday last.

"The limited space of the hall was crowded with friends of the student and of the college. Rev. Prof. Campbell occupied the chair, and made a few opening remarks, after which the exercises of the evening were proceeded with in their order on the programme, and carried through in an admirable manner. The debate was very ably conducted, and drew out the eloquent abilities and the fund of knowledge possessed by those who took part in it, in such a way as to bring much credit upon themselves. The programme was as follows: Chorus, "Greeting Glee," by the choir (indented); paper on "Concentrated Effort," by Mr. M. H. Scott; chorus: "On to the Field," by the choir; debate on the question: "Is Deism an Obstruction to Christianity?" supported in the affirmative by Messrs. C. E. Amaron and J. T. Donald, and in the negative by Messrs. Geo. F. Walker and Jas. A. Anderson, the vote of the audience deciding the question on the merits of the debate in favor of the negative; chorus, "Oh How Beautiful!" by the choir; reading, by Mr. John Morry, B.A.; "Gardette, Bon Solir," by Messrs. Amaron, Boudreau, Orchet and Rivard. Rev. Principal Macvicar made some suitable remarks, and the meeting closed with the singing of "God Save the Queen," followed by the Benediction."

RELIGIOUS AWAKENINGS.

WHITBY, MARTINTOWN AND WILLIAMSTOWN.

We have already published the communications on the glorious revival at Martintown. An esteemed correspondent sends us the following from Whitley, and we are compelled to hold over a most interesting letter giving an account of the work of Miss Morgan and Miss Board at Cobourg:

"Having seen an account of the work of God's spirit in reviving the people at Martintown and other places of late, we think it might be a matter of rejoicing to your readers to know that His spirit is being poured out in rich abundance on the inhabitants of Whitley. Since the work of prayer an earnest desire has been manifested to have these meetings continued, and as this request from week to week has been acceded to, the interest still goes on and deepens; and the ministers of the different churches join so heartily in the work. They have been much encouraged by the anxious earnest requests of some of the people for prayer on their own behalf, but more especially on behalf of their friends, who they know are living without Christ, and without any hope in a world beyond the present; and now they have the satisfaction of knowing that these requests have virtually been answered. And so the work goes on. No excitement prevails, but the calm, clear and decided exposition of the scriptures carries weight to every heart. We are indebted to the Rev. Dr. Ross, of Lancaster, for the following:—

"Since writing my last notice of the glorious awakening at Martintown, which appeared only in your issue of the 9th inst., I have thought some one else more familiar with those scenes might have written you, and explained to your readers, better than I can, the ways and working of the Holy Spirit in this revival. It is now six weeks since it began, and judging from appearances, the interest is every day increasing. During the five weeks the meetings continued in Martintown, the interest in attending upon, and listening to the word of life, had not abated one iota, either with young or old—all classes in the community, equally and alike, interested. The proposal to close the meetings and remove them to Williams-town was received with great solemnity. Mingled were the emotions of sorrow and joy, of hope and fear, when the Rev. J. S. Burnet and the Rev. D. McCallum gave reasons and motives for desiring to extend the work—reasons and motives which were cordially approved of and acquiesced in by the whole assembly, numbering at least eight hundred persons—proof of the reality of the work, each desirous that others should share in the blessings they had received, and thus willing to make a sacrifice. The first meeting for evangelistic work in the Williams-town church was arranged for Sabbath evening, the 11th inst., and never was there such a meeting in the recollection of the oldest member present for size, orderliness and eagerness to hear the Word. Fully a thousand were present. Admirable addresses were delivered by the Rev. D. McCallum, J. S. Burnet, J. Wells, and A. Bell, after which fifteen were asking the way to light and life. During every night of this week the meetings have been continued with increased and increasing interest. On Thursday night the anxious enquirers numbered seventy-five. Thus the good work progresses in Williams-town, with the same calm, quiet earnestness that characterized the meetings in Martintown. Many have been awakened and quickened, who were asleep in Zion, forgetful of her interest, and the glory of her Master, and have come forward to consecrate themselves to God and His cause. Others convicted of sin have been led earnestly to enquire, "what must we do to be saved?" In some instances the anxiety was very distressing—subdued but agonizing—and here let me say (while I do not particularize cases) that nothing has been said in any or all of the addresses that I have heard, calculated to excite the feelings or alarm the conscience, more than you would hear in the ordinary preaching of the Word, as set forth in our Presbyterian pulpits, and yet the interest felt and anxiety shown is a hundred fold greater than I have ever witnessed under the ordinary preaching of the Word—a fact which may well bring ministers to a pause, and solemnly to consider if something more than the ordinary mode of doing things is not needed to cause Zion to bring forth, her beauty to shine, her strength to increase. The addresses are short and simple, plain and pointed, with fitting illustrations, free of bombast and brimstone, but full of the gentleness, pathos, and attractive power of Christ's love. The singing is confined entirely to the Moody and Saukey hymns, under the efficient leadership of Mr. and Mrs. Hugh McLean of Lancaster; and although these hymns were almost unknown to the people before these meetings began, it is surprising the skill and heartiness with which the whole congregation already join in singing those simple melodies. As of old, so now, it is the inspiration of the Holy Spirit that makes praise, prayer, and preaching, a thing of life. May the Lord give the baptism of His Spirit to a world set free from sin, and make our dominion a praise in the earth."

The annual convention in connection with the Presbyterian Sunday Schools of Huron county, will be held in Clinton on the 27th inst.

The Presbyterians in Exeter are making preparations for building a new church, which is proposed to be one of the largest in the place.

At a very successful tea-meeting held in Knox Church, Guelph, Dr. J. G. Robb, of Cook's Church, Toronto, delivered his celebrated lecture on "British Liberty." The entire proceeds netted was over \$100.

At the close of the missionary meeting, held in the Angus Presbyterian Church, on Tuesday evening the 30th ult., the members of the congregation presented the pastor, Rev. Thos. McKee, with a beautiful fur coat, cap and pair of gloves.

Book Reviews.

St. Nicholas. New York: Scribner & Co. \$3 a year—25 cents a number.

This continues to be to the young who *Scribner's Monthly* is to the more mature, a source of instruction and information, as well as a fitting companion for their hour of amusement.

Wide Awake. An Illustrated Magazine for Young People. Boston: D. Lothrop & Co. Price 20 cents a number—\$2 a year.

