

British American Presbyterian

Vol. 6—No. 9.

TORONTO, CANADA, FRIDAY, MARCH 30, 1877

[Whole No. 269]

Contributors and Correspondents

For the Presbyterian.

THE LATE REV. ARCHIBALD HENDERSON, M.A.

BY REV. D. PATERSON, M.A.

At St. Andrews', near the bank of the Ottawa, on the 19th of January last, a long career came to an end. On that day the subject of this notice died, having been contemporary for a short time with Frederick the Great and Samuel Johnston, and old enough, at the time of the French revolution, to feel the vibrations of that political earthquake, as they thrilled through Europe. The intimate associate of eminent men in his youth, he was destined soon to pass out of the view of the Church in his native land, to live for two generations in obscurity, and to have his reputation blossoming out when he approached the age of ninety years, not simply as the oldest Presbyterian minister, with one notable exception,* in the world, but as possessed of a vigour and liveliness of mind, uncommon even in young men, and extensive attainments still growing. Your readers will naturally expect to see some account of him in your columns; and in the hope of interesting them, especially such as formerly belonged to the same branch of the Church as the deceased, we will set down a few particulars concerning him.

Our departed father was born at Doune, near Stirling, Scotland, on the 27th Sept., 1788, of respectable parents, who were members of the Associate or Burgher congregation of Bridge of Teith, then under the pastoral care of the Rev. Wm. Fletcher. He was prepared for college by attendance at the Grammar School of Stirling, of which Dr. David Doig was the rector, and imbibed, from that eminent philologist, a taste for scholastic studies which never left him to his dying day. At the age of sixteen he entered the University of St. Andrews, and gained by public competition, one of the numerous bursaries which rendered that University a paradise for impious students. There he had the good fortune to listen to the prelections of another enthusiastic scholar, Dr. John Hunter, whose editions of Virgil and Horace, and Rundiman's "Rudiments," used to be so well known in the Scottish grammar schools.

The young student was a favourite with Dr. Hunter, as also with the Greek professor, Henry David Hill, brother of Principal Hill; and the proficiency which he along with some of his companions showed in classical and other studies, brought credit to the religious body to which they belonged. On one occasion Dr. Hugh Blair made, in company, some disparaging remarks about the seceders as wanting in learning. Prof. Hill replied, "You are quite wrong, Dr. Blair, for some of my best students are seceders." Mr. Henderson excelled also in mathematics, in those days, so much that Mr. Duncan who taught the class for Prof. Vilant, urged him to give himself to the work of teaching that science. He had, however, other and higher views, and pushed forward to the study of (to use the words of the late Dr. Eadie), "the best of all sciences." After finishing his college curriculum, he entered, in 1802, the Theological Hall of the Associate Synod, at Selkirk, where he sat at the feet of "that Christian Socrates," Dr. Lawson, who is perhaps the most famous, within the Church, of all the ministers of the Secession.

Mr. H. did not go there without exciting uneasiness in the minds of some of his friends, particularly of an Anti-Burgher uncle, whose sad forebodings found vent in the warning, "Ye're gaun tae Lawson, an' he'll puzhin you, an' ye'll puzhin theoosans." But, when he saw the venerable Professor and listened to his opening prayer in the class, he was filled with wonder and said to himself, "Is this the man they spoke so much against!"

For the sake of those, and they are probably not a few in Canada, who have but a dim view of the Scottish Church history of last century, we may state that the occasion of the lamentable "Breach," by which the Secession Church was cleit in twain, scarcely fourteen years after its commencement, was the following:

In the year 1745, on account of the Stewart rebellion, an Act of Parliament was passed, imposing an oath on all persons becoming Burgesses in the cities of Edinburgh, Glasgow, and Perth. The oath ran thus: "I protest, before God and your Lordship, that I profess and allow with my heart, the true religion presently professed within this realm, and authorized by the law thereof; I shall abide therein, and defend the same to my life's

end, renouncing the Roman religion called papistry." It was brought by overtur before the Associate Synod, where it gave rise to a fierce discussion. One party considered such an oath tantamount to an approval of the corruptions of the Established Church, against which the seceders had borne, and were by their very existence as a separate body, bearing testimony. The other party regarded it as implying only an approval of the religion itself, and not of the manner in which it might be established or professed. The contention on this point was so sharp between them that they parted asunder, the one from the other, and formed thenceforth, and until their re-union in 1820, two distinct denominations. The latter party called itself the "Associate Synod," while the former took the name of the "General Associate Synod;" but they were distinguished in popular parlance, respectively, as the Burghers and the Anti-Burghers. The Burghers were therefore the more liberal and tolerant of the two bodies, but both were characterized by great evangelical zeal, and the division was followed by a more rapid multiplication of churches and consequent greater spreading of the secession leaven throughout the land, and thus was overruled for good.

At Selkirk, Mr. H. had for fellow-students and intimate friends, several who became distinguished men, e.g., Dr. John Brown, Dr. Balmer, Dr. Wm. Elen, the translator of the Old Testament into the Persian language, as Henry Martyn was of the New, and Alexander Fletcher, of London, son of his minister at Bridge of Teith.

During his theological course he supported himself (for students were not employed in preaching as they are here,) by teaching a school during the recess. This was an easy matter, as the session lasted only nine weeks in the early autumn; an arrangement which held its ground through all the changes and growth of nearly a century and a half, till last year; the only change hitherto being the gradual increase of the professors, from one to five. This winter, however, a session of five or six months is going on for the first time in the history of the United Presbyterian Church, the Professors also being for the first time free from the charge of congregations. It was proposed to make these changes at the time of Dr. Lawson's appointment in 1787, but it was found to be impracticable; and the old system was continued. It must be acknowledged too, that it worked well, although a change has been rendered necessary by the spread of education on the one hand, and the widening out of the field of theological science, on the other.

Mr. Henderson taught at Rudarnie, in Fife, and afterwards at Crail; similar duties being performed, at the same time, by John Brown at Elie, Ballantyne (of Stonehaven) at Colinsburgh, and David Stewart* at Kilconquhar. These following students took advantage of their vicinity by forming a society for the delivery and criticism of discourses, which met once a month, on a Wednesday afternoon, the minister of Kilconquhar, Mr. Dick, being the president. By such methods of self-improvement, and by the preparation of exercises for the Presbyteries that superintended them during the recess, the students of those days, with their one professor and their two months' session, contrived to become well-furnished and efficient ministers, and some of them exulted scholars and theologians. For many years indeed, the honour of Scottish theological learning was maintained by the authors of the Secession Church. Both branches of it contributed their fair proportion, although it is somewhat noticeable that the weight of theology was with the liberal Burghers, while the more distinctively literary productions came from the more rigid Antis: thus the Burgher branch of the tree produced Lawson, Belfrage, Dick, Brown, Balmer; and the Anti-Burgher Prof. Bruce, Paxton, Jamieson, McOrie.

When Mr. Henderson became a preacher he did not at first obtain popularity. His sermons were cast in a scholastic mould, just in thought, correct and chaste in composition, but not stirring enough to catch the popular ear. Bye and bye he saw his mistake, and did his best to remedy it by putting more illustration into his discourses and more energy into his delivery; and soon, as he said, he "began to get calls like his neighbours." His error is not an unfrequent one with scholarly preachers. Let such take warning. The first call came

*He was Mr. Henderson's room-companion one session, he was minister of Eb. Erskine's Church, Stirling, for forty-eight years. He had a brother, Dr. Andrew Stewart, who left the Burghers to enter the Dissenting Hall, and became a distinguished Churchman, studied medicine, and became minister of the Parish of Kinkell, where he cured of consumption the sister of Lord Minto, and afterwards married her. He is mentioned in Leigh Richmond's Memoirs on account of his skill. He was the father of Dr. Stewart of Leigh.

from Dunning, near Perth, which he was willing to accept, and he was actually preparing for settlement there, when his progress was arrested by a second call, viz.: from the city of Carlisle, England; in which country, the Secession Church, disregarding geographical boundaries, but early in its history, planted congregations, for the benefit of pious Scotchmen settled there. Information of this call was immediately sent to the Presbytery of Perth, according to the following minute of the Presbytery of Selkirk, to which Carlisle belonged, under date July 12th, 1810: "Called upon Mr. Glen to report his procedure in moderating the call at Carlisle, which report was given and approved as regular. Read the call itself addressed to Mr. Archibald Henderson, preacher, written on stamp paper, and signed by eighty-two members and thirty-one seat-holders. A vote was then put, sustain or not, when it carried sustain, like as the Presbytery did and do sustain said call as a Gospel call regularly proceeded in, upon which Thomas Hayman took instruments and craved extracts."

"The Presbytery enjoined their clerk, p.t. to give official notice of this call to the Presbytery of Perth, within whose bounds the said Mr. Archibald Henderson has another call, and requiring them to sit procedure in the settlement there, that both calls may be referred to the decision of the Synod."

Accordingly the two Presbyteries refer their respective calls to the Synod, "that they may judge to which of said congregations the preference is due." The Synod met at Edinburgh, in the beginning of September, and decided in favour of Carlisle. The candidate was somewhat disappointed, but dutifully submitted. He had already given all his trials for ordination before the Presbytery of Perth, whose clerk certified accordingly to the Presbytery of Selkirk; at a meeting of which, dated Selkirk, Oct. 2, 1810, the following is minuted: "Read a petition from Carlisle for the settlement of Mr. Archibald Henderson among them. Read a letter from Mr. Bell, preacher, attesting that he had served Mr. Archibald Henderson's edict at Carlisle upon the third Sabbath of September, at the close of public worship according to appointment of Presbytery. The Presbytery officer then made intimation at the door, that if any person had any objection against the life or doctrine of Mr. Archibald Henderson why he should not be ordained to the ministry and the pastoral office in Fisher Street, Carlisle, they will immediately appear before the Presbytery and present them.

After waiting a reasonable space, and none appearing with objections, the Presbytery fixed the day of his ordination to take place upon the last Wednesday of October. Appointed Mr. Dunlop to preach and preside in the work of the day, Mr. Thomson, of Penrith, to give the charge, and Mr. Elen to preach in the evening. The ordination took place on the day appointed, the 30th October.

We hope no apology is needed for giving these extracts from the Presbytery records. They are, we think, interesting both for matter and style. Congregations and preachers may be thankful for the greater liberty they now enjoy, although whether it is an unmixed good may be questioned. Again, the 'stamp paper' on which the 'call' given to a minister, even by a dissenting congregation, required to be written, is noteworthy, and is suggestive of Grenville and his famous stamps, or of William Pitt, with his hawk-eye peering into every corner in search of something to tax. Various other points may be observed in the mode of procedure different from what obtains amongst us.

The Moderator on the above occasion, was no other than Walter Dunlop, of Dumfries, who has been the hero of so many laughable stories by Dean Ramsay and others. Mr. H. used to express surprise at this, as he knew Mr. Dunlop well; and although he had some humour, he was by no means the clerical Joe Miller which tradition has made him. Mr. Glen was his fellow-student already referred to.

When he first preached at Carlisle an incident happened, on his leaving, that seemed to forebode his return. He set out early on the Monday morning, seated on the back of his pony, (for a horse of some kind was almost as indispensable to the preacher of those days, in his probationary peregrinations, as a stock of sermons). But he had not gone far on his journey northwards when pony kicked up his heels, threw his rider on the grass, and trotted back cheerily to his stable in the city, where he had evidently fared well. His master followed after, in a crest-fallen state, and little expecting that he was ere long to return, cum dignitate, as minister of the place.

The congregation was an old one, having been formed in 1688, when the revolution gave freedom to Presbyterians, but they had only joined the Associate Synod in 1809, so that Mr. Henderson was their first minister in connection with that body. A part of the stipend was derived from Lady Hawley's charity, which he continued to receive during his incumbency, having in all £120 per annum.

(To be continued.)

For the Presbyterian.
THE JUDGMENTS IN THE CHARIE VOIX ELECTION CASE.

BY W. B. D.

It was well said by Judge Ritchie, that this was a case in which the whole Dominion was deeply interested. Although it would hardly have been expected by any intelligent person, that the judgment would be other than in his, still it is a relief and justly a matter for general congratulation that the judgment given is so unmis- takably pronounced. It is not a little significant both from a Protestant and Roman Catholic point of view, that judge Taschereau should think it necessary by way of preface to his judgment, to allude to the delicacy of his situation as a Roman Catholic in doing his duty in this case as a judge and administrator of the law of the land. Should he take one course he will place himself in opposition to learned brother judges in a case similar to that before him; should he take the other he must go in the teeth of, and "accept the criticisms pronounced upon him in advance as one of the judges, by his lordship, Bishop Langevin. If this case is, as judge Ritchie declares it, rightfully we believe, to be, simply a constitutional and legal question, what has the particular church to which one may happen to belong to do with a purely legal opinion and decision? It shows the dangerous effect which a bishop of a church claiming infidelity may have even upon men of superior mind and moral courage, and of their arrogance and presumption in venturing publicly to declare what a judge may or may not do consistently with his duty to his church. Should we ever have judges of the Supreme Court as pliable or blinded and bigoted as Judge Routhier, we see what we may expect, and how absolutely our dearest and most valued rights may be at the mercy of a Roman Catholic bishop, or of his minions the priests.

This judgment settles with all the solemnity and weight which belongs to the highest court of the land, that there is such a thing as undue influence, and defines under what circumstances influence otherwise legitimate becomes undue, and an interference with the liberty of the subject.

And this judgment will have all the more weight with the parties who have courted it, owing to the quarters from which it comes. The following emphatic statement by Judge Taschereau cannot but be felt even by the highest dignitaries of the Romish Church. "I deny that the Roman Catholic priest has, in this case or in any other similar case, the right to point to an individual or a political party, and hold them up to public indignation, by accusing them of Catholic Liberalism, or of any other equally grievous irregularity, and above all to say that he who should help in the election of such an individual would commit a grievous sin." In these patriotic and loyal words, a limit is set by a Roman Catholic judge who has the law of the land at his back, to the arrogant assumption of the Romish clergy as to how far they can go with impunity, in their official character and teachings. "So a clergyman" says Judge Ritchie, "has no right, in the pulpit or out, by threatening any damage, temporal or spiritual, to restrain the liberty of a voter so as to compel or frighten him into voting or abstaining from voting otherwise than as he freely wills. If he does it in the eye of the law, this is undue influence."

Judge Taschereau's answer to the claim of exemption set up for the clergy from the jurisdiction of the civil tribunals on the ground that the acts charged against them belonged to spiritual and not temporal matters, and therefore were properly recognizable only by an ecclesiastical court is equally effective and crushing. "A single answer will suffice to set at naught this singular pretension. It is that the tribunal which is to take cognizance of the contestation of an election is indicated by the law which by that choice excludes every other tribunal. Nevertheless let us say a word as to the ecclesiastical tribunal of which the respondent invokes the jurisdiction as exclusive, and I ask myself where is that tribunal to be found in Canada. To me it is invisible, intangible, non-existent in this country, being incapable of existing effectively therein but by the joint action of the episcopacy and of the civil power, or by the mutual consent of the parties interested, and in the latter case it would only be in the form of a conventional arbitration, which would be binding on no one but the parties themselves." Equally strong or still more so is the language of Judge Ritchie. "So long as a man whether clerical or lay, lives under the Queen's protection in the Queen's dominion he

must obey the laws of the land, and if he infringes them he is amenable to the legal tribunals of the country—the Queen's Courts of Justice. There is no man in this Dominion so great as to be above the law, and none so humble as to be beneath its notice. No church, no community, no public body, no individual in the realm, can be in the least above the law, or exempted from the authority of its civil or criminal tribunals. The law of the land is supreme, and we recognize no authority as superior or equal to it. Such ever has been, and is, and I hope, will continue to be a principal of our constitution." Noble words! So long as we have such judges and such a court we may rest secure that there is no tribunal at least where a check can be put upon the vaulting ambition of priests of any church, and the traitorous and revolutionary claims they may put forth. Thus we trust will be settled for a long time to come, forever we hope for our country, the doctrines that the Romish clergy or any other, may with impunity prostitute their pulpits, and their official character and their proper and legitimate work to serve any political party or gain any end at variance with the liberty of the subject; and this other that they in their official character and under the pretence of discharging their spiritual duties as religious teachers can say what they please on any subject, and defy the majority and supremacy of the law of the land.

The Romish clergy have, to use a familiar expression, been putting their foot in it, or to use another, been letting the cat out of the bag, beautifully of late. It is to be hoped they will go on doing so, as they thereby pretty effectually keep the eyes of all Protestants wide awake to their nefarious schemes, and are rapidly opening the eyes of their own followers to their unfounded pretensions, the powerlessness of their malcontents, and rapidly hastening the day of the downfall of the iniquitous system they uphold, and making sure that when it comes it shall be ample and as far as possible final.

Presbytery of Lindsay.

