

British American Presbyterian

Vol. 5—No. 50.

TORONTO, CANADA, FRIDAY, JANUARY 12, 1877.

[Whole No. 258

Contributors and Correspondents.

For the Presbyterian.

NOTES FROM MONTREAL.

Appropriate to the Christmas season
SABBATH SCHOOL FESTIVALS
Have been held in many of our city Churches. First came that of Erskine Church, on the evening of the 21st December. The large lecture room was filled by over 200 happy children and their friends; the pastor, Rev. J. S. Black, presiding. The entertainment consisted largely of the singing of hymns led by the Sabbath school choir, consisting of a number of girls, and several selections by the Sabbath school flute band composed of seven boys. Mrs. Black presided at the organ. Refreshments were provided for all, each scholar receiving a little tin pail full of candies, etc. The receipts of the Juvenile Missionary Society have run up from \$400 for the five years previous to 1871 to about \$2,200 during the past five years. Mr. John Brodie is the superintendent of this school.—Next in order came the festival of the Chalmers' Church Sabbath school, under the superintendence of Mr. Phinister. This school has the largest average attendance in the city and is in a very prosperous condition, its missionary contributions being most commendable. The entertainment given on the 22nd December was very successful alike as to numbers, addresses, and the enjoyment of the company. The decoration of the lecture room could not have been in better taste.—On Christmas night the Sabbath school children of St. Mark's spent a happy evening in their hall which was tastefully decked for the occasion with evergreens, Chinese lanterns, etc. The most attractive object to the children were two Christmas trees heavily laden with presents for each of the scholars. Short addresses were given by Rev. Messrs. Nicholls and Warden, as also by the superintendent, Mr. R. Kerr, and Mr. R. Glendinning.—On the same night the Nazareth street Church was crowded to its utmost capacity by a merry throng of children and their friends. The decorations reflected credit on Mr. W. Patterson. Refreshments were served in great abundance, and addresses delivered by Rev. Principal Macvicar, Dr. Patterson, of Picton, N.S., Mr. Elliot, (the pastor), and Messrs. Cushing, Campbell, Morrice, and Mr. J. Ross the indefatigable superintendent. The musical part of the programme was conducted by Miss Norval and Mr. R. Hyde. This school has a staff of twenty-seven teachers and upwards of 800 children on the roll. Its missionary contributions for the year exceeded \$100.—On the evening of the 28th December the Cote street Sabbath school festival was held, the basement being filled by the scholars and a large number of their parents and friends. This school is under the efficient superintendence of Mr. David Morrice, who is indefatigable in his efforts to promote its interests. The attention and general conduct of the children was most praiseworthy, and the meeting in all respects a success. Addresses, chiefly on missionary topics, were delivered by Dr. Patterson of Nova Scotia, Rev. Mr. Warden, Principal Macvicar, and Messrs. D. Torrence Fraser and J. Ross. A few select recitations and a number of duets and other instrumental and vocal pieces were rendered by several of the scholars, and the missionary monies for the year (about \$900) were appropriated. An interesting feature of the meeting was the presentation of a number of very handsome silver medals and books to those of the scholars who excelled in the Shorter Catechism and other studies, and to those in the infant class who had collected the largest amount in their missionary boxes during the year. These medals and prizes were the generous gift of Mr. Morrice, to whose large-hearted liberality also the children were chiefly indebted for the neat tin pails of candies, oranges, etc., with which they were sent home rejoicing. In connection with many of the Sabbath Schools of Montreal there are

HANDS OF HOPE.

Prominent among these is the one in connection with St. Paul's Church, under whose auspices a most successful entertainment was given on the 29th inst. The programme was a highly interesting one, and consisted of tableaux, reading, piano solos, choruses, etc., by the young people connected with the band. To the Rev. R. Laing belongs largely the credit of working up this Band of Hope to its present flourishing condition.

An event which promises to be of considerable interest in the city is the opening of the

NEW FRENCH CHURCH

on Centre street. This building is now completed, and is to be dedicated on Sat-

urday, the 14th of January. The order of services announced is as follows:—Rev. Dr. Robb, of Toronto, preaches in English at 11 a.m., and the Rev. O. Chiniquy in French at 7 p.m. in the afternoon at 3 o'clock addresses are to be delivered by Dr. Robb, Dr. Jenkins, Principal Macvicar, Rev. R. Campbell, etc. Dr. Robb preaches also in Stanley street Church on Sabbath evening, the collection there as well as at all the other services named being on behalf of the building fund of the new French Church. For the same object Dr. Robb lectures on the evening of Friday, the 12th, in Stanley street Church, on "British Liberty." Tickets 25 cents. This new Church, which is to be occupied by Rev. Father Chiniquy, has been erected in the centre of a populous French district in the west end of the city, about two and a half miles distant from "Russell Hall"—our French Church in the east end. It is a frame building lined on the outside with brick, and presents a neat appearance. The Church proper is seated for about 600. There are two large class rooms separated from the main building by folding doors. When these are thrown open there is accommodation for 800 persons. It is designed to use one of these class rooms as a mission day school, and a teacher has already been appointed who opens the school on Monday, 15th January. Above the class rooms is a residence for the teacher and caretaker of the Church. The lot cost \$6,000, and the building complete, including furnishings, \$5,000,—making a total of \$11,000. The Church is one of the cheapest, for its size, erected in Montreal for many years. To defray the cost of Church and lot only \$2,000 have yet been obtained, and this chiefly in Montreal. A further sum of \$3,000 has to be paid the contractor within a month, and it is earnestly hoped that friends throughout the Church will come to the help of the Board without delay, and enable them to meet their engagements with the contractor.

Speaking of French work, Mr. Chiniquy gives in the *Witness* the names of 228 converts to Protestantism during the past few weeks, whose withdrawal from the Church of Rome he sent as a

CHRISTMAS BOX

to the Bishop of Montreal on the morning of the 26th December.

A deputation representing eighteen of the most respectable and leading Roman Catholic families in a parish within forty miles of the city, waited on Mr. Chiniquy a few days ago with the urgent request that he would spend a week among them, showing the Gospel plan of salvation, and guaranteeing him all needed protection. The old veteran begins the New Year pointing these people to the Saviour. Thus the good work goes on.

REV. W. MITCHELL

preached his farewell sermon to a large congregation in Chalmers' Church on the 24th December. The discourse appears in full in the columns of the *Gazette*. Mr. Mitchell leaves Montreal amid the regrets of a large circle of friends whose good wishes he carries with him to his new sphere of labour, St. John, N.B. His translation leaves no less than three vacant Presbyterian pulpits in the city. The foundation of the new Church for the

COTE STREET CONGREGATION

is already laid. The site is west of Stanley street on Dorchester. The cost of the Church including the lot is about \$100,000. In the east end of the city steps are now being taken to secure a site and erect a new Church for the Presbyterian congregation recently organized in that district.

REV. DR. PATTERSON,

of Nova Scotia, has been supplying the Cote street pulpit for the past two or three Sabbaths. While here he is pushing through the press a history written by himself of the County of Picton, N.S., a work which will doubtless command a large sale in the Lower Provinces, and especially in the Province of Nova Scotia.

The first number of the second volume of the

"PRESBYTERIAN RECORD"

has just been issued in an entirely new and much improved dress. It is decidedly the best number ever issued, and reflects credit alike on the editor and printer. The front-piece displays artistic taste; the reading matter, of which there is more than formerly, is nearly all original, and has a direct bearing on the interests of the Church, great prominence being given to the missions of our own denomination. The whole "get up" of the number is good, and the man must be hard indeed to please, and a chronic grumbler who finds fault with it. It will compare in every respect most favourably with the Records of the Home Churches. At the low rate at which it is supplied it should find its way into the

home of every family of the Church, and it will be a matter of surprise if its circulation does not largely increase during the year. The Church is to be congratulated on enjoying the services of one so qualified for the post of editor as Mr. Croil.

The Annual New Year's Day gathering of the PRESBYTERIAN SABBATH SCHOOL ASSOCIATION was held in Erskine Church, on Monday morning at 10 o'clock. Mr. John L. Morris occupied the chair, and addresses were delivered by Principal Macvicar and the Rev. Messrs. Fleck and Nicholls.

OBSEVER.

[The strike on the Grand Trunk will account for the late appearance of our correspondent's interesting notes. We shall be glad to hear from him frequently.—Ed. B.A.P.]

HOME MISSION WORK IN MANITOBA.

Dr. Cochran has sent us for publication the accompanying letter from the Rev. John Scott, formerly of Napanee, who is now at Emerson, Manitoba. It is a deeply interesting and encouraging record of work done during the past year. Will not a few of our wealthy members respond to Mr. Scott's appeal for assistance to complete the building? The district in which our missionary labours is a most necessitous one, and he needs all the sympathy and substantial aid the church can afford:

REV. DR. COCHRAN: Dear Sir,—It is now a little more than a year since I was sent to labour for the Lord in Southern Manitoba and in the northern part of Dakota in the United States. In that time I have very much for which to thank and praise God. My family arrived safely in the latter part of June. Our health has been almost uninterrupted. In fact I have not been called to attend a funeral since I came here. I had three in Dakota—one of an infant, another that of a young man killed at the American Fort by a drunken soldier, and the third that of a young man who shot himself in a saloon at Pembina on the fourth of July. As a rule the settlers here enjoy a wonderful degree of health and strength.

Another cause of devout gratitude to God is that in answer to many prayers, God has kept away from us the locusts, that so afflicted the people of Southern Minnesota, Kansas, and other parts of the United States. After a rainy summer that far exceeded the rain fall of ordinary years we had a bountiful harvest, so that there is abundance of food for man and for beast.

In a previous letter I mentioned the three places where services have been regularly kept up. In Emerson we met in a school-house, but the place was far too small for the congregation. Many were compelled to stand outside, while others went away. We now meet in the Episcopal Methodist Church that has just been opened. We have a Union Sabbath School at 2 p.m., at the close of which our service begins. On week evenings in summer we had preaching on the street in front of the principal hotel, and many listened with marked attention to the Word of God. On a lot granted by Messrs. Carney & Fairbanks we are building a Presbyterian Church, 50 by 80 feet, the largest in the village. It is now inclosed and the floor laid. By summer we hope to have it ready for opening. In inclosing it we have expended our funds, and as our people and the settlers generally are few and poor we will gladly receive any aid towards the finishing of our Meeting House, that the Lord may incline the hearts of dear brethren to give. The total cost will probably be about \$2,000. The cost already is about \$1,000. Two other churches have been built this summer—one Episcopal and one Episcopal Methodist, where our people now meet.

On the Indian Reserve at the Roseau River, and for the heathen Indians residing, we have built a school-house, 18 by 24 feet, frame, shingled and fitted up with seats, desks and stove, at a cost of \$320. Friends in Winnipeg will raise \$100. Will those in Ontario aid us with the remaining \$220? The Dominion Government will give \$250 per annum towards the salary of a teacher, and your own committee \$150. Our Indian teacher, Mr. Outhbert Grant McKay, has just arrived. At a meeting of the Braves in the house of Chief Ka-wa-twah they expressed a desire to have preaching in their school-house. A young brother, Mr. Archibald McPherson, formerly a member of Mr. Laing's congregation, Dundas, who resides near the Indians, will (D.V.) labour among them as soon as he has learned their language. He is a devoted Sabbath school teacher, and desires to work for the Lord where his lot is cast.

A new school-house has been built at Pembina, Dakota. I am happy to say that in that wicked place we are getting a very interesting congregation. Even Roman Catholics are coming to hear the Word of God; among others the surgeon at the American Fort, who is a devout Roman Catholic. He, with the officers at the Fort, has been exceedingly kind to your servant in the ministry. I cannot speak of many conversions, but I believe that a few souls have been greatly blessed. The Gospel has been preached and seed has been sown. What the harvest will be is known to the Lord. Pray for us and for others in this distant part of our mighty empire.

As to the temporal matters of the past year, I have received in all about \$594, viz:—From your Board, \$450; from Emerson, \$100, and from Pembina, \$44 on salary. I lack the \$250 expected from the American Presbyterian Board for missionary services in and around Pembina. I feel the want of this the more at this time, as I had twenty-two acres of wheat destroyed last summer, and other crops greatly injured by a dreadful thunder and hail storm that swept over the place that I had bought for my family. It was one of the Lord's love tokens, and two or three of my neighbors suffered at the same time. Perhaps your Board can arrange this matter for one who is not a member of the Presbytery of St. Paul, but of the great household of faith. In the Lord's blessed service. Yours ever truly,

JOHN SCOTT, Pres. Missionary.
Emerson, Manitoba, Nov. 29, 1876.

PSALMODY UNDER THE NEW TESTAMENT DISPENSATION.

BY REV. JOHN DUNBAR, DUNBARTON.

No. III.—(Concluded.)

Our Scottish ancestors were strongly opposed to the use of instrumental music in public worship, and heartily abhorred and abominated all such innovations, holding that as the Gospel did not require its use, so neither did fervent piety crave it, nor the service of Christ need it, and believing what is not easy to gainsay that in proportion as religious services rose into the spiritual, so it would dispense with the ritual and *vice versa*. While such was the case, they were by no means indifferent to the singing of psalms, for from a very early period great pains were taken to instruct the people in psalmody. From a curious document we learn that "men, women and children were exhorted to exercise themselves in the psalms," and that "Sundry musicians of best skill and affection for furtherance of the Act of Parliament anent the instructing of the youth in music, have set down common and proper tunes to the whole psalms according to the divers form of metres." The mastermind also of John Knox took care to provide for the public necessities in the matter, and procured the aid of musicians, whose names are now lost, to prepare a collection of tunes, which was published in 1567, and contains a list of tunes of rare excellence and known in Scotland long after as "Knox psalms." They were all arranged in four parts, and nothing can surpass the grave and impressive solemnity of some of these fine old tunes, showing in their rich and full harmonies that they were masters in the art who prepared them. Some of them were from the tune books which had been already published in England, and some from the German and Geneva psalteries, while a few are supposed to be original, although their authors are not now known; they are, however, all of one school, and bear the strong impress of the old Gregorian type from which they are almost all borrowed, some being almost note for note, unaltered chants from the old Romish Church, and many of them are to this day the standard music of many parts of Scotland. Singing being in our branch of the Church the only part of the service in which the people can audibly engage, and as "whose offereth praise glorifies God," it should be engaged in with becoming forethought and preparation, and scorn the idea of laying upon the altar of God's house an offering which costs us nothing. Our forefathers feared this and provided against it, for in the "Directory of Public Worship," in which Knox's psalms appeared, it is enjoined "that while the chief care must be to sing with understanding and grace in the heart, the voice must be gravely and tunably ordered." And while the whole congregation were enjoined to sing, and while at that time many of the people could not read, the wise and effective expedient was adopted of reading the line, a custom which was persistently, and in many cases all but superstitiously, kept up long long after the cause which created and continued it had ceased to exist. There is no instrumentality which has

such a powerful influence upon our emotional nature as music, the early Reformers knew this, and the valuable body of solemn and beautiful music they have left behind them manifests the lofty ideal they had formed of it. Under its influence corrupt and clamorous passions are hushed, low and grovelling thoughts expelled, the ruffled spirit is calmed and composed, and heart and soul elevated and fitted the latter for profitably entering upon the other solemn services of the sanctuary. Since then God has given us the power, alike to produce, and profitably enjoy music—since he enjoins and rewards its use in His service, and since praise is the language and the life of heaven, let us rejoicingly "enter into His gates with thanksgiving, and into His courts with praise, singing and making melody in our hearts to the Lord, for He is good, and His mercy endureth for ever."

Tax Exemptions.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Your correspondent "Christianity," whoever he may be, has made one grand admission in favor of the abolition of tax exemptions. "I shall not defend all the exemptions which the present law allows." "No doubt, there is need of reform in respect to many things." Now this is one point gained in this dispute, and if "Christianity" had informed your readers, what part of the tax exemptions needed reforming, his letter would have been more intelligible. He further states that Mr. H. unintentionally struck the key note of what he referred to, "Turks and Infidels." I did nothing of the kind. I said what I meant, and am honest enough to tell the truth. Surely Christianity would never take the money of Turks and Infidels to build and maintain Christian Churches. The Turk has his Mosque, and the Infidel his lecture hall. Will "Christianity" be candid enough to say that if the Turk built a grand mosque on a very valuable lot in the centre of the city to worship "Allah," that he should be exempted, or that the Infidel who had built a hall for the purpose of giving lectures, against what he believed to be error and superstition, would "Christianity" exempt the lecture hall? Under the logic of "Christianity," Turk and Infidel would claim tax exemptions, I think "Christianity" would pause before doing so.

Now allow me to tell "Christianity" that the City Council does not propose to tax either Christian, Turk, or Infidel for their opinions, let them be whatever they may, but the property they possess. Surely this is right that all persons and property should pay their just share of the taxes, and he has no right to tax either Christian, Turk or Infidel, for a system of religion that he has no sympathy with. No one will deny that the churches have done, and are doing a good and ennobling work, but this admission does not entitle churches to be exempt from taxation.

