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Contributors and Correspondents

For the Presbyterian

MODERN BIBLICAL HYPER-CRITICISM.

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

No. V.—SUPPLEMENTARY.

In the *British American Presbyterian* of the 9th inst., is a courteous critique on one of my articles on Professor Smith, by Principal Snodgrass. To his gentle strictures a reply may be reasonably expected.

1. My papers consist of a statement of four leading and dangerous errors found in the article of Prof. Smith, preceded by a sort of historical introduction, and followed by an examination of his essay on "Canticles."

Principal Snodgrass certainly misinterprets my meaning, however unwittingly, when he takes a sentence out of my introduction, changes it from a fact to a motive, and then concludes that I am ascribing a "motive of a very low order" to the Professor.

He (Dr. Smith) has shown in a subsequent article, that he conscientiously considers his views in harmony with the confession, canonicity, and the inspiration of the Holy Scriptures. But to many others equally truth-loving as himself, he appears to have gone perilously near to a denial of the doctrines of the Confession as well as of the integrity of the canon. And he represents the views of no inconsiderable number of the younger ministers of the several Scottish Presbyterian Churches, whose opinions have been wrongly influenced, as I believe, by the baleful teachings of German Neology.

2. The difference of opinion between the learned Principal and the writer, in regard to the meaning of the language of Prof. Smith, arises partly from the vagueness of several of the statements of the latter,—a vagueness to which I have more than once alluded, and partly to the finely shaded mingling of his views with those of the rationalistic authors to whom he refers. These two peculiarities of the style of the Professor readily account for the different conclusions arrived at by the Principal and the writer, without impugning the honesty of the search after truth on the part of either. And the decision as to this difference must ultimately be left to the ministerial public.

3. My quotations were simply given as illustrations and proofs of the erroneous principles inculcated by the Aberdeen divine. In my anxiety to deal fairly with him, I gave what was honestly believed to be a correct exhibition of some of his views, and did not even name others which are far more objectionable than those indicated.

It might, for example, have been shown, that certain of his statements seem to be in direct or indirect opposition to the teachings of the inspired Apostles and our blessed Lord Himself; and that some of his objections to parts of Scripture be traced to a work so very hostile to the truth, as Paine's "Age of Reason."

4. After frequent perusal of the article of Professor Smith, I cannot but express a very high opinion of its freshness, originality, and ability.

Its grand and glaring defect is its persistent and reckless application to the Word of God, of the irreverent and destructive principles of the rationalists of Germany, without neutralizing their hurtful influences, by means of the reverent and constructive processes of an Addison, Alexander, Fairbairn, Tregellas, and kindred biblical scholars.

And what renders the offensive errors all the more dangerous is the fact, that they issue from the pen of a Theological Professor belonging to a church, that whether correctly or incorrectly, has been regarded as intensely orthodox; and that they appear in a work, that, from its expensive character, can rarely be found, except in the libraries of those who are most potent in moulding the literary and religious sentiments of the age.

Among such mighty agencies, it would be high presumption on the part of the writer to even attempt to range himself. His only excuse for intruding at all into this controversy is an earnest love for what he believes to be the truth as it is in Jesus; and the circumstance of his having been quite unexpectedly presented by an old country friend, with what could never otherwise have graced the library of an obscure town minister in Canada, the forthcoming volumes of the new edition of the "Encyclopaedia Britannica."

It is satisfactory to know, that the dealings of the Free Church with her youthful professor, have resulted in effecting a very marked improvement in his last Bible article on the two Books of Chronicles.

[The above was received for last issue, but was crowded out.—ED. B. A. P.]

LETTER FROM CENTRAL INDIA.

[The following letter from Rev. James Douglas has been placed at our disposal through the kindness of Mrs. Douglas; and we hasten to place it before our readers, who, we feel certain, will be glad to see it?—ED. B. A. P.]

Indore is no longer a vision or a dream but a reality. We reached it on the 25th ult., and entered our own hired house on the 29th.

Journey up the Country.

We set out on our tour of inspection on the 19th Jan. The company consisted of Rev. J. P. Holcomb, A. P. Missionary of Allahabad and Catechist, myself and Catechist from A. P. M. and my Khansaniah or cook.

