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Contributors and Correspondents

For the Presbyterian.

FARADAY, THE CHRISTIAN PHILOSOPHER.

Conspicuous among the great names of those who have risen from the lowliest positions to the greatest eminence in the pursuit of physical truth, stands the name of Michael Faraday, who well earned the still more noble distinction of being, in a prominent degree, a "Christian Philosopher." His father was a journeyman blacksmith; a humble lodging over a coach-house in a London Mews was his early home; and his first employment was that of a bookbinder's apprentice. But the boy had mastered the elements of all learning, in reading, writing, and arithmetic, acquired at a common day school; and on this foundation, quite sufficient, if thoroughly laid, the future philosopher began to build a superstructure of his own, by diligently reading the books within his reach. His natural bent soon developed itself in his fondness for books on chemistry and electricity, and he began to attend evening lectures on natural philosophy, an elder brother kindly paying the necessary shilling, which was beyond the capacity of the lad's own purse. With how much pleasure, one would think, must that brother of Faraday's have remembered in after days, this little act of fraternal kindness, which had helped the distinguished philosopher to his first step in his successful career!

At the close of his apprenticeship, Faraday did not very long remain a book-binder. Having secured the notice of Sir Humphrey Davy, by some notes which he had written on his lectures, he received through his interest, the post of Assistant in the Laboratory of the Royal Institution, of which Sir Humphrey was Director. The position and the salary were humble enough, but it secured him no common advantages in his constant intercourse and association with Davy in his investigations and experiments, which he considered to be "an inexhaustible mine of knowledge and inspiration." Among the investigations which he was thus privileged to witness was that resulting in the discovery of the safety lamp, with which Sir Humphrey Davy's name will always be associated.

A few months after his appointment he spent a few months abroad with his kind patron, keeping a journal which evinces the quickness of observation which the study of natural science is so well fitted to develop, while his letters to his home exhibit the strength of his domestic affections. On returning to England he began to use his own stores of information for the benefit of others, in delivering lectures at the City Philosophical Society's rooms, while carrying on his own self-education, and faithfully performing his ordinary duties. The investigations which he made on his own account being published in scientific Journals, soon made his name pretty widely known, and besides becoming a member of various societies, he received in 1828 the coveted F.R.S. to his name, an honour not however achieved without some opposition, the most painful instance of which, to young Faraday, must have been that of his first patron, Sir Humphrey Davy.

In 1821 he was united in marriage with one whose love he never ceased to consider his most valued possession. His letters to her during brief separations, reveal a depth and ardour of affection whose bonds time only drew closer, and the current of his domestic happiness flowed on through his life, a peaceful and untroubled stream.

Four years later, he was advanced from his position as Chemical Assistant, to that of Director of the Laboratory of the Royal Institution, which he retained to the end of his working days, declining professorships and other appointments which would have removed him from his first foster-mother in science, for whom he felt that both duty and gratitude claimed his services. He however, in addition to his work at the Royal Institution, undertook, in 1829, the duties of lecturer at the Royal Academy at Woolwich, and in 1833 became professor of Chemistry at the Royal Institution, with an addition of \$100 to his former salary of the same amount, a salary which seems singularly inadequate for a thoroughly equipped scientific man, doing important work. Yet he was extremely reluctant to accept a pension from government, and even after his friends had extorted a hard-won consent, he withdrew it again, in consequence of an offensive expression, used by Lord Melbourne at a private interview. Mr. would he retract his refusal except on condition that the expression should be apologized for, a condition which it is to Lord Melbourne's credit that he complied with; while the incident is an evidence of the manliness and independence of character,

which Faraday united with much gentleness and simplicity.

In 1830, he received the Government appointment of Scientific Adviser to Trinity House, and in this capacity, carried out some needed improvements in Lighthouses. His services to the State were always willingly rendered free of charge, while he invariably declined applications for his advice from private sources, although in this way he might have secured large emoluments, resisting all temptations to turn aside from the steady pursuit of truth in order to amass wealth. Indeed, as the salary mentioned ceased altogether after a time, Tyndall says of him, without the least exaggeration, that he "had to choose between a fortune of £150,000 and undowored science." How many in this money-worshipping age would have chosen, as he did, the "undowored science?" In one of his earliest lectures, he seems to have thus indicated one of the leading principles of action which guided his life.