Pursuant to adjournment this Presbytery met at Victoriaville, on Thursday, 15th inst. There was a goodly number of members present. In the absence of the moderator, the Rev. A. Currie, M.A., of Sonya, ex-moderator, was called to preside. The church was well filled with an attentive and appreciative audience. The Rev. J. Hastings, of Lindsay, delivered an excellent and instructive sermon, basing his remarks on Revelation ii. 1-7. After the close of the service the Rev. J. L. Murray, of Woodville, narrated the steps that had been taken towards the settlement of a pastor over the united congregations of Kirkfield and Victoriaville. Mr. Murray then put to the pastor-elect the usual questions, which were satisfactorily answered. The members of the church also answered their part of the *prescribed rules* in a satisfactory manner, whereupon the Rev. D. D. McLennan, the pastor-elect, was by solemn prayer—offered by Mr. Murray—inducted into the pastoral charge of the associated congregations of Kirkfield and Victoriaville. The members of the Presbytery extended to Mr. McLennan the right hand of fellowship, and welcomed him as a co-preserved. The Rev. J. Macnabb addressed the newly inducted pastor in suitable terms, on the duties of his office and high responsibilities as an ambassador of Christ the Lord. The Rev. D. Macdonald, of Cambay, delivered an appropriate address to the congregation on their duties in relation to their pastor. A highly interesting and profitable service, having thus ended, the Moderator conducted the newly inducted pastor to the door of the Church where he was warmly greeted and welcomed by members and adherents of the congregation and other friends present. After the induction services were over the Presbytery transacted some items of business. The name of Mr. McLennan was ordered to be added to the Presbytery-roll. The Rev. J. MacLung, of Wick, tendered his resignation of his charge. The Presbytery agreed to hold an adjourned meeting at Wick, and within the Presbytery Church there, on Thursday, 29th inst., at 1 p.m., and Greenbank to appear then and there for their interests. Mr. Crabb, of Victoriaville, made application to be received as Catechist. A committee consisting of Messrs. McLennan and Paul was appointed to confer with Mr. Crabb, and examine him as to his doctrinal views and motives. The Presbytery adjourned to meet at Wick as stated above.

Contributors and Correspondents

For the Presbyterian

ASSURANCE

By RODRICK HENDERSON, FLORIDA.

"He"—any one—"that believeth on the Son hath the witness in himself." There is the outward witness—the testimony of God. As soon as a man knows that he is a sinner, and believes in Jesus as the Saviour he needs, he has the witness in himself. The outward witness assures him that Christ is life—not merely the way that leads to life at last, but life now, even "eternal life."

When we accept of this "life," in other words believe "that Jesus is Christ, we are "born of God." What better witness could there be than *consciousness* of life? Many of God's children never stop to question whether they are "born again" or not. They are sure of it. When Lazarus "came forth" instantaneously into light and life, he had the strong testimony of consciousness that he was alive. The man who springs instantaneously, at "the voice of the Spirit that quickeneth," out of death into life, has the clear, convincing testimony of consciousness.

But how is it with him whose conversion was gradual, and imperceptible to himself and others? Can he know that he is a Christian? In regard to our physical life, not one of us is conscious of when he began to live. The great fact is we are living now. We know that we are living. We have not the least doubt of it. So a man may not be able to tell when he was converted, or how he came to believe in Christ, but still know that he is just as certainly spiritually as physically alive. If he is alive *that* is the point, and not so much how or when the change took place. It we know "that whereas we were once blind now we see," it is enough.

But a Christian may not be conscious of life, and so be in trouble for want of evidence that he is a child of God. A sick man may be altogether unconscious, and have the appearance of being dead, and yet be alive. When the physician tests him with his instruments and appliances he finds the man "is not dead, but sleepeth." Let us try by God's Word the man who says that he has no evidence of being alive spiritually, but that he should like to have. Is not this very anxiety a very good "witness"? A man who thinks himself not yet God's child, may show by his yearnings and fears that he is "one of the number." But suppose we try such an one by the Word of God, and the fundamental doctrines of it: "Brother, do you know that you are a sinner before God?" "Ah, yes!" "Do you know that you are unworthy of mercy?" "Yes, unworthy!" "Do you know that Jesus died for sinners, and that by believing on Him you are saved?" "Yes, I believe all that God says about Christ." "Well, just listen: if we confess our sins He is faithful and just to forgive; 'whosoever believeth that Jesus is the Christ, is born of God; 'whosoever believeth that Jesus is the Son of God, God dwelleth in him, and he in God.'" Those passages are significant. Look now at the passage quoted at the beginning of the article, "he that believeth on the Son of God hath the witness in himself." This means that each and all who believe on Jesus Christ as the Son of God have the witness of the Spirit. They may not think so. They may construe this witness into evidence that they are yet unsaved. On the other hand the same apostle teaches that those who do not accept Christ on the testimony of the father have not the witness of the Spirit. They may believe that Christ was a perfect man—that they are to be saved by copying His example—they may have all such ideas of Christ as these and believe in this Jesus, in this way, for salvation; but God is not going to give them the witness, because they cannot in this way get *life*. There can be nothing to witness if there is no life. There can be no life only by believing on Christ as God reveals Him to us. "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." If a man profess to have this inward witness let him be assured that he is not a child of God if he does not believe that Jesus is the Saviour, and the only one. There is salvation in none but Jesus; and there is salvation in Jesus only by believing in Him as "God manifest in the flesh"—believing that He died for us—that "by His stripes we are healed." There is salvation in no other Christ but this. "He that bath the Son—as God bears witness to Him—"bath life; and he that batheth not the Son"—as God bears witness to Him—"hath not life," and therefore cannot have the witness. The Holy Spirit proceeding from the Father and the Son, will never enter the heart of a man who does not believe in Jesus as the atonement and only atonement for his sin. If you do not believe what God says you make Him a liar; and do you think the Holy Ghost will enter any soul, to renew it and to abide there, who makes God a liar? But wherever there is true faith in God, and in Christ, there the Holy Spirit dwells.

As before stated, the witness is in the heart of every Christian, let him know it or not. But all are called upon to have full assurance. The apostolic language is, "I know in whom I have believed." "I am persuaded that nothing shall separate me from the love of God." "We know that we have passed from death unto life." John says that the very reason why he wrote his first epistle was that they might know that they had eternal life.

If we profess to be Christians we have no right to doubt our salvation. We dishonor God by so doing, because he tells us to be sure of it. We cannot be strong in the power of God's might, as God tells us to be, and as the world needs us to be, if we have doubts about our acceptance. How much would the early Christians have accomplished for Christ, if they had said, "I am afraid I am not a Christian?" or, "I hope I am a Christian?" We are soldiers of Christ, and ought to be sure whether we are on His side, or on the devil's. What would you think of a soldier in the army of Wellington, with his British uniform on and all, if he said he was not quite certain which he belonged to, Wellington or Napoleon? We are told to know that we have eternal life—that we can go on in the Divine life, growing stronger in the faith, and so better able to do our Master's work. "Those things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and yet may believe"—not begin to believe, for he has spoken of that already, but go on increasing in faith—"that ye may believe in the name of the Son of God."

Now, how can the doubting Christian become sure that he is saved? As already noticed it is God's will that all who believe in Christ may know that they have eternal life. God wants His children to have full assurance. It cannot but be so. It would be astonishing if God would want any Christian to be in darkness. A father would not want his boy to fear that he might only be a stranger after all, without any right to the father's name. A parent would be distressed if a child of his were possessed of such a thought. Our heavenly Father wants all His children to know that they have eternal life! But how is this to be known? John tells us: "and this is the confidence that we have in Him, that if we ask anything according to his will He heareth us." There is nothing more in accordance with God's will, for our sakes, and the sake of the cause of Christ, than that we know we are saved. God hears such prayer. "And if we know that He hears us . . . we know that we have the petitions that we desired of Him." So, if we ask for assurance, knowing that God hears us, then, we have it. Knowing that God listens to us is in itself assurance that God answers, and therefore that we have eternal life.

"Presbyterian Record" and Sabbath School Lessons.

Editor BRITISH AMERICAN PRESBYTERIAN.

Six.—On the title page of the *Presbyterian Record* I notice the significant motto: "By authority of the General Assembly." I suppose all contained is to be regarded as under that seal. On page 61 (March No.) are comments on Sabbath School lessons by one Rev. Geo. M. Grant, M.A. On Elisha's attachment to Elijah he says: "Love makes the servant disobey his revered master." That is information to me. I had just been telling my pupils that it was not disobedience. That when Elijah asked him to renounce, and not trouble himself making toilsome journeys with his Master, he would not accept of the leave granted, but like Ruth with Naomi did more than was asked. The exposition in the BRITISH AMERICAN PRESBYTERIAN says it was "not a command" made to Elisha, and "Elijah who, with all his stern independence, craved for sympathy must have been gratified by affectionate care." Well, "by authority of the General Assembly," I stand rebuked for my ignorance, I must remember henceforth that love makes a servant disobey to his Master.

On page 62, concerning the destruction of forty-two children by two she bears, our rev. teacher says, "This is the one exception to the benevolent character of Elisha's many miracles." In my stupidity I did not know that was one of Elisha's miracles at all. I thought Elisha cursed the wicked youths in the name of the Lord, and the she bears came and tore them. Newman Hall says, "It was God, not Elisha, who sent the bears." What a boon it is to be a learned theologian. It will take the authority of the General Assembly to keep me from misleading my class. It seems I make so many mistakes. The learned expositor says, "that the children made the instruments, showed a recklessness of unbelief on the part of parents that could be punished in no other way. And for the children, it was true mercy to take them from such parents." Well, you see I was all astray again. I did not know there was no other way of punishing the parents; much less did I understand that the she bears were sent to tear these wicked children as an act of mercy. Query—did they drive them off the earth, with Elisha's curse in the name of the Lord upon them, straight to heaven? It seemed to me so much like a judgment, that I never thought of it as a dispensation of mercy. Yours etc., IGNORANCE.

The excesses of our youth are drafts upon our old age, payable with interest about thirty years after date.

Encouraging Progress.

Editor BRITISH AMERICAN PRESBYTERIAN.

Six.—It is proposed in the following article to give a brief history of the rise and progress of a congregation of Presbyterians in the village of Brucefield, County of Huron. This history will extend over a period of eighteen months, since its formation, and will show what united effort and firm determination can accomplish on the part of comparatively few individuals, that the blessings of a preached Gospel and other ordinances of God's worship shall be continued and enjoyed by the present, and handed down to future generations in all the purity and simplicity which so eminently characterizes the Presbyterian Church in Canada.

On the 28th Sept., 1876, forty-five families in and around Brucefield, holding to the basis of union which the Presbyterian Church in Canada now stands, left their former place of worship with all that they had to a very large extent been the means of procuring, and adjourned to another building, where they took into consideration the necessary steps to pursue in order to procure for themselves a supply of religious ordinances; delegates were chosen and appointed to appear at the next meeting of Presbytery for this purpose. The Presbytery at once recognized and granted the claim, and supplied them for the three following months; after which at next meeting, four members of Presbytery were appointed to supply them along with a retired minister in the neighborhood, until they were organized into a regular congregation. This being effected at the next meeting of Presbytery, they appointed Revs. F. McQuaig and H. Mutheson and J. McAsh, elders, a session; and having intimated their desire to have a minister, they asked to hear probationers, that from them they might choose a pastor. At this stage of their history a meeting was held in January 1876, that an opportunity of securing a most suitable site for a church with a very suitable house thereon for a manse offered itself; this being obtained the congregation set to work with a will, and with a great many difficulties to contend with, provided, and had conveyed to the grounds all the material for the building. The work commenced at the opening of the spring, and the whole was completed by the end of October.

And now their stands in Brucefield a Church, an ornament to the village and a credit to the congregation. The building was formerly opened on Sabbath, November 28th, 1876, Rev. Mr. Fraser of Kindred, conducting the services in the morning and evening, and Rev. Mr. Ball of Guelph in the afternoon. On all occasions the church was filled to overflowing, and the interest manifested in the preaching of the Gospel and other services was altogether unprecedented in this neighborhood, and we may safely say that the recurrence of the Sabbath ever since, awakens in the minds of all a desire to be found in the courts of the Lord's house. On the following evening a soiree was held, tea was served in the church to the satisfaction of the most fastidious; the intellectual and vocal part followed. We were favored with the presence of every minister in the neighborhood, together with the Rev. Mr. Fraser of Kindred. The choir of the Seaford congregation that stands unequalled in this part of the country favored us also with their presence. The speeches and music on this occasion were such as will not soon be forgotten. The proceeds on all these occasions amounting to \$260, went to defray the expenses of the interior furnishing of the church and supplementing the building fund, and it is not the least pleasing part of their history to be able to state that the church is being occupied free of debt. A short time subsequent, a meeting of the congregation was held at which it was decided to ask leave to moderate in a call to a minister; previous to this the Rev. T. Thompson of McKillop, received the unanimous call of the congregation, but for various reasons then given, he did not then see his way clear to accept, but nothing daunted and believing him to be the man for Brucefield Church, a call was extended to him a second time, which he accepted; and now Mr. Thompson is the minister of the Union Church, Brucefield, at a stipend of \$700 and a manse. His induction took place on the 21st of February last, the Rev. Mr. McQuaig of Clinton, presiding. Rev. H. McQuaig of Wingham, preached. Rev. Mr. Hartley, of Rodgerville, addressed the minister; Rev. Mr. Gracey, Thames Road, the people, after which, the Rev. Mr. McQuaig introduced Mr. Thompson to the people, and a cordial welcome accorded to their new pastor, was manifested by many a hearty shake of the hand as the congregation passed out of the church. The managing committee met in the manse, and handed out to their new minister, seven months stipend in advance. A soiree was held in the evening, when addresses were delivered by the already mentioned Reverend gentlemen, together with the Rev. Mr. Goldsmith, of Seaford, and the Rev. H. Cameron, of Kippen; a very handsome amount was realized and appropriated in procuring books for the Sabbath school library. In conclusion we would not forget to mention the good feeling and harmony that has pervaded the minds of all engaged in carrying on the work, and many an earnest heart and willing hand strove with each other, as to who should accomplish most. We have already occupied too much of your valuable space, but have been actuated by a desire that others placed in alike difficult circumstances, should be encouraged, that with a strong pull and a long pull, and a pull altogether, how much may be done by a few individuals, with a blessing of the great head of the Church, when united together in harmony and good feeling, pervading all other operations.

This greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth, on virtue, on God is most unfaltering.

God's Love.

In 1867, Mr. Moody met in Dublin the boy preacher. The latter afterwards came over and preached seven successive nights from "God so loved the world that he gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." On the seventh night, said Mr. Moody, he thus began: "My friends, for a week I have been trying to tell you how much God loves you. I have been hunting all day for another text, but I can't find one so good as this. My poor stammering tongue won't let me tell the whole story. If I might borrow Jacob's ladder and climb up into heaven, and ask he who stands in the presence of Almighty God, how much God loved the world, Gabriel could only say: 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

My friends, I have been trying to tell this story ever since. If I see a poor drunkard reeling through the streets, I want to go and tell him that God don't want him to perish, and that Christ desired to redeem him. "Greater love has no man than this, that he lays down his life for his friends; but Christ laid down His life for His enemies." He loves them unto the end, although they betray Him. God's love is unchangeable. We love a man as long as he is worthy, but when he is proved unworthy we cease to love him. But God loves us always. His love is unchangeable. And let me tell you this: If you go down to hell, it must be under God's love. There was a mother that had a son that was arrested for murder. The father disowned him. But the mother went down to the prison, and whenever she could, she went into his cell, and prayed with him, and counseled him, and cheered him. She didn't care for the world. It was nothing to her what the world said. She would be with her boy, for there was nobody else in the world to love him, and when the boy stood in the dock, and the awful sentence of death was passed upon him, she felt it more than the boy did. Her love was stronger than death, and she loved him through it all. She will not go to the execution, but she will beg with her tear-filled eyes for her boy's dead body, and when she has received it, she will lay it in the ground tenderly, and wet his grave with her tears. But great as is that love, it is not as great as God's love for us. Even a mother will sometimes forget her duty and her love, but God says, "Yes, they may forget, yet I will not forget thee." His love is not only unchangeable, but it is untiring. You may think that He does not love you, but He does. He wants to just woo you to Himself; He wants to forgive you your sins; He wants to make you an heir to his kingdom, if you will only just come to Him and let him.—Moody.

Momentous Question.

Is it possible that Christianity has no effective remedy for the world's greatest preventable curse?

Must that power which, in the centuries past, has conquered kingdoms, overthrown tyrannies, changed the fate of nations, destroyed that slavery which bound millions of human bodies in fetters and chains, sit down before the evil of intemperance in hopeless defeat?

Is the gospel of Christ the power of God to deliver a human soul, only? Has it no might to break the chains that bind society to this "Juggernaut?" this insupportable burthen, beneath which thousands of Christian families groan, and under which even the nation reels? Is Christ to be robbed of the jewels that he purchased with his blood, by this destroyer of millions, and his church continue to look on with comparative indifference? Will the opening of church doors on the Sabbath, and a few times during the week, the performance of usual religious services in the family and the church, destroy this monster crime of the ages? As soon will the boy and his dipper relieve Niagara's cataract of its volume and power. The whole machinery of moral and religious power must be brought to bear directly upon the strongholds of this iniquity; backed by the prayer room and the pulpit, and energized by the faith of Jesus and the spirit of God.

Ordinary warfare will make no impression upon this mail-clad diabolus; the lance and spear have failed to penetrate to his vitals. A sad spectacle presents itself, when, in the face of the church of Jesus, this Philistine defies the armies of the living God, and triumphantly enters family, altar and pulpit, to grasp and destroy the fairest and best. Must this humiliation continue? Is there no hope?