"Christianity" says that the *Globe* admits that clergymen are, as a class, underpaid. If so, it is none to the honour of the Christian people. This is no argument why they should be exempted from taxation, but is an argument why their congregations should give more to enable them not only to pay their taxes, but to uphold their religious calling with dignity, and meet the many demands on their charity with a liberal hand, and not to increase the tax of the poor deluded Turk and Infidel, so that they may pay less to support the teachers of that pure Christianity which says, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

"Christianity" in his zeal forgets that in advocating that churches should be exempt from taxation, that he is advocating a great injustice in making me and others pay the taxes for a Church we do not believe in, and which is an indirect support of Church and State, and that I have no right to be obliged by law, where we have no Church and State, to pay for the church of my neighbour.

In conclusion, allow me to say to "Christianity" that the abolition of all tax exemptions will not impose more taxes on those who now pay them, but will cause a redistribution in the imposition of taxes, and will cause a class of persons and property to pay taxes that have hitherto been exempted. Hence it follows, that those who now pay taxes will pay less, and I would further say, that every man should have a fair day's pay for services rendered, and this pay should be given ungrudgingly by those who receive the immediate benefit and profit of such services, so that they can pay their just share of the taxes. Yours truly,

JOHN HALLAN.

December 19, 1876.

DR. JENKINS has been appointed Moderator of the Montreal Presbytery for the ensuing term.

Our readers will welcome the advertisement of the popular Seedsmen, Messrs. D. M. Ferry & Co., of Detroit, Mich. Their Seed Annual for 1877 far surpasses their previous numbers. This firm, one of the largest in the Seed business, needs no indorsement from us.

The anniversary services in connection with Knox Church, Elora, were held on Sabbath, the 24th December. Rev. Mr. Smith, of Toronto, occupied the pulpit morning and evening, and his discourse, on each occasion, met with the hearty approval of large congregations. The collections amounted to about \$70.

Pastor and People.

[For the Presbyterian.]

The Poor and Their Claims.

BY REV. E. W. WAITS.

It may not be out of place at this season of the year, and especially in these "hard times," when we hear so much about "financial depression," to remind the Christian people of our own communion of their duty in regard to the poor. Remember the poor! They are at your doors. They sliver along the streets in the biting air. Some of them are strangers, struggling in their first desperate efforts to make a start in this strange land. Some of them have been here but a few weeks, and yet they have led their children—some one, some two, some three—beside our dead. They are full of sorrow; their money is spent, and thoughts of their first Christmas amongst strangers come gloomily. Run out and see them. Ask your ministers where they are if you do not know. There are others: widows, whose husbands have fallen by their side; the afflicted, whose health has fled; the wretched, who are almost without hope. God has an errand to every one of these. He wants you to go on that errand—Will you? Never mind a few dollars; money laid out at Christmas time to bless others, will be the best investment of the year. Christ has placed Himself behind every poor wretched human being, and from their very misery His voice comes: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

I proceed to lay down three or four plain statements or propositions regarding the existence of poverty.

First of all I remark that poverty is a national necessity. In every community, however well organized, or however wealthy as a whole, there will be persons brought under sudden misfortune, unexpected bereavement, or some other cause which brings them under the necessity of being aided by others. When speaking of the poor, I wish to be understood to mean those who are so situated as to be obliged to have recourse, more or less, to charity. A working man in full work, and fair wages, who is able to maintain himself and his family comfortably, according to their position in life, and besides that, to lay up a trifle against a day of sickness, cannot with any propriety be called a poor man. In one sense of the word he is so—he is not a wealthy man; but no man is poor who has enough for his present wants, and a trifle to spare to meet a future casualty. And thus I exclude altogether the great bulk of the working classes from such a definition. For although in one point of view they may be poor, yet in another they may be as independent as people with fifty times their income, and in many respects perhaps more so. It is therefore of those absolutely in need that we now speak, in stating that poverty is a national necessity. Sickness will sometimes come unexpectedly and prostrate the strongest man. The father of a family may be struck down by death, or incapacitated from labour, and his family reduced to a position of dependence; then there are those sudden and unexpected fluctuations in trade, against which no amount of forethought and care can fully and effectually provide. Besides this there are waifs on society, persons whose bodily strength is not up to the average mark, or whose mental strength is not sufficient to meet the requirements of their position, and who, therefore, are to some extent, the objects of pity rather than of blame. There are some of these everywhere—poor, shiftless, unfortunate sort of people, their fibre is not sufficiently strong, or tough to be incorporated into the working fabric of society, and therefore they are thrown off as waste. They must not be totally disregarded; they must be kindly helped and supported.

I observe also that poverty is a providential ordinance. "It is God," saith the Scripture, "who setteth up one, and putteth down another. It is He that maketh poor, and that maketh rich, who bringeth down, and raiseth up." The Psalmist reminds us that promotion "cometh neither from the east nor yet from the south, but God is the judge, He putteth down one and He setteth up another." Observe, it is not said that "He levels all." The levelling doctrine is nowhere to be found in Scripture, neither is it compatible with common sense. If the incomes of all persons in Canada were levelled to-morrow, would their incomes be equal on Tuesday? In four-and-twenty hours a great diversity would already have appeared. Some would already have got more, and others would have foolishly spent a great deal of what they had; and before a twelve-month was over, all traces of equality would have completely disappeared. The levelling doctrine may exist in the dreams of some political theorists, but it cannot exist in the sober contemplation of any one who knows human nature. Poverty is a providential ordinance, for it is a part of God's will in the arrangements of society, that the emotions of compassion, pity, tenderness, self-denial, and charity, should find their adequate scope. A community in which all persons were situated exactly alike, as it regards temporal affairs, would be a most unfavourable place for the exercise of some of the choicest and most beautiful Christian virtues. A country that is one unvarying dead level, is much less beautiful to look upon than one which is diversified with hill and dale; and so it is with human society. The inequalities of rank and position are beautiful to look upon; they are ordained by God. The rich and the poor meet together, the Lord being the Maker of them all. If there were no poor, no needy in the land, we would speedily become either brutes or stotes—full of hard unfeelingness, and without sufficient exercise for those gentler and more unselfish virtues which form one of the most important developments of the Christian character. Well, but you will say, surely you do not contend that all the poverty that exists is a divine ordinance? Certainly not, if it arise as the result of extravagance or overtrading, of drinking and dissipation, or of licentiousness. We can hardly speak of it then as a providential ordinance; but, at all events, this much is true—it is God's ordinance that punishment should follow vice, that the sinner should

be made to feel his sin. It is God's ordinance that if any will not work neither shall he eat, and that if any will be wasteful and dissipated, he shall be plunged into misery thereby. In that sense, poverty which is to be greatly blamed, may be looked upon as being the appointment of the Almighty. Nor are we to refuse to relieve even the poor. For our Heavenly Father is kind over the unthankful and the ungrateful, cause His sun to shine upon the evil and the good, and His fruitful showers to descend upon the just and upon the unjust.

I remark in the next place, that poverty is no disgrace. It may indeed be disgraceful when it has arisen from some of those causes to which I have just alluded, but in itself there is nothing disgraceful about it. One of the proverbs of Solomon may help us here—"A poor man is better than a liar." It is better to be poor through speaking the truth, than to be rich through lying or any kind of fraud. "A false balance is an abomination to the Lord," and though wealth may flow in as the result of dishonest dealing, yet such wealth "shall perish through evil travail, and though hand join in hand the wicked shall not go unpunished." There is too much tendency in the present state of society to worship wealth. Success in life is too much held up as the mark of which many people should aim. In addressing schools, in addressing workmen, in addressing assemblies of young persons, it is grievous to see how often they are pointed merely to success as the good at which they should aim. Now, it is far better to point them to virtue, to honesty, to uprightness, and to integrity. In nine cases out of ten worldly success will follow; but supposing, from some misfortune, or some providential appointment, that it should not follow, "Better is he that walketh in his uprightness than he that is perverse in his ways though he be rich."

Observe, again, that poverty has furnished many shining instances of excellence. Some of the wisest and most sagacious of mankind are found amongst the poor. It is true that the counsels of the rich man are more likely to be listened to, and on this point we have a very instructive lesson in the book of Ecclesiastes, the ninth chapter, and the fourteenth verse—"There was a little city, and few men within it, and there came a great king against it and besieged it, and built great bulwarks against it. Now, there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no man remembered that same poor man. Then said I, wisdom is better than strength. Nevertheless, the poor man's wisdom is despised, and his words are not heard." True enough is this to human nature, though three thousand years have passed away since it was written. They were glad enough to avail themselves of the skillful scheme of the poor man, and had he been in a different position, they would have crowned him with honour after the city had been delivered. So it is even now. There is too much of a tendency to despise and undervalue the poor and the humble, yet amongst them are found some of the most shining instances of every excellence. They not only possess wisdom but many other Christian virtues. Some of the best followers of the Lord Jesus Christ are found amongst those who must be classed with the poor and the needy. "Hearken, my beloved brethren, hath not God chosen the poor of this world to be rich in faith, and heirs of that kingdom which God hath promised to them that love Him?"

I remark once more that the state of poverty is sanctioned and dignified by the example of our Divine Lord and Master. Poorer than the foxes or than the birds of the air, the Son of Man had not where to lay His head. When the tax-gatherers came and required the customary tribute-money for himself and his disciples, not having the money at command he wrought a miracle in order to meet the case. The mother who bore Him was herself an humble maid of Judah, adorned not with wealth and glittering greatness, but with humble, holy excellency. She possessed, indeed, that ornament which St. Paul especially recommends to women, the incorruptible ornament of a meek and quiet spirit, which in the sight of God is of great price, and it was of this especially that in her prophetic song she magnified the Lord, because He had exalted the humble and meek, and had been merciful unto those of low degree. Our blessed Lord followed the example of His earthly parents. The people said—"Is not this the son of Joseph?" is not this the carpenter's son?" They were offended in Him. The Lord of all worlds condescended not merely to human nature, but to human nature in its humble form. Had He taken upon Himself the form of a monarch it would have been in finite condescension, but He took upon himself the form of a servant, and became obedient unto death, even the death of the cross.

Consider then, brethren, what we owe to poverty. The incarnate God Himself battled through life as a poor man, and when He was expiring upon the cross the mother who bore Him had no resource except that He commended her to the charitable care of the beloved disciple. He emptied himself of all but love. As Isaac Barrow says: "The greatest princes and potentates of this world, the haughtiest and the most wealthy of us all, but for one poor man had been irretrievably miserable." To poverty it is that every one of us owes all the hopes we can have of our salvation. And shall we then ungratefully requite it with scorn or with pitiless neglect?

We come now to consider the duty which follows upon this state of things. "Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." The duty here recommended is one of kindly and charitable consideration for the needy—of beneficence towards the sorrowful, the unfortunate, and the distressed. Before speaking more particularly, however, of this duty, let me offer one remark by way of caution. It is by no means required of those that are wealthy to be niggardly in their regular expenditure. I can find no Scripture which commands the rich man to spend all his income in charity. This is consistent neither with Scripture nor with the duty which we owe to one another as members of general society.

Suppose that all the wealthy people in England were to break up their costly establishments and devote their incomes, except what was necessary just to provide themselves and their families with the common necessities of life, to the support of the poor and indigent, what would be the consequence? Tens of thousands of servants would be immediately thrown out of employ. Hundreds of thousands of artisans of every kind who derive an honest living present from ministering to the luxuries the wealthy would become paupers, and a whole community would instantly become demoralised. It is a far better thing for the wealthy to find employment for people by a liberal dispersion of their income, than to pauperise them by giving it all away. Our Lord was a poor man, as we have pointed out, and yet, when a rich man made a great feast, our blessed and perfect Master made no scruple of going, nor did He condemn the liberality that was displayed at the feast. He sanctioned by His adorable presence the large expenditure of the wealthy no less than the humble condition of the poor; and in Christ and in the house of God the rich and the poor meet together, God being the Maker of them all. If there is one thing more bitterly opposed to the very spirit of Christianity than another, it is that accursed spirit that would set class against class—that would make the poor envious of the rich, and the rich contemptuous towards the poor. Here in the house of God we are all equal, as being merely men; but outside this house there are various inequalities of rank and position which are in accordance with the appointment of God.

I observe that the duty before us of providing for the poor and needy is enjoined by many express precepts of the Scriptures. The Roman Catholic Church holds, indeed, that the giving of alms is in itself a meritorious act, and tends to cancel the guilt of our sins, and so to procure our salvation. We cannot hold with any such doctrine as this, which upsets the true theory of the atonement made by our Lord Jesus Christ. There is no salvation for the sinner except through faith in Him. The Apostle Paul reminds us that we might give all our goods to the poor, and even our body to be burnt, and yet if we have not love we are nothing. It is not the mere bestowment of alms that constitutes us acceptable in the sight of God. "Man looketh at the outward appearance, but God looketh at the heart," and we are only accepted by God as our hearts are fixed in humble, penitent, obedient faith toward the Lord Jesus Christ. "Other foundation can no man lay than is laid, which is Christ Jesus." And yet, not withholding this, "This is a faithful saying," says St. Paul, "that those that have believed in Christ Jesus be careful to maintain good works." We are continually reminded in the New Testament to bring our faith under the test of works, to be judged thereby, as St. James expresses it: "Thou hast faith, and I have works. Shew me thy faith without thy works, and I will shew thee my faith by my works." Your experience is worth nothing unless it is corroborated by your practice. Your feelings are worth nothing if your doings are contrary to them. A sense of the forgiveness of sins, may turn out to be a delusion. The witness of the Spirit may turn out to be nothing more than the imagination of your own heart. Our frames and feelings are not in themselves a sufficient test whereby to judge whether we are in the fold of Christ or not. Examine yourselves, prove your own hearts, is the oft-repeated command of the Word of God; and one way in which we are to examine ourselves is to take the Word of God part by part, command by command, precept by precept, and to inquire, How far have I herein reason to believe that the love of God dwelleth in me? If your faith be genuine it will assuredly display itself as such by its appropriate fruits.

To this particular duty of kindness and charity we are commanded in various parts of the Word of God. There is, for instance, the second great commandment, "Thou shalt love thy neighbor as thyself;" and there is that other form of the same command as given by our Lord, " whatsoever ye would that men should do unto you, do even so to them." The summary of man's duty as given by the prophet Micah is, "What doth the Lord thy God require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" In the midst of His splendors, and just previous to His approaching fall, the haughty Nebuchadnezzar was reminded by Daniel to break off his sins by righteousness, and his iniquities by showing mercy unto the poor, if it might be a lengthening of his tranquility. In the days of calamity to the Jewish nation, when a public fast was considered desirable, they were warned by the Prophet Isaiah, in the name of the Lord, that the fast which He especially would approve was not the mere ceremonial observance, nor the mere abstinence from food, nor the mere bowing the head like a bulrush, nor the mere utterance of prayers. "Is not thus the fast that I have chosen, saith the Lord, to deal out thy bread to the hungry, and to relieve the needy and the poor?"

In the New Testament the same duty is equally enforced. St. Paul exhorts us to distribute to the necessity of saints. The measure of this distribution is to be our ability, our opportunity. "As ye have opportunity, do good unto all men, especially unto them that are of the household of faith." Again, St. Paul writes, "Charge them that are rich in this world, that they be ready to distribute, willing to communicate." And not only the rich, but all classes of the Church of Christ are similarly commanded. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, gentleness, longsuffering." And the Apostle John, as he is wont, is more critical and heart-searching than the rest. "Whom hath this world's good, and seen his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth."

I observe also that the practice of charity is encouraged by many delightful promises of holy Scripture. We have in this blessed book the laws of God's moral administration. Just as truly as there are

laws which regulate the kingdom of nature, concerning gravitation, chemical affinity, magnetic force, and the like, which laws it is the province of our scientific writers to exhibit and explain, so in the moral administration of God, and in that Spiritual Kingdom of which His Son Jesus is head and viceroy, there are laws which are revealed to us by men to whom He was pleased to give a special and infallible insight. They are recorded in this book of the law, that we may learn them and practice them in daily life.

Here are a few of these laws concerning the duty now before us, or rather, a few specimens of this one law, that the practice of charity and kindness and uprightness is sure to be followed with a blessing: "Blessed is he that considereth the poor and the needy; the Lord will deliver him in time of trouble; the Lord will make all his bond in his sickness." Take another, "The liberal soul shall be made fat, and he that watereth others shall be watered also himself." Another, "He hath dispersed; he hath given to the poor; his horn shall be exalted with honour."