"It is not he who has soared above his fellow-creatures in power, it is not he who can command most readily the pampering couch or the costly luxury; but it is he who has done most good to his fellows, he who has directed them in the weak moment, aided them in the moment of necessity, and enlightened them in their ignorance, that leads the ranks of mankind."

And in the peace of mind and satisfaction of conscience which he enjoyed, he had an abundant reward, even in personal happiness, for his unselfish pursuit of noble aims. His life was a quiet and retired one, divided between experimenting and lecturing, and varied by occasional excursions to the country or the Continent. He went but little into society, in order to have time for his important work. His lectures were characterized by remarkable clearness in presenting and explaining scientific truth, and those which he gave to popular audiences were eagerly listened to by the élite of London Society—as those of Tyndall are now; Prince Albert and the royal children being frequently present.

His extensive correspondence included such names as Humboldt, Arago, Liebig, Babbage, and one name not less illustrious in the political world, that of Louis Napoleon, who, while a captive at Ham, wrote for advice about a voltaic battery. Honours reached him from other lands, as well as his own, in various marks of distinction from foreign governments, and he was offered the presidency of the Royal Society and the Royal Institution, both of which he declined.

But the distinguishing grace of Faraday's noble life was his thorough and pervading Christianity. His religion would have stood the test given by the author of some powerful satires recently published, as being "that which informs and possesses a man's soul, and rules with despotic sway his whole life." He belonged to a small body of Christians called Sandemanians, whose principal tenets were those held by most Evangelical Christians, with a few minor peculiarities. They gave special prominence to the life of faith, and believed that, like the primitive Christians, believers should hold their possessions for the common good, and should refrain from laying up in store for an uncertain future. For some years, Faraday discharged the duties of an elder in his church, preaching on alternate Sundays, with much earnestness and unpretending simplicity. In private, he was very reticent on religious subjects, so much so that Tyndall says he never spoke to him of religion, except in reply to his questions. One can scarcely help regretting that Tyndall should not have heard more of Christian truth from one whose scientific eminence commanded his respect; but Faraday was by nature singularly reticent and undemonstrative, and his life gave a more powerful testimony to his faith than any words could have done. And in an age like the present, when so many physicists are materialists or sceptics, such a testimony as the following to the relative places of Investigation and Revelation, Reason and Faith, is doubly valuable when coming from a philosopher like Faraday.

"I believe that the truth of that future cannot be brought to man's knowledge by any exertion of his mental powers, however exalted they may be; but that it is made known to him by other teachings than his own, and is received through simple belief of the testimony given. Let no one suppose that the self-education I am about to commend in respect of the things of this life, extends to any consideration of the hope set before us, as if man by reasoning could find out God. It would be improper here to enter upon this subject further than to claim an absolute distinction between religious and ordinary belief. I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the

very highest. I am content to bear the reproach. Yet even in earthly matters I believe that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead;" and I have never seen anything incompatible between those things of man which can be known by the spirit of man which is within him, and those higher things concerning his future which he cannot know by that spirit."

Next to his earnest Christianity, the most remarkable traits in Faraday's character, were his perfect simplicity, gentleness, kindness, freedom from vanity, high toned morality, genuine tolerance and simple reverence. Thoroughly averse from show and ceremony, his manner was characterized by a polish and refinement not often found in self-educated men, and due probably, chiefly to the simplicity and refinement of his nature, and to his love for the "society of good books."

In 1865, feeling the symptoms of an over-taxed brain, in a frequently recurring giddiness and loss of memory, he resigned the directorship of the Royal Institution, and retired to Hampton Court. There for two years he lingered on in a state of weakness and decline, but able still to enjoy beautiful scenery and poetry, his favorite recreations, and "just waiting," as he said, for the message which came at length to call him away, on the 25th of August 1867, in his sixty-sixth year.

It is well that such a life as Faraday's should have been lived, to show alike to the scientific and the religious world, that the most devoted pursuit of physical truth is in no wise incompatible with the most implicit faith in the Cross of Christ and with the most earnest spirituality of mind; and to compel even a sceptic to say (as Tyndall did) of his last resting place in Highgate cemetery, "though this God's acre is the last retreat of many an eminent man, we may confidently say that it does not contain one more truly great than that of this blacksmith's son."