To you, reader, we look for an answer. Will you take the field for Jesus against this foe? Remember that the battle is not to the strong, nor the race to the swift, but to those, however weak, who go forth in the name of the Lord Jehovah. Surely there must be a David, somewhere, who shall lead God's hosts to victory. Young man, young woman, up! gird you! and with whatever instrument you may be skilled, hurl it against this foe of God and man!

Christianity is the only vital force that claims any power to overthrow this evil. Can it do it? Will it do it? Jesus waits the answer, "from henceforth expecting until his enemies be made his footstool." A heathen world looks for the answer; and upon that answer depends the extension of Christ's kingdom! Now, every State in the American Union (excepting three—Maine, New Hampshire, Vermont) lies powerless in the hands of this "gigantic crime of crimes." Now, "upon the side of the oppressor there is power," but does not the time hasten when He will "judge the fatherless and the oppressed?"

"When wealth and power have had their hour Comes for the weak the hour of God."

Is my life one of self-denial, and self-conquest, and living to God? Am I willing to bear toil, weariness, want, hardship, and if need be, suffering for Christ's sake? Do I endeavor, with Divine help, to meet in a right spirit the petty annoyances and vexations, and the little trials of every-day life? In these, and in all things, do I cheerfully take up my cross for Jesus' sake, remembering that if I know no cross I shall receive no crown?

The Death of the Christian.

BY THE REV. J. D. BURNS.

The Apotheosis slept; a light shone in the prison; An angel touched his side, "Arise!" he said, and quickly he hath risen, His fettered arm unshackled.

The watchers saw no light at midnight gleaming, They heard no sound of feet; The gates fly open, and the saint, still dreaming, Stands free upon the site.

So when the Christian's eyelid droops and closes, In nature's panting strife, A friendly angel stands where he reposes, To wake him up to life.

He gives a gentle blow, and so releases The spirit from its clay; From sin's temptations and from life's distresses He bids it come away.

It rises up and from its darksome mansion It takes its silent flight; And feels its freedom in the large expansion Of heavenly air and light.

Behind it hears time's iron gates close faintly; It is now far from them; For it has reached the city of the saints— The new Jerusalem.

A voice is heard on earth of kinsfolk weeping The loss of one they love; But he is gone where the redeemed are keeping A festival above.

The mourners throng the ways and from the steeples The funeral bell tolls slow; But on the golden streets the holy people Are passing too and fro;

And saying as they meet, "Rejoice! another, Long waited for, is come;" The bairn's heart is glad, a younger brother Hath reached the Father's home.

'Tis a Point I Long to Know.'

It is questionable whether the beloved Newton did not make a mistake when he wrote this hymn. It represents a species of morbid anatomy that is too often met with, but that ought not to be encouraged. O Christian man, will you never settle this question? Will you never cease to brood over your wretched heart, and to ask, Why am I thus? It is your duty to decide the case. Shall the soldier on the battle field, instead of valiantly assaulting the enemy, sit down in a retired nook, and inquire which side he is on? Such soldiers will never storm the battlements of Satan.

Our great Captain has set before the Church an arduous task, but a certain victory. A world is to be won to God. But for the promised help of our Almighty leader our hearts might well fail us. But if God be for us, who can be against us?

Rousing ourselves then at the rally cry, let us lay aside the weight of misgiving as to our spiritual condition, and go forth heartily to the conflict.

We shall not make many efforts for the salvation of our fellow creatures until our doubts shall be dissipated, and we shall know that God is ours indeed. The dull and lifeless frame will give place to zeal and animation. Prayer will not prove such a task and burden. We shall not turn our eyes so exclusively within to look at the darkness and the vanity and the wildness there. Nor we shall look more unto Jesus, the author and finisher of faith. Then the flame of His love shall kindle ours, and irradiate our darkness and consume our unbelief.

Doubting Christian, you belong to the invalid corps. Your proper place now is in the hospital. See if you cannot get well and report the duty. Hobble forth on your crutches and carry some water to those who are bearing the burden and heat of the day. Up and be doing! and God will bless you.

Random Readings.

Dr EDWARDS, speaking of beer-drinkers, says: "Their diseases are always of a dangerous character, and in case of accident they never undergo even the most trifling operation with the security of the temperate. They almost invariably die."

Life passes, work is permanent. It is all going—fleeting and withering. Youth goes. Mind decays. That which is done remains. Through ages, through eternity, what you have done for God, that, and only that, you are. Deeds never die.—F. W. Robertson.

No two things differ more than hurry and dispatch. Hurry is the mark of a weak mind; dispatch of a strong one. A weak man in office, like a squirrel in a cage, is laboring eternally, but to no purpose, and is in constant motion without getting on a jot. Like a turn-stile, he is in everybody's way, but stops nobody. He talks a great deal, but says very

Our Young Folks.

Who Was It?

Little ones, do you remember
When your limbs were full of pain,
And you rested on a pillow.
Wishing ease would come again?

Who was that pale, patient being,
Listening for your faintest sigh,
Bathing off your heated forehead,
Love-light in her soft, mild eye?

'Twas your mother! you remember—
Heaven's blessings on her head—
Watched you through your weary sickness,
For your weal she daily plead.

Can you grieve that "human angel"—
Noble, kind, unselfish, true—
By a sinful word or action?
Think she hourly prays for you.

Do not let your wayward temper
Cast across her life a cloud;
If you do, you can't forget it
When she's lying in her shroud.

Blue Sky Somewhere.

Children are eloquent teachers. Many a lesson which has done our heart good have we learned from their lisping lips. It was but the other day another took root in memory. We were going to a picnic, and of course the little ones had been in ecstasies for several days. But the appointed morning broke with no glad sunshine, no songs of birds, no peals of mirth.

There was every prospect of rain—even Hope hid her face and wpt.

"Shan't we go, mother?" exclaimed a child of five, with passionate emphasis.

"If it clears off."

"But when will it clear off?"

"O, look out for blue sky."

And so he did, poor little fellow, but never a bit of blue sky gladdened his eyes.

"Well, I don't care, mother," said he when the tedious day had at length numbered all its hours, "if I haven't seen it, I know there is blue sky somewhere."

The next morning there was blue sky, a whole heaven full of it; clear, glorious blue sky, such as only greets us after a storm.

"There, mother, didn't I tell you so?" cried a joyous voice; "there is blue sky!" Then the little head dropped for a moment in silent thought.

"Mother!" exclaimed the child, when he again looked up, "there must have been blue sky all day yesterday, though I never saw a bit of it, 'cause, you see, there ain't no place where it could have gone to. God only covered it up with clouds, didn't He?"

The Caterpillar.

"I believe everything I am told," said the Caterpillar, with as grave a face as if it were a fact.

"Then I will tell you something else," cried the Lark; "you will one day be a butterfly."

"Wretched bird!" exclaimed the Caterpillar. "You jest with my infidelity. Go away! I will listen to you no more."

"I told you you would not believe me," said the Lark, nettled in his turn.

"I believe everything I am told, that is" —and she hesitated—"everything that is reasonable. But to tell me that butterflies' eggs are caterpillars', and that caterpillars leave off crawling and get wings and become butterflies! Lark, you are too wise to believe such nonsense yourself, for you know it is impossible."

"I know no such thing," said the Lark, warmly. "Whether I hover over, or fly up into the sky, I see so many wonderful things, I know no reason why there should not be more. O Caterpillar, it is because you crawl; because you never get beyond your cabbage leaf, that you call anything impossible."

"Nonsense!" shouted the Caterpillar; "I know what's possible, and what's not possible, as well as you do. Look at my long, ugly, green body, and these endless legs, and then talk to me about having wings and painted, feathery coat! Fool!"

"And fool, you!" cried the indignant Lark. "Fool, to attempt to reason about what you cannot understand! Do you not hear how my song swells with joy as I soar upwards? O Caterpillar, what comes to you from there, receive, as I do, upon trust."

"How am I to learn that?" asked the Caterpillar.

At that moment she felt something at her side. She looked around—eight or ten little caterpillars were moving about. They had broken from a butterfly's eggs! Shame and amazement filled our green friend's heart, but joy soon followed; for, as the first wonder was possible, the second might be so, too. And the Caterpillar talked all the rest of her life to her relatives about the time when she should be a butterfly.

DEAN HOWSON, in the preface to Rimmer's "Ancient Streets and Homesteads of England," remarks: "The 'wicket-gate' of the Pilgrim's Progress is commonly represented as a garden-gate or a turnpike-gate; but really the term denotes a small doorway cut out of a large door; and concealed behind a tree at the west end of Elstow church, is just such a small doorway in the broad wooden surface of the great door. Through this lowly opening Bunyan must often have passed when a boy; and if it were simply drawn and engraved, I believe we should have a correct picture of that which was before his imagination when he described the early steps of Christian's pilgrimage."

SAYS Mr. MURRAY, speaking of the International S. S. Lessons, in the *Golden Rule*: "What Obadiah said to Ahab, and Ahab to Elijah isn't of so much importance as is good many things that are happening today—not to mention the New Testament record. One can but think in following the international lessons, that the committee which arranged them, found the Bible record poorer in material than most readers do, to bring out the record of Jephthah, and Zebedee, and Ahab, and Naboth, and others; in proportion, through a period of three months. One lesson on the character of Elijah, and another, on his encounter with the prophets of Baal, would have covered the epoch fully enough, and the schools could then have gone on to the consideration of more practical topics."

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XIII.

April 1 } THE OIL INCREASED { 2 Kings iv 1-7.

COMMIT TO MEMORY, VS. 3 C.

PARALLEL PASSAGES.—Eph. vi. 20, 21, Exod. xvi. 18.

SCRIPTURE READINGS.—With v. 1, read 1 Kings xx. 35, as to the "creditor" read Lev. xxv. 39; with v. 2, read 1 Kings xvii. 12; with v. 3, compare 2 Kings iii. 16, with v. 4, compare Mark v. 40, with v. 5, 6, read Ps. lxxxi. 10; with v. 7, read Rom. xiii. 8.

PLACE NOT KNOWN. The previous career of Elisha is to be studied.

GOLDEN TEXT.—And God is able to make all grace abound toward you.—2 Cor. ix. 8.

CENTRAL TRUTH.—God gives bountifully.

We are to follow for a little the course of the prophet Elisha, as he fulfills his office among the ten tribes, over whom Jehoram is king, and Jehoshaphat rules in Judah, as we see by 2 Kings iii. 1. To these rulers he had rendered signal service (2 Kings iii.); but they seem to have taken it as a right, and Elisha's means of aiding the poor do not seem to have been increased by them.

And the "sons of the prophets," of whom we learned something March 11, must often have been poor, for the means for the support of religion had been taken for other uses, and the still faithful Hebrews had hardly learned what men learn slowly, to give voluntarily. It is evident, however, that in the early form of ministry, celibacy was not established. Marriage and the family relation prevailed. For one of these impoverished families the miracle of the lesson was wrought. It ought to be full of comfort to the fatherless and the poor.

STUDY THE PICTURES OF POVERTY in v. 1. The husband, father, broad-winner, counsellor, dead—the loss all the greater because he "feared the Lord"—(there are heads of families whose loss is not great, so worthless are they)—and for the debts due by the family, the creditor threatens to seize his rights, and sell the two sons to repay himself. This power the law of Moses gave. (See Lev. xxxv. 39-42.) Perhaps it would be correct to say that it took and regulated a custom which all Eastern nations had, and some still have, and which even the Romans, down to the time of Dioclesian, permitted. It moderated the severity of this power, for it secured freedom for the enslaved at the Sabbath-year (Ex. xxi. 2). This is a feature of Hebrew law, that it lightened existing burdens, and led the people into better ways, as they were able to go.

The misery of a mother under such circumstances can be easily imagined. What kind of master her sons might have; how they might be treated; what their future might be—all these questions add to the bitterness of parting them. To whom can she go but to God, by Elijah, in whom possibly her husband had found a counsellor and a friend?

She feels, also, that his fearing the Lord made some claim for sympathy, and, if possible, aid. So, too, churches ought to feel. If they all provided for their own poor, public burdens would be lightened, the poor would be bound to the church, kept under good and elevating influences, and much evil would be averted.

(V. 2.) THE PROPHET'S ANSWER IS KIND AND ENCOURAGING. "What shall I do for thee?" He inquires minutely into her circumstances, by way of suggesting means of doing the best with what she has. It is not much—a pot, or cruet, an anointing—what would serve for use on one occasion—of oil, in which last case it would not be oil for ointment, but for other uses, the Oriental using it freely after the bath for perfuming the person. The uses of olive oil for food, for light, for relish, for cosmetics, are very varied, and the article finds a ready market. (See on this subject any one of the various descriptive works, as by Thomson and Van Lennep.)

(V. 3.) HIS SUGGESTION MUST HAVE STARTLED HER. She is to borrow vessels from her neighbors—surely without any apparent reason that she could assign to them; and then she is to empty into the borrowed vessels from her own. She could only pursue this course in the belief in the wisdom and helpfulness of the prophet. She seems never to have doubted or questioned.

(V. 4, 5.) Everything like a scene is to be avoided. It is for the relief of her family, and is to be a family matter—the door shut, only her sons with her. One is reminded of the Redeemer when giving relief to the heart-broken parents by raising up their child.—"Put them all out."

(V. 6, 7.) The failure of oil only began with the failure of the vessels. Every vessel was filled. More vessels and larger expectations would have brought more provision. Now she asks what is to be done with her unexpected store. Who so fit to direct as he by whom it came? He realizes the evil and danger of debt, directs the sale of enough oil to pay it, and the rest, by its proceeds, to support the family. So ample

is the relief given that she need not fear for the wants of her children.

NAME TO BE IDENTIFIED; Elisha, Gehazi, the Shunammite.

PLACES: Mount Carmel, Shunem.

GOLDEN TEXT.—O woman, great is thy faith: be it unto thee even as thou wilt.—Matt. xv. 28.

CENTRAL TRUTH.—God cares for those who care for His servants.

The prophet Elisha had occasion to journey, probably frequently, from Mt. Carmel to Samaria. Shunem, mentioned in Josh. xix. 18, was one of Issachar's towns. There the Philistines encamped before the battle of Gilboa (1 Sam. xxviii. 4). It was in view, according to the most reliable modern opinion, of Mt. Carmel, and in the midst of most fertile corn-fields. The woman of our text, from being called "the Shunammite" and described as a "great woman" (v. 8), was probably a leading person in the town, with ample means and some influence.

We may infer that she knew and valued the prophet as a religious man, from his providing for his hospitable entertainment by giving him the "prophet's chamber" (a phrase which perpetuates the memory of her kindness), erected on the roof, and being the most retired and comfortable about the common oriental dwelling, and making him "at home" when he chose to stay.

No good man takes such favors as a matter of course, or his due; he feels gratitude, and when he can, makes fitting return, at least by proper expression of it. He inquires what service he could render her.

He had some influence at court; did she require its use? (v. 18.) No. She "dwelt among her own people"—had all she required in that direction. Servants often learn what escapes their masters. In consequence of information from Gehazi, the prophet asked and obtained for her, what was doublets a great joy and blessing, a child—the child of our lesson.

When grown to be a boy, he was in the corn-field with his father, probably had a sunstroke and died from the subsequent inflammation (vs. 18-20). Now it seems to her better not to have had a son than to have him and lose him thus. Any one can picture the mother with the insipid boy dying by her knee. Then she thinks of the man of God, the man of God. She had been, we infer from v. 28, in the habit of going to him at new moons and Sabbath—when probably he gave public instruction.

THE SHUNAMMITE we can form some idea of as a good woman. Here we see

few are destitute utterly! All should seek to have some resources, even though no greater than a "cruse of oil."

(4) He gives according to our faith. More vessels—more oil. "To him that hath shall be given." "According to your faith, etc." We expect and arrange for little, and we have little. So in church work. We call the prayer-meetings in little rooms, and intimate thereby that we only expect a few, and so it is. Hence it is proverbially harder to carry through a little than a great Christian work.

(5) Display in matters where God is dealing directly with us is bad. It leads to all kinds of evils. The greater gifts are received when the door is shut, in the closet and in the family. There are times for professing and witnessing; but when we are shut up to God, we receive the blessings to be used in His cause.

(6) We should as truly and bumbly go to God in our success and abundance as in our deep poverty (v. 7). The hour of success is the perilous hour. A full cup is hard to carry. Many a heart that was tender in trying times becomes hard in affluence. "Lord, what wilt thou have me to do?" is more frequently asked in want than in abundance (Job xxvii. 10).

(7) Thus miracle is in the spirit of the entire word toward the widowed and orphan. There are many persons who, by their artful and deceptive ways, secure sympathy and support from Christian charity who have no claim upon it, and whom it would be true kindness to compel to labor. But the widow and the fatherless may well be the care of God's Church, as they are of God himself.

(8) If we would have more, we should make the best use of what we have already. Those who learn to write imperfectly, do it with difficulty and discomfort to themselves, therefore do it as little as possible, and so they ultimately loose the power of writing. The ill-instructed, on the other hand, who use diligently the little capacity they have, acquire ease in freedom; and as it is in natural, so it is in spiritual things. Men "get out of the way" of learning, reading, teaching, giving, praying, working. Others diligently use the powers they have and enjoy the effort, and acquire ease and comfort in it, until it becomes a positive delight.