The March number of this periodical is already before us. The table of contents is spread with a very tempting feast of amusing and instructive articles specially prepared for the young, but quite as attractive to many persons of mature years. The matter and the illustrations are both well calculated to improve the taste, inform the mind, and contribute towards the good humor of its readers. It will be found of much use even for the very little boy and girl who cannot yet read; for it is so profusely illustrated, that they cannot turn over many leaves without lighting upon some beautiful picture, full of taste and full of feeling.

The International Review. New York and Boston: A. S. Barnes & Co. \$6 a year, (six numbers) \$1 a number.

Among the secular reviews this continues to be one of the ablest, strongest, and most practical in the character of its presentations. The number for March—April, now before us contains an article on "The Administration of President Grant," by an *Independent Republican*. The writer of this article reviews the important acts of the out-going administration, criticises its policy, points out its opportunities, and exposes its failure to improve them. It is written in terse English, with a good deal of dialectic power. In showing the folly of the administration in withdrawing Mr. Motley from the mission to England, and contrasting his character with that of his successor, the writer sometimes reminds us of Motley himself or perhaps of Lord Macaulay. Motley's successor was also an author, but of a very different class; and the reviewer says: "The one was the historian of the great struggles for liberty in the low countries; the other explained to foreign peoples the mysteries of the favorite game of the Mississippi gamblers." It would have made Macaulay's heart glad, to get hold of such a marked antithesis as that. The other articles are: (3) "Theory and Practice in Architecture;" (3) "German Comic Papers;" (4) "Two Norse Sagas;" (5) "Responsible Government;" (6) "The University of Upsala;" (7) "James Russel Lowell and Modern Literary Criticism," and very full reviews of contemporary literature in the principle countries of Europe.

Presbyterian Quarterly and Princeton Review for 1877.

We have been somewhat late in calling attention to this long established and standard periodical, of which the January part has been published. The articles are all ably written, as usual. No articles ever appear in this eminently useful Quarterly without showing that the subjects have been well investigated, and set forth in a masterly manner. Such periodicals as Princeton are not for mere cursory reading and then to be laid aside, but are fitted for further inquiry, according to the means enjoyed. There are several articles of this character in the January number. Let us take the first one—"Exegetical Theology, especially of the Old Testament." What a rich field of precious inquiry does this open up, as expressed in one of its first sentences. "Exegetical Theology has to do especially with the sacred Scriptures, their origin, history, character, exposition, doctrines, and rules of life," and well does the writer expand the subject. The third article is also very suggestive—"Dale on baptism." Baptism, when rightly considered and understood, has a wide import beyond the mere external mode in which it is variously administered. The writer of this article critically reviews the largest and most thorough investigation which the subject has ever received, namely, a work in four volumes by Rev. Dr. Dale, a Presbyterian pastor. The volumes are severally entitled, "Classical baptism, Judaic baptism, Johanneic baptism, Christian and Patristic baptism." Baptism is not an English, but a Greek word; and Dr. Dale shows with great learning and immense research, the varied meanings of the term, as exhibited in Classical Greek, and in New Testament Greek, in reference to Jewish baptisms, the baptism by John the Baptist, as he is called, and the baptism taught by Christ and His apostles, and the early Christian Fathers. This Greek word unfolds a mine of knowledge on the subject, as the writer of the article indicates so far; but the full instruction of the volumes can only be had by an actual research of them, and their readers will be amply convinced that our good Baptist Christian brethren have no solid ground, for their distinctive and exclusive views of baptism, to stand upon. The volumes are published by the Presbyterian Board.

We have only to add that the Princeton Review for this year can still be had, by applying to Rev. Andrew Kennedy, Louder, who has a special arrangement with the publisher for supplying it in Canada.

Choice Literature.

One Life Only.

CHAPTER XXIII.

Not once since the night when under Atherstone's roof Una fell on her dead father's breast had she seen the beloved face, whose image was for ever before her eyes; not one word had come to her from him across the gulf of separation she had found so hard to bear; but she knew well from hints dropped by Will in her letters that she owed this dreary silence to Mrs. Northcote's diplomacy.

On the day of her father's funeral Atherstone had stopped Mr. Northcote as they were turning away from the grave, and asked him anxiously how Miss Dysart was, without the least attempt to conceal the interest he felt in her. The squire had evidently been primed with an answer in case Humphrey asked after her, and he proceeded to repeat his lesson hurriedly as if afraid of leaving a word unspoken. "Miss Dysart is very sadly—very sadly indeed, quite unable to see any one, or receive any letters. She is going abroad soon with her aunt, and we mean it to be the beginning of a new life to her, where she will be kept as much as possible from all associations with the past."

"And all connections with her past friends, I suppose," said Atherstone with a scornful curve of the lip, for he saw Mr. Northcote's drift perfectly.

"Well, yes—yes—it will be best so; her aunt will regulate her acquaintances now, and she is a very fastidious person, very exclusive, she will be exceedingly particular." Atherstone turned haughtily on his heel and walked away, but it was with the resolution muttered obstinately to himself, that either Mrs. Northcote, or any one else should keep him from seeing Una when he returned from Southampton, whither he was to go next day, to send his enemy away out of his sight, as he hoped, for ever.

He accomplished his purpose in this respect, and saw with unspeakable relief the vessel which bore Edwards and his family dipping down below the horizon till it finally disappeared from his anxious gaze, and then feeling that he had, at a terrible cost to his conscience, removed the barrier between himself and Una, he returned with almost frantic impatience to Atherstone Abbey, determined to lose no time in making his way to her, and leaving from her own lips, that she would revoke the refusal she had given him for the sake of his honor, even while frankly admitting that he had won her heart. Atherstone had imagined it likely that she would return to Vale House for a few days, before going abroad, and he had not been five minutes in his own house before he had called Thorpe, and impatiently asked him if he knew whether Miss Dysart was still at the Manor. "Oh no, sir!" exclaimed Thorpe; "she is gone quite away to foreign parts."

"Gone!" said Atherstone, turning fiercely upon him; "where has she gone?" "No one don't know, sir," said the old man, who was keenly alive to the true state of his master's feelings. "I made it my business to wait for the housekeeper at the Manor after church on Sunday, and I asked her where Miss Dysart was going to, and she said no one didn't know, nor wouldn't; for Mrs. Northcote had said the young lady was going with her aunt, and her ladyship did not choose her plans to be discussed. All I know is, sir, that she crossed the Channel two days ago."