The reverse is also true—"Whoso stoppeth his ears at the crying of the poor, he also shall cry himself but he shall not be heard." That is a law of the moral administration of God. But perhaps this man may turn out to have been a praying man. Well, what of that? Here is a passage to meet him: "He that turneth away his ear from hearing the law even his prayer shall be abomination." You cannot escape from the stringency of Scripture on this point. There is a curse on the one hand, there is a blessing on the other, and it is left to you and me to choose between the two—either to shut up our bowels of compassion and so incur the curse, or else to open our heart and our hand in a spirit of loving kindness and charity, and so to receive the blessing. Position in the church will form no shelter whatever against the descent of God's awful judgments upon those who have been hard-hearted and oppressive. What says the Prophet Isaiah? "The Lord standeth up to plead, and standeth to judge the people; the Lord will enter into judgment with the ancients of his people, and with the princes thereof." Observe, they may be ministers, elders, deacons, church-wardens, treasurers, or what not, but they are not thereby exempted from the curse if they have been haughty, avaricious, oppressive, and illiberal. "The Lord will enter into judgment with the ancients of his people, and with the princes thereof." "What mean ye that ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of hosts?"

But on the other hand how beautiful are the promises given by our Lord Himself to those that are kind to their fellow-creatures, even as our Heavenly Father hath been kind to us. "Lend, hoping for nothing again, and ye shall be the children of your Father which is in heaven." "Give, and it shall be given you again, good measure, pressed down and shaken together and running over shall men give into your bosom." Thus also hath the Lord Himself spoken in deploring the glories and splendors of the coming judgment. Our Saviour hath given special prominence to the works of charity and mercy. The Judge of all shall say unto the righteous, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have it unto me, enter ye into the joy of your Lord."

Before concluding this article, I would like to exhort you to increased liberality to the poor; especially during this sharp wintry weather. Remember the words of our Saviour, "It is more blessed to give than to receive;" and again, "The Lord loveth a cheerful giver." Your offerings will do good. Many an aching heart will be relieved, many a starting tear will be arrested in its flow, or changed into a tear of gratitude, many a dear child will eat a comfortable meal who might otherwise be crying with hunger, many a home will be relieved of some of its darker shades of dismal grief; the widow's heart will bless you, a mother's tears will thank you, a father's silence will breathe a prayer for you, while Jesus, our common Master, Brother, Saviour, Friend—He who evermore sitteth over against the treasury, and who observeth not only what each man putteth in, but also what each man hath left behind, will smile upon your kind endeavour if it be in accordance with His will, and will treasure up the gift, and will bestow a present and a future recompense. "Therefore to do good and to communicate, forget not, for with such sacrifices God is well pleased." St. Andrew's Manse, Watford, Dec. 26, 1876.

Practice Charity.

He who is under the influence of a sincere and conscientious desire to do right, but who has a mistaken or perverted idea of what is right, is not to be cast out of our Christian fellowship on that account. We are to receive him, but not to doubtful disputations. We are not to go at him to set him right by debate, or to mourn over him as a bigot or as an apostate. We are to trust to gradual and genial influence to set him right. On the one hand, we are not to criticize and say, "He is a very good man, but terribly lax about Sunday;" nor, on the other, to condemn, saying, "What a bigot he is about keeping Sunday." Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth." The spirit that despises the so-called narrow-minded and the spirit that condemns the so-called liberal and lax are both alike unchristian. He who is brought under the influence of love and who is in real and hearty personal relations of faith to the Lord Jesus Christ is Christ's; and the method in which he carries out that spirit of love and faith in all matters of eating and drinking, and rites and ceremonies, and days and observances, is a matter for his own determination; for he is answerable only to his own Master. Christianity will have nothing of that despotism of the moral sense, one over another, of which the churches have not a little.

LIGHT of the world, sun of the soul, brighter far than that which cheers the bodily sense; by these all things are seen, yet art Thou Thyself unseen.—Fenelon.

How to see God.

To preserve the right eye, we must keep the right conduct. The purity of the spiritual vision is immensely affected by the character of the life. The right seeing is affected by the right living. Nothing, for instance, so blinds the eye in seeking after God as an immoral life. The fleshly lusts war against the soul; they are what dust or mud are to the bodily eye. He that doth evil cometh not to the light, and without light the eye is useless. It is one of the most fearful punishments of sin that he who loves it and clings to it begins to hate God because He hates sin, and dislikes to seek after Him as he would dislike seeking after an enemy. The will that is bound to the flesh will not aid the spirit. The feet turn the eye in the wrong direction from that in which God is to be found. As men of science sacrifice time, and deny themselves in what would injure their physical and mental faculties, dim the eye or disturb the calm which is essential to study and discovery, so must the man who would see God, mortify whatever would distract his vision. Unholy passions, as a thick cloud, conceal the vision of God.—Norman MacLeod, D.D.

The Fence Story.

A man who prided himself on his morality, and expected to be saved by it, was constantly saying: "I am doing pretty well on the whole. I sometimes get mad and swear, but then I am perfectly honest. I work on Sunday when I am particularly busy, but I give a good deal to the poor, and I never was drunk in my life." This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening when the Scotchman came in from work, the man said, "well Jock, is the fence built, and is it tight and strong?" "I canna say it is all tight and strong?" Jock replied; "but it's a good average fence, anyhow. If some parts are a little weak, other parts are extra strong. I don't know but I may have left a little gap here and there, a yard or so wide; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find a good fence on the whole, and will like it, though I canna just say that it is perfect in every part." "What!" cried the man not seeing the point, "do you tell me that you built a fence around my lot with weak places and gaps in it? Why, you might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will go through. Don't you know, man, that a fence must be perfect, or it is worthless?" "I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, it seemed to me that we might try it with the cattle. If an average fence will not do for them, I am afraid an average character will not do in the day of judgment."

Random Readings.

O God, let thy Spirit abide with me, to increase my faith, that by fresh supplies of thy grace I may be kept from going about to establish my own righteousness, but may constantly submit to thy righteousness, and so bring forth the fruits of righteousness abundantly to thy glory.—Romans.

MANY a minister in the pulpit—shame on him—betrays his trust to the Bible and his God by teaching religion very much as if it were a mere matter of reason, and human progress, and human discovery, instead of taking God's Word as his authority and instructor, and uttering in the ears of the people, like the old prophets, "Thus saith the Lord."—Spencer.

A MINISTER has no ground to hope for fruit from his exertions until in himself he has no hope—until he has learned to put no faith in the point and energy of his sentences—until he feels that a man may be mighty, to compel the attention, and mighty to regale the imagination, and mighty to silence the gainsayers, and yet not mighty to the pulling down of the strongholds.—Chalmers.

No man can serve two masters, even though they both be very kind. He will love the one and hate the other despite the fact of their mutual good-will. How impossible, then, is it to do such service when one is full of love, mercy and majesty, while the other is harsh, pitiless and debasing? If we give our hearts to Jesus, we must do it without reserve, and no devotion to any other authority than his must be permitted to claim an engrossing share of our affections. It is Jesus only.

God loves to smile upon his people when the world frowns most. When the world puts its iron chain upon their legs, then God puts his golden chain about their necks; when the world puts a bitter cup into their hands then God drops some of His honey, some of His goodness and sweetness into it. When the world is ready to stono them, then God gives them the white stone; and when the world is tearing their good name, then He gives them a new name, which none knows but he that has it, a name that is better than that of sons and daughters.

How truly refreshing to the soul, when too weak to read or think much, to take a little sentence from God's word and think over it. Take the following: "Justified from all things," or "Made nigh by His blood." "As the Father hath loved me, so have I loved you." "I have chosen you." Just feast on these four words: "I." Who? Jesus: the altogether lovely one, the delight of God's heart. "Have;" yes, long ago; before the world began, His love fastened on us guilty sinners. "Chosen you." To think that I should be His choice, His chosen one—me, a poor wretched thing. And He need not have me. Hosts of glorious beings were before Him; but He passed them all by, and came down to love a little worm of the dust, and He became like us. "I am a worm and no man." O, may our souls be fattened on the love of Christ; thus shall we be filled with joy and peace.

Our Young Folks.

Day Dreams.

Boys and girls dream a great deal, and that too in broad daylight. They dream of the fairies of their favorite stories; they dream of the countries of which they read, with their strange boasts and birds; they dream of being men and women, and doing wonderful deeds such as the great men and women who have lived did in their time.

They dream of being men and women who have lived did in their time. People sometimes laugh at these dreams and call them "air castles," meaning of course, that they will never come true.

There are dreams, then, that may come true, that are, in fact, but the shadows of things that are going to be, one of these days. Men and women, as well as boys and girls, dream such dreams.

Would you like to know how to make a dream come true? Let me tell you about Martin Luther. When he was a little boy singing in the streets he used to say that he wanted to be a priest.

Some of you have dreamed of being musicians. I hope that you may one day find yourselves what you wish to be.

EVERYTHING depends upon the seed, and nothing upon him who sows and plants. The man of learning may take an acorn and in the most courtly manner deposit it in the soil, and a boy may drop another carelessly by its side.

EVERYTHING depends upon the seed, and nothing upon him who sows and plants. The man of learning may take an acorn and in the most courtly manner deposit it in the soil, and a boy may drop another carelessly by its side.

Sabbath School Teacher.

LESSON III.

OMRI AND AHAB. (1 Kings xvi. 29-34)

COMMIT TO MEMORY VA. 25, 30, 33. PARALLEL PASSAGES.—2 Kings xvii. 8; 2 Kings xviii. 9, 10.

SCRIPTURE READINGS.—With v. 23, read Micah vi. 16; with v. 24, read Acts viii. 5; with va. 25-27, read Prov. xvi. 12, and compare with va. 13, 14; with v. 20, read 2 Chron. xxi. 13; with v. 30, read Jer. xxii. 22; with v. 32, 33, read Ex. xxxiv. 14, and with v. 34, read Josh. vi. 26.

The following persons require to be known: Omri, Jeroboam, Ahab, Jezebel, Hiel, Josabab.

The following places are to be ascertained: Tirzah, Samaria, Zidon (v. 31), Jericho.

GOLDEN TEXT.—But evil men and seducers shall wax worse and worse, deceiving and being deceived.—2 Tim. iii. 13.

CENTRAL TRUTH.—Wicked men grow worse and worse.

This lesson is occupied with a melancholy history. It illustrates the progress of evil, the folly of wickedness, the danger of bad connections, and the Divine patience.

Jeroboam was a leader out of the right way. Nadab (1 Kings xv. 25) followed his father. Baasha killed him (1 Kings xv. 28) and reigned, but equally wickedly (1 Kings xv. 34).

Then came (1 Kings xvi. 8) Elah, who was assassinated, while intoxicated, by Zimri (1 Kings xvi. 9), who lived long enough to massacre all the house of Baasha, in punishment by God for their corrupting influence (1 Kings xvi. 19).

Omri was a man of power. He died a traitor's death (vs. 19, 20), burning the palace over his own head, and giving place to Omri, who was captain of the host (v. 16), and who put down a rival, Tibni (v. 21). But all the previous tragedies were without any effect on him.

There was a rich man otherwise unknown (how many are only by their possessions!)—called Shemer, owner of a fertile, beautiful, and tolerably high hill, standing in a basin surrounded by hills yet higher.

The next topic to be noticed is THE CHARACTER of the king. It was religiously bad (v. 25)—worse than that of his predecessors. There was less excuse, too, for him than for them.

Omri was a man of power. He died a traitor's death (vs. 19, 20), burning the palace over his own head, and giving place to Omri, who was captain of the host (v. 16), and who put down a rival, Tibni (v. 21).

His son succeeded in peace, and pursued to its natural end the policy of his father (v. 29). He, again, was worse than his father. Previous Kings had done no more than maintain the calf-worship, after Jeroboam's example; but Ahab went further.

Is my heart made of stone, that it can read of the sorrows of Christ and not melt within me? Blessed Jesus, smite the rock, and let it pour out new streams of repentance and of affectionate gratitude.

the lord, called Belus, Bel, by the Babylonians (Isa. xlv. 1, and Jer. li. 44), was the sun-god the source of life and fruitfulness, and was so worshipped. We need not wonder at the ideas of that time, when we find the following account of creation given by a modern scientist (Oken, died 1851): "Light shines upon the water, and it is salted; light shines upon the salted sea, and it lives."

An instance is given of the general disregard of God's word in Israel at this time. Jericho was rebuilt as a fortification. It was on Ephraim's border (Josh. xvi. 7), and was allotted to the Benjamites (Josh. xviii. 21).

(a) The nature of evil. It grows—advances step by step—one concession to it being made the ground of a second. First came separate places of national worship. Then new and forbidden representations.

(b) How social influences and religious blend, and so social matters need to be looked to. The wife of Ahab is the daughter of a priest of Baal, and her influence goes toward perverting Israel.

(c) The nature of apostasy from God. It was not needful to throw off all honor to Jehovah, though that was done in time. It was enough to set up false gods "besides" Him.

(d) The next thing to expect is a Jehu, though in great patience God may "bear long."

The father ruling families—the history of Omri—position—how called to the kingdom—first steps—fall of Tirzah, and the rival king—his accession—first capital—second—from whom site obtained—name perpetuated—reasons for choosing—character of the King—his success—his son's name—marriage—evil of it—his character—influence—names of new objects of worship—effect—a "sign of the times"—Joshua's prediction—how fulfilled—probable reason for rebuilding—and lessons to be learnt.

Muscular Christianity.

The two great men of the Brooklyn pulpit are splendid men physically, and they never could have been the powers they are had they been otherwise. Dr. Chapin and Robert Collyer, though fine and strong in intellectual fibre, are not so exceptionally remarkable in that particular as to account for their long, strong hold upon the public mind.

Robert Traill, one of the old Scot's worthies, in a sermon on the question, "By what means may ministers best win souls," says, "Ministers must pray much if they would be successful."

Oh, it is prayer that engages God on the side of the teacher! and clothes his word with enlightening, regenerating, saving power. Let us never forget that. It secures those conditions that are favourable to success, it opens the eyes of the understanding to perceive and handle the truth aright, it fills the heart with love, it tunes the tongue to tenderness, it inspires the word spoken with wisdom, and it prepares the heart of the hearer to receive it gladly.

Is my heart made of stone, that it can read of the sorrows of Christ and not melt within me? Blessed Jesus, smite the rock, and let it pour out new streams of repentance and of affectionate gratitude.

Powerful Teaching.

BY THE REV. J. A. R. DICKSON.

That there is such a thing as powerful teaching in the class as well as powerful teaching in the pulpit, no one will dispute. Teaching that enlightens the mind, that quickens the soul, that renews the life. In one word, teaching instinct with divine energy. Now, what is the grand element in such teaching? We answer, prayer. Such teaching is steeped in prayer; begun, carried on, and followed with prayer. The lessons is studied in the spirit and power of prayer, even though that extend through the whole week, as it ought to do.

Very probably, much careful attention is given to the preparation of the scholar, and to its right impartation to the scholars; what is wanted in addition to this, urgently wanted, is, that it all be invested and penetrated by prayer; that clothes it with power. A prayerless ministry of the word is always a powerless ministry.

Payson gives us his experience thus: "Since I began to beg God's blessing on my studies, I have done more in one week than in the whole year before. Surely it is good to draw near to God at all times."

Dr. Andrew Bonar tells us that McOheyne had constantly on his lips that mighty, arduous prayer of Rowland Hill, "Master, help!" This was the secret of his power—a power that is felt far and wide to this day, and will be to the end, for a prayerful and concentrated spirit is imperishable.

George Whitfield, who had, as the fruit of his faithful ministry, "a constant levee of wounded souls," tells us that he read the Holy Scriptures upon his knees, laying aside all other books, and praying over, if possible, every line and word.

As another illustration of this important truth, we may add this story which is told of Wilberforce. He was introduced, by his uncle, when only twelve years old, to the good John Newton. Fifteen years after, when his life had been dedicated to the Master, he sought again the society of this excellent minister.

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The Eternal Home.

BY J. FREDERICK WILLIAM FABER.

Alone! to land upon that shore! With no one sight that we have seen before— Things of a different hue, And sounds all strange, and new No focus of earth our fancy to arrest, But to begin alone that mighty change!

Alone! to land alone upon that shore, knowing so well we are never to meet. No voice or face of friend, None with us to attend Our disembarking on that awful strand, But to arrive alone in such a land!

Alone? No! God hath been there long before, Eternally hath waited on that shore For us who were to come To our eternal home! O, is He not the life-long Friend we know More privately than any friend below?

Alone? The God we trust in that shore, The Faithful One, whom we have trusted more In trials and in woes, Than we have trusted those On whom we leaned most in our earthly strife O, we shall trust Him more in that new life!

So not alone we land upon that shore, I will be as though we had been there before, We shall meet more we know Than we can meet below, And find our rest like some returning dove— Our home at once with the Eternal Love!

Compulsory Education in Scotland and England.

The Act by which education in Scotland was made compulsory, has now been in operation more than three years, having been passed in 1872. By it Scotland adopted the principle of universal statutory compulsion, and school boards were established in every parish, whose duty it was to see that all children between five and thirteen attended school with reasonable regularity.