For the Presbyterian.

THE LATE REV. HENRY RENTON.

BY REV. J. KING, M.A.

In the first week of the year, a minister of the United Presbyterian Church of Scotland passed away, who for almost half a century has occupied one of the most important pulpits in the south of Scotland, and whose name and person even must be familiar to many readers of the BRITISH AMERICAN PRESBYTERIAN; we refer to the Rev. Henry Renton, of Kelso.

Mr. Renton was born in Edinburgh in 1804. His parents, very different in their natural dispositions, were both alike eminent for piety and active interest in every good cause. The father was a quiet, upright, consistent Christian merchant, attentive to business, but not so engrossed with it as not to find leisure for rendering much valued service both to the Church and to the State. He was for fifty-three years a manager, and for forty-eight an elder in Broughton Place congregation, and its treasurer for forty years. The mother was a small, intelligent, public-spirited lady, with a pleasant face, a well-knit frame, a ready tongue, and a heart full of sympathy with the oppressed, the suffering and the fallen. She was an enthusiastic advocate of freedom for the slave, of total abstinence, of prison reform, and indeed of every good cause; and, notwithstanding the demands of a family of ten who reached mature years, she managed to find time and strength to render important personal service in connection with several of the charitable institutions of the city. In the walks of Edinburgh charities, twenty-five or thirty years ago, no form was better known than that of Mrs. Renton.

Mr. Renton inherited his mother's disposition. He was frank, active, and eminently public-spirited. His course of study, which embraced attendance at the Universities, both of Edinburgh and Glasgow, and at the Theological Hall of the United Presbyterian Church, was considerably longer than that prescribed by the Church. At its close, he was licensed to preach the Gospel in 1829, and on a call subscribed by over seven hundred names, he was ordained a minister of the congregation of Kelso, on the 6th of January, 1830. In this sphere he remained, first the assistant pastor with Mr. Hall, then sole pastor, and for some years the senior pastor, until the close of his life on the 4th of January, within two days of the forty-seventh anniversary of his ordination.

Mr. Renton was possessed of a clear, vigorous, logical mind; one able to take a comprehensive view of any subject to which it turned, and to present it in well-

chosen and even elegant words. It was cultivated by wide reading, large intercourse with men of all classes, and extensive travel, embracing journeys to South Africa, Jamaica, the United States and Canada. He was distinguished above most, by candour, courtesy, a high sense of honor, by everything in short, which goes to make a Christian gentleman. His most characteristic trait was fearless loyalty to principle. Whether in the courts of the Church, of which he was a constant attendant, appearing in them and taking active part in the business, when men less ardent, or less conscientious would have been in the sick-room; or, on the platform of political discussion, where his powerful voice was often heard; there was no doubt as to where Mr. Renton would be found. Trimming was his abhorrence, and compromise hardly less so. No man was ever more fearlessly resolute in carrying out a right principle—or what he believed to be a right principle—to its utmost consequences. In doing this, however, he never forgot what was due to the convictions of others, and accordingly, while himself immovable, he was never bitter or abusive towards opponents. On questions of doctrine he was eminently conservative; on political and social questions, he was exceedingly liberal, setting his face and raising his voice on all occasions against oppression and class privilege in every form. On many subjects, both ecclesiastical and civil, he held opinions in advance of most of those around him. He was among the first, for example, almost forty years ago, to advocate in the Synod of his own church, the examination of students, by a Board of Examiners, appointed by the Synod; and though the doctrinal controversies which then arose, delayed for many years the change which he advocated, he lived to see it adopted by all the Presbyterian churches of Scotland, and by many outside of Scotland.

Mr. Renton was a clear, fluent and vigorous preacher, a diligent and faithful pastor, a wise counsellor of his people when any of them were in difficulty, and a warm sympathizing friend to those in trouble. His manse was for many years the seat of a generous hospitality, in which some of the highest of the land, and many who were humble enough, shared, and received equal courtesy. It might be expected, of such a man, that he would have high ideas as to what church membership implies, and that he would be strict both in his admissions to the Lord's table and in his exercise of discipline towards offenders. He continued, notwithstanding, to retain to the last, the unabated attachment of the large congregation to which he ministered. His moral and intellectual qualities combined, made him a man, whom many warmly loved, whom more highly respected, whom some feared, and whom none could despise.