Passing down the Nerabudda Valley by rail, we halted at Jubbalpore, then left the rail the day following; here we found a pair of beautiful trotting bullocks, and a *tonga* or two wheeled conveyance like an Irish jaunting car. It had springs and a top to it. The bullocks and *tonga* waited to convey us to Hoshangabad, a distance of eleven or twelve miles; the road was quite equal to the best home-road I ever saw. The whole country, as far as we could see, was covered with wheat crop. It was just heading out and had a most healthy appearance. Our fat bullocks had bells on their necks, and they trotted famously half the journey, when they were exchanged for another pair of large government bullocks, and we rode in state to the mission house at Hoshangabad: Mr. and Mrs. Gayford, greeting us with a glad welcome, we being the first missionaries that had visited since their settlement there. The town is on the border of the native states, it has a population of about 8,000. It is on the highway to Bhopal. It is neat and clean. Our Quaker friend has been four years in the place. The Lord has blessed his labours in the conversion of a fine young Brahmin. He is studying at Allahabad for the ministry, and is a most promising youth. They have also a little school of twelve children. We spent Sabbath. The services were all in Hindoo. The congregation was also small. The little girls in the Sabbath school were charming little creatures—they sang "happy land," and "Oh, that will be joyful," etc., very nicely in their own language. We left early Monday morning, our friend providing the same mode of conveyance. On the way out again it rained and hailed great hailstones, which were rather severe on the driver's bare legs. We however kept dry, and proceeded by rail to Harda that night; here we slept in *Dawk Bungalow*, or house prepared for European travellers to rest in. The town is about the same size as Hoshangabad—has a fine country about it, but too small for a centre of operation. Our next point was Khandwah, at the junction of G. I. Peninsular Railway and Holkas' State Railway. It is a pretty and busy town of 18,000 inhabitants. It is head quarters of the Niwar District, has an English station and small detachment of British troops. We called on Dr. Cullen, who conducts religious service in the place. There are a large number of English people connected with the railway works; but they have no minister or missionary in the place. Some of them were anxious for us to remain amongst them. Our catechist preached in the bazaar and had a good hearing. This place would make an excellent out-station attached to a main centre. After spending the night, we push on up Holkas' State Railway. It is narrow gauge, but the carriages are most comfortable. It is up grade nearly all the way. The bridge across the Nerabudda River is a fine piece of workmanship. It is iron on stone pillars or abutments, rising to sixty or seventy feet above the water. The channel is wide, and in the rains it swells to a great width. We continued by rail to Choral Chowke at the base of the ghauts or mountains. The tunnel has been run through, but it has caved up at the mouth and will not be ready till June next. We got a two horse conveyance and rode up the mountains to the plain about a distance of ten miles. The scenery is very fine. The valleys are well wooded, and the hills are covered with short trees. This is the home of the tiger. A gentleman, not long ago, shot four in the morning before breakfast. But after all they are like the bear in Canada; you may live long enough and never see one. I saw a company of monkeys in the jungle, some wild deer, wild peacocks, and have heard the jackal's cry at night. When writing of the *jhanwar*, as the natives call them, I may mention that we saw two cheetahs, the property of the Begum of Bhopal. They are small leopards. They are chained to trees by the road side. When we passed they lashed their sides with their tail and looked rather

fierce. But the native with them seemed to have them under control. The road up to Mhow is beautiful. After our twenty mile ride we rested comfortably in the *Dawk Bungalow* at Mhow. The town is pretty. It has 8,000 British soldiers and a considerable native population. In the *Dawk Bungalow* we met with Rev. W. Gregg, Presbyterian Chaplin of Poona, and Captain Bourdilliers, pay-master of native pensioners, also from Poona. The Captain is an eminently pious man. He asked our catechist to preach to the men assembled. Many of them listened attentively, but others seemed more attracted by the rupes which they had just received. The Captain gave me his address, saying he would be delighted to help me in any way he possibly could at any time, and would make our mission a subject of prayer.

Meets with Cordial Reception.