(9) How beautiful it is when families remain together to share joys, trials, blessings. All Scripture tends to strengthen the family bond. All sin tends to weaken it, and to send each on his own selfish way. A new and vigorous nation has temptations in this direction peculiar to itself. The young of both sexes become independent of parents before they have wisdom, or self-control. It would be better in many instances if families remained longer together as families.

SUGGESTIVE TOPICS.

The widow—her late husband—his character—her distress—the danger—her apprehension—her appeal—her want—her only possession—the direction given her—her compliance—the result—her need of direction—her duty—the lesson as to prudence—as to sympathy with the poor—as to faith—as to use of what we have—as to the claims of widows and orphans—and as to display in things religious.

LESSON XIV.

April 8 } THE SHUNAMMITE. { 2 Kings iv 23-37.

COMMIT TO MEMORY, VS. 82-86.

PARALLEL PASSAGES.—Luke viii. 50-56; Acts ix. 39-41.

SCRIPTURE READINGS.—With vs. 26, 28, read vs. 8-10; with v. 27, read Gen. xviii. 17; with v. 29, read Luke x. 4, and Acts xix. 12; with v. 30, compare Luke xviii. 4, 6; with v. 31, read John xi. 11; with v. 32, 33, compare v. 4, and Matt. vi. 8; with v. 34, read 1 Kings xvii. 21; with v. 35, read Acts xx. 10; with v. 36, 37, compare Heb. xi. 35.

NAMES TO BE IDENTIFIED; Elisha, Gehazi, the Shunammite.

PLACES: Mount Carmel, Shunem.

GOLDEN TEXT.—O woman, great is thy faith: be it unto thee even as thou wilt.—Matt. xv. 28.

CENTRAL TRUTH.—God cares for those who care for His servants.

The prophet Elisha had occasion to journey, probably frequently, from Mt. Carmel to Samaria. Shunem, mentioned in Josh. xix. 18, was one of Issachar's towns. There the Philistines encamped before the battle of Gilboa (1 Sam. xxviii. 4). It was in view, according to the most reliable modern opinion, of Mt. Carmel, and in the midst of most fertile corn-fields. The woman of our text, from being called "the Shunammite" and described as a "great woman" (v. 8), was probably a leading person in the town, with ample means and some influence.

We may infer that she knew and valued the prophet as a religious man, from his providing for his hospitable entertainment by giving him the "prophet's chamber" (a phrase which perpetuates the memory of her kindness), erected on the roof, and being the most retired and comfortable about the common oriental dwelling, and making him "at home" when he chose to stay.

No good man takes such favors as a matter of course, or his due; he feels gratitude, and when he can, makes fitting return, at least by proper expression of it. He inquires what service he could render her.

He had some influence at court; did she require its use? (v. 18.) No. She "dwelt among her own people"—had all she required in that direction. Servants often learn what escapes their masters. In consequence of information from Gehazi, the prophet asked and obtained for her, what was doublets a great joy and blessing, a child—the child of our lesson.

When grown to be a boy, he was in the corn-field with his father, probably had a sunstroke and died from the subsequent inflammation (vs. 18-20). Now it seems to her better not to have had a son than to have him and lose him thus. Any one can picture the mother with the insipid boy dying by her knee. Then she thinks of the man of God, the man of God. She had been, we infer from v. 28, in the habit of going to him at new moons and Sabbath—when probably he gave public instruction.

THE SHUNAMMITE we can form some idea of as a good woman. Here we see

her as an afflicted mother. She does not make a scene at home; retains her self-possession gives no needless trouble to her aged husband; puts the dead child in the prophet's empty chamber; procures the common form of conveyance from her husband—an ass, on which she rides; while a servant ("donkey-boy," such are called now in the East), holds the bridle and does the whipping. It is the Old Testament way of going to her pastor.

She does not waste any time in useless parley with Gehazi (v. 26), evading his queries with "it is well," and goes directly to the master. A good example is thus set to us, both in things temporal and things spiritual. It is better not to go with subordinates, better to go to the Master than to saints and angels. This Gehazi fell into a snare into which many employees fall—making money out of their relation to their employer. He was unprincipled, and lost his place at length (2 Kings v. 20-27); but he was "smart," and used his knowledge to

British American Presbyterian,
102 Bay Street, Toronto.

FOR TERMS, &c., SEE FRONT PAGE.
J. BLACKETT RONINN
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, and sufficient postage stamp are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENT.

Mr. CHARLES NICOL, General Agent for the PRESBYTERIAN, is now in Western Ontario, pushing the interests of this journal. We command 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, MARCH 30, 1877.

ONLY ANOTHER MONTH.

The Books of the Treasurers of the various church schemes close on the 30th of April, so that but another month remains for congregations in which to forward their contributions for the current ecclesiastical year. In looking over the list of acknowledgements as given in the last number of the "Record" it will be observed that up to the beginning of February, not much over one fourth of the amounts required for the various schemes this year had been received, although three-fourths of the ecclesiastical year had expired at that date. It is difficult with any degree of accuracy to compare the amounts received thus far this year with those received at a corresponding period last year, yet there is reason to fear that up to the 1st of February the contributions were considerably under those at a similar date in 1876, though the amount required for the several schemes is this year greater than that of last. It is much to be regretted that so many congregations delay forwarding their funds till near the close of the year, necessitating the obtaining of accommodation from the Banks and the expenditure of large sums annually for interest on borrowed money. In addition to this the neglect to take up collections at the periods recommended by the Assembly causes the crowding together of special collections for the schemes at too short intervals towards the close of the year, and as a consequence the amounts obtained for each are smaller, unless indeed, as is frequently the case, some of the schemes are omitted altogether. By a little consideration on the part of ministers and Sessions this might be avoided, and that with very decided advantage to the funds of the Church. We fear, however, that till Presbyteries exercise a more thorough and systematic supervision in regard to this matter there is little hope of improvement. The following resolution was adopted by last Assembly:—"That Presbyteries be instructed to see that both settled and vacant congregations contribute to all the schemes of the Church. Even the weakest may, and should, help here—and this will not impair their strength nor mar their prosperity." It will be interesting to know how many Presbyteries have carried out the instruction of the Assembly on this point. That such an instruction was needed is seen from the fact that in last year's statistics about 140 congregations in the western section of the Church do not report having made any contribution to the Home Mission Fund. Had these congregations done their duty there might have been no deficit in this fund, and we submit that it is hardly fair to those congregations which did contribute to be asked to make up a deficit largely caused by the neglect of these 140 congregations to forward contributions.

Present appearances seem to indicate that many if not all of the schemes will have to report large deficits to the ensuing meeting of Assembly. This means a curtailment of the Church's work, and we confess we do not envy those congregations or their ministers who are directly the cause of such a state of affairs on account of their neglect to contribute to the various schemes. Between now and the end of April there is time to make up lost ground. We earnestly trust that it will be taken advantage of, and that during the coming month those congregations that have not already done so will take up and forward their contributions to the treasurers of the several schemes.

In an article, "The Senate Philosophically considered," the London *Advertiser* remarks: As at present constituted, the Upper Chamber of the Canadian Parliament can only occupy one of two positions. Either it must be a subservient and submissive House tamely agreeing to whatever the Commons may decide; or else it must be an Opposition House, obstructing the legislation of those who are strictly the people's representatives. In the former case, some would be apt to call it a useless expense; in the latter, all would consider it an unmitigated nuisance.

CLERICAL INSURANCE.

The subject of the life insurance of clergymen has been prominently brought before the public by the bankruptcy of a number of offices in the United States, involving loss to ministers who had invested their savings in this direction. It is indeed cause of regret to find failure and disaster coming upon companies whose professed object is to conserve the interests of those who have put their trust in them. Happy it is that the Dominion of Canada knows little or nothing about such losses. There is no difficulty, whatever, in finding good, solvent companies in which to insure our lives. The matter of honesty and sound standing can easily be tested by those who are interested. Generally speaking the integrity of an insurance company can easily be known by the number and character of its directors. In the Dominion we hear of no such bankruptcies as have occurred in the States. Ministers in particular, who rely upon this method of providing for their families after they have been called away hence, may live contented and happy, assured that when they die the money they have invested in insurance will not be in vain.

But this brings up the whole subject of ministerial life insurance. It is a vital matter with clergymen, and when they know that the companies are solvent and able to meet their engagements, it is no small consolation to have their slender earnings invested in this manner. As a rule those who are dependent upon the pastorate, cannot save money. Ministers have to maintain an expensive mode of life. They have to dress according to the standard of the people amongst whom they live. They have to educate their families in a manner becoming their position. They are subject to many calls for the relief of the suffering and distressed, of which others in more comfortable circumstances know nothing. It is a necessity of the demand that is made upon them for fresh and original thought that they invest a large portion of their incomes in suitable literature, in a literature which being professional and not in general demand, is most costly. The wonder is often expressed that with such small salaries pastors can accomplish so much in the way of supporting their families respectably and doing so much in the cause of general benevolence. It is evident that as a rule few ministers can do more than meet their every day expenses by the salaries which they receive. Making a fortune, even of the most modest description, is out of the question. And even with ministers in such cities as New York and Brooklyn, whose large incomes are bruted over the whole world as something wonderful, we know that they have proportionate demands made upon them, and there arises with them the necessity, which their country brethren do not feel, of keeping abreast with the literature of the age at a corresponding outlay of their means.

The plan is often spoken of and in some instances carried into effect, of congregations insuring the lives of their pastors. In our day Presbyteries make particular inquiries as to the salaries which are promised by congregations to the pastors who are to be settled over them. It is deemed necessary not only to see that an adequate stipend is offered to any minister who has been called, but in the case of failure to implement their engagements, to take proper steps for the payment of the same. On the same principle, why should not a congregation be prepared to promise a certain amount of life insurance in proportion to their means. It would be an easy thing for a congregation to keep up a standing life policy for their pastor. The outlay would indeed be trifling in comparison with the benefit thereby secured. They would have the happy feeling that, were their pastor cut off unexpectedly, his family would be provided for without depending upon such hopeless expedients of raising special subscriptions for them. But think of the gain that would accrue to a congregation who made such loving provision, in the fact of the pastor being freed from the care and anxiety which will only too often intrude itself upon those who can do little more than provide for the daily wants of their families. The pastor would thus be enabled to go with redoubled vigor to his task. The spectre of hunger and dependency would not intrude upon his studies. With the thought that his dear ones are provided for, he would be able to give himself entirely to the work which engages his constant thoughts. The half of the battle is won, if the minister can preach and do his parochial work without the tormenting thoughts of his family being cast upon the world in the event of his death.

Were a minister in the general case paid sufficient to enable him in the course of his career to save even a moderate fortune, there would not be the same pressing necessity for a congregation insuring his life. As it is we think the Church would do well to instruct its Presbyteries to see that the seal is not only accompanied with the promise of support that will enable the pastor to do his work free from all worldly care, but to insert a further clause covering the

necessary matter of life insurance. We are sure of this that the congregations would be the gainers in such a transaction.

It is an open and also a fair question, whether the Church should not itself establish some life insurance scheme for her clergy. It is the least she can do in return for their valuable and disinterested labors. The General Assembly has already on hand her scheme for the support of disabled clergymen, and there is also the Widows' fund, which does much good in this direction. Why should not the Assembly take the insurance of the lives of clergymen into her own hands? A simple scheme could surely be devised to accomplish the desired end. Such an adjunct to her existing machinery to relieve the hardships from which the ministry are suffering, would seem to be a matter of easy attainment. The Assembly we think car not too soon give its earnest attention to this very pressing and paramount duty.

HARD TIMES AND THE SCHEMES.

TO DELINQUENT CONGREGATIONS.

It is difficult to believe that there is a single congregation of our Church that contributes nothing to any of the Assembly's Schemes, but even more difficult to believe that we have any minister so destitute of loyalty to the Church as to remain passive, or quietly permit his people to do nothing for any of the schemes. Yet, incredible as it seems, such are to be found. The other day when a minister was asked to make a collection in the interests of one of our missions funds, he replied that his people had done nothing for any outside object for the past twelve months, and that he had not the heart to ask them as they were so burdened at home. How this minister could reconcile such action with his duty to the Church, or how he could take upon himself the responsibility of denying to his people the opportunity to contribute to the missions of the Church we are at a loss to know.

To such we commend the following extracts from a letter addressed by a minister to the secretary of one of the American Churches' Missionary Boards:

"Our congregation had decided to take up no collection this year for any of the Boards for this reason: Notwithstanding the unprecedented stringency of the times, we have been making an onslaught on our church debt of \$6,000, and, thank God, have every dollar of it pledged, and most of it paid. We felt that we had done our full duty without taking any collections for outside objects. But when your letter came I took it into the pulpit and read a few words, stating that I would not ask for a dollar, but had decided to give them an opportunity to contribute if they felt that God was asking them for money for this cause. I enclose the result in a draft of \$60,—nearly three times as much as we have ever given to your Board before."

We are convinced that ministers injure home objects who seek to guard their people from contributing to outside schemes. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." It cannot be denied that "the times are hard," but surely economy is not to begin on the part of congregations by withholding contributions from any of the Church's schemes.

Many are now complaining of the scarcity of money, but we have yet to hear of any one attributing "the hard times" and the scarcity of money to the fact that too much had been expended in missionary operations, or in seeking to advance the Redeemer's kingdom. Rather might the present commercial depression be attributed to the fact that professedly Christian people have been robbing God by withholding from Him that which was due, and neglecting their manifest duty as to liberal giving for the extension of the Gospel. We command to all individuals and congregations who are doing little or nothing for the schemes of the Church a careful study of the following passage, and would at the same time submit it as a suitable text from which the ministers of such congregations might preach on an early Sabbath: "Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts, and all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of Hosts."

The *Congregational Quarterly* gives the number of churches of that denomination in the United States as 8,500, an increase of 71; of members, 850,658, an increase of 12,845. The increase of members is the greatest ever reported, and that of churches is above the average yearly increase for nineteen years. There are 8,898 ministers, of whom only 1,781 are settled pastors. The contributions to Foreign Missions in 1876 amounted to \$450,862; to Home Missions, \$988,682.

COMING GENERAL PRESBYTERIAN COUNCIL.

Through the kindness of Dr. Snodgrass, convener of the Canadian Committee, we are able to place before our readers the outline of proposed programme for the Edinburgh meeting of the Presbyterian Council, to be held on the 2nd July next. The Lord Provost will take the chair at the reception meeting; Prof. Flint has been asked to preach the opening sermon; and papers and addresses are expected from Principal Tulloch, Lord Polweth, Judge Ould, Professors Porter, Watts, Ged, et, Christie, McCosh, Drs. Schaff, Keit, Hodge, Plumer, Crosby, Dykes, Kerr, Alana, Duff, H. J. D. Leighton, Wilson, Blaikie, Donald McLeod, Revs. A. Murray, K. McLennan, J. Burton, J. A. Campbell, LL.D., and Mr. G. H. Stewart; at a later date we may be in a position to give a full list of delegates appointed by the Supreme Courts of the various churches to be represented in the council.

MONDAY, 2nd JULY.

1. General Committee, to meet in afternoon.
2. Public reception of Delegates in evening, with Address of Welcome from Edinburgh, and short addresses by representatives of various churches.

TUESDAY, 3rd JULY.

1. Opening Sermon, at 11 a.m.
2. Luncheon, from 1 to 2 (daily).
3. Meeting of Council (private), at 2 p.m. Report of Committee to be submitted, Roll adjusted, and Officers elected.
4. Public meeting in evening. Report on Statistics, etc., of Presbyterian Churches. Addresses from representatives of various Churches, especially from United States and Colonies, on such topics as—Expansion and Adaptation of Presbyterianism, Simplicity and Scriptural Character, Recent Presbyterian Unions, Friendly Aspect of Presbyterianism to other Evangelical Churches.

WEDNESDAY, 4th JULY.

1. Meeting at 10 a.m.—"Harmony of Reformed Confessions." Two Papers to be read (or read in part), and the discussion to be opened by two appointed speakers, and continued by the members generally till one o'clock. Readers and speakers to be limited as to time.
2. Meeting at 2 p.m.—"Presbyterianism in Relation to the Wants and Tendencies of the Day," (e.g. Ritualism, Plymouthism, Rationalism, etc.) Similar arrangement for Papers, Speakers, and Discussions.

No evening meeting proposed for this day, as there may be congregational prayer meetings throughout the city, or other gatherings, at which members may be asked to be present.

THURSDAY, 5th JULY.

1. 10 a.m.—"Preaching and the Training of Preachers" (including Relation of Preaching to Worship and Sacraments, and other parts of Church Work).
2. 2 p.m.—"The Eldership: its Theory and Practice."

3. Public meeting in evening.—"The Reformed Churches of the Continent of Europe." Addresses (chiefly by Continental Delegates) on such topics as—The Reformed Churches of the Past and the Present: their Difficulties and Hindrances; Christian Work and Progress; Claims of the Continent of Europe on other Presbyterian Churches.

FRIDAY, 6th JULY.

1. 10 a.m.—"Missionary Obligations, and how to be Enforced."
2. 2 p.m.—"Characteristics of Presbyterian Missions, Presbyterian Co-operation in Missions."
3. Public Missionary Meeting in evening.—Report on Presbyterian Missions throughout the world. Missionary Addresses by Delegates and Missionaries of various Churches.

SATURDAY, 7th JULY.