From a copy of the *Kelso Chronicle* before us, we see that a company assembled to show its respect for his memory, which in point of members, and wide range of social position, and of locality, the funeral of no other person in the district could have gathered.

In the beautiful town, of which he was the ornament for almost half a century, his tall, thin, graceful presence will be greatly missed, and by many, even in this land, who in other years enjoyed his ministry, or rallied to battle with injustice at his call, he will be long and gratefully remembered.

NOTES FROM MUSKOKA.

BY REV. A. FINDLAY.

MR. EDITOR.—We have just finished our missionary tour through this district, and as a few jottings by the way may not be uninteresting to the many readers of the PRESBYTERIAN, I send you the following. But first a few words about the field. We have here three districts lying side by side: Muskoka, Nipissing, and Parry Sound. The former of these lies within the bounds of the Presbytery of Barrie, the latter in the Presbytery of Owen Sound, and Nipissing so far as I know has as yet no presbyterial connection. As this district is fast filling up with settlers, it will soon require to be recognized and active operations carried on in it. The whole territory is some 150 miles long by 100 miles wide. The field proper assigned me is the former of these districts—but as it is—I sometimes find myself in Nipissing and again in the Parry Sound district. As no protest against this intrusion has reached me from the fathers and brethren of the Owen Sound Presbytery, I presume no great harm has been done.

It was resolved by the Presbytery of Barrie to hold missionary meetings in the various stations in this district during the present winter, and for this purpose the Rev. D. McDonald of Creemore was appointed delegate. Our work commenced

on the 15th of January at Gravenhurst, where though the night was stormy we had a very good meeting. From there S. Falls, Draper, Monck, Braebridge, and Baysville were visited in succession. With scarce an exception the attendance was as large as could be expected and in some instances larger than we anticipated. Brother McDonald (who was paying his first visit to the district) frequently repeating the question, "Where do all the people come from?" At Baysville especially the meeting was very enjoyable, where we had a warm house well filled, and a very excellent choir under the leadership of the Rev. Mr. Reynolds, junior minister of the C. M. Church on this circuit. From this point Mr. McDonald returned to Braebridge on Saturday to take the Sabbath service in these stations while I remained to hold service at Baysville on Sabbath morning. On Monday morning we again took the road for the north, holding a meeting at Allansville at 2.30 p.m., and at Huntsville in the evening. We were glad to see that the friends here have got the frame of their new church erected and enclosed. We trust they will not be weary in well-doing, but will carry it on to completion during the next summer. Our next appointment was at Doe Lake, some thirty-four miles north and west of Huntsville. One way led us through the township of Perry, said to contain some of the best land in the district. It is quite new but is settling rapidly. As yet we have no station in this township, but this will be remedied we hope during the next season, as many of the settlers are Presbyterians. From Doe Lake which was the most northerly point touched by us, we turned our faces homeward striking across to the Nipissing Road by the Missionary Road. Whence this latter road got its name we could not find out by enquiry—we concluded that it must be from one of two reasons—either because it is travelled only by missionaries—we found no track, but had to break our way over the greater portion of it—or because like the missionaries path generally it has its difficulties. We reached Seguin Falls about 2 p.m., ready for dinner, which in a few minutes was ready for us. After enjoying the hospitality of mine host Mr. D. F. Burke, a warm friend of all travelling preachers, and resting our jaded steed, we again set out for Rosseau, our place of meeting for that evening. My good brother and I had a very convenient arrangement for making time by the way, which, however, failed us on this occasion. My watch was forty minutes fast by the correct time and his as many minutes slow. We had hitherto started in the morning by my watch and opened our meetings by his, which gave us an hour and twenty minutes to come and go on. But even this simple device failed us on this occasion. That Missionary road had spoiled our calculations, and it was somewhat past the hour of meeting ere we arrived at our destination. However in the comfortable quarters which we found waiting us with our kind friends Mr. and Mrs. Reid, we soon forgot the weary way we had travelled that day. For want—not of a better—but of another place of meeting, Mrs. Reid had placed at our disposal her parlor, a large upper room, wherein we found a goodly number assembled and waiting patiently for us. We hope by next winter that our friends at Rosseau will be able to hold their missionary meeting in the new Church. Our next appointments were Raymond at 2 p.m., and Deebank at 7.30 p.m. At both places the meetings were good; the interest in the cause in both places being apparently revived. Our last meeting was at Port Carling. Through the kindness of Mr. A. B. Shannon our pony got a rest, he driving us to this appointment some fourteen miles with his own horse, leaving ours by the way. The meeting here was small, as the Presbyterian element is somewhat scattered at this station. That same evening we reached home again in safety, having visited sixteen townships and held as many meetings, and in order to do this having travelled nearly 300 miles in the cutter.