Atherstone turned and walked away without a word, controlling with difficulty the fiery passion that almost choked him; for he felt that he was baffled, even conquered for the time. If the Northcotes were deliberately set on concealing Una's destination from him, he knew well that they could do so most effectually, and he clenched his hands with impotent rage, as he felt that in all probability he should be able to hold no communication with her at all until she returned.

So it proved; to those two who lived in each other's thoughts night and day, not one single opportunity was afforded of even the most shadowy intercourse; but it never caused Una to doubt Humphrey Atherstone for a single moment. She knew perfectly how this total separation had been compassed, and she felt that the hour was fast approaching when none could prevent their meeting, and then it would rest with her and her alone, to make the final decision as to their future fate.

This night, the last she was to spend at Omeus, she must settle the question with her own soul; this night she must fix immutably her whole future life; and as she paced to and fro on the desolate shore she seemed to hear in every moan of the waves the perpetual echo of the warning, "One life only," "one life only!" Suddenly, with an impetuous movement, she turned to the sea, and standing on its brink, she gazed out over the waste of waters in the direction of that far-off spot where he dwelt whom she loved with all the impassioned fervour of her ardent nature. His beautiful face seemed to rise up before her with the infinite tenderness of his dark eyes pleading to her soul. And all the pent-up love of her aching heart suddenly burst its floodgates, and overwhelmed conscience, scruples, doubts, whatever had held back from him hitherto whom now she felt to be her only hope, her only joy; and with almost a cry of anguished appeal to him to take her home to his heart for ever, she stretched out her arms towards the far horizon and exclaimed, "Yes, I have one life only, only one; but I give it all to you, my love, my love; it is yours, and only yours from this time forth for evermore."

She clasped her hands and hid her face upon them, while she registered in her heart the vow she had uttered; then turned and slowly walked homewards. She reached the house, and as she passed the threshold of the door a thick letter, which had just been left by the postman for her, was put into her hand.

Una Dysart walked into the drawing-room, with the letter in her hand, and found it deserted; Lady Elizabeth having gone to bed early, in preparation for her journey next day, and Miss Grubbe being in attendance on her. So she sat down quietly near the lamp to examine its contents. It was deeply edged with black, and bore the postmark of the Mauritius.

Una had but one correspondent in that island. Miss Amherst, whom she had been wont in her light-hearted days to call the "waird woman," had conceived a great affection for the bright winning girl she had first met on the homeward-bound ship, and had kept up a steady correspondence with her ever since. Una had often mentioned Humphrey Atherstone in her letters, and in one which she had written before her father's death, she had unconsciously let it be seen that they were far more to each other than mere acquaintances or even friends.

This letter had been immediately answered by Miss Amherst in a manner which had roused Una's indignation on Humphrey's account, in no small degree. She had begun it by stating that she was in a very bad state of health, and that her condition was such as to make it certain that her life could not be greatly prolonged. It had been her intention to make certain arrangements with regard to her property, which affected both Una and Humphrey quite independently of each other, and this had caused her, she said, to bring their names before the lawyer at Valehead. From him she had heard that it was generally believed they were engaged to be married, but along with that announcement he had made certain statements to her concerning Mr. Atherstone, the truth of which it was, she said, of the utmost importance, she should distinctly ascertain. Nor would it be sufficient that she should have a mere contradiction of the charges brought against him. It was most essential that she should have a detailed explanation of the vague generalities which had been laid before her. She felt certain that these must be known to Una, as the lawyer had stated that the strange reports concerning Mr. Atherstone were so rife and of so unpleasant a nature that Miss Dysart's friends were believed to be much opposed to the marriage, and Miss Amherst, therefore, implored her to tell her all the facts, all that was known to herself.

"It may seem strange," her letter had continued, "that I should ask you to give me any explanation of matters connected with one who may already be your husband for aught I know, but I entreat of you to trust me, Una, and to believe that I ask this of you for his sake, as much as for your own; and in the interests of that truth and justice, which I cannot doubt you have both at heart. I believe that I possess the knowledge of a secret, which may be of the highest importance to Mr. Atherstone, but it must depend on what I hear from you whether I can reveal it, and if I die before it has been told, it dies with me, for none other has been entrusted with it. Remember that I am dying now, and if you delay even one mail, it may be too late. I beg of you, therefore, to write to me at once, and tell me all I wish to know."

So the letter terminated, and it had made Una very indignant, not with Miss Amherst, whom she knew to be a true friend to herself, and an honourable person, but with all those who had spread evil reports against Atherstone, which she believed to be perfectly unjust, and it seemed to her that it would be sufficient to show on what a slight foundation they had been raised to disprove them altogether. She had no hesitation in telling the facts which were publicly known to the whole neighbourhood, to Miss Amherst, and she had therefore written a brief statement of the circumstances of Maurice Atherstone's death and all that followed it, painting Edwards in very dark colours, and touching lightly on Humphrey's determination not to marry, which she said had been alleged against him as a crime, and which she did not attempt to conceal had been completely overcome by his love to herself.

Since the day when Una had dispatched this answer to Miss Amherst's inquiries, she had often thought of them, and felt very anxious for an explanation of the request that had been made to her, and she now hoped to find it in the letter she had just received. She took it up eagerly, and saw that it was addressed in a strange handwriting, and the conviction instantly darted through her mind that it must contain the announcement of Miss Amherst's death. She felt shocked and startled at the idea, although she knew if it were so it was only what she might have expected after the bad account she had received of her health. She tore it hastily open. There were two letters enclosed in one envelope. The first was from the English chaplain at the Mauritius, who began by stating that Miss Amherst had died, after a lingering illness, the day before that on which he wrote. She had retained all her faculties to the last, and on her death-bed had entrusted him with the letter he enclosed, begging him to see that it was safely transmitted to Miss Dysart, which commission he now executed, hoping to hear from her that she had duly received it. He then added a brief account of Miss Amherst's last hours, saying that he trusted one so humble and little hopeful of forgiveness for her errors in the past, would find the love and mercy that awaited her beyond the grave far greater than she had ever dreamt of here, and so concluded his letter.

Then Una opened that which had been written by the hand now cold in death. But it was something more than this fact which made her feel a shivering sort of awe and terror as she prepared to read its contents. Some instinct told her that they would deeply affect her life.

(To be continued.)