1. It is proposed that on this day there should be only a morning meeting, distributed in sections.
2. Section A. "The Unbelief of the Present Day, and how to meet it."
3. Section B. "Spiritual Life, Hindrances and Helps."
4. Section C. "The Christian Training of the Young."

SABBATH, 8th JULY.

1. Arrangements for this day might not need to be fixed by authority; but might probably embrace—

Address to Christian Workers, at 9, or 9.30 a.m.

Services in various city Churches, forenoon and afternoon.

Special Sermons in evening (e.g. to Young Men, on Temperance, on the Sabbath, etc.)

Evangelistic Meeting, in the Queen's Park, or elsewhere.

MONDAY, 9th JULY.

1. 10 a.m.—Forenoon meeting, again in section.
2. Section A. "Presbyterian Literature, in its Higher Branches."
3. Section B. "Use of the Press generally, Colportage, and Popular Religious Literature."

4. Section C. "Social Evils," e.g. Intemperance, Sensuality, Crowded Dwellings, etc.
5. 2 p.m.—General Meeting.

Reports from Sections and Committees.

Time and place of next meeting.

6. Public meeting in evening. Practical Objects of the Alliance. Valedictory Addresses.

N.B.—It is not thought desirable that the Meetings of the Council should extend beyond a week; but it is not unlikely that other meetings may be arranged for the second week of July, either at Edinburgh or elsewhere, in which most members of the Council will feel an interest.

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.)

THE congregation at Melton has extended a call to Rev. R. W. Leith of Camden.

THE London Presbytery has sanctioned a call from East Williams to Rev. J. S. Eskins.

Rev. G. G. McRorie, of Mandaumin, has accepted a call to the pastorate of the Tilsonburg Presbyterian Church.

Rev. G. CUTBERTSON has received a call to Wyoming and South Plympton Church. He will be inducted on the 13th prox.

THE congregation of West Williams, 21st Concession and North Adelaide, are to have united services during the summer.

WE regret to learn that the Rev. R. Hamilton of Motherwell, recently met with an accident which resulted in the fracture of one of the small bones of the leg. He is progressing towards recovery.

WE are requested to state that the Rev. Geo. Cathbertson continues to conduct the Home Mission business of the Presbytery of London. Address, until further notice, St. Thomas, as formerly.

A MANSE is about being built for the Rev. Mr. Macdonald, at Cambrai. The new building will be roomy and commodious, as it will measure 26x40 feet, and be a story and a half high, and the internal arrangements are such that two stoves will heat the whole house. The contract is for \$1,000.

THE mission stations of the Lindsay Presbytery were visited and communicated with last week. The Rev. James T. Paul and Mr. Gilchrist, of Woodville, held meetings in Cobcocon, Uphill, and Digby, and found all in a very satisfactory state. It is likely the Presbytery may make some alterations for the summer work of the missions.

AFTER the induction of Rev. Mr. McLean, the Victoria Road congregation held a fruit festival in the beautiful church which they have just completed, the proceeds, together with a subscription of \$200 the same evening, will go to liquidating the small debt still due on the building. Addresses were delivered by the Rev. Messrs. Murray, Hastie, McNabb, Sherin, Fox, Currie, etc., and Mr. Gilchrist, of Woodville, and Mr. McNabb, of Victoria Road Station, also addressed the people. Miss Fox kindly presided at the organ, assisted by an efficient choir.

THE annual soiree in connection with St. Paul's Church, Madoc, was held on the evening of the 22nd ult. Although the roads were extremely bad, there was a good gathering of the friends. W. Macintosh, Esq., P.S.I., in his usual happy and inspiring manner, occupied the chair, and gave a good address on "The social influence of soirees." E. D. O'Flynn, Esq., addressed the audience in a humorous and instructive way on "Luck." The Rev. J. Turnbull, of Melrose, gave a neat and attractive speech on "Department." The Madoc choir, led by Messrs. F. Seymour and J. G. Danks, delighted the audience with sweet and appropriate music. Apologies for non-attendance were given by the Rev. D. Beattie, the pastor, on behalf of the Rev. Messrs. Kelso of Roslin, and Maybee of Madoc, and A. T. Wood, Esq., Madoc. At the close the chairman, in name of the ladies, presented Messrs. Beattie and Turnbull with large, beautiful and toothsome presents. On the following day there was a large and happy gathering of children, who were feasted to their hearts content with many dainties, and addressed by the pastor, and entertained with music by an extemporized choir, led by Misses Beattie and Deacon on the organ.

</div

Book Reviews.

THE KINDERGARTEN GUIDE. By M. Kraus Boelte and J. Kains. No. 1. Price, 35 cents.—STAYER'S KINDERGARTEN TRACTS, Nos. 1 to 15—PAPERS ON EDUCATION. First Series, Nos. 1 to 6. New York: E. Stilger, 22 and 24 Frankfort Street.

The word *Kindergarten* is German, and literally translated into English means *Child-garden*. Of course the garden referred to is a school—an infant school—and if the school is regarded as a garden, then the children are regarded as flowers, and must be cultivated from the beginning and kept free from noxious weeds. Public school teachers find that their work consists not only in instilling new ideas, but in rooting out the old; for although the child should come under their charge at seven or even at five years of age he has already learned a great deal, not of letters perhaps, but of things, and learned them wrong, so that they have got to be unlearned. The *Kindergarten* wonderfully obviates this difficulty. Under this system the children are trained to think correctly from the first, or at least from the time that they are three years old, and to adopt correct views of the things around them, while at the same time the whole thing is done under the name of play. It is German in its origin, but it has now obtained a pretty broad footing in Great Britain and in the United States as well as in some other parts of the world. Its author is Frederick Froebel, a pupil of Pestalozzi's. His intention was to make it an intermediate step and connecting link between the child's home life and the school, which brings the child into contact with children of his own age, enhances his pleasure in following the same pursuits with them, and plants the seeds of sociable virtues. During his lifetime Froebel was appreciated only by a few superior minds. In order to make his ideas more widely known, this unselfish man practised much self-denial, and travelled many miles, frequently resting on the green sward at night, "with an umbrella for his bed-room and a knapsack for his pillow." Toward the close of his life his labors were rewarded with success, for he lived to see many Kindergartens established in Germany. His motto was "Play is the work of the child." The toys used he called "gifts." In one respect they are toys, but in another they are means of instruction. The first "gift" consists of seven worsted balls, each ball having one of the colors of the rainbow—violet, indigo, blue, green, yellow, orange, red. With this apparatus the child, in an unconscious sort of way, is taught the principles of form of color and of motion. Simple rhymes are extensively used in the process. The second gift consists of a sphere, cylinder, and cube, by means of which the child is still further advanced in knowledge. There are about twenty gifts in all, and by the time they are all disposed of, the child is educated to a considerable extent without having learned a letter. Even although schools of the class indicated should not be established in this country for some time, these few hints may be of use to parents. The pamphlets here noticed give full information on the subject.

The Late Mr. John Thom.

There died at his residence, in this city, on the 10th instant, one of our oldest citizens, Mr. John Thom. He was born 1st December, 1791, in Uxleyton Parish, Ayrshire, Scotland. He emigrated to Upper Canada in 1821, worked some years at his trade of joiner in Kingston, where he was thought to have no superior as a workman, then went to Scotland, married, and returned to Canada in 1828, coming on to York, (now Toronto), and soon afterward settled on a farm in Scarborough, where he remained till 1853, when he removed to Toronto for the education of his family. Before emigrating he was a member of the Relief Church in Ayr. When he came to York he joined the Presbyterian Church, of which Rev. James Harris was minister. After going to Scarborough he gladly attended on the preaching of the Rev. Mr. Jenkins, of Yonge Street, when on his rounds he came that way. Afterwards he had his minister the Rev. (afterwards Dr.) James George, whom he would gladly have followed into the Free Church, but like the others there who sympathized with that church, he did not sever his connection with that church while Mr. George remained in Scarborough; but when Mr. George went to Kingston he went with those who formed Knox's Church. Shortly afterwards, desiring to have a Presbyterian Church in the front of Scarborough, but not caring to have it at his own door, he with a few others worked for the establishment of the Highland Creek Church. Their success in this was greatly owing to the untiring extra work of the Rev. Thomas Wrightson, then minister of Scarborough, (Knox Church) and York Mills, and the cautiousness and influential assistance of Rev. Principal Wallis, who was in a sense considered patron, and who often preached there, especially when other good preaching could not be steadily got; and through whom the young congregation enjoyed the preaching of those who are now thought the best alumni of Knox College of that time. It was Mr. Thom's custom to come into the city on Saturday and look up and take out a minister for the morrow, generally a student of Knox College during the college session, at other times the best he could get; and he often rejoiced in getting a student of the Congregational College, then in Toronto. And on Sabbath both the buggy and big waggon went to church, and those who had not vehicles of their own were called for or picked up, as far as possible. For many years a magistrate, he used his influence in settling quarrels and lessening the number of houses licensed to sell liquors, of which at one time there were some twenty on the seventeen miles of the Kingston road, north-east of the Don. After coming to live in Toronto he was for some eighteen years an elder, first of Knox's and then of Cook's Church, and was of use as a director and trustee of the Bible Society, and the House of Industry, and was always attentive to his duties. He was not very demonstrative of his feelings, but had good judgment and tenacity of purpose; and, though not a bigot, was one whom men knew where to find. His race run, his remaining brother and sister of a large family having but a few weeks predeceased him, he was gathered to his fathers, showing to the last clearness of intellect and quiet trust in Christ; and leaving behind him for a little while his who through so many years had sympathized with him in all that was best in his life, and helped him to accomplish what he purposed.

A special sermon was preached last Sabbath evening, from the text, "Blessed are the dead who die in the Lord," vide Revelation, chapter xiv. and 18th verse, by the Rev. J. Gardner Robb, D.D., pastor in Cook's Church, Toronto, of which church deceased was an elder.—Com.

Anniversary Entertainment.

On Friday evening the 23rd February, a large number of the office-bearers and friends of Knox's and Burn's church paid an unexpected visit to the Rev. W. R. Sutherland, at his own residence, to congratulate him on the occasion of the 29th anniversary of his pastorate of these churches. After partaking of the many good things which the ladies provided and brought with them, with the design of making themselves and others comfortable at what all present regarded as a sumptuous festival, Mr. Charles McFie, deacon, was appointed to preside over the moral department of the entertainment. Mr. McFie gave a most appropriate address in reference to matters reminiscent, historical, moral and spiritual, affecting the interests of the church of God in these districts and localities, and throughout the Dominion. After hearing other good speeches, the following address was presented to Mrs. Sutherland:—

DEAR MRS. SUTHERLAND—We the ladies and friends of the congregation of Knox's and Burn's Church hereby present you with this purse as a slight token of the esteem in which you and your household are held by us, hoping that you will accept of the same with our best wishes and prayers that you may be long spared to fill your place in your own household and in the church with happiness and comfort. Ever affectionately yours. On behalf of the ladies,

JAMES ALLAN.

The value of the purse and other things presented was about \$100.

Mr. Sutherland, in reciprocating those congratulations on his own and Mrs. Sutherland's behalf, said that inasmuch as they came upon him unexpectedly he felt it quite impossible for him to express his thoughts and feelings in a manner satisfactory to himself, or consistent with the bearings of the occasion of their visit to him. That during the past twenty-nine years of his pastorate over their church, he often thought that probably there were but very few ministers in the church throughout the Dominion that had enjoyed so many efforts as he did. As he endeavored to trust in our exalted Lord day by day, he was never disappointed in realizing reasonable help from Him in every duty and every emergency. That the Lord makes darkness light; and crooked ways straight; and rough places smooth; to every one that trusts in Him. It could not be expected from the nature of things, that

during a lengthened pastorate, the course of events should invariably run smooth. There have been always parties in the church, who from unworthy motives of their own, sought for admission into the fold—but who, upon being put to the test, betrayed the confidence placed in them. The Lord has been setting the fan round to our barn-floor, and by events in his mysterious Providence, removing from us parties whom we thought should be with us, but whom the Lord would not permit to abide with us. But we have much reason to be thankful to God that we have been hitherto preserved from being hurt or much effected by the designs and inconsistencies of such parties. During the past twenty-nine years we have witnessed many changes in the constituency of our church here. We have set off some three or four churches which have now their own churches and names and settled pastors. We have had the privilege of enjoying together sixty-five communion seasons.

Mr. S. further stated that he had baptized about thirteen hundred individuals of whom thirty were adults. That he solemnized about four hundred marriages, and buried about one hundred and fifty of our people, of whom seven belonged to his own household. Have all these slept in Jesus? We are confident that they have, and that we shall embrace them again, and be with them forever it our Father's house of many mansions.

Dear friends.—Let me ask you to follow the Lord Jesus with a perfect heart.

It has been my decided purpose during my ministry among you to seek the glory of God and the salvation of your souls,

according to the course prescribed to me in my ordination vows, to know nothing among you, save Jesus Christ, and Him crucified.

Follow him and ever realize communion with him in secret prayer, and in all its ordinances, and it shall be well with you, and you shall prosper and be in safety in life and in death. Let us all know that we are in Christ, and neither life nor death shall ever separate us from Him or from each other. And as we have been worshiping and praising him together in the church below that we shall praise him together forever in the church on high.

These friends after enjoying a considerable amount of conversational and musical entertainment, and being satisfied that they had accomplished the design of their visit retired to their various homes.—Com.

Stratburn, Feb. 25th, 1877.

Presbytery of Manitoba.

The Presbytery of Manitoba met in Knox Church, Winnipeg, on Wednesday, 14th March. The following were the members present:—Dr. Black, Rev. Messrs. Scott, Borthwick, Profs. Bryce and Hart, and the clerk, ministers, and Messrs. Sutherland and Patterson, elders. On petition the following congregations were granted a moderation in a call to a minister, viz.: Little Britain, Springfield and Sunnyside, and High Bluff and Portage Creek. The Rev. Mr. Bell was appointed to preside at the moderation at High Bluff when most convenient for all parties, Dr. Black at Little Britain on the 26th inst., and at the hour of 2 p.m., and Prof. Hart at Sunnyside and at the house of Mr. Joseph Smith, there on the 31st inst., and at the hour of 2.30 p.m. At the request of the congregation of Little Britain, the Presbytery granted leave of absence to the Rev. Mr. Matheson to proceed to the eastern provinces to solicit aid in liquidating the debt on the church property at Little Britain. The Presbytery appointed Dr. Black, Rev. Mr. Scott, Rev. Mr. Robinson, and Rev. Mr. Bryce, Commissioners to the General Assembly meeting in Halifax in June next; Mr. Duncan McVicar, elder of Knox Church; Mr. Jas. Campbell, Toronto; Mr. Cecil, Montreal; and Mr. Court, Montreal, were appointed as the Presbytery's elders to attend that Court. The several remits sent down by the General Assembly to Presbyteries to consider and report were taken up and an affirmative answer given to all with a slight change in the wording of one. These remits are too long to give here. They concerned different missions and other funds, and what is known in the Presbyterian Church as the Barrier Act. We may mention, however, that the Presbytery is in favor of only one fund for the aid of supplemented congregations and Home Mission work, and not one for each of these objects. Reports were handed in from the Home and Foreign Mission Committees of the Presbytery. The Foreign Mission report stated that the Roseau school was begun under very favorable auspices, and that the attendance was largely beyond expectation, and that the Rev. Mr. McKellar had retired from the service of the Foreign Mission Committee. The Rev. Mr. Flett gave an account of the work in his field, and consulted the Presbytery in reference to extending the work. An effort is to be made to secure a teacher for the purpose of establishing a regular school at Okanese. The whole matter was referred to the Foreign Mission Committee of Presbytery to report at the next meeting. Steps were taken to secure the organization of a congregation on the Little Saskatchewan, and the election of a session and the appointment of a missionary among the Sioux, where an American teacher of the Presbytery of Dakota is at present laboring. It was agreed to relieve the Rev. Mr. Stewart, now laboring at Prince Albert, on the 1st of July, and the Home Mission Committee of the General Assembly was urged to appoint another missionary at once, to proceed to Battleford in the beginning of summer. The Rev. Mr. Borthwick was recommended as such missionary, if his place at the Boyne and Pembina Mountain could be supplied. The Home Mission Committee of the Presbytery was instructed to prepare a report of the year's work, and transmit the same to the General Assembly's Committee. It was agreed to hold the next meeting of the Presbytery in Knox Church, Winnipeg, on the 9th day of May next, and at the hour of nine o'clock in the forenoon. The above are but a few of the important items of business transacted at this meeting. The meeting was closed by the Moderator pronouncing the benediction.

Presbytery of Hamilton

This court met on the 20th inst. in Central Church, Hamilton, when much important business was transacted. Thirty ministers and fifteen elders were in attendance. The business of more public interest was that a call from the congregation of Beverley to Rev. R. Thynne, was answined and transmitted, the stipend promised is \$800 with us of manse and glebe. The church in Salford is henceforth to be known as Cheyne's Church, Salford. Commissioners for the General Assembly were elected by ballot, viz., Messrs. Fletcher, Bruce, Black, Little, Smith, McBain, McGuire, Fisher, ministers; and Messrs. H. Young, Dr. McDonald, Dr. Aberdeen, W. Henderson, W. J. McCull, R. McQueen, A. Kennedy, W. Bunting, J. Charlton, M. P. elders. Two calls were presented to Rev. E. W. White of Waterdown, the one from the congregation of Palmerston in the Presbytery of Saugeen, the other from St. Andrew's Church, Stratford. Mr. Waits intimated his acceptance of the former, and his translation was agreed to by the Presbytery. A Committee was appointed to confer with the several congregations interested, with a view to the re-arrangement of the field, and the uniting of the two congregations in Waterdown in one charge. It was agreed to send one student to Barton and another to Ancaster during the summer months. A Committee was appointed to prepare the report of the state of religion, Mr. Fletcher, convener. The report went to the General Assembly.