We have great reason for thankfulness in connection with this tour. We were preserved from all danger and accident, nothing more serious than the breaking of both cutter and harness befell us, and that is saying a great deal considering the roads we passed over. Everywhere we experienced that kindness and enjoyed that hospitality for which the settlers in Muskoka are proverbial. The weather was all that could be desired. Not a single disappointment was experienced either in reaching appointments or in finding proper arrangements for holding our meetings.

We have attended missionary meetings in other places, when in a thickly settled community we had little more than a beggarly array of empty benches. In marked contrast with this we had settlers in some instances coming five or six miles with the ox-sleigh that they might bring their families with them, and in others men travelling eight miles on foot to be present. The effects of these meetings cannot but be for good to the stations. If they do nothing more they will show those who are deprived of the means of grace for six months of the year that they are not forgotten. By drawing their attention to what is being done by the church both at home and abroad, a greater interest in her prosperity will be kindled, and we believe in many instances our people in these stations will be stirred up to do more for themselves. Our collections at the meetings amounted to thirty-seven dollars. But as I have already exceeded the space I intended to occupy, and have not yet said all I would like to say regarding this most important field I will pause here in the meantime.

British American Presbyterian.
102 BAY STREET, TORONTO.
FOR TERMS, PRICE, AND OTHER PARTICULARS,
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.
All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accepted will be returned, if at the time they are sent, a request is made to that effect. A sufficient postage stamp is enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENT.

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

**Presbyterian Year Book
OUT FOR 1877.**

THIRD YEAR OF PUBLICATION.

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

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

C. BLACKETT ROBINSON,
Toronto, Ont.

Special to Subscribers.

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

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FRIDAY, FEBRUARY 16, 1877.

In notice of the missionary meeting, Knox Church, Perth, an error was made in stating that the chair was filled by Dr. Bain. The pastor, Rev. W. Burns, was chairman.

EVANGELISTIC WORK IN BOSTON.

It is extraordinary that wherever the distinguished Evangelists Moody and Sankey appear, they are followed by thousands of earnest and eager listeners. This was the case in Chicago. There the immense audiences were gathered and kept together. The same thing took place in Brooklyn, New York and Philadelphia. There is nothing more evident than this, that wherever these men establish themselves they command an immediate and enthusiastic following. Let them come to Montreal and Toronto, and we believe it would be with the same results.

It is gratifying to find these men engaged in work in the City of Boston—"the hub of the universe." If ever there was a place that more required the labours of such missionaries, it is the Capital of New England. There the people are coldly intellectual—not easily yielding to such influences as follow the labours of these men. Boston is the American Athens, where men are interested in every new speculation whether philosophical or religious. It is a sort of Edinburgh that prides itself on its aristocratic or professional constituency. It is a difficult field for the missionaries to occupy. The Orthodox have passed by various stages into Unitarianism or even worse infidelity, and the people as a whole have fallen into a stereotyped form of religious belief. It is evident that Moody fully appreciates the situation by his constant reference to the intellectual calibre of the people. He took the bull by the horns by declaring that as the work was one of God it would establish itself in Boston or anywhere else. And we believe he is right. Boston just needs the work of these men. It requires to be shaken out of its intellectual coldness, and from the interest that is being taken in the services of the Tabernacle it is evident that it is destined to undergo a great moral and religious revolution, and that from this will issue a deep earnestness in matters of doctrine, and a grand reformation that will touch the heart and the vitals of the people.
Any one who reads the discourses of Mr. Moody must be struck with their ability as well as their earnestness. The Evangelist

EVANGELISTIC WORK.