We called on Major Van Heytheyen. He received us in the name of the Lord Jesus, saying that they had long striven for us in prayer, and the Lord who is faithful has answered us. Blessed be the name of the Lord. The Major is a convert of Moody's while in London. He is full of the spirit and of good deeds. His wife and daughter are all working in fine spirit for the Master. Here I have an open door and a welcome when I come to Mhow. He is at the head of the commercial department, and can help our mission in many ways. All our luggage and that of the ladies will come through his agent by government conveyance, and the expense will be much less.

Enters the City of Indore.

On Tuesday, 25th January, we entered into the city of Indore. It was with mingled emotions and much mental exercise. Being near sun-down, we rested at *Datok Bungalow*, and with much prayer, made our arrangements for next day's work. We called on Mr. Murray, the banker, the only Presbyterian family in the place. We were received most cordially by himself and his lady. We talked the whole matter over with him. He anticipated no serious difficulty in the way. The Cowley Fathers were in the city and they might feel stirred about it. We dined that night with Mr. Murray, and invited Father O'Neil to meet us. He came dressed in long garments or petticoats down to his feet, and a thick black cord or rope tied round his middle; his collar folding deeply over his shoulders in style of middle ages, and a *pastor's crook*, the symbol of his office, in his hand. He is strong-boned, tall and gaunt; considerably over six feet in height; a gentleman in manners. But we took our stand at once, and gave him to understand that our settlement in Indore was no matter of doubtful disputation. That the Canadian Church had been preparing for this work before the existence of his sect had come to their knowledge. He heard all cursorily, but had nothing to answer. He is a Jesuit, and carries the picture of Father Ignatius with him to quicken his zeal. He has taken the vow of celibacy, charity and purity. Sometimes he walks barefooted. He wears native shoes till his feet were in great sores. He has a noble spirit of self-sacrifice, but his zeal is mistaken, and he is sadly in error. Let us hope that we may yet be useful to him. He is like Apollos, and we would fain "expound to him the way of God more perfectly."

Secures a Dwelling House.

The great question was a house to live in. Here providence was decidedly in our favour. There are only twelve English families in the place, all Government officials, living in Government bungalows. When the Lord is on our side, all things work together for good. The Executive Engineer was just leaving for Europe on leave of two years. We got an introduction to Capt. Gibb, who has control of all matters pertaining to public works department. He is also a religious man, and made arrangements for occupying these compartments with the proviso that should Government require them for any of its officials coming to the place, we should have to vacate. But he feels assured that we will not be disturbed for some time. We are in a long row of offices and compartments for the clerks to live in. I have only one sitting room and bed-room, and bath-room with verandah before and behind. The ceilings are very high, and it is beautifully clean and neat. I have secured double compartments for the ladies when they come. For my place I pay sixteen rupees per month, and for the other twenty-four rupees per month. A single and separate bungalow rents at seventy rupees per month. This is enormous, and will necessitate building at an early date if we are to occupy Indore. On the morning of the day I entered into the house, I read the following words in "Green Pa-

tures": "It is the Lord: let Him do what seemeth Him good," 1 Sam. iii. 18.

One thing I covet, and that some alone—To choose thy will from selfish bias free; And to prefer a cottage to a throne, And grieve to comfort, if it pleases Thee.

"All God's appointments are wise, and all His dispensations are gracious; it becomes us, therefore, not only to submit, but to be pleased with them." Our Canadian mission tent and furniture, and what boxes I had with me, were put on the back of two commissariat *Camels* by Major Van Heythengen, at Mhow; after four hours march they knelt at our door and had their burden unbound, and we entered on house-keeping.

Cost of Living, and the Climate.

Living here will be nearly a third more than it is at Allahabad. It is so far inland and there are so few Europeans. Servants wages are so much higher. Few can be got who can cook for English people. The further you get from sea-port the more expensive it becomes. This I expected before leaving home. The climate is delightful, and very bracing. Those who have lived here for years say there is nothing equal to it short of the hills. Here the rains in July give immediate relief, and cool the atmosphere. In Allahabad it is as hot during the rains as before them. Mr. and Mrs. Murray who have been here a number of years, say you need not hesitate to bring children here, for they flourish and do well. There is only about three months of hot weather and that is not so very extreme. They can keep themselves tolerably comfortable in the house.