The recent storms on the coast of England have been so violent that for nine weeks the keepers of the Bishop's Rock lighthouse on the Scilly Isles could not communicate with the shore. They were almost starved before provisions could be passed to them by a line.

SOCIALISM, or COMMUNISM, appears to be making rapid progress in Germany. At the first election to the Reichstag in 1871 there were 123,075 votes in all recorded for socialist candidates throughout the empire. At the second general elections in 1874 this total had gone up to 851,372, and great was the perturbation in official quarters at the discovery. At the elections which are just concluded, except so far as the second ballots are concerned, it is calculated that the socialist have doubled, or trebled even, the imposing figures of the previous election.

The Pious Rich Man.

One of Moody's sermons is well condensed in the following sentences. The subject of the sermon was the rich man, who said to his soul:—"Thou hast much goods laid up for many years. Take thine ease. Eat, drink, and be merry." Mr. Moody first showed that he made his money by lawful means and by diligent labour. "He was not a drinking man." "He did not get his money by getting up corners on grain or gold, nor by shaving notes, or compromising with his creditors by paying fifty cents on the dollar and covering up a part of his property." "He had the best barns and the best stock in all the region, and so it was he that he had not time to give any attention to eternal realities. Perhaps John the Baptist preached near his farm; but, of course, he had not time to go and hear him. Very likely Jesus and His apostles passed often by his estate; but he was too much engaged in cultivating his land to give any thought to what the Nazarene said. And so to day the business men of Chicago haven't time to become Christians; haven't time to escape from hell and secure heaven." "Men called him shrewd; but O! how shortsighted he was!" "He had had many warnings, had attended many funerals, but had never once entertained the thought that he too must die." "Death came at last, unexpectedly. In nine cases out of ten it comes unexpectedly. The rich man was sitting in his library, one night, looking over his plans for a new and elegant barn. The architect has been with him all the evening, and has just gone. There were the plans and drawings before him; and as he looks them over, he says to his soul:—"Soul, thou hast much goods laid up for many years." But hark! There is a knock at the door, and some one enters, without waiting for the door to open. It is Death. He walks up to the rich man, and lays his cold hand on the pulse, and says: "You must come with me." "Go with you, Death!" cries the poor rich man. "Go with you? Why, it is impossible. I have only just got ready to enjoy life. O Death! let me live a little longer." "No! You must come with me now." And suddenly the pulse ceases its beating, and the soul of the sinner who lived without God is in the presence of the Judge of quick and dead."

A Poser.

The Rev. Ralph Erskine, on a certain occasion, paid a visit to his brother Ebenezer at Abernethy.

"Oh, man!" said the latter, "but ye come in a gude time. I have a diet of examination to-day, an' ye maun tak' it, as I ha'e matters o' life an' death to settle at Perth."

"With all my heart," quoth Ralph. "Noo, my billy," said Ebenezer, "ye'll find a' my folk easy to examine but ene, and him, I reckon, ye had better no meddle wi'. He has our auld-fashioned way o' answerin' a question by putting another, an' maybe he'll affront ye."

"Affront me!" quoth the indignant theologian; "do you think he can foil me wi' my ain natural tools?"

"Aweel," said his brother, "Ise gi' ye fair warnin', ye had better no' ca' him up." The recusant was one Walter Simpson, the parish blacksmith. The gifted Ralph, indignant to the last degree at the bare idea of such an illiterate clown chopping divinity with him determined to gravel him at once with a grand, leading, unanswerable question. Accordingly, after putting a variety of simple preliminary interrogatories to the minor clodhoppers, he all at once, with a loud voice, called:

"Walter Simpson!" "Here, sir," says Walter; "are ye wantin' me?" "Attention, sir! Now, Walter, can you tell me how long Adam stood in a state of innocence?" "Ay," cried Walter; "till he got a wife! But can ye tell me, sir, hoo lang he stood aifter?" "Sit down, Walter, sit down," said the discomfited divine.

The Famine in India.

We are sorry to learn that the famine in India is assuming still larger proportions. About 287,000 are on the relief works in Bombay. In Madras the scarcity affects twelve districts, and to these must be added a number of native States. The area of the smitten country comprises about 54,000 square miles, and the population will reach 5,000,000 of men, women and children. In Madras large gangs of men are employed in making roads, digging wells, and constructing tanks, and 840,000 persons are being supported by the Government by the distribution of rations daily. It is believed that the distress will increase until April, when it will decrease, owing to the maturing of the new crops. In Bombay the number of destitute is thus estimated: February, 450,000; March, 750,000; April, 1,000,000; May, 800,000; June, 500,000; July, 800,000; August, 100,000; September, 500,000. The Government is pouring in large quantities of grain, and the cost to the State in Madras presidency alone will be over \$20,000,000. Taking the whole matter into consideration, it is computed that in less than a month nearly 6,000,000 of people in Bengal, Madras and the adjacent country must trust to the Government for the common necessities of life. The calamity which now threatens a large part of the British Indian Empire is of such a character as to challenge the attention of the whole civilized world. In 1866 more than 175,000 people died of hunger in India in a few months. That was owing, in a great measure, to want of transportation from the seaboard to the districts where food was needed. Ample supplies were provided, but could not be made available in time to stop the catastrophe. Now, however, means of transporting food are excellent, as the railroad which connects Northern India with Madras runs through, or near the margin of, the districts to be supplied, and thus one great danger is arrested. With funds to purchase food and means to carry it to the districts where the crops have failed, there can not fail to be a most gratifying amount of relief extended to the famishing people of India.

Theology and Christianity.

When will the world understand that theology is not Christianity? One is human, the other divine. When will the world understand that nothing is truer than truth; and that truth is no more sacred when it comes to us through verbal revelation than when established upon unimpeachable evidence? Again and again, in the history of the world, have theological dogmas gone down before a truth of science. That which men have believed through their interpretation of revealed truth, has not been able to stand a moment before the scientific demonstration of its falsity. Theologians have fought against it, and they have invariably been driven to the wall. Truth, wherever found, is sacred, because it is truth, and had its birth in God. Man's opinions of truth are never sacred, because they have their birth in his imperfect and fallible reason. We know of no reason why a theological dogma is any more sacred than a political dogma. We cannot understand why, in the interest of Christianity, it may not be as freely discussed and examined and controverted, as a dogma in political economy. At any rate, we propose to do it whenever we have occasion. We are happy to believe that the world is beginning to apprehend that, after all our disputes and discussions upon dogmatic Christianity, religion consists of love to God and love to man, and has its final result and grand consummation in character.—Dr. J. G. Holland; Scribner for Feb.