In a report of the Barclay Church, Edinburgh, the following testimony is given to the permanence of the revival work, under Messrs. Moody and Sankey:—

"Two years and a-half ago, in common with many others, we received a wonderful blessing. We are now in a better position for judging as to results, and the acknowledgment is due to Him who did such great things for us that there has been no time at all like it in our history as a church. Within three months a hundred and four were received into the fellowship of the church, most of whom gave us good reason to hope that they had passed from death unto life. And the time was remarkable for the revival and sitting up and calling out to active service of those who had previously made a Christian profession as well as for adding to the church's membership an unprecedented number of the children of our office-bearers and members, many of whom had had all the advantages of the training and influence of a Christian home, but who were then only brought to the point of actual decision for Christ. Many of these are now among our most valued communicants and devoted Christian workers; and the proportion of them who have given any indication of going back has been far below that of ordinary times. Surely this is cause of devoutest thanksgiving, and may well lead us to desire and to seek a return of such times of blessing."

And Mr. Spurgeon says, in a recent number of his paper: "We rejoice to mention that during the last few months we have met with more converts of Messrs. Moody and Sankey's than in all the time before. Some of our brethren have also made the same observation. It is probable that many held back till they saw where it was best for them to join, and if so they are to be commended. We expressed our disappointment very plainly some time ago, because we met with so few decided conversions; and it is therefore with the utmost pleasure that we intimate more pleasing tidings. We could not believe that such earnest Gospel preaching could be without a saving result, but we feared that the converts would remain separate and not unite with the churches. For a while it seemed to be so, but we are delighted to have seen and conversed with many who make good disciples and hearty workers. God be thanked for this evermore."

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.)

At a meeting of the Richmondhill and Thornhill congregations, held on the 15th ult., it was unanimously resolved to extend a call to the Rev. Isaac Campbell.

The Young Men's Christian Association of Montreal is the oldest institution of the kind on this continent, having recently celebrated the twenty-fifth anniversary of its formation.

Rev. Mr. URQUHART has accepted the call from Duff's and Chalmers' Churches, Dunwich. The induction takes place on the 23rd inst., at eleven a.m. Mr. Fraser to preach, Mr. Milloy to preside and address the minister, and Mr. John A. McDonald to address the people.

Rev. Wm. McCONNELL of Lefroy was, on Thursday, 1st inst., surprised by a visit from a party composed mainly of members of the Craigvale branch of his charge. They presented him with a purse containing a sum of money, accompanied by an address expressing the esteem and affection of the donors towards their pastor and his family, and the hope that the relation which they sustained to each other might be of long continuance.

The Brampton congregation held their annual soiree on Tuesday evening, 6th inst. After tea, which was served in the Brampton House Hall, Rev. J. Pringle, the pastor, took the chair and opened the meeting with devotional exercises. Rev. Mr. McLaren of Osheltenham delivered an address on "Manhood;" and Rev. John Smith of Toronto followed, taking for his theme "Prejudices and Progress." The proceedings were enlivened by an excellent selection of music, ably rendered by the choir of the congregation.

THE Rev. Messrs. Beattie of Madoc, and Cormack of Harrowsmith, have just concluded a long and arduous tour among the stations of the North Hasting's Group, preaching the Gospel and addressing the people on missions in general and the schemes of the Church in particular. They travelled over 170 miles among those stations, and addressed eleven congregations. Their labours seemed to be much appreciated. We hope much good has been accomplished. The audiences in general were not large, as a large proportion "of the people is at present in the shanties," for which almost universal regret was expressed by the friends "at home."—Com.

A SERIES of meetings was held in the Presbyterian Church at Cannington by the pastor, Rev. John Campbell, assisted by several of the neighbouring ministers. The meetings were largely attended, and the interest manifested was very encouraging. During these meetings many lukewarm were revived, and many careless were brought to seek the Saviour. At the close of the meeting last Wednesday evening, Dr. Gillespie, with a few happy remarks, on behalf of the ladies of the congregation, presented Mr. Coxworth and Mr. McLean,

presentors of the psalmody, with tokens of esteem. The former was presented with a purse well filled, and the latter with a very handsome selection of books.

THE annual congregational meeting of Zion Church, Brantford, lately held, was large and enthusiastic. Rev. Dr. Cochran presided. The financial statement read by Mr. William Grant, and the secretary's report read by Mr. Sutherland, were very satisfactory, and indicated a steady advance in the prosperity of the congregation. The amount raised during the year (1876) for congregational and mission purposes was \$5,000, besides \$1,500 towards paying for the new organ. The report of the Sabbath schools was also very encouraging, showing an average attendance of three hundred children with forty teachers, exclusive of the three large Bible classes. It also appears that a large number of the young men of the congregation are regularly engaged in missionary and evangelistic work in different parts of the town.