Catechists at Work.

Holcomb went home as soon as I settled in the house. He left his Catechist with mine to give the preaching a fair trial in the city. Indore has a population of 70,000. They preach and sell gospels and tracts every morning. The people hear and buy. To-day they preached in front of Holkar's palace, and sold all the gospels and tracts they had unmolested. Our first preaching here was at Manjago. The people ceased to beat the tom-toms and sat down to hear. We were reminded of Cana. It too, was at a little village in the suburbs. Let us pray that that word may become the wine of the kingdom to those souls.

Receives a Visit.

To-day a Babu Nojurin called on me. He is a man in middle life, was educated in Government school at Calcutta, speaks English well. His brother here teaches in Government school, where Holkar's sons are studying. He told me that both he and his brother read the bible in their family, and have done so for a long time. He wanted an English Bible from me, and I will get him one when my box comes from Bombay. He says they cannot get them here. We had a long conversation about Christianity. He says he thinks much about it, and wishes to know more, and will see me often. His office is quite near me. I asked him if he would be willing to let the ladies to visit his wife and children when they come. He said he would and he thought his brother would too. He is in Government employ and is the chief accountant in the Public Work Department. His visit cheered me very much.

I learn Hindostani all day long and get on with servants pretty well. They understand my attempts at speaking, and help me with a word to get out of difficulty.

Meeting of the Synod of Hamilton and London.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—Permit me to say through your columns to the members of the Synod of Hamilton and London, that a printed circular has been addressed to the ministers throughout the bounds, requesting all who intend to be present at the approaching meeting in Woodstock, on the 10th of April, to forward their names to the committee on accommodation by the 31st inst., and also to give the names of their representative elders who intend coming. Ministers whose names do not appear in the printed roll of the Synod, or who may not have received the circular mentioned, are hereby requested to forward their names, if they intend being present at the Synod. I may add, in the name of the Presbyterians of Woodstock, that we hope to see a very large attendance, that we esteem it a high honour to have a meeting of the Synod held in our town, and that all who come may anticipate a warm welcome to hospitable homes. Communications should be addressed to John Douglas, Esq., box 204, Woodstock, Ont. Yours very truly,

W. T. McMULLEN.

Woodstock, March 14th, 1877.

Mrs. Clough, who is a missionary to the Telogoece in India, writes 401 have given up heathenism and entered the fold of Christ since July 18.

The receipts of the Baptist Foreign Mission Union the first of March, the last month of their fiscal year, were \$15,000 less than those of last year.

For the Presbyterian

"THE SECOND COMING OF THE LORD."—BY REV. JOHN LAING M.A., DUNDAS, ONT.

Thanks to Mr. Laing for the good service he has rendered to truth, (aye, and to the "Brethren" themselves—would that they might appreciate it) in publishing this little work.

The questions discussed are not dead issues, nor the dangers exposed either past or coming; they are present realities, and in many places steadily gathering strength.

Nor is the value of the argument confined to its bearing on Plymouthites and Pseudo-Evangelists. It is fitted as well to fortify the reader against many other phases of error by giving a clear and succinct view of the true nature of the Church, its mission and claims.

In this tractate we have a little howitzer which may be turned toward almost any point of the compass to do execution against the ubiquitous enemies of the Gospel to-day.

I shall not attempt even a resume of this vigorous discussion, as I want all your readers, Mr. Editor, to get the pamphlet itself (only twenty-five cents), and read its pungent pages for themselves. But, let me say that it is not every day one finds a controversial book approaching so near the ideal standard of what Christian polemics ought to be.

I would specially note the happy combinations of close reasoning with poetic grace of style—Righteous indignation against the perversion of Scripture with fraternal tenderness toward the errorists—"Suaviter in modo" with "fortiter in re."

The book, too, contains some valuable exegeses of difficult passages, and this so done that if any should feel forced to dissent from some minor points, they can hardly fail to respect the ability and honesty of the reasoner.

But, I would specially emphasise the happy tact with which the cardinal doctrines of grace are inculcated all through the discussion, witness, e.g., the last three or four pages. We want more of such polemical treatises in circulation to give a stronger backbone to our Christianity, and by timely forewarning to prevent many a bitter fight.