But while these are the general results, the results obtained for the working of the compulsory clauses in the great cities, London, Glasgow, Birmingham, Liverpool, are far more remarkable. In London, up to midsummer, in 1875, or in four years, the average attendance on efficient schools had risen by 69 per cent.

These are remarkable figures and prove that the system of compulsory education is doing good work in England and Scotland. A few years of such a system will entirely remove the reproach of being illiterate from the masses of these countries, and the result cannot fail to be most beneficial to the nation at large.

The Pool of Siloam Now.

On the way to the Pool of Siloam we passed the village of Siloam, which is inhabited by about a thousand Moslems—a nest of stone huts a.d. clinging to the side-hill, and exactly the gray color of its stones. The occupation of the inhabitants appears to be begging, and hunting for old copper coins, mites, and other pieces of Jewish money.

The Pool of Siloam, magnified in my infant mind as "Siloam's shady rill," is an unattractive sink-hole of dirty water, surrounded by modern masonry. The valley here is very stony. Just below we came to Solomon's Garden, and arid spot, with patches of stone walls, struggling to be a vegetable garden, and somewhat green with lettuce and Jerusalem artichokes.

Do you ever know anybody to stick to any kind of business, no matter how unpromising, ten years, at most, who did not prosper? Not one. No matter how hard it may be in the beginning—if he sticks to it earnestly and faithfully, and tried nothing else, no matter how hard he may have found it to keep his head above water; still, if he persevered, he always came out right in the long run.

British American Presbyterian, 102 BAY STREET, TORONTO. FOR TERMS, ETC., SEE EIGHTH 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. Communications must be accompanied by the writer's name, otherwise they will not be inserted.

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.

British American Presbyterian. FRIDAY, JANUARY 12, 1877.

Special to Subscribers.

Any Subscriber sending us, during the month of January, 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.

A NEW volume of Sermons, entitled "Warning and Welcome," by Dr. Cochran, Brantford, is announced.

The respected Convener of our Home Mission Committee is advertising for Missionaries for Manitoba. We have reason to think that the call is urgent; and trust that suitable men will offer for this important field of labour at once.

The Guelph Mercury is kind enough to say, in noticing the Prospectus of the BRITISH AMERICAN PRESBYTERIAN for 1877, "We are glad to note the growing prosperity of this journal, and we congratulate Mr. Robinson, its proprietor, on the cheering prospects for the future."

We had a visit yesterday from the Rev. A. Dowsley, formerly of Lansdowne, Mr. Dowsley has accepted an appointment from the Church of Scotland to go as Missionary to Southern India; and he will (D.V.) sail from New York on the 20th inst. en route for Calcutta.

The London Advertiser of a recent date contained the following sensible observations on an important subject:—"There are those who undervalue the importance of the yearly-recurring School Trustees elections. It is of the utmost importance that intelligent, capable men be alone selected to manage the educational interests whether of city or town, village or township."

Rev. A. A. CAMERON, Baptist minister, Ottawa, in a letter to the Canadian Independent, asserted that "Baptists alone are Scriptural in regard to the ordinances of Baptism and the Lord's Supper." Upon this, the Ottawa branch of the Evangelical Alliance, whereof Mr. Cameron is a member, held a special meeting, and after discussion, resolved:—"That the Alliance, having heard Rev. Mr. Cameron's explanation of the words referred to, deeply regret that he does not accord to the other members of the Alliance the same liberty in the interpretation of Scripture, in this reference to the ordinances of the Church, that they accord to him."

EXEMPTION OF TAXES.

The question of the Exemption of Taxes in relation to Church property and Clergymen's salaries is at present assuming large proportions. It is evident that the subject will be yet more fully discussed, and give rise to a number of conflicting opinions. Whether it is now ripe for legislative action is extremely doubtful. The interests are so varied and conflicting, that it appears to us to be questionable whether anything like unanimity upon the matter will prove sufficiently probable to warrant further steps being meanwhile taken in regard to it. In our opinion it is clear that property which is merely held by ecclesiastical bodies, and which is not now put to the use for which it is alleged that it is set apart, ought to be taxed; otherwise, the object on account of which such exemption is granted, is not attained. Presumably the remission of taxes which is allowed in such cases is for the purpose of enabling a church or congregation to carry on its important work without any unnecessary financial obstacle being put in their way. We are all agreed that the Church in any of its denominations is employed in a work that tends to the well-being of society and to the benefit of the individual. If exemption in any case is allowed on the ground of principle, it should be exercised in that of a community who engage in the vast undertaking of building an ecclesiastical institution, and who are occupied with measures that must promote the moral and social improvement of the people. There is a work which involves the outlay of money on a large scale, and which compels the exercise of self-denial to an extent that calls for admiration rather than opposition in any degree. A congregation settling upon a certain locality, and erecting a suitable structure for the spiritual education of the community, and for the right training of the young and rising generation, are thereby creating an institution whose good influence is incalculable, and that may reach to the end of time. They should accordingly have every encouragement given to them in carrying out their noble enterprise. But while we feel on the subject to this extent, it is unreasonable that because a certain body of men are bound together as Christians to the fulfilment of such tasks, they should be allowed to speculate on property in the name of religion. The case of the Metropolitan Church is one in point. It may be said that by securing a large and valuable piece of land in the center of which they erect their church, they are thereby keeping this space of ground open for the public benefit. It is pleasant certainly to look at a church building with such surroundings. It may at once be conceded that the congregation keep open a valuable breathing ground for a rapidly growing city. And were this the property of the people, these arguments would be conclusive as to laying no unnecessary burden upon the grounds. But in the case of a private individual, or in the instance of a congregation, which is the same thing, they are by the purchase of such an amount of ground laying up an untold fortune for the future. Let fifteen or twenty years pass away, and the property which was acquired at a merely nominal amount may reasonably be expected to yield ten times the value. Thus a community might grow rich at the public expense. They pocket the grand difference that would arise from the sale when the proper time comes round. But the city suffers to the extent of the amount that might have accrued had the property been occupied by other than ecclesiastical buildings. It is easily conceivable that at some distant date it will be rendered necessary that the Metropolitan Church should be removed from what will be the press and throng of commerce, to some locality that will be more central for the residences of the people, and in such a case the Metropolitan Church would be the gainer to the tune of many thousands of dollars, while the city would be losers to the extent of the yearly income that might have been derived from taxing all the property beyond that which is necessary for the purposes of the congregation. The same thing is true of the extensive and valuable lots that are held by the Roman Catholics. Whenever there is a good bargain in land to be made, our friend, the Archbishop, is ready with his overflowing purse, or what is the same thing, with his influence, to possess himself of that property. Meanwhile the ground lies fallow, or the buildings that were upon it at the time of purchase yield their proper rental, and not a cent is paid to the city for the protection of the property, or for the carrying on of municipal affairs. It appears to us that no satisfactory reason can be advanced against putting such lands in the same category with the property of individuals, or companies, and allowing it to be taxed. Were Presbyterians, or Episcopalians in the habit of purchasing land in this way, we should still maintain that they should pay for it until it is seen that it is to be put to its legitimate use, and that it is not to be sold on speculation. But happily our Protestant denominations are generally free from the

charge of engaging in such financial enterprises.

We are prepared to go thus far, and approve the taxation of all property held by ecclesiastical, and that is not put to the ostensible use for which it was purchased. The question still remains open whether it would not be better to tax all church property whether it is occupied by ecclesiastical buildings or not. It will readily be seen that hasty and immediate legislation on this matter might impose burdens upon congregations, whose properties carry large mortgages, that they might not be able to bear. Perhaps some special clause could be introduced, covering such examples. But on the question pure and simple, we have no hesitation in pronouncing our opinion. We believe it would be better for all parties were church properties to pay taxes. It would remove a matter of debate, which is bound to come up on the slightest pretext, and to be urged by a whole class of objectors who are laboring for other ends than those which churches have in view. The tax imposed ought to lessen the taxes which individuals have otherwise to pay, and thus enable them to give the more to the church. At all events it is an open question for debate, and we will be glad to receive the opinions of our readers and all interested, upon it. There is still the matter of partially or wholly exempting ministers' salaries from taxation, and otherwise granting to clergymen certain discounts and special favors, to which we hope in another issue to return, and to which we are ready to trace many evils from which our esteemed brethren in the ministry are now greatly suffering.

CHURCH EXTENSION ASSOCIATION. IMPORTANT MEETING

By reference to advertisement in another column it will be seen that a mass meeting of the Presbyterians of this city is called for next Tuesday evening in Knox Church. We desire to invite special attention to this gathering, and to urge a large attendance. When, a few weeks ago, the office-bearers of the different Presbyterian Churches in Toronto, met to take council with each other, and to discuss the extension association, a pleasant and profitable hour was spent together, and Dr. Caven, with his usual precision, moved that the officers of the association should be requested to bring about an assembly of all the Presbyterians in Toronto, with a view to interchange of thought on all matters pertaining to the extension of church work in this rapidly growing city. We would urge our city readers, therefore, to make it a point to attend. Let the meeting be LARGE, ENTHUSIASTIC and USEFUL! Suitable addresses will be delivered, and music will be furnished by the combined choirs of the city churches.

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.)

A VERY successful tea meeting was held in the Presbyterian Church, Alma, on Wednesday evening last. Rev. John Davidson, pastor of the congregation, occupied the chair. Very suitable and appropriate addresses were delivered by the Rev. Messrs. F. Dickie, of Berlin; T. Wardrope, of Guelph, and A. D. McDonald, of Elora.

The Rev. Wm. P. Walker has entered the manse lately built for him by the congregations of Binbrook and Saltfleet. A successful social, as a heating to the house, was held on Dec. 23rd. The manse is capacious, conveniently situated between the Churches, has attached to it ten acres of land, small orchard, and good garden. The site and land cost \$1,000. The building and appurtenances reflect credit upon the congregations.—Com.

ON Tuesday, the 26th ult., several members of the Gore congregation in connection with the Presbyterian Church in Canada, called upon their minister, Rev. Wm. A. Johnston, and as a proof of their esteem presented him with a large quantity of hay, oats, wheat and potatoes, giving him to understand that these were but drops before the coming shower, and that during the present season he was to purchase no hay. Such praiseworthy conduct, and especially when there are no arrears of stipend, requires no comment.—Com.

ON the evening of the 29th ult., the manse of the Wellington street Presbyterian congregation, Brantford, was unexpectedly taken possession of, for the time, by the Bible class under the instruction of the Rev. Mr. Lowry. After a few preliminary matters had been attended to, a very flattering and affectionate address was presented to Mr. Lowry, accompanied with the gift of an elegant and handsome easy chair. To the address, Mr. Lowry made a short in promptu reply, in which he returned thanks for their valuable present, and expressed his high gratification with the Bible class.

ON Monday evening last, 1st inst., at a social meeting of the Gathered congregation,

Harrison, held on the occasion of a Christmas tree to the children of the Sabbath school, the members of the Bible class and others presented to their pastor, Rev. Jno. Baikie, an address as a token of their esteem, and an expression of their high appreciation of his labors, accompanied by a substantial gift in the form of a handsome study chair, together with a purse, in all about seventy dollars. The presentation was made by Mr. A. J. Stewart in behalf of the class and others, in a short address, to which Mr. Baikie replied in suitable terms, thanking them for the kindness they had shown to him.

A SOCIAL entertainment was given by the members of the Presbyterian Church of New Glasgow, on the 28th ult., and was fairly attended. The chair was occupied by Mr. Robert Simpson, elder of the Church. The choir furnished excellent vocal and instrumental music, and appropriate speeches were delivered by the Revs. Messrs. Knox and Stenning, and Mr. M. F. Boudreau, student of the Presbyterian College, Montreal. After having spent a very pleasant evening in social enjoyment, the congregation presented Mr. M. F. Boudreau with a purse, expressing their appreciation for his labors among them during the two last summers, and wishing him abundant success in the work of the ministry.

ON Thursday evening, the 21st ult., the Wellington street Presbyterian congregation, Brantford, held their 31st anniversary tea meeting. Considering that there were five public meetings, for different purposes, held in the town on the same evening, the attendance was good, and the evening's entertainment was all that could be desired. The Rev. Dr. Cochran, by letter, apologized for his unavoidable absence. The Rev. Mr. Barker of the First Congregational Church, gave a short address, which was received with marked approbation. The Rev. Mr. Milligan, of Old St. Andrew's, Toronto, formerly of Detroit, gave an eloquent and interesting lecture on "Expectations." The impression produced by this lecture was such that if Mr. Milligan should again address a Brantford audience, he may, under anything like ordinary circumstances, calculate on having a full house.

ON Tuesday evening the members of the congregation of the College street Presbyterian church held their annual soiree in their exceedingly comfortable and cosy little church at the corner of Bathurst and College streets. Notwithstanding the unfavourable weather, the attendance was large, and the soiree proved in every respect a very decided success. An excellent tea was provided by the ladies of the congregation, and after those present had attested their appreciation of it in the most unmistakable of all ways, Rev. Alex. Gilray, pastor of the church, took the chair, after which brief and interesting addresses were delivered by Revs. William Inglis, J. M. King, Wm. Dyke, and Dr. Robb. The church choir, Professor Jones and Mrs. Greenfield, furnished a pleasing variety of vocal selections, which added much to the interest of the entertainment.

A VERY interesting meeting in connection with the Presbyterian congregation in Norwich was held in the Public Hall on the 26th ult. The handsome sum of \$114 was realized, which is to be applied to the general schemes of the Church. After the meeting had partaken of an excellent tea, the chairman, Jas. Barr, Esq., called upon the Rev. R. N. Grant, of Ingersoll, who delivered an appropriate address on "Some Elements of Congregational Success." The Rev. D. C. McIntyre followed in a characteristic speech. The proceedings of the evening were enlivened at intervals by music supplied by the congregational choir. The distribution of the gifts from the tree formed also a very attractive feature. The chairman in the name of the congregation then presented the Rev. W. M. Martin, their minister, with a handsome cutter and robe, together with an address; Mrs. Martin with an elegant time-piece, and their young son with a purse. Mrs. D. M. Donald was then presented with a beautiful silver tea set in recognition of her valuable services as leader of the choir for the last twelve years. Miss Barr, who has acted as organist for the past two years, was the recipient of a beautiful silver card rack, Mrs. Malcolm of a very valuable mink muff, presented by the members of the Bible class. A silver baptismal bowl, a gift to the Church by one of its active members, formed the last of the special presents. A large number of other Christmas gifts passed between friends through the medium of the tree, and the entertainment formed a very happy termination to Christmas day. A short time ago Mr. Martin was presented with a well filled purse, by the young people of his Windham congregation—a fact which taken in connection with the event above named plainly evinces the high esteem in which the reverend gentleman is held by all his people. Since his induction into his joint charge the attendance on his ministry have been largely increased, and the addition of \$100 to his salary may be justly regarded as an indication of the increased prosperity of his charge.

Book Reviews.

St. NICHOLAS. New York: Scribner & Co. The January number of this popular magazine for the young, sustains its well-earned reputation, for the exquisite taste and beauty of the illustrations, the entertaining and instructive character of the matter, and the superb finish of the whole.

WIDE AWAKE. Boston: D. Lothrop & Co. This magazine is a worthy rival of that noticed above. It is profusely illustrated, very amusing, and in an indirect manner, conveys no small amount of instruction.

THE CANADIAN MONTHLY. Toronto: Adam Stevenson & Co.

The December number of this periodical contains an article on "Pagan Rites and Christian Festivals" which evinces considerable research; a practical essay on "Political Economy" by A. T. Drummond, B.A., L.L.B., Montreal, entitled "Our Public Indebtedness;" a very readable "Sketch of Cardinal Antonelli" by E. Ransford, Toronto; more than the usual quantity of poetry, including a variety of Christmas Carols; the continuation of "Juliet," and "As long as she lived;" with the customary notes on current events, etc.

BELFORD'S MONTHLY MAGAZINE. Toronto: Belford Bro's.

This new enterprise promises well. The number for January, specially intended as a holiday number, contains a very large quantity of reading matter, of a sufficiently light and interesting character, including a long Christmas story entitled "When the Ship comes home." Of a somewhat heavier and more intellectual order, we have No. 2 of "Evenings in the Library." The subject is Emerson, in his twofold character of Poet and Lecturer. The article is written in an easy conversational style, and this perhaps most popular of American essayists is favorably compared with Swinburne, Thoreau and Thomas Carlyle. The illustrations are very good, and the magazine is well printed, on good paper.

SCRIBNER'S MONTHLY. New-York: Scribner & Co.