Mr. Dryburgh was confirmed at Elmira and Hawkesville in the meantime. A number of other matters were considered, but not such as to be of general interest. The next meeting was appointed to be held in Chalmers' Church, Guelph, on the second Tuesday of May, at ten o'clock in the forenoon. The roll having been called and marked, the proceedings were closed.

Presbytery of London.

The first business, after routine, was a call from Tilsonburg in favor of Rev. G. G. McRobbie, of Mandaumin. The Presbytery of Paris was ably represented by the Rev. R. M. Grant, Ingersoll; the congregation of Tilsonburg, by Messrs. Allison, Dawar, Hamilton and Augur, in favor of the call. The Mandaumin congregation was represented by Messrs. A. Duncan and Ferguson, who urged that Mr. McRobbie's services be continued at Mandaumin; he having during his pastorate given great satisfaction, and that his translation would be an injury. After the parties were heard and certain questions answered, Mr. McRobbie addressed the Court, and intimated his willingness to accept the call, which was agreed to. A call was submitted from Wyoming and South Plympton to the Rev. George Cuthbertson, Presbytery Clerk. Commissioners were heard in favor of the call. Mr. Cuthbertson intimated his acceptance of the call. The induction was to take place on Wednesday, 18th April, Messrs. J. McRobbie, Thompson, McDermid and Abraham to take part in the services. Another call was then brought before the Presbytery, being in favor of Rev. R. W. Leith, of Camden and Sheffield, to the congregation of Melbourne and Caradoc. T. McMillan and T. Gordon appeared in support of the call. It was agreed to sustain and transmit the call to the Presbytery of Kingston, and Mr. McEachern was appointed to prosecute the call before that Presbytery. A telegram from Hamilton Presbytery was read, stating that a call to Rev. Mr. Thynne, English Settlement and Proof Line, to the congregation of Beverley, had been presented there. A call from East Williams to the Rev. J. S. Eakins, formerly of Parkhill, was sustained. The Presbytery then adjourned until evening, when a case relating to church property was disposed of. A position for moderating in a call, and other matters connected therewith, was presented from the congregation of Lobo and McEvilly Church, Caradoc. The request to form a new congregation at Arkona was agreed to. The election of delegates to the General Assembly at Halifax was then considered. The mode of election, on motion of Mr. Simpson, seconded by Mr. Rennie, was adopted as follows: That the first half of the ministerial delegation be by rotation in order of seniority of ordination, and that all others be elected by ballot. Adjourned.

WEDNESDAY, 21st MARCH.

The Presbytery met this morning, pursuant to adjournment. After routine, a petition was presented from Alvinston for assistance to the amount of \$60 or \$70. The petition was referred to a committee composed of Messrs. Frazer, Sutherland and Gordon, to enquire into the matter and report. The Presbytery then proceeded to elect delegates to the General Assembly. The following were elected from the roll in the order of ordination: Donald McKenzie, Ingersoll; W. R. Sutherland, Eksford; James B. Duncan, Forest; Dr. Prout, London, and James Ferguson, Alvinston. The following were elected by ballot: Neil McKinnon, Belmont; Gustavus Muir, Embro; Laelius Cameron Thanesford, and George Sutherland, Fingal. The elders elected were as follows: Thos. Gordon, Adam Murray, James Cowan, R. Gove, James Allan, Alex. Steele, James Brown, Thomas Patterson and H. S. McKay. It was agreed that for defraying the expenses of these delegates a general collection be taken up from the various congregations of the Presbytery. The Home Mission Report was presented and considered. An adjourned meeting of Presbytery will be held at Woodstock during Sessions of Synod; and the next regular meeting in First Presbyterian Church, London, on the second Friday of July, at 2 p.m.

It is astonishing to notice that the Singer Manufacturing Company of New York, sold last year the enormous number of two hundred and sixty-two thousand three hundred and sixteen machines, which was 153,022 more than was sold by any other company in the world in the same time. The statistics on which the sales are based are from sworn returns made to the owners of the principal Sewing Machine Patents. The figures given prove that the "Genuine" New York Singer is the most popular in the market and we think it fair to infer that prolonged popularity indicates the merit essential to a really useful sewing machine. The Canadian manager, Mr. R. C. Hickok, can be found (as per advertisement in another column,) at 22 Toronto St., Toronto.)

DR. EDWARDS, speaking of beer-drinkers, says: "Their diseases are always of a dangerous character, and in case of accident they never undergo even the most trifling operation with the security of the temperate. They almost invariably die."

Choice Literature.

One Life Only.

CHAPTER XXX.

When Humphrey Atherton left Mr. Trafford's house, after having held with him the interview we have recorded, he felt almost as if he had entered into a new sphere of being, where he was as yet a stranger. All the future was changed before him—his home, his people, would be rent away from him as the kingdom was rent from Saul in the day of his error and defeat; and he who had lived all his life in luxury, with somewhat of the feudal state of his ancestors, would be lost, with only the slender provision his father had inherited as a younger son, to find a profession and a home for himself as best he might. And under such circumstances what chance had he of winning Una Dysart from her friends? Was it not indeed possible that she herself might refuse him the love that once she had surely given, not because of his change of fortune—she was too noble, too pure-hearted to be moved by such a cause—but because she would learn his failure in justice and in honour, and might cease to deem him worthy of the precious gift of her affections? This much was plain, however, he could have no right to ask her again to give herself to him till he had accomplished the restitution of the estates, and could stand before her and her friends under no false colours, with little perhaps to offer her, but that little justly his own, and at least a stainless name, cleared from the dark suspicions which hung around it now.

One great fear had risen up dark and menacing before Humphrey Atherton, in the very first hour when he had recognised that restitution was required of him by all the laws of justice, and that if he failed in it he was for ever dishonoured in the sight of God and man. He feared that by his own deed he had perhaps made this reparation of his errors an impossibility; he might never be able to find Edward Atherton again.

The dread of this possible retribution, just as he could not but acknowledge it would be, goaded Humphrey Atherton to immediate action, and the very day he saw Trafford he obtained the name of a suitable agent in Sydney, and telegraphed to him such instructions as he thought most likely to ensure his cousin's speedy return home. The man was to seek out Edward, who could only have arrived from England a short time previously, and he was to inform him that he had been recognised as the son of Maurice Atherton, and the heir of his estates, and that he was requested to return home at once to take possession of them.

Then Humphrey waited day after day with the keenest anxiety for the answer. When at length, after a somewhat tedious delay, it arrived, his hands literally shook, strong man as he was, while he opened it. It proved to be hopelessly unsatisfactory. The agent had ascertained that Edward landed at Sydney from the ship whose name Humphrey had telegraphed to him, accompanied only by his little boy; there had been fever on board, and several passengers had died, amongst them Ashtorath, Edward's wife. He had remained only a few days in Sydney, and had then gone with his child into the interior of the country, along with some persons whose acquaintance he had made on board; from that point all trace of him was completely lost. The agent had made every possible inquiry in vain, and he could do no more.

It was evening when this telegram was brought to Atherton; he stood by the window to catch the failing light upon its lines, and when he had read it through he let it drop from his hand to the floor; then he raised his dark mournful eyes to the dim sky with an appealing glance, for he was learning even then the bitter lesson that repentance, however true and deep, is not enough to ensure the power of reparation for an error, if once we depart from rectitude and justice, it may be that never on this side of the grave will it be permitted to us to remedy the evil we may have wrought, either to ourselves or to others. It was of Una that Humphrey thought as he stood gazing out on the sky, where not a star appeared, for his heart was wrong with the conviction that this telegram was the death-warrant of their mutual happiness. His memory flew back to the day when her bright presence came like a sunbeam into his old halls, and the echo of her happy childlike laughter rang as sweetest music through his home. How gentle and light-hearted she had been! how cloudless her soft brown eyes! how lovely and serene her winning face! and what if he had cast a shadow on that fair young life which he could never more dispel?—what if the wrong he had done his cousin was to recoil in bitter pain, not only on himself, but on her whom he would have shielded from sorrow with his life, poisoning all the springs of joy within her?—what if he who had done his utmost to win the love of her pure tender heart, was now compelled to turn away from her with closed lips, and never perhaps look upon her face again? Truly these were thoughts to shake a man's composure to the very centre, and the stamp of a mortal anguish was on his brow as he stood there facing his bitter destiny. But Atherton was one who could well have endorsed the poet's lines—

"Fallen chorub, to be weak is miserable
Doing or suffering."

Though he had erred, he was strong—strong both to do and to suffer, and it did not take him many minutes to make up his mind as to the course he was bound to pursue. Ringing the bell, he ordered his horse to be brought round, and very soon Nightshade was bearing him at a rapid pace towards the Rectory.

He found Trafford seated in the midst of a group of rough unkempt-looking lads, whom he was teaching with the patience and tenderness of a father amongst his children, though the manner in which they were slowly ploughing their way through the first rudiments of knowledge must have been very trying to a man of his energy.

"I shall not detain you from your school—
are more than a very few minutes," said Atherton; "I only want to ask you a single question."

Trafford rose, and came out into the ver-

anda, shutting the door on his class, who were soon heard shouting and laughing with an unremonstrous remissness, which demanded that the gentle restraint of his presence should be restored as speedily as possible. In perfect silence Atherton put the telegram into the clergyman's hands. Trafford read it, and then looked full into Humphrey's face with his eloquent eyes. He answered at once to their mute language.

"You think I ought to go to Sydney myself to seek out my cousin?" said Atherton.

"I do," replied Trafford; "no one would prosecute the search with the energy and perseverance that you will be driven to give to it by the weighty reasons that you have for desiring that it should be successful. Heaven grant it may! for should it fail, your position would indeed be disastrous."

"It is that which I dread above all," said Humphrey; "it would be the most terrible retribution that could befall me. I will go, Trafford, but it must be on the condition that you will take care of my people in my absence."

"That I will gladly," he answered, heartily.

"I will leave ample means with you to supply their wants, and I can place the Abbey under the care of my faithful old servants. But, Trafford, with you alone must rest the secret of my painful exile. I have not touched a shilling of the revenues of the estate since I determined to restore it to the rightful owner, and if I possibly can I shall refund even the arrears that are due to him, but it would be very injurious to the interests of the tonnery that the truth should be known while I am in my present uncertainty. Do not suppose that I intend ultimately to conceal the fact of my great error; I shall tell all whom it may concern the whole circumstances of the case so soon as I have found Edward Atherton; and until I have found him I shall not return to England."

"You are right, Atherton," said Trafford, warmly grasping his hand; "and that being the case, you may carry a light heart even under your load of care. You will not doubt that you have my deepest sympathy, and of course I need not say that your secret is safe with me; but let me give you one piece of advice—do not delay starting on your search an hour longer than you can help; every day that passes without your cousin being found will render it more difficult to trace him. In your place I think I should set out to-night," he added, with a smile.

"To night!" exclaimed Atherton, while his brows contracted with sudden pain. For a moment he did not speak; then he said, "Not to-night, Trafford, that is an effort beyond me for reasons I cannot explain; but soon, do not doubt it; knowing, as you do, all that is at stake for me in this search, you may be very sure that I shall not postpone it longer than is necessary."

"Well, the sooner you are gone the better; but, meantime, the experiment of a republic in the next room seems to be of doubtful success, so I think I must go back to my charge. Good-night, and God be with you!"

So they parted; but as Atherton rode away from the door he did not turn towards the Abbey, but took the way to Vale House. Trafford's counsel to him to start on his distant journey that same night had seemed like a stab into his very heart, for he felt that it was beyond the power even of his iron will to leave England without looking once again on the face of Una Dysart. He knew, with bitter, almost mad-dening regret, that he could give her no explanation of his departure, and that he could make no renewal of his entreaty to her to become his wife; but he must at least let her read in his eyes that, whatever might be the cause which parted them, it was not because he had ceased to love her. He galloped up at once to the house which he knew was soon again to be her home, and inquired from the servants there when they expected Miss Dysart and her aunt to return. The day fixed was at once named to him—exactly ten days, from that time. Then Atherton turned and rode home, resolved that he would see her just once, and then he would turn away from the sight of her sweet face, and depart on his bitter pilgrimage, bearing her image in his heart, and certain that he could know neither peace nor joy till the day came, if ever it did, when he should be able to take her by the hand once more.

But Atherton did not calculate on the malice of one cold-hearted woman, which, as we have seen, thwarted fatally the last and only chance he had of ascertaining Una's real feelings. In that final interview, when Miss Grubbe caused the carriage to dart on with such speed that he himself was nearly flung into the road, he got one last glimpse of the lovely face—white, and startled-looking—and then it vanished from before his longing eyes, and he felt, as he turned away heart-sick and well-nigh hopeless, that the very light of his life was for the time at least utterly extinguished.

CHAPTER XXXI.

And Una, how did it fare with her that same night, while Humphrey Atherton stood on the deck of a vessel bound for Sydney, and watched the shores of England receding from his view? Poor child! her trial was greater far than this; for he at least knew whereabouts it was they were parted, and he had the approval of his own conscience to temper the keenness of his suffering; but for her all was bewilderment and misery, with a strong underlying consciousness that she had done a grievous wrong in withholding from him the momentous letter she had received from Miss Amherst; yet of this she did not even now repent, although the sense it gave her that she could no longer stand in unblemished integrity before her God, deprived her of the consolation which in this dark hour she might have found in the heavenly hopes that, like the stars, shine ever brightest when the earth has deepest gloom; rather was it her one comfort that she had saved him the pain which she believed that letter would have caused him.

"Hetherston here," she said; "you find him very pleasant, do you not?"

"Of course I do, there is no mistake about it; we are particular friends, he and I," replied Wil, boldly.

With Edward, and the consequence was that she attributed it to a cause which above all others was bitter and painful to her tender heart. She concluded that his affection for herself had either died out, or been replaced by a deeper love for some more attractive woman, and that his purpose in leaving his home for so distant a journey immediately on her return, had simply been to put an end decided to his former connection with her, and to the expectations it must have excited in her mind.

He could not but be aware, from the terms on which they had parted at the time of her father's death, that she must anticipate a renewal of his petition to her to become his wife; if he no longer desired to win her, how could he meet her continually without some explanation, and how could he explain, without insulting her, that he had simply ceased to love her? It seemed to her that if this were indeed the case, he had no alternative but to take refuge in flight, and to remain absent till his own marriage or hers to some other person should wholly blot out even the memory of the past. So far as Una was herself concerned, she knew that her unreserved affection for Humphrey Atherton was the one love of her life, and that not only no other man could win the heart she had given to him once for all, but that she could never cease to be as entirely devoted to him as she was at that hour, even though she knew him to be false and changed.

This indomitable constancy would to many women seem quite incomprehensible, for the conviction, such as Una possessed, that they were forsaken, would be sufficient in most cases to turn their affection into hatred for the man who had betrayed them; but there are some natures—rare and precious as the jewels of purest water that are found among inferior stones—whose changeless truth to the love of their first allegiance can never be shaken while life endures, however cruelly it may be assailed, and of such was Una Dysart; still, though she knew she never could love Atherton less, or share with any other the life that would have been so blest with him, she was keenly alive to the bitter humiliation which had been brought upon her by his desertion. But here the proud spirit of her race came to her aid; she inherited the high-toned qualities of a long line of ancestry, and knew well how to bear herself with the haughty delicacy of true maidenly self-respect. She knew that her love was indestructible, and that, betrayed as it had been, it would lie as a cancer in her heart so long as life should last, poisoning every joy and quenching every hope, but no human eye should ever see it, no pity for her rejected affection should ever bring the hot blood to her cheek. She would bury it finally from that hour in the depths of her own sad soul, and confront the world with a brave calm aspect, which should quell all suspicions of the truth.

Una carried out this resolution with a courageous firmness which effectually secured her object. In vain did Miss Grubbe's small eyes, full of a spiteful triumph, try to read the hidden pain in the fair proud face; in vain did even her aunt, whose cold nature had been stirred by some slight uneasiness as to her own treatment of her niece, look for traces of sorrow; there was no gloom on her tranquil brow, no tears in her soft brown eyes, and she quietly resumed her usual habits of life and her intercourse with her neighbours, as if her happiness had received no shock, excepting that which had been occasioned by the death of her father. Yet her friends were conscious of a change in her, which they could not define; her smile was as frequent and her manner as gentle and sweet as it had ever been, but she was no more like the bright impulsive Una of the previous year than the white frozen streamlet is like the sparkling summer brook, that danced in the sunshine and rippled its laughing waters over the shining stones with a ceaseless song. Still she was as much as ever a favourite in the neighbouring houses, and she systematically accepted the invitations made to her, both for the sake of appearances, and also because she was glad to have her thoughts drawn away even for a short time from the one bitter subject which always occupied them in the dull monotony of her home. Her chief solace, however, was being again with Wilhelmina Northcote, to whom she had become much attached in their former intercourse, and whose parents were both very kind to her now. No doubt the breaking off of her connection with Atherton had partly occasioned Mrs. Northcote's softened demeanour, but Una soon became convinced that there were other causes for it also. She noticed with pain that there was a certain gloom hanging over the household, which had not existed formerly, and which various little circumstances showed her to be in some way connected with Rupert, the only son of the house. He was no longer there; his name was never mentioned by any member of the family; and an accidental allusion which Una once made to him brought so painful a flush over little Wil's pretty face, that she was very careful never to speak of him again.