The Chinese Quarter. San Francisco.

The Chinese quarter is a system of alleys and passages, labyrinthian in their sinuities, into which the sunlight never enters; where it is dark and dismal, even at noonday. A stranger attempting to explore them, would be speedily and hopelessly lost. Many of them seem mere ditches in the flanks of the streets—dirty rivulets flowing into the great stream of life. Often they have no exit—terminating in a foul court, a dead wall, a gambling or opium den. They literally swarm with life; for this human hive is never at rest. Every dent and angle—every nook and cranny in the wall—every foot of surface on the ground is animate. The ultimate problem of Mongolian existence seems to be, how to get the greatest number of human beings into the least possible space. They herd together like cattle, in their workshops, eating-houses, and places of social resort. A lodging-house represents an almost solid mass of human anatomy. The authorities, some time since, found it necessary, for sanitary reasons, to pass an ordinance, prescribing five hundred cubic feet of air (equal to a space eight feet square) to each person in Chinese tenements; but such contempt have these creatures for oxygen, that they constantly evade or ignore it. You might suppose these slums would be breeding-places of pestilence; but such does not seem to be the fact. No epidemic has violently raged in the Chinese quarter. When, some years ago, the small-pox was carrying off the Caucasian at the rate of nearly one hundred a week, the Mongolian passed unharmed. This remarkable exemption is due partly to the fact that all Chinamen are inoculated in childhood, and that they pay more strict regard to certain essential sanitary laws. The bath is part of their religion; so is the tooth-brush, both of which are daily used under all circumstances.—Samuel Williams; Scribner's for July.

Mexico.

A correspondent of the Christian Advocate, writing from the city of Mexico in August last, gives some facts to illustrate the intolerance of Rome and the terrible means by which the attempt is made to keep the people in spiritual darkness and bondage.

Two young men attended our Protestant services, had each brought a Bible, and had also in their possession copies of all our tracts. They had not yet broken entirely from the Catholic Church, but were gradually feeling their way. One of the priests called them to his presence in a church, and asked them, "Do you go to the Protestant service?" They answered, "Yes, sir." "Have you Bibles and other prohibited books?" "Yes, sir." "Bring them to me." They were brought and burned before their eyes. That was not all. One was kept a prisoner in the church for twenty days, and the other was made to go upon his knees and lick the floor with his tongue; and as the floors here are very rough, being made of brick, it wore his tongue until it bled, and caused great suffering. This is the same spirit manifested by Domingo de Guzman, the Duke of Alva, and thousands of others, who performed the will of Rome in other days.

Another case of history is this: A few years ago in Mexico a priest was converted to Protestantism. The Roman clergy kidnapped him, took the skin off the palm of his hands and the top part of his head, which they shave as a sign of sanctity, and then shot him.

The priests here still hold a terrible power over the mass of the people, and abuse them most shamefully. One young girl in this city complained to her mother that her confessor had caused her ruin. "My child," said the mother, "you must not speak against the holy fathers." The Bible is one of the prohibited books in Mexico, as in all Catholic countries. It could be seen here years ago under these conditions—only, however, by certain faithful ones:

- 1. Thirty dollars for the Bible.
2. The same amount was paid the curate for the privilege of reading it.
3. A solemn promise was given not to show it to wife or children, for fear of damnation.

One of the native men, who now preaches the gospel, was converted by reading a Bible which cost him five dollars.

ENTERING the house of one of his congregation, he saw a child on a rocking-horse. "Dear me," explained the aged minister, "how wondrously like some Christians! there is motion, but no progress."

Scientific and Useful.

AN EXCELLENT REMEDY FOR DOUGHTS.

One pint of clabber milk, one teaspoonful of soda, one coffee cupful of sugar, and spice to taste—adding a little salt. Make the dough only stiff enough to roll and drop into hot lard, and fry to a light brown. This is an excellent recipe for doughnuts.

TO REMOVE FRESHLY EPILT INK

from carpets, first take up as much as possible of the ink with a spoon. Then pour cold, sweet milk upon the spot, and take up as before, pouring on milk until at last it becomes slightly tinged with black. Then wash with warm water, and absorb with a cloth without too much rubbing.

HOME-MADE VINEGAR.

Almost every family uses apples enough, if they would save the peelings and cores, to constantly keep pure and healthy vinegar. Have a jar, and throw all the peelings in, with soft water; and so soon as they thoroughly ferment, squeeze out the juice and put it into the vinegar barrel. Then, as apples are used, fill up the jar again.—Des Moines Register.

INCOMBUSTIBLE CLOTHING.

Paters, of Vienna, recommends two varieties of salt mixture for protection against the spread of flames in combustible material—(1) a mixture of borax and Epsom salts (three parts by weight, and two and a quarter by the latter in twenty parts of water); and—(2) a mixture of sulphate of ammonia and sulphate of lime (gypsum) in various proportions, according as the mixture is for linen or coarse stuffs.

CORN DODGERS.

One quart of corn meal, a teaspoonful of lard, two eggs, a teaspoonful of salt; scald the meal with the lard in it with boiling water; cool with a little milk, add the eggs (beaten light); beat very hard for ten minutes; make them thin enough with cold milk to drop off the spoon and retain their shape in boiling lard; serve hot; have the lard boiling hot when you drop them in.

TO RESTORE ENGRAVINGS.

Old engravings, wood cuts, or printed matter that have turned yellow may be rendered white by first washing carefully in water containing a little hyposulphite of soda, and then dipping for a minute in Javelle water. To prepare the latter, put four pounds bicarbonate of soda in a kettle over a fire; add one gallon of boiling water, and let it boil for fifteen minutes. Then stir in one pound of pulverized oxide of lime. When cold it can be kept in a jug for use.

A GOOD HASH.

There is a good deal said against "hash," but mostly jocularly; yet it is true that when it is poor, it is poor indeed. But good hash, and it is easy to prepare it, is one of the most appetizing dishes for breakfast. It can be made of any cold meat—beef or veal being the best. It should be chopped fine, and put into the stew pan with a sufficiency of butter and lard; and, after stewing some time, a little hot water should be supplied. Add some finely chopped onion, a little tomato, and some prefer a dash of good vinegar. Of course pepper and salt to taste. It should be cooked thoroughly. Try it after this fashion.