The January number of this deservedly popular periodical contains a well-written article on "What our Churches cost us." It is full of valuable statistics, and the burden of it seems to be that too much money is expended on church decoration, music, and other accessories, while in very many instances the ministry is wretchedly underpaid. This refers, doubtless, to the state of affairs in the United States; but certain we are that it is applicable to other countries as well; and we think it will not do any harm to place before our own readers the following plain and manly statement of the truth regarding this matter, made by a veteran New England pastor:—

"He was settled, he said in a rural city, and belonged to an association of ministers, composed of the pastors of village churches round about. In the course of years it befell that all of those pastors, one after another, buried their wives. He was the only member of the association exempt from that affliction. He was naturally led to reflect upon such a fact, and he became fully convinced that an influential cause was the insufficient support provided by the churches. In the struggle to make, out of wholly inadequate means, that respectable social appearance, which a pastor's family is expected to make, and to do for children that which educated parents feel it worth many privations to do, health broke down, and the faithful, struggling helpmeet of the stunted pastor went, too early for her loved ones, to the saints' rest. "But," exclaimed the veteran, "though I too have felt albeit in less degree than some other brethren, this pressure of chill penury, while in the most blessed of all callings, I feel as the old lady felt, who had been recounting through what hardships she had gone to rear a large family of boys, who rose to honorable positions: 'I'd do it again,' said she."

The other articles in the present number of the magazine are fully up to the mark. The information that a person obtains by merely looking at the illustrations of the article on "Norway and the Norsemen," is worth the price of the magazine.

THE PRESBYTERIAN YEAR BOOK FOR 1877. Edited by Rev. James Cameron, Chatsworth. Toronto: C. Blackett Robinson, 134 pp., 25 cents.

This is a most useful compendium of valuable information regarding Presbyterianism at home and abroad. To many it is indispensable for reference, containing full statistics of the Presbyterian Church in Canada, with interesting reports and condensed summaries of statistics of the ten Presbyterian churches in the United States. Besides the roll of each Presbytery in each of the Synods of the Presbyterian Church in Canada, being given separately, there is also an alphabetical list of the names of the ministers, with numbers attached indicating the Presbytery to which they belong. But it is not only to those who require it for purposes of reference that this publication is useful; to ordinary readers, it possesses much value and interest. To show that the "Papers on Presbyterian Topics" must be of great importance, it is sufficient to give the names of their authors: Rev. G. M. Grant, M.A., Halifax, N.S.; Dr. P.

G. McGregor, Halifax; Rev. Principal Caven, D.D., Toronto; Rev. Principal Macleod, L.D., Montreal; and the Editor. The articles under the head of "History of Congregations," and "Footsteps of the Presbyterian Pioneers," will be found intensely interesting.

Copies mailed free of postage by the Publisher on receipt of the price, 25 cents. FROM DAWN TO SUNRISE. A Review, Historical and Philosophical, of the Religious Ideas of Mankind. By Mrs. J. Gregory Smith. Toronto: W. R. Burroughs.

A book written by a lady is by no means a thing to occasion any surprise at the present day; but it is seldom that female writers leave the flowery walks of light literature to travel the more rugged paths of science, philosophy and ancient history. Mary Somerville astonished the learned men of her own time by her breadth of research, depth of thought, and masculine grasp of truth; and perhaps some of our modern philosophers may be led to wonder a little when they read Mrs. Smith's book. It is a defence of the Christian religion against that spurious science by which it is so frequently assailed, as well as against all the other so-called religions of the world. The two opposite dangers to which true religion is at present exposed are thus set forth:—

"The extremists of the Church of Rome are attempting to draw the world backward into the gloomy realms of paganism and priestcraft. But another and an opposite peril also endangers the spiritual life of the world—Science now sues for a divorce from religion. It is this result were to be accomplished, the soul of man, driven into the deadly ether spaces of Atheism, would be chilled and starved into moral atrophy and death. The modern school of Atheists offer to the inquiring soul only the antiquated principles of Buddha and Lao-tse."

A little farther on she says that "average common-sense men" are proof against these attacks; but "the unthinking and unguarded are deceived, and weak faith is shaken."

After showing in a very perspicuous manner, that the Mosaic writings are by no means inconsistent with the well ascertained facts of modern science, the author sums up her estimate of Moses in the following beautiful paragraph, which is all we have space for at present:—

"Moses was learned in all the wisdom of the Egyptians, but he got from them no hint of the nebular hypothesis. Their cosmogony was in many respects fallacious and inaccurate, and geology is pre-eminently a modern science. Where then did he get such an insight into the ultimate results of scientific research? And more inexplicable still, how was it possible for him to guard his language so adroitly, that during the ages of darkness and ignorance it should seem consistent with the popular belief, no violence being done to the crude theories of the pious reader, and now, in the illumination of this century, it should be discovered, that in these same few simple words, he foreshadowed all that science has hitherto unveiled? There is but one answer to these questions, MOSES WAS INSPIRED!"

Correspondence.

Our Colleges and Their Constituencies.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—In your last issue a communication appears from Prof. Gregg, on this subject. It is divided into two parts, the first having reference to the number of students and the second to finances.

The number of students and the mode of classifying them is a side issue, and one that does not largely affect the main point in dispute, though it is well to note the fact that the Montreal College has a certified roll of sixty students—actually in attendance this session. As to the main point, Prof. Gregg remarks that I omit to state "not only that Montreal College has received \$15,000 from the estate of the late Mr. Hall, of Peterboro, which may yield \$1,000 per annum, but that it has a special subscription for one of the theological professors to the extent of \$1,900 annually. He omits also to state that the Montreal College receives a large portion of the funds contributed by the whole Church for French Evangelization. The amount received last year is not reported; but the amount received in the previous year was, for the French Professor, \$1,600, and for the Board of French Students, \$648. Montreal College has besides the Hall bequest, an endowment capital of \$25,000, which yields over \$1,500 yearly. Its whole expenditure as estimated in 1875, was \$8000. It may be larger now; but yet, when the proper deductions are made, it will require little over one third of the sixty-five cents per member for ordinary expenditure."

To this I reply, I lost sight of none of these things in the calculation I made. I. The revenue from the Hall bequest of \$15,000, as I stated in my reply to Dr. Snodgrass, last week, is included in the estimate I made of the amount annually required.

II. As to the special subscription of \$1,900 annually for one of the Chairs in Montreal College,—I remark (1), this amount was not drawn from beyond the former constituency of the College, and the acknowledgments in the Record for the past twelve months show that nine-tenths—or about \$1,700—of the amount came from friends in the city of Montreal;—and (2), this special subscription was only promised for a term of years. That term expires with this Session, and knowing this I did not deduct this sum from the estimate I made of the amount required to be raised annually.

III. As to Montreal College receiving a "large portion of the funds contributed by

the whole Church for French Evangelization," I observe (1), it is well known that the Montreal College constituency and especially the city of Montreal contributes very far beyond its proportionate share to the French Evangelization Fund. (2.) The total amount the French Board are asked to pay for college purposes this year is, I find, the small sum of \$600. (3.) I did not include in my estimate of expenditure any amount for French Tuition, etc., so that this has no bearing on the matter at all. The French Board has a Treasurer altogether apart from the Treasurer of the College Board, and monies paid for the French Lectureship, etc., are not paid, I believe through the College Treasurer nor included in his accounts. Bearing this fact in mind and turning up to page 209 of the appendix to the minutes of last Assembly, it will be seen that the expenditure last year for Montreal college (ordinary revenue) was \$9,000. In the Auditors' Report, as given on the following page, it appears that the total amount in the Treasurer's hands in June last was \$17,987.97, of which \$17,242.26, was permanently invested, and the balance deposited in the bank, bearing interest at the rate of five per cent. per annum. Now supposing this entire amount, together with the Hall bequest, were invested at eight per cent., the revenue derived therefrom would be about \$2,000. Deducting this from last year's expenditure leaves \$6,400 to be raised by collections, etc. This is on the basis of last year's expenditure, and interest calculated at eight per cent. The increase in the number of students will largely increase the expenditure, so that it will be found that the amount annually needed from the constituency will reach the estimate I formed, viz., \$7,000. It may be said by some that the above estimate virtually includes the interest yearly on the College Building debt. It is true, because there is no other way of meeting this, the subscriptions yet unpaid only amounting to about \$2,000, while the debt is \$10,400. This was the plan formerly adopted with regard to the debt on the old Knox College Building. (See Treasurer's accounts in Assembly Minutes of 1872.) On the other hand it will be observed that of the \$17,987 cash on hand, \$924 belongs to the Scholarship Endowment Fund, thus reducing the interest available for ordinary purposes by about \$80, and consequently adding a similar amount to the sum required to be raised each year from the constituency. But as an amount equivalent to this \$924 may yet be received from the unpaid subscriptions due the Building Fund, I in fairness did not include this in my calculation. I believe this statement is quite convincing as to the correctness of my original position, viz., that the amount at present annually required to be raised by collections, etc., for Montreal College is \$7,000, and the membership of the constituency of this College being about 10,680, it follows that an average contribution of 65 cents per member is required annually for its support. No one would more deeply regret than I to have written anything tending to injure Knox College, and I trust that no one would be more ready to acknowledge any error into which they had inadvertently fallen. So far, however, I have seen no cause to alter my original figures. Before my first communication was in print I had neither seen the official circular issued by the authorities of Queen's and Knox Colleges, nor heard of any such being issued. My estimates were formed from other sources of information. The words I used in my first contribution on the subject were these: "The following calculations compiled with some little care from the statistics of last year, will be found as nearly correct as possible." After the communication was finished, and ready for mailing, I made known the substance of it to a friend, who remarked that he thought my estimate for Queen's was wrong, as he had a distinct remembrance of somewhere seeing, a day or two previously, a statement showing a larger sum being needed. That same evening he sent me the following note: "I was right—Dr. S's estimate for the College this year is \$2,450. You had better alter your figures." This I hurriedly did. After the appearance of Dr. Snodgrass's first letter the same gentleman sent me the BRITISH AMERICAN PRESBYTERIAN of 1st Dec., along with clippings from two other papers, containing apparently extracts from the official circular with the estimates for the current year. The correctness of these figures I have no desire to dispute, the more so that they furnish proof of the correctness of the estimate I made of the sum annually required with the present staff, etc.

These figures are as follows: (1.) Official estimate this year for Queen's, \$2,450; my estimate annually for Queen's, \$2,450. (2.) Official estimate this year for Knox, \$11,900; my estimate annually for Knox, \$8,750. The official statement says that "from the period at which" the Hall bequest, was paid, as well as from other circumstances, the interest accruing from it will not greatly decrease the amount required for the present year." At eight per cent. (the same rate as I have allowed for the Hall bequest and other endowments for Montreal College) the annual revenue will be from this source \$8,200—which, deducted from the sum required this year, would leave \$8,700, and my estimate of the amount annually needed was \$8,750. The decrease this year in the amount required from interest accruing from the Hall bequest not being great, my calculation cannot be "greatly" astray. The Western constituency, is abundantly able not only to meet the amount required for current expenditure, but also to wipe off the entire deficit of former years, and I trust that the efforts made will prove highly successful.

YOUR CONTRIBUTOR.

[The above should have appeared last week, but being delayed en route, it did not reach us until too late.—Ed. B. A. P.]

MURKELY & KIMBERLY of this city shipped a bell yesterday to a church in Free-town, Sierra Leone, Africa.

According to the latest reports the Reformed Episcopal Church has about sixty congregations in the United States and British America.

Our Colleges and their Constituencies.

Editor BRITISH AMERICAN PRESBYTERIAN.

Mr. Editor,—I observe in your last issue a letter on this fruitful topic from still another correspondent, Rev. J. Laing. I regret that my reply to Prof. Gregg's letter does not seem to have reached you in time for last week's paper, so that two communications from me appear this week.

I am not altogether unacquainted with the history of Knox and Montreal Colleges, and am prepared to take issue with Mr. Laing in regard to several of his statements bearing upon said history, but I submit that this whole matter is ineluctably to the point in dispute. The "Presbyterian Church in Canada" is not supposed to be guided in her policy as to Theological Education by the action of any one of the branches of the Church before union as to this or that College, still less by the impressions of any minister as to what was the policy of the Canada Presbyterian Church in regard to Knox and Montreal Colleges. The legitimate conclusion from Mr. Laing's reasoning in the first half of his letter is simply this, that if from any cause the present Western constituency should not provide funds sufficient to equip and efficiently maintain Knox and Queen's Colleges, then the Eastern constituency may be gradually encroached upon till no territory is left for Montreal College at all.

Mr. Laing quotes my question, "On what principle of fairness and justice does this territorial distribution rest?" and says that he agrees with me in regarding this as the "main question." And yet Mr. Laing severs that question from its connexion as given in my first contribution, and argues accordingly. In my first communication on the subject, after giving a table shewing that while an average contribution of twenty cents per member was required from the constituency of Queen's and Knox, the average required from the members of the church in the Montreal constituency was sixty-five and a-half cents. I proceeded to ask: "On what principle of fairness and justice does this territorial distribution rest? Why is it that for the support of the Presbyterian College in Montreal the members of our church in that constituency should be required to contribute an average of sixty five and a half cents each, while those in the territory set apart for Queen's and Knox only need to give an average of twenty cents, and those in the Maritime Provinces only fifteen cents per member? Why should the Montreal constituency be dealt with so differently from the others?" This is the "main point," and Mr. Laing's impressions as to the policy of the late Canada Presbyterian Church, in regard to Knox and Montreal Colleges, have nothing whatever to do with the matter. The Montreal College came into the "Presbyterian Church in Canada" at the time of union along with the other colleges, and its past history or that of Knox has no bearing whatever on the question, why a territorial distribution has been adopted by the Assembly, which requires a very much larger average contribution per member for college purposes from the Church of Scotland and other congregations in the Montreal constituency than from those in the constituency of Queen's and Knox. That is the "main point," and neither Mr. Laing nor any of your other correspondents has ever yet touched it, though Mr. Laing is constrained to acknowledge that "any one can see that the rate required for the East is the greater."

As to the mysterious hints of Mr. Laing and your other correspondents about the seventy-one students enrolled in Montreal College, I confess I am in utter ignorance. This much, however, I do know, that Mr. Laing's statement is incorrect when he affirms that the magnitude of the number is owing "chiefly to the presence of the French students who were transferred in a body by the Assembly from Knox College to Montreal." Judging from the names of those seventy-one students as published lately, no one would be apt to put down more than eighteen or nineteen of them as French, leaving fifty-two or fifty-three as English speaking. I regret the seemingly envious feeling manifested in certain quarters at the large attendance of students in the Montreal College. With so many vacancies in our own Church at present, and so very much of the heathen field still uncultivated, I should rejoice to hear of the attendance being doubled in all our colleges and the prayers of the Church answered in seeing an increased number of laborers sent into the harvest field.

Mr. Laing enumerates four points on which he desires "light." To these I briefly refer, premising that I do not in any sense speak officially. I am not a member of any of the College Boards, and since the receipt of your last week's paper, containing Mr. Laing's letter, I have neither corresponded with nor spoken to any one connected with any of these Boards. A desire to remove Mr. Laing's darkness and to respond to his cry for "light" induces me to refer to these points:

1. Mr. Laing asks how it is that while during the last two years there has been an increase in the Montreal College endowment fund of less than \$1,000 there appears to be a slight decrease in the interest derived from it? This is unobscurable of explanation, and that without difficulty. Every business man knows that it is not so easy to obtain as high a rate of interest for money now as it was two years, or even one year, ago. Stocks have depreciated in value, and the dividends declared have in many instances been less than formerly,—this being especially true of several Montreal stocks. Apart from this, a portion of the endowment money may have been invested in mortgages, and the mortgages become due during the past two years, and before other suitable investments were found the money may have been lying for a time in the bank at a low rate of interest. In these and various other ways the decrease in the revenue may be accounted for.

2. Mr. Laing in this point seems to confound "debit" and "credit." Referring to the debt on the Montreal College building, of upwards of \$10,000, he appears to think that it would not be fair to "credit" the interest on this to the ordinary fund, adding that "Knox never charges the interest of the building debt to the ordinary fund."

Mr. Laing will get the light he wishes here by turning to the Knox College accounts in the Assembly minutes of 1862-63-64-65-66-67-68-69-70-71-72-73, where he will find that in every one of these years Knox did charge—and that quite fairly—"the interest of the building debt to the ordinary fund."

Mr. Laing further says that if the interest of the building debt on Montreal College is charged to the ordinary fund, "then for a fair and just comparison the interest of the building fund of Knox College should be taken into account." Mr. Laing seems to forget that while for the building fund of Knox College there are subscriptions amounting to fully the debt, there are only towards the Montreal College debt of upwards of \$10,000, subscriptions to the amount of about \$2,000. Moreover, a large proportion of the subscriptions to the Knox College building are not yet due, while the subscriptions to the Montreal College building are old, and like all old subscriptions will probably be difficult to collect.

3. Mr. Laing, speaking of the amount paid for Montreal Student's Board in 1876, says that if this amount is included in the ordinary fund expenditure, "a like sum should be charged against the fund as received from the French Evangelization Board."