There was one element of cheerfulness at Northcote Manor now, however, which Una, from the very failure of her own happiness, was the more delighted to perceive—for it was caused by the frequent presence of Hervey Crichton, whose frank friendly manner to herself showed that he had completely overcome the disappointment she once had occasioned him. His regiment was stationed only a few miles off, so that the absence of his brother from the Rectory did not prevent him coming to the Manor as often as he pleased.

Una remarked on his constant visits one day to Miss Northcote, when she had found them walking together in the avenue with Hervey's well-trained horse following behind as obediently as a dog. After a few words to herself, he had mounted and ridden away; and then Una looked round with a smile into the piquante face of her companion.

"How singularly often I meet Mr. Crichton here," she said; "you find him very pleasant, do you not?"

"Of course I do, there is no mistake about it; we are particular friends, he and I," replied Wil, boldly.

"Only friends, Wil?"

"O dear yes, only friends, but quite confidential. You know he has told me all about you, Miss Una, and how badly you have behaved to him."

"Have I?" said Una, laughing; "I believe, if you were to ask him now, he would own that he was very much obliged to me for not having prevented him from trying whether you would behave any better."

"If it were so, Una, I do not think I need feel indignant at only coming after you, because you are so good and so beautiful, and I am such a little monster. But I solemnly assure you he has not said a word on the subject yet."

"Not yet; no, I dare say not; naturally it will take him some time to make up his mind to such a monster. But seriously, Wil, I am so glad, for I like him much, and I love you dearly, and I want you both to be happy, if happiness is possible in this strange world."

"Oh, Una, what a sad speech! This is very unlike what you would have said last summer, when you were always so merry. Of course I know what a loss you have had since then; but still I hope you have no cause to doubt the possibility of happiness for yourself?" and Wil looked at her anxiously.

"Why should you imagine such a thing?" answered Una, with a vivid blush; then instantly changing the subject, she said, "but let us leave Mr. Crichton for the present, Wil, for I have always wanted to ask you some day, when we were alone, to tell me the truth about poor Lilith Crichton; beyond the fact that her brother has taken her away for her health, and that they are established at Torquay, I cannot get any reliable information about her at all. She wrote me a few lines, very sweet and loving, not long ago, but begged me not to expect to hear from her again, as she was too weak to write—yet no one seems to give her illness a name."

"It would not be easy to do so," said Wil, with a sigh; "it is not consumption, as people said it was—that at least I know." "Do you think she is seriously ill?" asked Una. "Ill! I think she is dying," said Wil, sadly. "Dying! but of what malady? there must be some cause," said Una.

"If you want to know exactly what I think, Una, I believe she is dying of a broken heart. I used always to fancy such cases only existed in novels; but I am quite convinced now that human beings can die from such a cause, and that Lilith will. The doctors say she has literally no complaint, except prostration and failure of the vital powers; but at the same time they have given up all hope of her recovery."

"Is it possible! Dear sweet Lilith! I had no idea her case was hopeless; it seems terrible to think of her suffering so much grief as even to die of it; but what has caused it, Wil? what is the meaning of it all?"

She drooped her head without answering, and as Una turned, surprised, to look at her, she saw that tears were raining from the dark eyes, usually so bright and merry. "Oh, darling Wil! forgive me for asking you; I did not know it would distress you so!"

"The subject is a very painful one to me, Una, but I cannot enter on the causes that have made it so. I am not sure that I understand the whole truth myself; but of one fact I am convinced—You remember the cricket match, do you not?"

"Yes, yes, most clearly." "Well, on that day some terrible blight seemed to fall on Lilith Crichton, beneath which her life has wasted away, as if the very springs of her existence had been poisoned at their source. A great shadow fell over her then, which has deepened and deepened till it has become the shadow of death, and in death it will end." Wil spoke so sadly, that Una shrank from asking further questions, and only said softly—

"Dear Lilith! I wish I might hope to see her once again; she was so wonderfully good and sweet, I always felt it made me better only to be with her."

"Yes," said Wil, with a sad smile, "Lilith will be with congenial companions when she is taken to be among the angels of God, so I suppose we must not grudge her to them," and, dashing the tears from her eyes, she made an effort to change the conversation.

Una said no more, but she went home thoroughly convinced that the fatal change in poor pretty Lilith was due in some way to Rupert Northcote.

(To be continued.)

I SHALL speak one thing more. I do not know how to give it a name. It is the quality which we recognize in some men when we see them in the pulpit. Shall we call it eloquence? It is the quality that kindles at the sight of men; that feels a kind of joy at the meeting of truth in the human mind. It is the power by which a man loses himself, and becomes an atmosphere between truth on the one side of him, and man on the other side of him. It is what has been called the "demon of preaching." This must be in every man who preaches. He who wholly lacks it can never preach.—Rev. Philip Brooks.

The simplicity of Mr. Moody's style is well illustrated in the following passage from a recent discourse in Boston:—"A little child dying said to its mother: 'What mountains do I see yonder?' 'There are no mountains in front of the house, my child.' 'Yes, there are, Mother. Don't you see them?' 'Won't you take me over in your arms?' And the mother got down and prayed, and told her boy that Jesus would be with him. And then the child's eyes brightened, and he said: 'Mother, don't you hear them?' 'Hear who, my child?' 'Hear the angels, Mother. They are just on the other side of the mountains. Carry me over the mountains, Mother.' 'I can't do that, my child. The Saviour will take you over. Jesus will be with you. Look to him. And then the child's eyes brightened, and he said: 'Good-bye, Mother. Jesus has come to carry me over the mountain,' and then the little sufferer has gone. Oh! sinner, Christ has come to carry you over the mountain. He will tell you to his bosom and carry you unto his kingdom."

THE most perilous hour of a person's life is when he is tempted to despond. The man who loses his courage loses all; there is no more hope of him than a dead man; but it matters not how poor he may be, how much pushed by circumstances, how much deserted by friends, how much lost to the world; if he only keeps his courage, holds up his head, works on with his hands, and in his unconquerable will determines to be and to do what becomes a man, all will be well. It is nothing outside of him that kills; but what is within—that makes or unmakes.

Scientific and Useful.

Good temper, with the majority of mankind, is dependent upon good health; good health upon good digestion; good digestion upon wholesome, well prepared food, eaten in peace and pleasantness.

Potatoes, like the fat of meat, are the heat producers of the body, and they are therefore especially good to eat along with lean meat, which supplies the flesh. Meat and potatoes give about the same nourishment as bread, but the potatoes must be nicely cooked to render them fit for food.

SHEEP.

Feeding for the butcher can profitably consume, according to the size, from one or two pounds of grain per day, with hay, straw, and six to twelve pounds of rong. It will not pay, as a rule, to keep fattening sheep to save the fleece after they are ripe for market. The value of the pelt always enters into the price given by the butcher, and to feed sheep two months to save the value of the pelt, and then find this deducted from the price of the sheep,

Gift-Making.

We have known in former years of households from which Christmas was quite judicially excluded. Regarded in the light of a popular festival, it was strictly as an ordinary day, and the dinner, instead of being a banquet or a ceremonial of eminence, was sternly confined to cold meats and remainder biscuit. In these homes where good cheer and jollity reigned easily enough at other times, no hoathenish holly or pine was permitted to decorate the wall, or swing pendant or aromatic ever mirrors and pictures. Christmas was ignored, its observance forbidden, and its rites regarded as idolatrous and profane.

But who can withstand the sunbeam? It is love that informs the sweet and sacred day which the world holds in memory of its Redeemer's birth. It is love that makes the desert of December to blossom as the rose of June. It is love, incarnate in the person of a helpless babe, which with its mighty scepter sways the world. And once more

The star reigns its fire,
And the beautiful sing,
In the manger of Bethlehem,
Jesus is King.

They brought to the infant Saviour, where cold on his cradle the dew-drops were shining, gifts—gold, frankincense and myrrh. The first worshippers at the shrine of the Lord brought their richest and sweetest treasure to offer Him. As we, in this day and age, give to friend and neighbor and child the tokens of our love, it is done in His Name. But for the conquering persuasiveness of the Christian spirit, the gentle amenities of life would be unknown. Even the worldly and sceptical, and those who scoff at religion, are lifted without their consent into a purer atmosphere than they could breathe in the land where the kingdom of heaven had not been felt; they, too, are kind, courteous and benevolent, because they live where Christ's comforting Spirit has shed a glory over the world.

In gift-making two or three things are essential. One, that love shall pervade the transaction. In so far as the present smacks of the market or the shop, or flashes its mere money value at its recipient, it is vulgar, a thing of commerce and barter. The cheapest flower may outweigh in real worth the rarest ruby or diamond. Another thought is that gifts should be suited to the giver and receiver that they may not seem empty baubles, but be filled with warm and generous life. When one bestows on us that which we yearned for, longed for, pined for, yet said nothing about, we feel that the gift is trebled in worth, because we know that our tastes were studied, and our secret wishes guessed. A cordial hand-clasp and a gentle greeting may be better than any gift to some who are wearying because in life's shadows their Merry Christmas days have been obscured. A bright face may go to some eye like a sunburst in the dark.

"Our Pastor Ought to Leave."

While visiting a neighboring congregation not long since, I heard a member of the church utter these words: "Our pastor ought to leave."

The question at once arose in my mind, "Why? What evil hath he done?"

"O, nothing," was the reply, "He is a good man. Every one has the most perfect confidence in his piety, his zeal for God, and the love for the souls of his fellow-men; but then we think he ought to leave."

"But why? Does he not preach the truth?"

"Yes! He is very correct in his theology; preaches sound, practical gospel sermons; but then they are so dry, and that is his fault."

"Are you certain of this? All gospel truths are dry to dry hearts, and is not this the character of most of its hearers? Have not their souls been parched by worldliness till they give scarcely any signs of life? And when the Sabbath comes, do they not go to church, if they go at all, with their souls covered with the dust of earth? No wonder they think his preaching dry."

"He is not successful! Neither was Noah, that old preacher of righteousness! For more than a hundred years did he labor in the same place without adding a single member; and the reason was he had bad material to work upon. He was a very dry preacher until the storm came."

"So, also, our Saviour gathered in but few during his ministry. To the mass of those who listened to his words, he was a dry preacher—a root out of dry ground. But where was the fault? Was it with him? Or was it not rather with the dry hearts to whom he preached? Had you lived in those days, and been among the number of those who occasionally heard him, and witnessed the small results of his labors, I fear you would have uttered the same sentiment, 'He ought to leave.'"

"But he is not interesting to young people."

"Young America, I suppose you mean. This is indeed sad: but I can tell you what is interesting to them. The light and soaring remarks which you sometimes make about your pastor, interests them. No wonder that when you, and others of the same spirit, are doing so much to distract their interest, he should find it difficult to fasten their thoughts upon the subject of religion."

"But he does not visit as much as we wish our minister to do."

"This again is bad. It may be that you are right—that he ought to go; but I have known a minister to refrain from visiting some places as often as he otherwise would, because when there he seldom heard anything but corn, cattle and hogs; and not being in sympathy with these, he preferred their society but seldom. But as this is not in your habit, we will pass on to another point."

"He does not pray with us."

"Does not? Strange! Who is priest in your house? Whose duty is it to offer up morning and evening sacrifice? It certainly is not his. He has just as much right to take the direction of your family meal, as your devotion. He will pray when you ask him, or will sit quietly while you pray, and never utter one word of complaint, because it is your house, and it is both your right and duty to rule there."

"But he often fails to visit the sick of his congregation."

"Is it possible! This case grows worse and worse. We may as well have the law, and condemn him at once. Here it is: 'Is any sick among you? let him call for the elders of the church, and let them pray over him.' This is Scripture, and the very best you can find upon this subject. Supposing the elders here spoken of are minister, where rests the first duty? Is it not with the sick or their friends? And did you call for him? Did you take any means to let him know that there was a demand for his services as a minister in your family? If not, what right have you to censure him? The fault is on your part. You did not do your duty; and till yours was done, he had none to do. Upon the doing of yours rests the obligation on his part; and because you neglected your duty 'he ought to leave.' Strange logic, this. Why don't you tell your physician that 'he ought to leave,' if perchance your child falls and hurts his nose, and he is not there in a moment, recalled? You might, with just as much propriety blame him for coming when not called, as your minister. Do your duty, and if he is a good man he will do his; if he does not, then 'he ought to leave.'

A Farmer's Wife.

Matilda Fletcher thus describes a farmer's wife, who is not not only beautiful and wise, but possesses several cardinal virtues in addition: "The most beautiful woman I have ever known was a farmer's wife who attended to the household duties for a family of four, and also assisted in gardening and the light farm work; and yet I never saw her hands rough and red; I never saw even a freckle on her nose. Impossible, you say, how did she manage? I never asked her, but she had some envious neighbors who went slouching around with red, scaly hands, sun-burnt faces, and their hair matted with dust and oil, who let me into the dreadful secret. They informed me, with an ominous shake of the head, that she was the proudest minx that ever lived, that she actually wore India rubber gloves when she used the broom and scrubbing brush, and always when she worked outdoors, that she had a bonnet made of oil silk, completely covering the head, face, and neck, leaving only apertures for seeing and breathing, thus securing perfect freedom from the sun, wind and dust. Did you ever hear of such depravity? She also fastened her dish-cloth to a stick, so that she need not pat her hands in hot water. For the same reason she accomplished her laundry work with a machine and wringer. And then I see her in the afternoon tricked out in fashionable white dress with bright colored ribbons at her throat, and a rose in her hair, entertaining in the parlor, as though she was the greatest lady in the land, was more than their patience could endure. And her husband? He had such satisfied expressions that it was a perfect aggravation to ordinary people to look at him. He deserved to be happy, because he encouraged and helped her to cultivate beauty in herself, her family and her home; and I don't know but her success principally belonged to him, because he bought all the new inventions that could lighten her labors, and all the delicate and pretty things she needed to adorn her home, and when she was sick he wouldn't let her touch work until she was well and strong."

Popish Arrogance.

Popery, in its nature and its presumptive claims, is immeasurably arrogant. It assumes to itself absolute control over the persons and the estates of all men. It pretends to hold to its hand, and to direct and doom by its prerogatives, the bodies and the souls of its subjects, and of all those who are willing to be duped by its teachings and dogmas. Read the following propositions, found in one of the Epistles of Gregory the Great.

The Roman pontiff alone should of right be styled the Universal Bishop.

No man ought to live in the same house with a person excommunicated by the pope.

The pope alone can wear the imperial ornaments.

All princes are to kiss his foot, and pay this mark of distinction to him alone. It is lawful for him to depose emperors. No general council is to be assembled without his order.

His judgment no man can reverse, but he can reverse all other judgments.

He is to be judged by no man.

No man shall presume to condemn the person that appeals to the Apostolic See.

The Roman Church has never erred, nor will she ever err, according to Scripture.

The pope can depose and restore bishops without assembling a synod.

He can absolve subjects from the oath of allegiance which they have taken to a bad prince.

These are the tenets and claims of popery. True, they were first promulgated by one of the early popes, and were in force in the tenth and eleventh centuries.

But, according to its own pretensions and assertions, it never changes. It is *semper eadem*—always the same. And if this be its character, then we may infer that the papacy holds these same tenets now as of old, and asserts the same arrogant control over the persons and possessions of men. And this fact being assumed, let popery secure the controlling sway in the country, and then what becomes of our freedom?

Our safety and our security, therefore, consists in the vigorous assertion of our rights; in planting the seed of evangelical truth and doctrine in all the land; in maintaining our noble systems of free education; in building up Sunday-school work; in encouraging Young Men's Christian Associations, and in scattering near and far abroad the elevating truths of the Gospel. In this is our strength. Let no Jesuitical ecclasticism, whether it be half popish or whole popish, rob us of our Protestant birth-right. The man who enters the Roman Church to-day, equal with those in that communion centuries ago, forfeits the rights and duties of freemen. Oh, that every American citizen would now feel this truth!

The Congregationalist says:—"Strange, but joyful discoveries are occasionally made in unsuspected places, of people who have by some means obtained possession of the Bible, and a Prayer Book of the Church of England. He studied them earnestly, and shaped their lives by its teachings. Such a community was found not long since in Eastern Bengal. It appears that a Brahmin some years ago obtained a copy of the Bible, and a Prayer Book of the Church of England. He studied them diligently, and after a time read and explained the Bible to his neighbors and friends. When these people were visited by one of the missionaries of the London Society, he found that about forty men and women had been for years in the custom of meeting regularly for prayer and Scripture-reading. The Brahmin and his people had been led by the Holy Spirit in their researches, until they were ready to confess themselves to be Christians."

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

British American Presbyterian,
FOR 1877.

12/- per annum in advance Postage prepaid by Publisher.