SLEEPLESSNESS.

If a person chances to wake up in the night for two or three times before the same hour, and cannot fall to sleep again very readily, it rapidly becomes a habit, with the result that if an hour or more is lost in this way, it is made up by much longer sleep in the morning, or the system is deprived of its healthful amount and injury will certainly result. The remedy is to rettle to bed two or three hours later, for two or three nights in succession, and yet be waked up at the desired time for rising. Meanwhile avoid sleeping in the day time. In this way the time for waking up during the night will be bridged over, and the evil habits will be promptly broken up.

QUEEN'S GINGERBREAD.

Take two pounds of honey, one pound and three quarters of the best moist sugar, three pounds of flour, half a pound of sweet almonds, blanched and cut thin, half a pound of candied orange peel, the rinds of two lemons, grated, one ounce of powdered cinnamon, half an ounce of nutmeg, cloves, mace and cardamoms, mixed and powdered, and a wine glassful of water; put your honey and water into a pan over a fire, and make it quite hot; mix the other ingredients into the flour, and pour in your honey, sugar and water, and mix all well together; let it stand till the next day; make it into cakes and bake it. Boil a little clarified sugar until it will blow in bubbles through a skimmer, and with a paste brush rub over your gingerbread when baked.

LEPERS IN INDIA.

100,000, in round numbers, or according to the census, 93,281—so great is the multitude of these unhappy beings in India. A missionary of the Church of Scotland at Oumbha, Mr. W. O. Bailey, has had his heart drawn out in behalf of this class, and is doing his best to get others interested in them by pamphlets and otherwise. He has established an asylum at Sabathu, with ten inmates. The treatment with Gurjun oil is being tried. The Gospel is preached to them. An asylum has been built at Oumbha. In an asylum at Umbala, about half the number are Christians. What has become of the proposal to celebrate the Prince of Wales' visit to Bombay by doing something for the numerous lepers of Bombay beyond what is now done? We cannot say that we like the idea of banishing them to an island where they should never see any but lepers. We fancy that they would prefer the Dharmasala in Byonla to that, for there they have the opportunity of seeing some who are not thus stricken. But outside of this asylum there are many for whom some provision might be made. An extensive hospital has been provided for this class in Rutnagerry, with superior accommodation. We shall be glad to learn what results wait upon this effort for their good.—Bombay Guardian.

The Testimony of a Physician.

A few months since a memorandum appeared in the public journals signed by two hundred and sixty-six distinguished physicians and surgeons engaged in hospital practice in Great Britain, in which an earnest appeal was made to the medical profession at large to be careful, when using alcohol as a remedial agent, so to employ it as not to give ground that can afterwards be construed into a sanction for its excessive, or even for its habitual, dietetic use.

Through Life.

We slight the gifts that every season bears, And let them fall unheeded from our grasp, In our great eagerness to reach and grasp The promised treasure of the coming years;

Friendships.

Among the fruits of harvest lives are its friendships that have borne the test of years of experience, and have not weakened but strengthened. To look back on the friendships of the early and the latter days of life, and find them culminating at the brightest point of the passing years like a sparkling star, or unbroken like a rare gem, "it is the sweetness of life. It makes the world young again."

How beautiful, also, was the devotion of Auanda, the beloved disciple and friend of Buddha, who stood by the dying form of his master beneath the forest tree all night, till death and daybreak came together. So through all the ages. Our friends are ourselves in other shapes. As the years advance, and we grow with them in wealth of spirit, in honors that do not fade, in the divine life that shows something noble and glorious, as well as something beautiful and touching, the harvest of these earthly friendships is a golden one, the fruit sound and precious that shall be gathered at the last. —Churchman.

The Cure for Gossip.

What is the cure for gossip? Simply, culture. There is a great deal of gossip that has no malignity in it. Good natured people talk about their neighbors because, and only because, they have nothing else to talk about.

As we write, there comes to us the picture of a family of young ladies. We have seen them at home, we have met them in galleries of art, we have caught glimpses of them going from a book-store, or a library, with a fresh volume in their hands. When we meet them, they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place to another, in which they are interested. We have left them, after a delightful hour, stimulated and refreshed; and during the whole hour not a neighbor's garment was soiled by so much as a touch. They knew something, and wanted to know more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and, of course, an impertinence. They had no temptation to gossip, because the doings of their neighbors formed a subject very much less interesting than those which grew of their knowledge and their culture.

And this tells the whole story. The confirmed gossip is always either malicious or ignorant. The one variety needs a change of heart and the other a change of pasture. Gossip is always a personal confession either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptation to indulge in it. It is a low, frivolous, and too often, a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into a chronic disease, which is practically incurable. Let the young cure it while they may. —Dr. J. G. Holland.

What Produced the Cold of the Ice Period.

The theories which have been proposed to account for the cold of the ice period divide themselves into two groups, viz., the cosmic and terrestrial; or those which invoke extraneous or astronomical influences, and those which look to changes in the earth itself, or on its surface, for a sufficient cause or causes. In the first category may be enumerated the theory of Prof. Croll, that variations in the eccentricity of the earth's orbit have induced great alterations of climate on portions of the earth's surface; that of Belk and Drayson, which supposes the known variability of the angle of the pole with the ecliptic to have been at times sufficiently great to have brought arctic conditions locally down into the temperate zone; also, the speculations that the heat evolved from the sun has been variable in quantity, that the earth has at various times passed through cold spaces in the universe, etc. In the second category are the views first put forth by Lyell, according to which all the variations of climate recorded in geological history have been induced by changes in the earth itself or on its surface. —Popular Science Monthly.

The session of the British Parliament for 1877 was opened by Her Majesty the Queen in person on the 8th inst. The weather was fair and mild. The Prince and Princess of Wales were present, and there was a brilliant assemblage of ladies. All the foreign ministers and the Chinese and Japanese embassies were also present. The Earl of Beaconsfield carried the Sword of State before the Queen. In her address to Parliament she gives a history of the course of her government in regard to the Eastern question, which course she apparently regards with much satisfaction, and expresses the hope that an honorable peace will yet be secured before the expiration of the armistice. She alludes to her assumption of the imperial title at Delhi, which was welcomed with professions of affection, and the famine in India, to arrest which every resource will be employed. The rest of the speech is devoted to colonies and home matters.