The Presbyterian congregation of Mandanmin held their annual soiree on the evening of the 2nd inst. The Church was filled to its utmost capacity. The pastor, Rev. G. G. McRobbie, filled the chair in a most able manner. Tea was served in excellent style, after which addresses were given by Rev. Messrs. J. Burns, Maxwell; J. M. Goodwillie, Oamlachie; and the chairman. Music was rendered by the Oamlachie choir, who did much to enliven the proceedings. The proceeds which amounted to \$42.75, is for the benefit of the Sabbath school, and will be devoted to the purchasing of a new library, suitable periodicals, etc. We would suggest to other congregations the necessity in this respect of imitating the people of Mandanmin, who, together with their pastor, are resolved to spare neither labor nor means by which the young may be substantially and thoroughly educated in a knowledge of those things which make wise unto salvation.

THE Economist says:—"The annual statement of the financial affairs of St. Andrew's Church, Markham, for the year just closed has been put into our hands. From it we learn that the sum of about \$800 has been raised for purely church and missionary purposes during the past year. This is a considerable advance on former years, and shows the steady progress this church is making. It is now nearly seven years since the Rev. James Carmichael, M. A., was installed as pastor, and in that time the congregation has erected a comfortable and handsome brick church, and has fully doubled in numbers. On the 14th ult., their communion Sabbath, twenty persons were admitted into full communion, sixteen of whom were previously members of no church, and four were members of other churches. This is as it should be, for there are few more faithful, eloquent and popular ministers than the incumbent of St. Andrew's."

The North Mars congregation held their annual social meeting in the Church at Uptergrove, on Thursday evening, 1st inst.—Mr. P. Murray, editor of the Orillia Expositor, in the chair. Tea and its accompaniments, provided by the ladies of the congregation, were dealt with in a very appreciative manner; and the Orillia choir supplied music in excellent style. Addresses were delivered by Mr. McNeil, Rev. Mr. Hart of Atherly, Rev. Mr. Armstrong of Orillia, Rev. John McNabb of Beaverton, and Rev. Dugald McGregor, pastor of the congregation. Most of the speakers, including the chairman, availed themselves of the opportunity to advocate the claims, and point out the benefits, of the Dunkin Act By-Law, which is shortly to be submitted to a vote of the rate-payers in the county in which the meeting took place. The pecuniary proceeds amounted to \$100. On the following evening an equally successful and pleasant entertainment was given to the children.

THE annual meeting of the Port Elgin Presbyterian Church was held on the evening of Wednesday, the 81st ult. The chair was taken by the pastor, Rev. James Gourlay, M. A., who, in a few remarks, pointed out the prosperity of the congregation during the past year. The statement of the Session shows a membership of 147 on the roll—a net increase of 38 over the previous year. During the two years of Mr. Gourlay's ministry 84 members have been added, and the congregation is every way in a flourishing condition, which indicates the energy and zeal of the pastor. The Treasurer's report gives the following results:—Ordinary congregational fund, \$988.14; Mission and other schemes, \$108.58; Church building, \$489.88; Sabbath school, \$68.85. Total receipts, \$1,644.90. After paying all current expenses for the year there was a balance of \$95.17, which was handed over to the building committee to be applied towards liquidating the debt on Church. The Secretary of the Sabbath school read a report, which shows that the average attendance had increased steadily each quarter, and was ten more than the previous year. Altogether the reports were most encouraging, and served to stir up all to new effort in the Lord's work.

A SOIREE in aid of the of the Sabbath school in connection with the Presbyterian Church in Alton was held in the Church there on the evening of January 26th. It was in every respect a success, in the abundant supply of provisions, the number who were present, and the good feeling which pervaded the whole, and gave great encouragement to those who have the interest of Zion at heart there, and spoke well for the zeal of those young people who had charge of the whole management. The chair was occupied by Thos. Russell, J. P., one of the elders of the congregation. Addresses were delivered by the Rev. Messrs. McPaul, Colwell, Gold, Howell and Dean, and D. C. McKenzie of Knox College. On Monday evening following they held a social, to which they invited all the Sabbath schools in the village, allowing all who were under twelve years of age to enter free. Here also the Church was crowded, and an interesting evening spent, though they had forgotten to invite back the speakers who were present at the soiree, a circumstance which they regretted very much. The proceeds amounted to over \$60. The people here are doing much by Sabbath schools and prayer-meetings amongst themselves. They feel much the want of a stated pastor. It is hoped that one may soon be sent to break amongst them the bread of life.—Com.