The answer is simple. The treasurer of the College Board is altogether distinct from the treasurer of the French Board, and no money, I understand, was paid by the French Board last year to the treasurer of the College for any purpose whatever, and therefore if there be any expenditure for Student's Board in the \$2,660 of "sundries," it came directly out of College, and not out of French Evangelization funds. I have yet to learn, however, though Mr. Laing takes it for granted, that either the Montreal College Board or the French Evangelization Board paid the board of any student last year.

4. The "light" asked for here is given above, so that there is no occasion for further remark. The length of this communication prevents my referring to Mr. Laing's estimate as to membership and finances, though the incorrectness of his figures on some points I have shown in this letter. I shall take the opportunity of referring more fully to this in a subsequent communication. I accept in good faith and in the spirit in which they are given, the explanations of Dr. Snodgrass in last week's BRITISH AMERICAN PRESBYTERIAN. I had no desire in my first contribution on this subject to injure any of the Colleges of the Church, much less to deal in personalities or wound the feelings of any one. If this discussion will attract greater attention to the matter of Theological Education in connection with our Church, if it result in the securing of justice and of largely increased revenues to all our Colleges, no one will rejoice more heartily than YOUR CONTRIBUTOR.

JANUARY 6, 1877.

Opening of the New Mission House in West Brantford.

The new Mission premises erected mainly by the efforts and liberality of Dr. Cochrane's congregation, was opened, last Sunday for service and Sabbath School purposes. The Rev. Dr. Cochrane preached at 2:30 to a large audience, from Judges, chapter vii. 7 verse, and in the evening the Rev. Dr. Kempt preached at half past six. On Monday night the new School-house, which was formally opened on Sabbath, was crowded to its fullest capacity. In addition to representatives from the Presbyterian churches, there were other friends from all the denominations, who manifested their sympathy by their presence. Professor Norman and the choir of Zion Church conducted the musical part of the entertainment to the admiration of all. The Rev. Dr. Cochrane occupied the chair, and after tea had been discussed addressed the meeting. He gave a brief sketch of the Mission School in the King's Ward, which for fourteen years has been sustained by Zion Church, and the steps taken to erect the present building—he next, in an earnest and telling speech, interspersed with timely anecdotes illustrative of Christian work, exhorted the friends in the King's Ward to assist in making this little church and school a blessing to the neighborhood. He was followed by the Rev. W. W. Carson, of the Brant Avenue Methodist Church; Messrs. H. B. Leeming, D. Flewes, H. Wallace (of Toronto), Dr. Nichol and Charles Duncan, whose addresses were all of an exceedingly practical and earnest character. The interest of the meeting was sustained to the close, and the audience separated, feeling that they had spent a most enjoyable evening.—Brantford Expositor.

Presbytery of Toronto.

This Presbytery met in the usual place on the 2nd and 3rd current. On the former of these days, the attendance, both of ministers and elders, was considerable. Several corresponding members were also present. The following were the principal items of business: A letter was read from Mr. John B. Baffisby, probationer, declining the call from Knox and Melville churches, Scarborough; and the call was accordingly set aside. Mr. Mackintosh reported that he had gone to Ballantrae, according to appointment, and organized a congregation there. Mr. M's conduct in this matter was approved of. In accordance with an application previously submitted, Mr. King, Mr. Wallace, and Mr. Gilray were appointed to go to Brockton on the 8th current, and organize a congregation there, the new church being nearly ready for occupation. A committee, appointed at the previous meeting to go to Brampton and confer with the congregations there in regard to a union, reported that they had fulfilled their appointment, and that a basis of union had been submitted and approved of, provision being made for supplying the associate stations of Derry West and Malton. The basis was read in Presbytery. The committee were thanked for their diligence in the matter, and after all the representatives were heard, it was moved and agreed that the report be adopted and carried into effect; also that Mr. Meikle should go to Brampton for this purpose, and on the 14th current, in the First Church there, meet with the two congregations, and constitute them one, in terms of the Presbytery's decision. A report was brought up by another committee, looking also in the line of union, between two congregations in West King, and two others in East King; namely those on the 2nd and 3rd concessions on the one hand, and those of St. Andrew's Church and Laskey on the other. It was found in Presbytery that in some respects there are difficulties to union in that locality. The committee, however, were commended for their diligence and good intention; their proposals also were on the whole approved of; but it was resolved that their report should in the meantime lie on the table. Some time was spent on the case of Mr. Evan McAnlay, formerly minister of Mono and Caledon, who was present according to citation. It was ultimately resolved to appoint a committee, consisting of the Moderator (Mr. Carmichael, of King), Mr. Carrick, Mr. McKay, Mr. Breckenridge, Mr. Alexander, and Mr. Eadie (convener) to meet in Bethel Church, Orangeville, on the 16th current, for the purpose of investigating more fully certain rumours sent Mr. McAnlay's character, and that the committee be empowered to cite witnesses. A commission was read from the Colonial Committee of the Free Church of Scotland, in favour of Mr. Edward Millard, for some time a missionary in Jamaica, and of whom it was testified that he has a thorough knowledge of the German language. Mr. M. was cordially received as a minister of our church. It was reported by Dr. Topp, that the committee, appointed at last meeting to devise measures for securing adequate support to the ordinary revenue of Knox and Queen's Colleges, had issued circulars to the various Sessions of the bounds, exhibiting what sums might be expected from their congregations. The report was received, and thanks were given the committee for their diligence. A second report was received of the sums sent in for liquidating the debt on the General Assembly's Home Mission Fund, when the Presbytery were gratified to find that the greater part of the sum required of them had been now realized. Defaulting congregations, it is hoped, will note their neighbours' doings, and speedily "do likewise." On behalf of the congregation of Old St. Andrew's Church, Toronto, Messrs. A. McMurry and A. J. Jardine applied to the Presbytery for leave to dispose of their present church and site, and to apply the proceeds obtained therefrom towards the erection of another church, in a more desirable locality. After some discussion as to a new locality, it was moved by Hon. J. McMurry, seconded by Mr. King, and carried, that leave to sell the present property of Old St. Andrew's Church congregation be granted. Against this decision Dr. Robb protested, and craved leave to complain to the Synod. Thereafter it was moved by Dr. Topp, and seconded by Mr. King, that the congregation of Old St. Andrew's be instructed to report to the Presbytery, for its approval, the site on which they propose to erect their new church, as soon as they have agreed on the same. Dr. Robb appealed to the chair, whether in view of his protest and complaint, this motion was in order? when the Moderator ruled that it was. The motion was then put to the house, when it carried. It was further moved and agreed, that the Moderator be empowered to call a special meeting of the Presbytery, to consider the matter referred to in the above resolution, on receiving instruction from the commissioners of Old St. Andrew's Church, that the matter is ripe for its decision. A paper was read from Mr. D. P. Niven, resigning his pastoral charge in Georgia, and stating that he had entirely discontinued his services there. The resignation was accepted, partly because of the foregoing fact, and partly because of a previous communication received from the congregation, that a continuance of the pastoral relationship was not desired; also Mr. Amos was appointed to preach in Georgia on the 21st current, and declare the charge vacant. An appeal from the Session of Richmond Hill and Thornhill, by a member of the congregation, was taken up and disposed of, the several parties present declaring acquiescence. A statement of the claims of Mr. Mitchell (formerly minister of Boston church and Milton) on the Aged and Infirm Ministers' Fund, was submitted and approved, and ordered to be sent to the Convener of said Fund. The next ordinary meeting of Presbytery was appointed to be held in the usual place, on the first Tuesday of March, at 11 a.m., and it was resolved that the first business of the second diet that day shall be the appointment of commissioners to the next General Assembly. Members will please take special note of this.—E. MONTREAL, Presb. Clerk.

Choice Literature.

One Life Only.

CHAPTER XIII.

Having done her best to secure the doctor's attendance, Una, burdened with the child, who lay a cold heavy weight in her arms, and impeded by her own wet, trailing garments, went on as quickly as she could to the cottage the boy had pointed out. The door was open, and she walked straight into a room, which even her first hurried glance showed her was singularly unlike, in all its arrangements, to similar apartments in the cottages she had already visited. Although the wide hearth was evidently used for cooking purposes, the remainder of the room was furnished and ornamented with a degree of meretricious luxury, which was strangely at variance with the appearance of the house and its size. Gaudy curtains hung on either side of the window, damask-covered sofas and chairs stood against the walls; gilt-framed pictures were placed around, and wherever there was a vacant corner it was filled up with great green bougias, evidently freshly cut, which made the whole place seem like a garden bower. Through an open door at one side, a little room could be seen, fitted up as a study with well-filled bookshelves on all sides, and a writing-table in the centre strewn with papers.

At the open window of the room Una had entered stood Ashtaroth, the gipsy wife of Edwards, engaged in stringing some glittering beads on an elken thread. She was a most striking-looking woman, both in her dress and personal appearance. Though splendidly handsome, with a richness of colouring which made the English girl look like a pale ghost beside her, she had an expression at once fierce and haughty on her scornful lips and in her dark, flashing eyes. Her hair, of the most intense black, was gathered up in thick masses on the top of her head, and a ponderous gold arrow was thrust through it to keep it in its place. She wore a scarlet petticoat and purple jacket, both embroidered with gold, over a white garment, which was fastened at the throat with a jewel of some sparkling kind, and which had long hanging sleeves, revealing her brown arms covered with bracelets.

The moment Una's tired feet sounded within the room, Ashtaroth turned with a quickness of movement which showed that her hearing must have been singularly acute.

At once her glance fell upon the child; his head hanging over Una's arm, and showing, as his wet hair fell back, that his lips were blanched and his eyes closed. Uttering a wild piercing cry, the gipsy made one bound towards Miss Dysart, and literally tore the child from her hold, and pressed him frantically to her breast, exclaiming, "My boy! my treasure! he is dead—he is dead!" Then turning with an almost murderous look in her great black eyes upon Una, she exclaimed, "What have you done to him? If it is you that have killed him, I will strangle you where you stand."

"Why should I kill him?" said Una, quietly; "on the contrary, I have tried to save him. He fell into the river, and I swam out to him and caught him before he sank. He is not dead, I am nearly certain, for I could feel his heart beat as he lay in my arms; but unless we use means for his restoration at once, he is very likely to die. You are almost smothering him, and he needs air and warmth."

"Oh, save him! save him! I do not know what to do for him," said the woman impulsively. "Tell me how to restore him; I will do all you bid me, only don't let him die. My jewel! my Maurice!" and her chest heaved convulsively.

Una's prompt energy and good sense were at work in a moment.

"Get a blanket made hot to wrap him in, and some brandy, and I will take off his wet clothes. Lay him down on the sofa."

Ashtaroth obeyed without a word; and so quick and clever was she in all her proceedings, that in a very few minutes they had the child in a glow of heat, and Una was forcing a spoonful of hot brandy-and-water between his closed teeth, while his mother, by her direction, kept up an incessant friction of his limbs. Their efforts were soon quite successful; he began to breathe strongly, and moved under his heavy coverings, while the colour came back to his lips. Finally he opened his eyes, and after looking round for a few minutes in a bewildered manner, asked in a feeble voice where his boat was.

At the sound of the little, sighing voice, the gipsy woman went into an ecstasy of joy, as wild and impulsive as her grief had been fierce. She clasped the child in her arms, and showered kisses upon him, half crying, half laughing; while Una, who had been kneeling beside the sofa, rose to her feet, and stood looking on at the scene with a smile, well pleased that she had been able to restore such a deeply-prized child to the poor passionate mother.

Suddenly, just at this juncture, there came a voice, in breathless tones, hoarse with agitation, that exclaimed, "Is the child dead?—is Maurice Edwards dead?" and the next moment Humphrey Atherstone had crossed the threshold, with an eager, rapid step, and stood within the room.

He paused, stricken, apparently, with some strange emotion at the sight which presented itself to him. Una Dysart stood before him, her long hair, dripping with water, falling back from her charming face, which was now very pale, though her eyes were bright with excitement and pleasure. She had neither hat nor jacket, and her wet clothes clinging round her showed that she had been completely immersed in the river. The child was now sitting upon the sofa, laughing as his mother buried her face on his breast, while she held him in a convulsive embrace, and twisting his hands in her thick black hair.

Ashtaroth had heard the new-comer's question, however, and turning round, without rising from her knees, she fixed her black eyes, glittering with a strange expression, upon Atherstone's face, and said, "No, he is not dead; he lives, and will live; but he would have been cold and dead—my little Maurice now—but for this

dear beautiful lady, who saved him. Oh, you darling lady—you darling! I will love you for it for ever! I will remember it for good to you as long as I live!" She had flung her arms round Una as she spoke, and was kissing her hands with impassioned ardour. Presently, however, she glanced from her to Atherstone, her forehead contracted in a frown, and she stopped suddenly in her vehement gratitude; but as the little child, feeling quite restored, slid off the sofa and stood laughing beside her, wrapt in his blanket, her face softened, and she said, with a concentrated determination which seemed almost too great for the occasion, "Yes, I will remember it for good to you—whatever you may be one day."

Atherstone, meanwhile, had seemed for a moment unable to understand the scene on which he had so suddenly entered; but when the whole truth became plain to him, he said in a low voice, and as if half unconscious that he was speaking aloud, "You have saved him, Una Dysart—you!" Una felt that there was more in his tone than she could understand; but she answered lightly, "I suppose you are surprised at the extent of my accomplishments; you did not know that I could swim. But I am so thankful I was at hand to rescue the poor little fellow. Little Maurice, you must not go and play alone by the river-side any more," she continued, stooping down and kissing the child, who caught hold of her wet hair, and held her face close to his with a merry laugh, saying, "Lady's all wet, too; lady went in the river with me."

Then Atherstone started, like a man waking from a dream, exclaiming, "Miss Dysart, you are running a terrible risk by remaining in your wet clothes; you may get some serious illness. You must change at once; I dare say Mrs. Edwards can supply you with some temporary dresses, and I will go and bring the carriage to take you home."

"It will be better for me to walk," said Una; "I shall get warm much quicker—and I do believe that good boy has found my hat," she added, "which is better fortune than I expected;" for the lad she had sent to the doctor's walked in at the same moment, holding it with her jacket in his hand.

He went stolidly up to Una, and pointing to Atherstone, said, "I could not get the doctor, so I sent her."

"It is true," said Atherstone; "I met him coming away from the doctor's door, much disappointed, and he asked me to come here because Edward's child had been drowned; but he did not mention you, so I was struck by surprise when I saw you."

"I found these atop of the bushes by the river; I expect they're yours," said the boy to Una.

"Yes, indeed, they are," she answered, taking possession of her goods very gladly; "and you must come to Vale House this evening to be rewarded for all these good deeds. Now, Mrs. Edwards, can you give me something to put on for a few hours, till I can reach home?"

"You may have everything I possess," said the gipsy, impulsively, and catching hold of Una's hand, she drew her away into another room.

Atherstone sat down to wait for her, and leant his head on his hand with an air of the deepest despondency. The child had placed himself on a stool just opposite, his sharp eyes peering out from the blanket in which he was enveloped, and his two little brown hands planted on his knees. He stared fixedly at Atherstone, who seemed scarcely conscious of his presence, and after having maintained this deliberate contemplation for some time, he advanced his shrewd little face nearer to him and said, "I ain't dead, Mr. Atherstone."

Atherstone started, and then looked gravely down at the odd, fishy child who had made so strange a remark.

"So it seems, child," he said; "the fates have reserved you for some purpose; whether of good or evil remains to be seen." Then rising, he walked moodily up and down the room till Una reappeared, half laughing, half blushing at her own strange costume, in which, however, there could be no doubt she looked very bewitching; a scarlet dress of Mrs. Edwards' was relieved by her own black velvet jacket and hat, and her rich chestnut hair, spread out on her shoulders to dry, framed in her fair face, on which there was now a brilliant flush, and the soft, bright smile which was one of her greatest charms.

Atherstone fixed his eyes upon her with a look of the most intense, wistful sadness, and followed her every movement as she knelt down beside the child and playfully took leave of him.

"This little man ought to go to bed, I am sure," she said, looking up at Ashtaroth; "his hands are hot, and I am afraid he is growing feverish."

"He shall go," said the mother; but her eyes were fixed on Una, not on the child. "You are a sweet, kind lady," she continued, "and it is your good star brought you to Ashtaroth's door to-day with her son, rescued from the dead, in your arms; there will come an hour when I shall repay you. The daughter of the wandering people knows how to curse," and she glanced at Atherstone, "but she knows also how to bless."

"It is enough that I have been of use; I am very thankful for it," answered Una, putting her hand into Ashtaroth's with the bright frankness peculiar to her; "I hope the dear little fellow will not suffer from his accident. I will come some day soon to see how he is."

"Ay, do; I will make you welcome, and so will the child's father. It is not every one whose foot he would allow to pass his threshold, but for you there will always be an open door."

She bent forward and kissed Una on the forehead, but she drew herself up, silent and motionless, when Atherstone passed her to follow Miss Dysart; and he, too, merely bent his head without speaking.