British and Foreign Notes.

"Victoria, Empress," is to be stamped on Indian coins. There were 108 deaths from small pox in London, last week.

A DISPATCH to the London Times from Calcutta reports that a gunpowder explosion occurred at Adhemabad, India, by which fifty persons were killed and 1,000 wounded.

REV. DR. FRASER of London intends to urge the appointment of Prof. Christlieb of Bonn, to the chair of Apologetics and Pastoral Theology in the Divinity School of the English Presbyterian Church.

PROF. PROCTOR says that it is computed that hundreds of thousands of meteors or shooting stars fall upon and become incorporated with the earth every day, and 400,000,000 each year.

MR. MOONY, the evangelist, has written a letter saying that the subscriptions for the children of the late P. P. Bliss are sufficient for their support and education, and suggesting that contributions be discontinued.

HERBERT SPENCER, the English philosopher, is in very poor health, and his friends think it is affecting the character of his work, his last volume bearing "marks of hurried thought and fragmentary writing." He is not fifty, and is unmarried.

THE COMMISSIONER of Education reports 128 theological seminaries in the United States, with 615 professors and 5,284 students. The Roman Catholics have 18 of these seminaries, with 124 professors and 1,819 students.

ABOUT 800 members have been added to the Second Reformed Episcopal Church in Chicago during the past three months. The two Bishops, Choney and Fellows, entered heartily into the revival as conducted by Moody there.

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"Ought to find a place in every Presbyterian home" —Collingwood Bulletin.

British American Presbyterian, FOR 1877.

TERMS:—\$2.00 per annum in advance. Postage prepaid by Publisher.

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. W. McKerran, M.A., Kingston.
Rev. F. D. Ballantyne, B.A., Pembroke.
Rev. G. M. Grant, M.A., Halifax, N.S.
Rev. W. Houston, M.A., Bathurst, N.B.
Rev. Geo. Bruce, M.A., St. Catharines.
Rev. John Gallanor, 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! It each of our present subscribers will only send us ANOTHER NAME we shall at once reach 16,000; and thus to get the remainder will be a comparatively easy matter. Friends, help us in this particular.

Remittances and Correspondence should be addressed to

C. BLACKETT ROBINSON, Publisher and Proprietor.

P. O. Drawer 2464, Toronto, Ont.

Sabbath School Presbyterian

FOR 1877.

Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to even introduce the B. S. PRESBYTERIAN, we have resolved to continue the publication for another year, believing that our students and teachers will one day see the justice and propriety of making it a part of their regular studies.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman in every neighborhood to conduct such a publication; the illustrations will be more numerous; and the issue of the periodical earlier and more regular than in the past. Last year we printed letters from the Rev. J. Fraser Campbell, but he only left a couple of months ago, so that it was impossible to reproduce his portrait. Both Mr. Campbell and Mr. Douglas will (D.V.) write during the coming year, and Dr. Fraser, who is already so well and favorably known to our young readers, will continue his valuable contributions.

Ministers and superintendents are earnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

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for 1877.

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The Year Book for 1877 contains full, accurate, and interesting information regarding the Presbyterian Church in Canada. It gives a summary account of the Proceedings, Acts and Resolutions of the last General Assembly, with lists of its officers, and a detailed account of the rules and "forms of procedure" it has adopted for the government of the Church, besides the usual information regarding Home and Foreign Mission Work, French Evangelization, and Colleges. The information that every intelligent Presbyterian ought to possess with regard to his Church is brought here, from various quarters, into short compass and convenient form for reference at all times.

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along with a great deal of editorial writing and remark.

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The Constitution, and (as far as it is possible to ascertain) the names of the members of the Alliance 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, lucidness, 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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Exemption of Churches from Taxation

EDITOR BRITISH AMERICAN PRESBYTERIAN

SIR,—I have read with pleasure the letter on this subject in your last issue by "Christianity." The ground he takes is the true one, and will command the support of the electors of Ontario. But your correspondent in replying to the Globe's article on this subject has been misled by that paper into defending the exemption of idiots and insane persons from taxation when in point of fact no such exemptions exist. Idiots and insane persons are taxed, if they own property. The classification of clergymen and judges with idiots and paupers by the Globe was a piece of bitter insult, of a piece with its general utterances on this question. But the mistake into which the Globe led your correspondent is a very trifling one compared with that into which it led so many town and city councils throughout the province when they petitioned to have all exemptions abolished, including Provincial and Dominion property! It never dawned on their minds that they were begging the privilege for themselves and those for whom they were acting, of paying taxes to Toronto, Ottawa, and other cities, on millions of Provincial and Dominion property! What a bright set of business men they must be in those councils!

The Globe's course on the whole question of tax exemptions is the more strange and unaccountable when it is recollected that the editor of that paper was a member of the committee that prepared the articles of confederation by which the Dominion was constituted, and in which constitution the exemption of the Provincial and Dominion property from taxation was adopted, without apparently a dissenting voice. If these exemptions are so terribly outrageous now, were they not equally so when first adopted? That the Church of Rome should not have the privilege of holding large tracts of land exempted, and that no church should have this privilege must be obvious. It is an injury to the country at large. But that the building used for the public worship of God should be taxed, is unworthy of a Christian people, and the advocates of such a measure will never lead a large or influential following on that issue. It is not for "Turks and Infidels" that Canada is to be governed. Those who think it is, will find themselves elected to stay at home. Some time before the late Conservative administration of Ontario retired from office the Globe predicted that as soon as the Reform Party came into power, the exemption of churches would be abolished and everything put right. A Reform administration, which, I may add, has my hearty confidence and support, has held office for several years, and what has come of the Globe's vehement threats and predictions? To sour and alienate the several Christian denominations of the province, would be about as suicidal a thing as any political party could perpetrate; and fortunately the present administration have no disposition to impose a tax on places of public worship, apart altogether from the impolicy of such a measure. Could it be shown conclusively, that the law, as it now stands, is operating very unfairly, as between the different denominations, which has not been shown, then to remedy this unfairness, taxation might, with some show of reason, be urged, but the Turk and infidel argument will only provoke the disgust of all sensible people. Of course, every man that does not agree with the Globe on this and everything else is a fool. We all know that right well. But such denunciation will do us no more harm than the pious curses of a certain old man at home on all who deny his infallibility. Those who propose to govern Canada on the principle of ignoring Christianity may as well save themselves the trouble of going to the polls. The Canadian people are showing from year to year more and more conclusively that they want, and are determined to have, men of Christian spirit and principal to act for and represent them in the halls of legislation, and that those who cynically sneer at religion having anything to do with politics will be permitted to peddle their little political wares in some other market. Of all the impossibilities ever attempted by raving extremists, none is more absurd or impolitic than the proposal to a Christian nation to consent to be governed on the principle of ignoring Christianity. The American Union is like to fall to pieces for lack of honest, reliable Christian men, free from bribery and corruption, to superintend the working of their constitution, and secure an honest vote for the Presidential chair. And we ourselves have had a sufficiently fair share of political scandals to deter us from experimenting on the odious suggestion of trying to govern ourselves on the principle of social infidelity. But the signs of the times are pointing in the same direction, certain political prophets to the contrary notwithstanding. Yours, etc.,

Births, Marriages and Deaths.