Books will be made during the coming year to make the PRESBYTERIAN increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthened, a larger variety of Missionary Intelligence will be furnished by Dr. Fraser, Foreign, Rev. J. Fraser Campbell, and Rev. James Douglas, India; and special papers are expected from the following sources:

Rev. Dr. Waters, St. John, N.B.
Rev. Prof. Bryce, M.A., Winnipeg, Man.
Rev. Principal McVicar, LL.D., Montreal
Rev. John Cook, D.D., Quebec.
Rev. Prof. Grosge, M.A., Toronto.
Rev. John Lating, M.A., Dundas.
Rev. Prof. McKellar, M.A., Kingston.
Rev. W. D. Bellantyne, B.A., Peterborough.
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 Gallaher, Pittsburgh, O., etc., etc.
Rev. Alexander McKay, D.D.

The Sabbath School Lessons will be continued; and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention, and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion duly examined.

We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already, but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000! 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.

Romittances and Correspondence should be addressed to

C. BLACKETT ROBINSON,
Publisher and Proprietor.

P.O. Drawer 2484, Toronto, Ont.

JUST 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; it has adopted for the government of the Church, besides the usual information relating to Home and Foreign Missions, Work, French Missions, and College. 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 CAVEN, 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 in the United States, the Conference of congregations and Churches belonging to the Alliance of Presbyterian Churches, is fully set forth in full. There follows the usual information in regard to the Universities of the Dominion, Pastoral Laws, etc., etc.

INFORMATION.

The YEAR Book is established for itself a high character, not only in Canada but in the United States, for its editorability, its clearness, cleanliness, and correctness in matter and arrangement, in witness of which statement we append one or two of the reviews in the United States and reviews that have reached the Publisher.

We seldom find, in so modest and unpretentious a form, so much and so various ecclesiastical information. It will be of great service to all our readers.

The *Atlantic Advocate* says:—"The YEAR Book is in its second issue, and shows improvement over the excellence of the first."

The *Advertiser*, of New Haven, Conn., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Philadelphia, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of Boston, Mass., says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of New York, says:—"The YEAR Book is a valuable publication."

The *Advertiser*, of

Presbytery of Quebec.

A meeting of the Presbytery of Quebec was held in St. Andrew's Church, McLeansburn, on Wednesday, the 7th of March last. After devotional exercises and the reading of the minutes of the previous meeting, the Presbytery proceeded to elect a Moderator in room of Rev. Peter Lindsay of Sherbrooke, whose term of office had now expired, when Rev. J. McConechy of Leeds was unanimously elected for the next six months. Mr. Lindsay received the thanks of the Court for his very efficient discharge of the duties of this office for the six months just expired. The results sent down by the late General Assembly were then taken under consideration and disposed of as follows: No. 1. Recommand that there be but one Home Mission Fund. No. 2. That after the word "church," in section 9th of this remit, there be inserted the following: "With the sanction and approval of the General Assembly." No. 3. approved of *simpliciter*. No. 4, approved of *simpliciter*. No. 5, not approved of. Nos. 6, and 7, approved of *simpliciter*. No. 8, no deliverance given. The report of the delegation appointed to moderate in calls at Hampden and Sootstown, and to examine Mr. McLeod, preacher of the Gospel, under call to Lingwick, and attend to his ordination and induction there, was read. The report stated that the delegation had moderated in calls at Hampden and Sootstown, and had examined Mr. John McKenzie, who had been called by the former of these congregations. They had also ordained and inducted him into the pastoral charge of that congregation on the 18th of February last. The Rev. John McDonald, of Winslow, who had received the call to Sootstown, had been inducted into that charge on the first day of March. Mr. McLeod under call to Lingwick had refused to be examined by the delegation; but this refusal had so far been stoned for by his having expressed his unfeigned regret for this conduct since. It was duly moved and agreed that the report be received and the great diligence of the delegation approved. As the Lingwick settlement had been delayed in the manner referred to in the above report, parties were in attendance at this meeting, some representing the majority to ask the Presbytery to take Mr. McLeod on trial for ordination and induction, and others representing the minority, to endeavor if possible to stay further proceedings in the settlement of Mr. McLeod. Charges of collusion between Mr. McLeod and some of the elders were given in writing, to the effect that they had combined with the view of deceiving the Presbytery in the matter of stipend. As represented in this charge the sum to be actually paid was to be a long way short of the sum promised. It was agreed however, to go on meanwhile with the hearing of Mr. McLeod's trials, which were barely sustained. A committee consisting of Rev. Messrs. Lindsay, McDonald, McCaul, Edmonson, John McKenzie and Mr. McMaster, ruling elder, was then appointed to attend to the ordination and induction of Mr. McLeod at Lingwick, on the 21st day of March next, Mr. Lindsay convener; Mr. McDonald to preach; Mr. McMaster to address the people, and Mr. McCaul the minister. The committee were instructed to investigate the charge made against Mr. McLeod and the elders, and to see that the pecuniary conditions mentioned in the resolution sustaining the call had been fully complied with on the part of the people before proceeding to the ordination and settlement. The Presbytery then proceeded to elect delegates to the ensuing meeting of the General Assembly. In doing so it was first of all agreed that in reference to the ministers one half the number of delegates be appointed by rotation beginning at the top of the roll, and the other half be elected by ballot. Accordingly the Revs. D. Cook and W. B. Clark, were appointed by rotation, and Messrs. Wright and MacKenzie were elected by ballot. In appointing ruling elders it was agreed instead of electing individuals to elect the requisite number of sessions and leave it with them to elect one of their number who would undertake to attend the meeting of the Assembly. Application was made on behalf of Messrs. Cattanach and Dowey to be examined sometime in May next with a view to be taken on trial for licence, and the ministers and elders of Quebec City and vicinity were appointed a committee to attend to his duty: Mr. Wright, Convener. Leave was also given to the Moderators of the Kirk Sessions of Danyel and Richmonde to moderate in calls in these congregations at any time they may be prepared for doing so between this and the next meeting of Presbytery. Mr. Wright, Convener of the Presbytery Home Mission Committee furnished a very lucid and satisfactory report of the state of matters in this part of the Home Mission field. Among other things it was stated that this Presbytery had paid in full its share of the debt on the Home Mission Fund. It was agreed to ask for the following new grants: for Hampden \$200, for Scotstown \$200, for Valcartier \$8 per Sabbath. It was also understood that the grant to Winslow of \$100 shall now lapse as it has become vacant. It was then moved and unanimously agreed to: "That the Presbytery has heard with much satisfaction the report of the Convener of the Home Mission Committee, and would express their deep sense of the faithful manner in which his onerous duties have been performed, and the satisfactory way in which the various vacancies have been supplied during the past year." It was then agreed that the next meeting of this Presbytery shall be held at Three Rivers on the first Wednesday of July next at 10 o'clock a.m. The meeting was then closed with the Benediction.

Births, Marriages and Deaths.
NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.
At Athol, on the 20th inst., the wife of D. Mc-Donald, M.D., of a son.
In Argyle, on the 13th inst., the wife of Mr. John Gurnett, of a daughter.
MARIED.
At the residence of the bride's mother, on the 14th inst., by the Rev. Mr. Alex. McEwan, D.D., Mr. David Hunter, to Regina, daughter of the late Mr. William Martin, of Fonthill, Ont.

DIED.

Near Vittoria, on 10th inst., Alexander Oaks, of diphtheria, aged 6 years and 10 months, eldest son of Charles H. and Catherine Oaks.

At the Ontario Bank, Toronto, on Tuesday, the 27th inst., Isabella, daughter of Alexander Fisher Esq., Manager of the Ontario Bank.

Official Announcements.

MEETINGS OF PRESBYTERIES

KINGSTON.—In John Street Church, Belleville, on the second Thursday of April, at 7:30 p.m.

LINDSAY.—At Woodville, on the last Tuesday of May.

TORONTO.—At Toronto, on April 17th, at 11 a.m.

PATERSON.—At Port Hope, in the First Presbyterian Church, on the last Tuesday of March, at 1:30 p.m.

OTTAWA.—Next Presbytery meeting in Knox Church, Ottawa, on Monday, 7th May, at 9 o'clock p.m.

QUEBEC.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m.

Missionary Wanted.

The Presbytery of Owen Sound is anxious to obtain an Ordained Missionary for the Parry Sound District immediately. Salary at least \$650 per annum. Address

REV. D. B. WHIMSTEAD,
Meaford, Ont.

SYNOD OF
Montreal & Ottawa.

The Synod of Montreal and Ottawa will meet at Ottawa, and in St. Andrew's Church there,

On the Second Tuesday of May next, at half-past seven of the clock in the evening. Clerks of Presbyteries within the bounds will please to send us certified Rolls, Bagoes of Ordinations, Inductions, Licenses, Deaths, Dissensions, Translations, Dispositions, and Erection of Congregations, and all papers for the Synod, so as to be in the hands of the undersigned at least eight days before the meeting of Synod.

JAMES WATSON, A.M.,
Clerk of Synod.
At Huntingdon, Quebec, 12th March, 1877.

GALT
COLLEGIATE INSTITUTE.

Each Department in charge of an experienced Graduate. Every facility afforded to those preparing for Examinations. With a single exception no one from it has ever failed in passing his examinations successfully.

W.M. TASSIE, M.A., LL.D.,
Head Master.

HAMILTON
COLLEGiate INSTITUTE.

SPECIAL FEATURES OF THE SCHOOL ARE:—

- (1.) Large classes organized for those reading for the Universities, Professional Examinations, and for Teachers' Certificates.
- (2.) Departments taught by University men, who are specialists in the subjects which they teach.
- (3.) Full staff of masters; of the fourteen teachers, eight are University men.
- (4.) Thorough equipment for carrying on the work. For "record" and Circular apply to GEORGE DICKSON B.A., Headmaster.

MOODY AND SANKEY'S PORTRAITS.

On receipt of this Order and Fifty Cents in postage stamps, American or Canadian Script, I agree to return you by mail the two Beautiful Large Engravings of Moody and Sankey, Guaranteed to reach you safely. Postage paid.

Signed, R. JACKSON,
Ingersoll Art Gallery, Ont.

Clip out and send on the above Order without delay, as only a limited number can be furnished at so low a price.

SPRING PLANTING
FRUIT TREES, ORNAMENTAL TREES,
Plants, &c.

We offer the largest stock in the Dominion of acclimated trees. Quality unsurpassed. Prices low. Packed to go anywhere. Orders by mail or otherwise carefully filled and satisfaction guaranteed. Price Catalogues mailed on application. Correspondence and orders solicited.

John Leslie Son.
Toronto Nurseries, Leslie P.O., Ont.

Is Aerated Bread
WHOLESMOME?

PROT. CHURCH, UNIVERSITY OF TORONTO,
DR. JAS. H. RICHARDSON, CLOVER HILL;
DR. JOHN HALL, 33 RICHMOND STREET EAST;
DR. W. CANNIFF, 401 CHURCH STREET,

among many competent judges, kindly permit reference to the perfect Purity and Whole-Someness and superior NUTRITIVE QUALITIES of bread made by the aerating process.

J. D. Nasmith,
Corner Jarvis and Adelaide Streets,

WEDGEWOOD HOUSE.

We are showing the Finest and Best Assortment of

CHINA, GLASSWARE, &c.

In the city, comprising in part Dinner and Dessert Sets, Breakfast, Tea and Bedroom Sets, Glass Covers, &c., &c., all of which we are selling at prices to suit the times. Note the address,
61 King Street West, near Bay Street.

C. McBEAN.

LANGLEY, LANGLEY & BURKE,
Architects, Civil Engineers, &c.,
31 King St. West, Toronto.

HENRY LANGLEY. ED. LANGLEY. EDMUND BURKE.
The Morning Hour. By Rev. A. B. Earle, D.D. Now ready for agents. The greatest family subscription book of the year. Meets all honest wants. The author is everywhere known. His other books have had a great sale, and are in constant demand. This is his crowning work. Extensive territory. For full particulars, address, J. H. EARLE, Boston, Mass.

\$100 PREMIUM MADE BY SPELLING OUR Letter-Copying Book. No press or water used. Send stamp for circulars. Money refunded. A. ELGIN, 102 King St. West, Toronto.

GET YOUR

SHIRTS

AT

WHITE'S.

65 KING ST. WEST, TORONTO.

1877. NEW CARPETS. 1877

WILLIAM GORDON.

New Brussels, New Tapestries,

New All Wools. New Unions.

Bought when prices were at the lowest, will be sold low.

N. B.—As usual Mr. G. will give ten per cent. off to clergymen.

184 YONGE STREET.

JUST PUBLISHED!

SECOND COMING OF THE LORD

Considered in relation to the views promulgated by the Plymouth Brethren and so called Evangelists,

BY REV. JOHN LAING, M.A.

112pp. Price, 25 Cents.

Usual discount to the trade.

* Parties ordering 20 copies and over can have them at the rate of \$20 per 100.

Orders filled by C. B. ROBINSON,

102 Bay Street, Toronto.

1877.

SPRING.

OUR STOCK

for the season

IS COMPLETE.

Students will receive the same liberal terms during the past season.

R. J. HUNTER & CO., Merchant Tailors and Outfitters,

Cor. King & Church Streets, Toronto.

SUN MUTUAL
Life and Accident
INSURANCE COMPANY
OF MONTREAL

Authorized Capital, - \$1,000,000.

THOS. WORKMAN, M.P., President.

T. J. CAXTON, Esq., Vice-President.

M. H. GAULT, Esq., Managing Director.

ROBERT MACAULAY, Esq., Secretary.

HEAD OFFICE—164 ST. JAMES STREET MONTREAL.

This Company is remarkable for the following features of interest to assurers:—

1. It is a Canadian Company incorporated by special Act of the Dominion Legislature, and invests the whole of its funds in Canada, thereby giving to its Policy Holders the benefit of their own premiums.

2. It has made the required deposit with the Dominion Government, for the absolute security of its Policy Holders.

3. Its investments are of the most select character, and command a high rate of interest, making it profitable to its Policy Holders.

4. Being under an experienced management, by which its funds are disbursed, recklessness, waste and ruin, incident to companies in the hands of novices, are avoided.

With these and other inviting features made known on application to the Head Office or to any of its agencies, there will be no cause for surprise that during the past twelve months of unparalleled depression in trade, the Company has done

More Than A Million of new Life business besides Accident

TORONTO BOARD:

HON. JOHN MCMURRAY, JAS. BETHUNE, Esq., Q.C., A. M. SMITH, Esq., M. B. T., JOHN ESKIN, Esq., HON. S. C. WOOD, M.P.P., WALTER KENNEDY, Esq., ANGUS MORRISON, Esq., (Mayor.)

Manager for Toronto, R. H. HOSKIN.

NEW BOOKS.

"THE SPEAKER'S COMMENTARY," the Old Testament complete in 6 volumes, \$30.00

FARRAR'S LIFE OF CHRIST, with Notes and Appendix, (complete edition) 2 vols. 6.00

FARRAR'S LIFE OF CHRIST, (cheap edition) 1 vol. 2.25

STANLEY'S HISTORY OF THE JEWISH CHURCH, complete in 3 vols. octavo 12.00

STANLEY'S HISTORY OF THE JEWISH CHURCH, (cheap edition), vols. 4 & 5 5.00

THE LIFE AND WRITINGS OF ST. JOHN, BY James M. Macdonald, D.D. with 6.25

THE LIFE AND WRITINGS OF ST. JOHN, edited by the Rev. Samuel H. Parker, 4th ed. 2.25

STUDIES ON THE NEW TESTAMENT, by H. Godet, D.D. 2.00

THE PROPHETS OF CHRISTENDOM, Sketches of Eminent Preachers, by W. Boyd Carpenter 2.50

THE FOOTSTEPS OF ST. PETER, being the Life and Times of the Apostle, by J. R. Macduff, D.D. 1.00

"MY OLD LETTERS," a Poem, by Horatio Bonar, D.D. 1.00

Glimpses of the INNER LIFE OF OUR LORD, by W. G. Blaikie, D.D. 1.00

SERMONS ON THE INTERNATIONAL LESSONS, 1871, by the "Monday Club," 1.25

JOHN YOUNG, Upper Canada Tract Society, 102 Yonge Street.

THE CANADA
Christian Monthly.

A Review and Record of Christian Thought, Christian Life, and Christian Work.

EDITED BY REV. JAMES CAMERON, CHATSWORTH.

NUMBER FOR MARCH, NOW OUT.

CONTENTS:

EDITORIAL: Christ and Caesar, A Little Cloud—

LIVING PHRASES—Seek first the Kingdom of God—POETRY: "The Little Sheep—they did it all"; "Watch!" "Answer!"—CHRISTIAN THOUGHT: Simplicity in Preaching—CHRISTIAN LIFE: Dwight L. Moody and his Work—CHRISTIAN WORK: The Gospel among French Romanists, The Gospel among Burmese Jews; France; Italy—PRACTICAL PAPERS: The Great Battle—CHRISTIAN MINISTRY: "Hold Your Tongue."—CHILDREN'S PLEASURES: Give the Little Boys a Chance; The Kind Physician (Illustrated)—BOOK REVIEWS: "The Judgment of Jerusalem"; "The Faleness of Blessing."

Published by C. Blackett Robinson, at the office of this paper.

TERMS:—One Dollar per annum—free of postage

—in advance.

</