CHAPTER XIII.

Atherstone walked on by Una's side, uttering no word for some time, and she did not like to break the silence—only looking up furtively at the face she was learning to love too well, and feeling a great pang at

her heart as she saw the deep sadness that overshadowed it. At last Humphrey gave a heavy sigh.

"Life is very inexplicable," he said; "that child rescued from almost certain death—and by you, of all people—this is mysterious enough, but it is a darker mystery why persons continue to exist whose influence is baneful as the poisonous blasts of the desert that blight and burn up every living thing. Why is it not a duty instead of a crime to destroy such an evil power, and cast it out from the earth—as one would root up a noxious weed, and trample it under foot?"

"You are thinking of the man you hate," said Una.

"Yes, of Edwards—the bane of my whole existence; there is not room enough in this world for him and me to breathe in."

"I wish you did not feel this terrible hatred," said Una, very softly, "it seems to me to warp your true nature, and make you very different from what you would otherwise be."

"It does, you are right, it transforms me almost into a demon at times. And how kindly I once felt to all the world!—unreserved, trusting, believing the best of every one. Can you wonder that I should hate this man," he continued vehemently, "when he has been my actual destroyer, making earth a barren wilderness for me, instead of the bright home fall of love and joy it can be to other men? Why is all the sweetness of life to be for ever withheld from me by his cruel hands? Do you think it is easy to look on happiness which never can be mine? I tell you I should have liked to have died to-day when I saw your tenderness to that child."

The vehemence of his tone scared poor Una, and she drooped her head, literally trembling. Atherstone saw it, and in a moment his mood changed completely.

"Forgive me, Miss Dysart," he said in the softest tone; "I was inexcusable in saying that to you; but indeed the events of this afternoon have so greatly moved me that I have not been master of myself. I will never so offend you again. I trust you forgive me?"

"Oh yes," she said, looking up brightly; and smiling back upon her, he began to talk on other subjects, exerting all his powers of pleasing to such good purpose, that she secretly regretted intensely when their walk came to an end at the gate of Vale House.

(To be continued.)

What makes the Difference

It makes a difference which one has the cold.

If 'tis the woman, she keeps about at work as long as she can stand. She says very little, blows her nose as quietly as she can; fixes her own messes, keeps her pains to herself, creeps into snug corners behind the stove when she can no longer work, and nobody is required to spend time or care on her. If any one does fix medicine for her, she takes it at once; if any one brings water to wash her feet she at once uses it, and is thankful. If the man notices that she is not well he generally remarks, "I told you you would take cold if you was so careless," and then adding, "You had better go to bed," off he starts to that refuge of the weary.

Now let the man take his turn. The moment the cold has fairly clutched him he groans and spreads himself out in the most inconvenient place he can find. Everybody has to climb over him to get anywhere. He thinks he will take a steam bath. When a room is heated like a furnace, and the water is all prepared, he thinks it may not be best to take it. He ponders the question until the fire and water are cool, and concludes he will take it. Fire up again, patient wife, mother, or sister. By the time all is again ready the evening "chores" are to be done, and the opening and shutting of doors is inevitable.

"Why couldn't he have taken his bath while all was quite and nobody about to disturb him," says the long-suffering woman.

Bath over, he must have a bed near the fire fixed—not in the bed-room. He wants to be with the family, dear man! So the sitting room is turned into a bed-room, and he buried under a pile of clothes.

"Wet my head, sis," he says. "Wet my head, sis," again by the time "sis" has got to sewing. "Wife, get me a drink." "Mother, tuck me in; these clothes are coming off." "My! how cold this room is!"

The stove is piled till red-hot, and all in the room but the poor sick man are near to suffocation. Presently he exclaims:

"I can't breathe in this close atmosphere, mother; do open the window!" Soon all but the man under the blankets are shivering with cold.

Bed time comes and some one must sit up to keep a fire going. Next day it snows. The man who had the house by the ears the night before began to put on his coat. He is going to the store. And in spite of all that can be said, to the store he goes. Returns in a few hours to make more of a "churning" than ever. Thus it goes on until he finally gets rid of his cold—or dies.

Reader, is this a fancy picture? Well for you if you think it is.

The Anchorage.

Saints cast their anchor where God commands them. Whatever straits they are in, the Word abiding in them brings some promise of support and deliverance; the promise shows what God has engaged to do, and faith receives the fulfilling of his engagements. When they draw nigh to God, they know what he has promised to them that wait on Him. While they live like themselves, as the heirs of promise, they are preserved from all evil, and want no manner of thing that is good. This is their happy case; thrice happy, because the means used to deprive them of their happiness are overruled by God for the establishing of it. The enemy rages against them in vain.—*Romaine.*

In all our heat there wanteth not coldness.

The true Israel of God are a tried people.

For the Presbyterian.
A Scotch Minister's Love Story.

CHAPTER III. continued.

BY THE REV. DAVID MITCHELL, TORONTO.

Dr. Malcolm returned home early that day. He could not visit in his usual manner. He had a strange feeling of something that was going to happen. His daughters, when they heard his footsteps at the door, hastily prepared to go down to receive him. He kissed them both tenderly on the forehead, and passed into his study. After some time the dinner bell rang, and then Dr. Malcolm and his daughters sat down to their family meal. But a strange silence had come over them all. After giving thanks to God for His goodness in supplying them with His temporal and spiritual blessings, Dr. Malcolm did not speak a word during the whole dinner-time. When it was ended, he drew his chair near the fire, and then his usual cup of coffee being placed on a small table beside him, his daughters retired to their own room. In a short time, however, Catherine came in and sat down beside him, and then frankly told him all that had occurred. The doctor was at first greatly moved, but soon recovered and rose to ring the bell for the servant to call his youngest daughter, when Lucy entered and flew into his arms. He then gently disengaged himself and said: "My dear girl, I respect Mr. Dunning as a man, I know he has a good heart; and if you love him, take my blessing with you, and I am sure you will always be an honor to your father's house. Now we're not to cry any more; but let us have a merry night of it. I'll send for Mr. Dunning to come over to tea, and he and I can retire to the study, and talk over the matter while you are laying the table in the parlor." So Mr. Dunning was sent for. He soon came, and sat down before the fire on a chair opposite the doctor's, opened his heart, and expressed the earnest hope that he had not given offence by what he had done. He said that he was much older than Lucy if it is true, but he trusted to make her happy, and he assured the Doctor if he gave his consent, that he would be the happiest of men. The doctor seized him by the hand, and giving it a hearty wring, said "he had always been welcome as a friend, that he highly prized his character, and that he would be proud to receive him as the husband of his dear Lucy."

There never was such a night in the manse. It was awkward at first for Catherine, but she soon experienced a sweet pleasure in witnessing the tender love of the good-hearted minister and her affectionate sister. Lucy's face beamed with happiness, and Mr. Dunning seemed to grow every moment into a new man.

What a day for the gossiping folks was the following one. The ladies could not understand how the "match" had been made between Miss Lucy and Mr. Dunning. But as Miss Malcolm was so earnest about the details of the preparation for the marriage, all the ladies naturally became active and earnest too, and the "strange occurrence" was soon forgotten in view of the work of making all things ready, that was before them, and that gave them all so much delight. The committee, who had so cleverly, with the help of the philosophical tailor, managed the outfit of the minister, now set heartily to work to discharge the other duty that had been assigned them, viz: to prepare a suitable present for the bride. They had soon such a supply of napery, jewelry, and other articles, that they hardly knew what to do with them. They also bought a handsome Bible, and the nearest writer in the parish school, a girl, was chosen to inscribe on it the good wishes of all the parishioners towards the young bride and her deeply revered father and beloved sister, and the prayer that her union with Mr. Dunning might prove a blessing to them both, and a source of good to the whole parish and the cause of religion.

The marriage-day soon came round. It was a holiday throughout the parish. The children were all gaily dressed, and were led to the manse by the old parish teacher. They strewed the carriage-drive with flowers, and the little banners they waved were beautiful to behold. The old people turned out to witness the bride and bridegroom going away; while the village band were there playing cheerful tunes that made all the lasses and laddies tingle with the desire to celebrate the occasion in merry dancing; and abundance of good cheer was provided for all.

The ceremony took place in the manse, and was performed by the doctor himself; when it was concluded he kissed his daughter, and placing his hand in that of her husband, blessed them in patriarchal style; and when at length the carriage came and drove away the happy pair, a loud "hurrah" resounded long in their ears.

What will not marriage accomplish? Mr. Dunning was entirely a new man. The people said he had formerly preached from the head to the head, but now from the heart to the heart. He became simple and tender in his addresses; and then it developed an entirely new character in Lucy, his wife. She was more contemplative, and possessed a more deepened joy than ever; but she now became of that practical turn, that had ways of doing and saying things of its own, that charmed every one she came near. And then talk of union of churches, as our Scottish friends are now so earnestly doing, and such as has recently been accomplished in the United States. What will bring it about more completely and speedily than unions amongst individuals of different denominations, either by marriage or the less binding ties of friendship. Ecclesiastical courts may talk about union for centuries, but let there be respect and love amongst the members of the various churches, and then a true and lasting union will be brought about. Not, perhaps, such a union as is contemplated, that of one church with one name, but a union that is more natural perhaps, where all are not called upon to give up their "distinctive principles," but to have these blended together in beautiful harmony by love reigning supremely amongst them all.

Where there are no trials there are no consolations.

Scientific and Useful.

If you are made miserable with chills and fever, dissolve fifteen grains of strychnine in a cup of hot coffee, and drink it just before the chills attack you. It has been known to cure the worst cases of disease. Lime, lemon or four orange ice will have the same effect.

An excellent poultice is made by taking a sufficient quantity of flaxseed meal and pouring on it, little by little, enough cold water to make it of suitable thickness. Then heat the entire mass. A small piece of lard is sometimes added to keep it from adhering to the part.

FRESH MEAT GRIDDLE.

Chop bits of fresh meat and cold roast meat, season with pepper and salt, make a griddle batter, put a spoonful on a well buttered iron, then a spoonful of the chopped meat and on this another spoonful of batter. When cooked on one side turn—when done, send to the table hot. They are very nice for breakfast or lunch.

APPLE-MOUND

Boil one-half pint of rice till light, tender, and dry, and make it into a mound upon a fish-plate. Have ready six or eight medium-sized sub-acid apples, pared and cored carefully, and arrange them tastefully, so as to cover the mound of rice, and bake for ten minutes. Eat it with a sauce of stewed currants, dates, or whatever else is relished with the rice.

GLOSS FOR LINEN.

"Starch lustre" is a substance used for washing purposes, which, when added to starch, causes the linen to which it is applied to assume not only a high polish but a dazzling whiteness. A portion of the size of an old-fashioned oint added to a half pound of starch, and boiled with it for two or three minutes, will produce the best results. This substance is nothing more than stearine, paraffine or wax, colored by a slight mixture of ultramarine blue.

INDIAN CORN.

It is generally supposed that our Indian corn, or maize, is a native of America, having been found among the Indians at the time of the discovery of the country. But nothing is known positively in regard to its native country beyond mere tradition, as it has never been found growing wild anywhere. The Japanese seem to have been well acquainted with maize for a long time, and possess varieties of which we know nothing until of late years; but whether they procured it originally from America, or the Americans from Japan, will probably remain one of the unsolved problems.

YANKEE PLUM PUDDING.

Take a tin pudding boiler that shuts over tight with a cover. Butter it well. Put in the bottom some stoned raisins, then a layer of baker's bread, cut in slices, with a little butter or suet strewed over; then raisins, bread and suet alternately, until you nearly fill the tin. Take milk enough to fill your boiler (as they vary in size), and to every quart add three or four eggs, some nutmeg and salt, and sweeten with half sugar and half molasses. Drop it into boiling water and let it boil three or four hours. Be sure the cover fits tight, or your pudding will be water-soaked.

OAT-MEAL GEMS.

Soak over night one cup of oat-meal in one cup of cold water and a little salt; in the morning add one cup of sour milk, one tablespoonful of sugar, one teaspoonful of soda and fine oat-meal enough to make them as stiff as fritters (wheat flour will do to thicken it, but oat-meal is better). This will make two cakes if you wish to bake it like "Johnny cake"—we like it that way. I would like to say, also, that in making "strawberry short cake," it is a good plan to divide your dough equally in two parts, roll each one half as thick as usual; now spread butter over and bake. You will not need a knife to split it when done, and consequently it is much lighter.

SWEET OIL FOR POISON.

It is now over twenty years since I heard that sweet oil would cure the bite of a rattlesnake, not knowing that it would cure other kinds of poison. Practice and experience have taught me that it will cure poison of any kind, both on man and beast. The patient must take a spoonful of it internally and bathe the wound for a cure. To cure a horse it takes eight times as much as for a man. One of the most extreme cases of snake bites occurred eleven years ago. It had been of thirty days standing, and the patient had been given up by his physicians. I gave him a spoonful of the oil, which effected a cure. It will cure blot in cattle caused by fresh clover. It will cure the stings of bees, spiders, or other insects, and persons who have been poisoned by a low running vine called ivy.

ESCALOPED OYSTERS.

Detach the beard from the oysters and lay them upon a sieve to drain. Grate some stale baker's bread and sift the crumbs—it must be very fine. Butter well your escalop shells, sprinkle over them some bread crumbs, put on them a layer of oysters, over which strew a little salt, white pepper, very fine chopped parsley, then another layer of oysters, etc. Melt some butter in a pan, put in it some flour, stirring it all the while until it is brown. Add a gill of stock, a gill of oyster liquor strained, a pinch of salt, a pinch of cayenne, a pinch of ground-mace, and the yolks of two eggs. Boil for five minutes, stirring, so that this sauce will be perfectly smooth. Then pour over the oysters, sprinkle bread crumbs on top, a little salt and white pepper, and a very few bits of butter. Put in a hot oven, watch them—when the oysters are plump looking they are done. They usually take fifteen or twenty minutes.

LUTHER says well—If you would believe, you must chiefly that question, "Why?" God would not have us so full of whosoever. And if you would believe, you must go blindfold into God's command. Abraham subscribes to a blank when the Lord calls him out of his own country.—*Bridge.*

The Two Workers.

Two workers in one field Tilled on from day to day; Both had the same hard labor, Both had the same small pay.

One leaped up with the light, With the soaring of the lark; One felt it every night, For his soul was ever dark.

One had a flower-clad cot Beside a merry mill, Wife and children near the spot.

One had a flower-clad cot Beside a merry mill, Wife and children near the spot.

An Alarming Evil.

That "fashionable parties," with drinking, are as bad as "drinking saloons," or even worse, is a truth that ought to make a deep and lasting impression upon the reader.

It would be absurd to grant immunity to the saloons in consideration of the greater devastations of the parlor and the fashionable drinking party.

The present condition of things is truly alarming. Our news journals, including those of them, the influences of which are far from being favorable to the enterprise of temperance and prohibition, abound in items like the following, which is taken from one of our prominent dailies that decries prohibition as fanatical:

"An old lady, Wednesday night, proceeded to flog her son (a young man of sixteen years) for coming home at one o'clock drunk. The son resisted her efforts, and in the scuffle both mother and son fell a distance of twelve feet out a window. The mother was killed. A coroner's jury acquitted the son of any imputation of crime."

The above is but a specimen of a constant succession of similar announcements in the same sheet. Thus drunkenness and murder incur no official imputation of criminality, and sober citizens whose votes determine our laws, and administrators of them, make no united effort to apply the remedy. "And what will ye do in the end thereof?"

Constantinople.

Constantinople is about thirteen miles round, and is enclosed by walls on the western or land side. The "Harbor," or Golden Horn, on the north, divides it from Galata, and the Bosphorus divides it from Scutari. These are properly but suburbs, but make up together the city of Constantinople.

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miles. The Golden Horn divides this main part of the city from Galata on the north; while the Bosphorus divides it from Scutari. As to the streets of Constantinople they will but just bear the name—they are rather long and crooked lanes, with low, timber-built houses; and, contrasted with like streets here, with a neat and uniformly-built line of brick-built small houses, would look but poorly.

The Religions of the World.

Dr. Hurst's "Outline History of the Church" gives the following populations to the creeds of the world:—Christianity, 407,000,000; Buddhism, 340,000,000; Mohammedanism, 200,000,000; Brahminism, 175,000,000; Confucianism, 80,000,000; Judaism, 7,000,000; all other forms of religious belief, 147,000,000.

This is of course, to a great extent, an estimate made up from as many reliable sources as possible. It is unrollable, mainly, in respect to the swarming millions that inhabit the south-eastern and eastern countries of Asia, of whom no census has ever been taken.

The present population of this globe, according to the above, is about 1,888,000,000. An immense number of human beings. Our population of 46,000,000, therefore, is only about one-thirtieth of that of the whole earth.