A most successful entertainment, of a social and literary kind, was held by the congregation of Knox Church, Oamlachie, on the evening of the 30th January. The Church which is neat and commodious, was comfortably filled. The chair was occupied by the pastor, Rev. J. M. Goodwillie, M. A. Tea was served at seven p.m., after which addresses of more than ordinary interest were delivered by Rev. Messrs. John Thompson, M. A., Sarnia; G. G. McRobbie, Mandanmin; Hector Currie, B. A., Widger; and the chairman. The Wyoming Bennett choir, accompanied by the organ, discoursed sweet music upon the occasion, the proceeds of which amounted to \$85. After the accustomed expression of thank had been rendered to the speakers, the choir, and the ladies of the congregation, the assembly was dismissed at ten p.m., all apparently delighted, and satisfied that a pleasant evening had been profitably spent. The congregation is at present in an encouraging and prosperous condition. During the past year over \$1,000 have been raised for congregational purposes. The annual subscriptions have been nearly doubled. The manse has been repaired and refitted, and a comfortable stable and driving-house 24x34 has taken the place of the old log structure. All of which are indications of growing prosperity, and must contribute materially to strengthen the servant of God in the work of the Gospel to which he has devoted himself.

A PETITION was lately presented to the Presbytery of Toronto from residents in and around Brockton, asking to be formed into a congregation under its care. On the evening of January 30th, the Rev. Messrs. Wallace, Gilray and King, (Convener) met according to appointment of Presbytery, in the newly erected Church, with the petitioners. After devotional exercises conducted by Mr. Gilray, the Convener gave a brief statement to those present, of the principles of the Presbyterian Church. Twenty-two persons then presented certificates of membership in full communion, the larger number from the West Church, Toronto. Seven persons applied to be received on profession of faith into full communion. The committee retired, and after conferring with them, agreed to receive them into full communion. The names of the whole twenty-nine were then read, and they were declared to form the Brockton congregation of the Presbyterian Church in Canada, and were commended to God in prayer. Three others were added on Friday evening when Mr. Gilray preached. The Sacrament of the Lord's Supper was dispensed on Sabbath last to twenty-six of the members of the congregation. Mr. King presided at the dispensation of the ordinance, and was assisted by Messrs. Blaikie and Winchester, ruling elders. As the population is still sparse, the congregation cannot be expected to grow very rapidly. It has good prospects, however, for steady increase. Much credit is due to Knox College Student's Missionary Society for the present satisfactory condition of our cause in this village.

MISSIONARY services were conducted in St. Andrew's Church, Huntingdon, on Sabbath, 28th January, the Rev. R. H. Warden of Montreal preaching both morning and evening to large congregations. On Monday evening the missionary meeting was held, when the Church was crowded. Rev. J. B. Muir, the esteemed pastor of the congregation, presided, and interesting addresses were delivered by Rev. Messrs. Warden, Casey of Elgin, and Watson and Phillips of Huntingdon. The plate collections on the occasion exceeded \$46. This congregation, since the settlement of Mr. Muir a little over two years ago, has increased in membership from 150 to 270. For all purposes there was raised last year upwards of \$2,000, fully \$800 of which

FRENCH EVANGELIZATION.

The Board of French Evangelization of the Presbyterian Church in Canada present the following statement and appeal concerning the claims of the work committed to their charge by the General Assembly. The entire population of the Dominion of Canada is 9,750,000. Of this number there are about 1,250,000 French Roman Catholics, nearly a million of whom are in the Province of Quebec.

ization Society—its auxiliary of the Holy Bible and Sewing Classes for poor old and young are conducted, the poor among the natives, etc., and all nations procured for those who have been thrown out of employment on account of their abandonment of Romanism. Under the direction of the Ladies' Society a Bible Woman is employed, who renders efficient service in the work.

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