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DIED. At Ottawa, on Feb 7th, Agnes Beatrice, aged four years and three months, also on Feb. 6th, James Herbert, aged one year and one month. Children of Samuel Wood.

Official Announcements.

MEETINGS OF PRESBYTERIES. LINDSAY.—Next regular meeting (D.V.) at Woodville on the last Tuesday of February, at 11 a.m. PARIS.—At Ingersoll, on 13th March, at 11 o'clock a.m. BROOKVILLE.—In the Presbyterian Church, Kapriville, on Tuesday, 20th March, at 8 a.m. PARIS.—The meeting of this Presbytery will meet on the first Tuesday in March, 1877. PARIS.—In Erskine Church, Ingersoll, on the 2nd Tuesday of March, at 11 a.m. HAMILTON.—In Central Church, Hamilton, on the 2nd Tuesday of March, at 11 a.m. General Assembly delegates will then be appointed. PERENNOR.—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 1:30 p.m. BRUCE.—At Paisley, on the last Tuesday of March, at 5 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. Remits will be considered, elders' commission will be called for, and delegates appointed to the General Assembly. OTTAWA.—Adjourned meeting in St John's Church, Almonte, on the 13th March, at 2 p.m. Next Presbytery meeting in Knox Church, Ottawa, on Monday, 7th May, at 3 o'clock p.m. CHARLTON.—In the Wellington Street Church, Charlton, on 27th March, at 11 a.m. WHITBY.—In St. Andrew's Church, Whitby, on the 2nd Tuesday of March.

Missionary Wanted.

The Presbytery of Owen Sound is anxious to obtain an Ordained Missionary for the Parry Sound District immediately. Salary at least \$350 per annum. Address REV. D. B. WHITSTER, Meaford, Ont.

Presbytery of Ottawa.

This Presbytery held its last regular meeting in St. Andrew's Church, Ottawa, on the 6th, 7th, and 8th February. There was a very full attendance of both ministers and elders. Rev. W. Ross was elected moderator for the next six months. Session records were called for, and those produced were examined. A call was sustained from the congregation of Cumberland to the Rev. J. A. G. Calder. A call was also presented and laid on the table to Mr. Calder from the congregation of Osgoode. A long time was occupied in discussing the matter of the claims of the congregation of Metcalfe on the Osgoode Church property. It was finally agreed to recommend to both congregations to settle the matter by kindly arbitration, and a commission of Presbytery was appointed to meet with them and urge their concurrence in this recommendation, with power to issue the call from Osgoode. Permission was granted to the trustees of St. Andrew's Church, Carleton Place, and St. Paul's Church, Franktown, to sell the manse and glebe lot, and the church lot situated on the 7th Concession of Beckwith, under the condition that the proceeds of such sale be invested for the benefit of the minister. The following minute was adopted in regard to the

resignation of the Rev. Frederick Home: That the Presbytery accept with regret the Rev. Frederick Home's resignation of the pastoral charge of Buckingham and Lochaber, and regard their appreciation of Mr. Home's ability, devotion and earnestness. The Presbytery further records that it was during Mr. Home's incumbency that the congregations of Buckingham and Cumberland were separated, and the districts of East Templeton and Lochaber united with Buckingham under Mr. Home's pastorate, and that after some experience of the field thus re-arranged, Mr. Home decided that it might conduce to the general interests of the church in this district if he would resign his charge. The Presbytery in accepting of his resignation regret that the general interests of the church which appeared and do still appear to them to necessitate the separation of the congregations of Buckingham and Cumberland should in any way have affected Mr. Home's personal interests. They still retain the highest regard for their brother, and commending him to the Lord, they trust that the church may reap abundant benefit from his labours in any congregation to which he may be called to minister. Mr. Smith requested to be allowed to omit the charge of Chelsea on the ground of financial difficulties caused by the present depression in the lumber trade and recent removals, and a committee consisting of Messrs. Gordon, Carwell, and Maguire were appointed to visit the congregation of Chelsea and endeavour to have the causes removed that have led Mr. Smith to present this request. Mr. A. Campbell's resignation of the charge of Westmeath was accepted, and Mr. Sinclair appointed to declare the charge vacant on the 18th inst. A committee consisting of Messrs. Campbell and Ballentyne ministers, and Mr. Wilson, elder, was appointed to draw up a suitable minute expressing the feelings of the Presbytery in regard to Mr. Campbell's removal from the bounds. Memorials to the General Assembly sent the preparation of a hymn book, and memorializing His Excellency the Governor General in council to nominate a day to be observed as a day of national thanksgiving throughout the whole Dominion, were adopted. The following parties were appointed commissioners to the next meeting of the General Assembly: Ministers by rotation, commencing at the top of the roll, Dr. Mann, and Messrs. Jas. Whyte, Bremner, and Ross. By ballot, Messrs. Gordon, Farries, Bennett, Armstrong, and Campbell. Elders by ballot, Messrs. Bell, Drummond, Metchner, Hardie, Durie, Hurder, McMillan, Robinson and Hon Geo. Bryson. A committee was appointed to consider the propriety of forming a Woman's Foreign Mission committee in connection with the Presbytery. An adjourned meeting was appointed to be held in St. John's Church, Almonte, on the 18th March, at 2 o'clock, p.m., to consider the remits and other necessary business. The next regular meeting to be in Knox Church, Ottawa, on Monday 7th May, at 8 p.m. —J. CARSWELL, Clerk.

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