The number of nominal Christians is 407,000,000; about one-third of the population of the earth. It cannot be said that Christianity has not made great progress in these eighteen centuries of its existence. It has conquered one-third of the human race; two thirds yet remain to be gathered into the fold of Jesus. A large work this. But here lies the encouragement.

The Buddhists and Brahminists make up together 515,000,000, or nearly one-half of the human race. These are found mainly in the East Indies, China, Japan and Central Asia. They are the two great divisions of the Oriental nations that stand related to each other somewhat like Catholicism and Protestantism stand related to each other in the Occidental nations.

LITTLE as I know of Christ (and it is my sin and shame that I know so little), I would not exchange the learning of one hour's fellowship with Christ for all the learning of ten thousand universities during ten thousand ages, even though angels were to be my teachers.—John Brown.

Special Notices.

Consumption Cured.

An old Physician, retired from active practice, having had placed in his hands by an East India Missionary the formula of a simple Vegetable Remedy, for the speedy and permanent Cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a Positive and Radical Cure for Nervous Debility and all Nervous Complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows.

Missionary Wanted.

The Presbytery of Owen Sound is anxious to obtain an Ordained Missionary for the Perry Sound District immediately. Salary at least \$650 per annum. Address REV. D. B. WHIMSTER, Meaford, Ont.

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British American Presbyterian, FOR 1877.

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Effects will be made during the coming year to make the PAPER more interestingly attractive and useful to the large constituency it aims to present. To this end the Editorial staff will be strengthened; a larger variety of Missionary Intelligence will be furnished by Dr. Frazar, Formosa; Rev. J. Fraser Campbell, and Rev. James Douglas, India; and special papers are expected from the following gentlemen:—

- Rev. Dr. Watson, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, L.L.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Gregg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKerran, M.A., Kingston. Rev. W. D. Ballantyne, B.A., Pembroke. Rev. G. M. Grant, M.A., Halifax, N.S. Rev. W. Houston, M.A., Bathurst, N.B. Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Galloway, 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 PAPER. Much has been done in this way already; but much still remains undone. Our circulation is now 8,000; there is no good reason why it should not be 16,000! If each of our present subscribers will only send us ANOTHER NAME we shall at once reach 12,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this particular.

Romances and Correspondence should be addressed to C. BLACKETT ROBINSON, Publisher and Proprietor, P. O. Drawer 2484, Toronto, Ont.

Sabbath School Presbyterian FOR 1877.

Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to even furnish the S. S. PAPER, we have resolved to continue the publication for another year, believing that superintendents and teachers will ere long see the justice and propriety of making room—among the numerous papers usually ordered—for a few copies of a monthly got up especially for our own schools.

In order to issue an interesting quantity of reading matter the paper will be placed in charge of a gentleman in every way competent 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. Each year we promised letters from the Rev. J. Fraser Campbell; but he only left a couple of months ago, so that it was impossible to redeem this promise. Both Mr. Campbell and Mr. Douglas will (D.V.) write during the coming year, and Dr. Frazar, 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 keep in good time the number to be printed for January.

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IN THE PRESS

Shortly to be Published, THE PRESBYTERIAN YEAR BOOK

For The Dominion of Canada and Newfoundland, for 1877.

Edited by the Rev. James Cameron, OUR OWN CHURCH

The YEAR BOOK for 1877 contains full, accurate, and detailed information regarding the Presbyterian Church in Canada. It gives a summary account of the Proceedings, Acts and Remits of the last General Assembly, with lists of its officers, and a detailed account of the rules and "forms of procedure" that are 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.

PAPERS.

There are in the YEAR BOOK, also, able Papers, brief, and to the point, from the pens of PRINCIPAL OAVEN, Toronto PRINCIPAL McVICAR, Montreal. DR. McGREGOR, Halifax. DR. PATTERSON, Nova Scotia, and REV. GEORGE GRANT, M.A., Halifax.

along with a great deal of editorial writing and remark.

PRESBYTERIAN CHURCHES OF THE UNITED STATES.

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

ALLIANCE OF PRESBYTERIAN CHURCHES.

The Constitution, and (as far as it is possible to ascertain this in the meantime), the Constitution of congregations and Churches belonging to the Alliance of Presbyterian Churches that holds in 1877 its first Triennial Convention in Edinburgh, are given in full. There follows also 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, fulness, clearness, and correctness in matter and arrangement, in witness of which statements are appended one or two of the many notices and reviews that have reached the Publisher.

We seldom find, in so modest and unpretentious form, so much and so various ecclesiastical information. It was well of our people, and particularly our ministers, availed themselves of the assistance this little work affords, as a convenient "thesaurus" of valuable information.—Philadelphia Presbyterian.

The Argonaut Advertiser says:—"The Year Book is in its second issue, and shows improvement even on the excellence of the first. It is, in short, a valuable medium for Presbyterians, and ought to be in the hands of all belonging to the Church, especially its office-bearers."

The Christian Guardian, (Methodist), says:—"This is a pamphlet of over 100 pages, giving a large amount of valuable information concerning the Presbyterian denomination of this country. Interesting articles are contributed by Dr. Kemp, on 'Colleges for Young Ladies,' by Dr. Patterson, on the 'New Hebrides Mission,' by Dr. Snodgrass, on 'Queen's University and College,' and 'From Union to Union,' by Rev. Robert Torrance. Additional to the information given respecting the several Presbyterian sections which now form the United Church in the Dominion of Canada, valuable statistics are furnished of Presbyterian Churches in Great Britain and Ireland, in the United States, in the continent of Europe, in Australia, etc. The chapter on 'Union' is particularly readable, and, as the record of a memorable year in the history of Canadian Presbyterianism, the Year Book for 1876 will find a permanent place in the library of every minister."

"It is a very valuable publication."—J. E. Cooper, D.D., Clerk of U. P. Church, U. S. A. "Full of valuable information."—N. Woods, Clerk of the Reformed Presbyterian Church, U. S. A. "A credit to the Presbyterian Church of Canada."—Yours respectfully, J. T. Cooper.

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Induction of the Rev. J. E. Edmondson.

The Presbytery of Ottawa has accepted... The induction of Mr. Edmondson on Thursday the 24th ult. There were present Rev. Messrs. Mann, D.D., Bremner, McLean, Ross, Bennett, Farries, Knowles, Carwell and J. Stewart. Rev. Messrs. Burns and Calder were invited to correspond. The Rev. G. Bremner, the Moderator, presided. A very able and appropriate sermon was preached by Mr. McLean, of Annapolis, from Eph. iii. 15, "The whole family in heaven and earth." The usual questions were then put to Mr. Edmondson, and satisfactorily answered, whereupon the Moderator engaged in prayer and inducted Mr. Edmondson into the pastoral charge of St. John's Church, Almonte, the brethren of the Presbytery giving him the right hand of fellowship; thereafter Mr. Carwell addressed the pastor, and Mr. Stewart the people, in regard to their respective duties. A hearty welcome was given to Mr. Edmondson by the congregation as they retired from the church. In the evening a social meeting was held, which was well attended, all the congregations in the village being well represented. The music furnished by the choir of the congregation was very excellent, and the refreshments all that could be desired. On the platform there were a large number of speakers; Mr. Stewart, the interim Moderator of the Session, ably presided. Mr. Bremner, on behalf of the Presbytery; Mr. Jamison, the Reeve of the village, on behalf of the citizens generally; Mr. Manning, on behalf of the Christian workers; Mr. Bennett, (Presbyterian), Mr. McRitchie, (Methodist), Mr. Cameron, (Baptist), and Mr. Shields, (Reformed Presbyterian), on behalf of the several congregations which they represented, besides Messrs. Farries and Carwell, Osmesties of Mr. Edmondson, Mr. Calder, a former co-Presbyter, Mr. Knowles, an old acquaintance, and the Rev. W. Lochead, a member of St. John's Church—gave short and appropriate addresses of welcome. Reference was made in feeling terms by most of the speakers, to the late pastor of the congregation, Mr. McKonzie, and all united in congratulations that his place had so soon and so happily been filled. Mr. Edmondson enters upon his labours in this field in most encouraging circumstances, and from the success which characterized his pastorate in Columbus and Brooklyn, there is every reason to believe that the congregation of Almonte will flourish under his ministrations.—Osm.

Presbytery of Saugeen.

This Presbytery held their ordinary quarterly meeting at Harrison on the 26th and 27th December. Besides the ordinary members, of whom there was a full attendance, the assessors to the Presbytery in the Mount Forest case were present: namely, Rev. Professor McLaren, Rev. John Smith, Toronto, and Rev. John Scott, North Bruce. The Presbytery were chiefly occupied with certain references and appeals from the Session of Knox Church congregation, Mount Forest, the most important of which were the following:—1. An appeal by Mr. James Scott, elder, against a decision of the Session, suspending him and other two elders from office, on the ground of their systematically absenting themselves from ordinances, and following irregular and divisive courses.—The finding was, that the Presbytery having heard the papers and listened to two pleadings of the parties in the case, and carefully considered the same, dismiss the protest and appeal, and sustain the finding of the session;—the motion being carried by ten to two.—2. A reference brought by the Moderator against three of the elders, of their having injured his character, peace, and ministry, as well as the peace, piety, and prosperity of religion in Knox Church, and Presbyterianism, by adhibiting their names to a document privately circulated, which was fitted to produce disaffection in the congregation, representing him as preventing the union of the two congregations in the place by not resigning his charge, and that although a majority of the congregation had decided and declared that in justice to themselves and their pastor they could not accept of union on such a condition. The Presbytery agreed to recommend that the charge with consent of parties be withdrawn, on the ground that the matter of it had in substance at least been adjudicated upon by the Presbytery at their meeting on the 11th of April. The charge was withdrawn accordingly with consent of parties.—3. An appeal by certain members of the congregation against a decision of Session to the effect that said members having given up their sittings in the church and withdrawn from attendance or ordinances, they therefore acting in such a way and continuing with such persistency in doing so could not be continued and recognized as members in regular and good standing, and that such of them as might apply for their certificates could obtain them to the date of their letters resigning their pews or sittings. The following motion was agreed to:—Having heard the protest and appeal in regard to the actions of the Session of Knox Church, and all parties and papers, after full consideration, inasmuch as the language protested against cannot properly be understood as an instance of suspension, but rather as a very strong declaration of the intention of the Session, therefore waive said protest and appeal and allow the matter to drop. 4. A reference from the Session for advice in the case of certain members withdrawing from ordinances and the support of ordinances, and yet claiming on certain occasions the rights and privileges of members. It was agreed that the Presbytery deeming the laws of the church sufficiently explicit on the subject do not consider it necessary to give any definite instructions in the matter. There was presented and read a petition from certain "members of the Presbyterian Church in Canada" in Mount Forest, the most of whom having been "petitioners in the Mount Forest case," praying to be formed into a separate congregation with a view to their uniting with St. Andrew's congregation equally and regularly. The prayer of the petition was granted, and a

committee of Presbytery appointed to take the necessary steps for its accomplishment. At this stage of the proceedings the three suspended elders being present were called, and appeared, and the question was put to them, whether they regret the circumstances that led to their suspension, and they having severally expressed such regret, it was unanimously resolved that the Session of Knox Church, Mount Forest, be instructed to remove the censure of suspension. Mr. Macmillan on the part of the Session stated that they would be happy to do so at their earliest convenience. Mr. Matheson was appointed to moderate in a call in Arthur congregation on Jan. 9th. Mr. McLennan to moderate in a call in North Luther and Ross, Wm. Baile in Chford and Balaklava Mr. McIntyre in Mackintosh and Belmonte—in the three last cases at such time as the several congregations should be prepared to take such a step. The cordial thanks of the Presbytery were given to their Assessors for the valuable aid they had given in dealing with the difficult and painful matters that had come before them. Next meeting of Presbytery at Mount Forest in Knox Church on the first Tuesday of Feb. at four o'clock p.m.—Wm PARK, Pres. clerk.

The Length of Days.

At London and Bremen, the longest day has sixteen and a half hours. At Stockholm, in Sweden, the longest day has eighteen and a half hours. At Hamburg, Germany, and Dantzig, Prussia, the longest day has seventeen hours, and shortest seven hours. At St. Petersburg, in Russia, and Tobolsk, Siberia, the longest day has nineteen hours, and the shortest five hours. At Torneo, in Finland, the longest day has twenty-one and a half hours, and the shortest day two and a half hours. At Wardnuys, in Norway, the day lasts from May 21st to July 2nd without interruption; and at Spitzbergen the longest day is three and a half months.

We are glad to see the statement that an effort is about to be inaugurated for securing an Act of Parliament for closing all public houses in England on Sunday.

THERE are 1,400 places of worship connected with the Established Church of Scotland—a gain of 293 churches since the disruption.

LIGHT of the world, sun of the soul, brighter far than that which cheers the bodily sense; by thee all things are seen, yet art thou Thyself unseen.—Fenelon.

THE Dunkin Bill was defeated in Kingston by only 106 votes. Such a result in a city is an astonishing evidence of the rapid growth of public opinion in the right direction.

MR. WATKINS, missionary to Mexico, and successor to the Rev. Mr. Stephens, who, with part of his congregation, was murdered in his church by the machetes of the Romanists, says that the spirit of massacre still survives in Guadalajara, as in the bloodiest days of Spain. One of the assassins of Stephens, who had escaped punishment, sought the wife of Watkins. He purchased a knife more than a foot in length, had it carefully sharpened, and lurked all day behind a corner which the missionary was accustomed to pass. A protecting Providence kept the hunted one away. Determined not to be foiled, the assassin went to the meeting in the evening, and sat with his knife concealed, with only a narrow table between him and the missionary. As the exercises proceeded the man's heart was melted. He was converted to God then and there, and is now one of the most efficient missionaries in that vicinity. Guadalajara has a church of one hundred and fifty members, forty of whom were received as converts last July. Two hundred towns about this city "have each fifty or less of secret or openly professed Christians."

Official Announcements.

MEETINGS OF PRESBYTERIES.

HURON.—The Presbytery of Huron will meet in Clinton on 2nd Tuesday of January, at 11 a.m. LINDBAY.—Next regular meeting (D.V.) at Woodville on the last Tuesday of February, at 11 a.m. PETERBOROUGH.—The Presbytery of Peterborough will meet in St. Andrew's Church, Peterborough, on the third Tuesday of January, at 11 a.m. KINGSTON.—Next meeting to be in St. Andrew's Hall, Kingston, on the 2nd Tuesday of January 1877, at 3 p.m. SARIE.—The meeting of this Presbytery will meet on the first Tuesday in March, 1877. OTTAWA.—The Presbytery of Ottawa will meet in St. Andrew's Church, Ottawa, on the first Tuesday in February, at 3 o'clock. PARIS.—In Eglise Church, Ingersoll, on the 2nd Tuesday of March, at 11 a.m. GLENORA.—In St. John's Church, Cornwall, on Tuesday, 9th January, at noon. HAMILTON.—In Central Church, Hamilton, adjourned meeting on the 11th day of January, at 11 a.m.

Recent Publications.

GATHERINGS FROM A MINISTRY, by the Rev. John Milne, Perth 1 50 LIFE OF THE REV. JOHN MILNE, OF PERTH, by Dr. Bonar 1 75 ANSWERS TO THE ST. JOHN AND OTHER SERMONS, by Rev. Wm. Arnot 1 75 THIS PRESENT WORLD, sketches from Nature and Art, by Rev. Wm. Arnot 1 00 IN THE PULPIT AND AT THE COMMUNION TABLE, (Dr. John Duncany) edited by Dr. David Brown 2 25 CATECHISMS OF THE SCOTCH REFORMATION, edited by Horatius Bonar, D.D. 1 50 TREATISE ON REGENERATION, by Dr. Wm. Anderson 1 25 THE WORDS OF THE NEW TESTAMENT, by Drs. Milligan and Roberts 1 50 HEROES OF HEBREW HISTORY, by Bishop Wilberforce 1 50 THE RESURRECTION AND EXPOSITION, by Rev. Chas. F. Johnson 1 25 JESUS CHRIST, HIS LIFE AND WORK, by E. de Pressensé 1 25 HISTORY OF ELISHA THE PROPHET, by Rev. Dr. Edersheim 1 00 CONVERSION ILLUSTRATED BY EXAMPLES FROM THE BIBLE, by Rev. A. Saphir 1 00 VOICES OF THE SOUL ANSWERED IN GOD, by Rev. John Reid 1 00 JOHN YOUNG, Upper Canada Tract Society, 102 Yonge Street.

Presbyterian Church EXTENSION ASSOCIATION

A Mass Meeting of the Presbyterians of Toronto will be held in KNOX CHURCH, ON Tuesday Ev'g., 16th January, under the auspices of the Presbyterian Church Extension Association of Toronto. INTERESTING ADDRESSES will be delivered by several clergymen and influential laymen of the city. MUSIC AT INTERVALS BY COMBINED CITY CHOIRS. Chair taken at 7.30. A. McMURCHY, Secretary. J. L. BLAIRIE, Chairman.

New Volume of Sermons

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