LINDSAY.

Presbytery of Stratford.

The quarterly meeting of this Presbytery was held in Knox Church, Stratford, on Tuesday and Wednesday last. The attendance was unusually large and a great amount of business was transacted. The morning and afternoon sederunt of Tuesday were fully occupied with routine business. A conference on the state of religion, at which stirring addresses were delivered by the Rev. Messrs. McAlpine of St. Mary's, Stewart of North Easthope, and Mann of Granton, occupied the evening till near ten o'clock, after which the business of the Presbytery was resumed, and continued till half past one o'clock next morning. On Wednesday at 11 a.m., the Presbytery again met and continued in session till 6 p.m. Much of the time of the court was taken up in discussing a case of protest and complaint by certain members of St. Mary's congregation against a resolution agreed to by that congregation to remunerate parties who had rented the temporary hall, for the use of it during the past year for prayer meetings, Bible class, etc. It appeared to the Presbytery that the congregation was morally bound to pay for the accommodation enjoyed by them, and had a perfect right to apply their funds for that purpose. The protest and complaint were therefore dismissed. Another matter that occupied much time was a complaint against a member of the Shakespeare congregation, by the Rev. Mr. Ewing, for having made statements at a public meeting injurious to his ministerial standing. This case was also dismissed on the ground that Mr. Ewing should have, in the first place laid his complaint before the Kirk Session of Shakespeare. A petition was presented by parties representing the Presbyterian Church of Canada in connection with the Church of Scotland at Brookdale, West Zorra, requesting to be recognized as a congregation of the (now) united church. It was agreed in the meantime to correspond with the Presbytery of London. Rev. Mr. Macpherson's resignation of the pastorate of Knox Church, Stratford, was, after many expressions of regret, accepted, to take effect from and after the second Sabbath of July next; and it was agreed to ask leave of the General Assembly to retain his name on the roll of the Presbytery. Messrs. Macpherson, Hall, Mitchell and McAlpine, together with four elders, were commissioned to attend the Assembly to Halifax next June. The call to Rev. Mr. Waite of Waterloo, from St. Andrew's Church, Stratford, was sustained, and provisional arrangements made for his induction in case of his acceptance.

Mr. Moody makes a strong argument in favor of Young Men's Christian Associations at present, from the fact that in old times employers took their clerks to their houses to board and keep them, whereas they are now compelled to look out for themselves.

Contributors and Correspondents

LETTER FROM INDIA.

The following letter from Mr. Strother was received in time for last issue, but was crowded out. It is addressed to the corresponding secretary of the Toronto Woman's Foreign Mission Society.

MY DEAR MRS. HAWTHORN.—In this letter I purpose telling you about the Ganpati festival which took place about three weeks ago. This festival is held annually about this time of year. An image of Ganpati is brought to each house with as great pomp as the means of the family will allow, and every house is decorated with pictures, mirrors, and lights for its reception. The Brahmin priest comes and invokes the spirit of Ganpati to enter the images; his efforts are always supposed to be successful; and immediately after, the people come and worship the idol. Ganpati's appearance is not very interesting; he has the body of a little boy, the head of an elephant, and four arms.

These idols are kept from three to twelve days in the house, during which (puja) worship is offered and the room brilliantly lighted every evening.

When the worship is completed the Brahmin again comes and takes out the spirit of Ganpati, and the idol is carried off accompanied by bands of music, tom-toms, and brass instruments, with wild dancing, and an immense crowd of people, to the sea, where amidst incense burning and howling, he is cast into the sea. This year the common people seemed to be more mad after their idols than I had seen them before, and amongst the immense processions we saw many educated men of whom we expected better things. These sights, as you may suppose, sadden us, but if we turn from these sights to God's own words our hearts are soon cheered because are we not assured of the ultimate success of Christ's kingdom? Our very earnest prayer is Thy kingdom come speedily Lord.

We have been getting into a number of new houses lately. Last week we were asked to go to the house of a woman who had been attending our Medical Mission Dispensary.

We went, but, we are able only just to make friends, almost nothing more.

And why was this? The Brahmins follow-

ed us, also women and children, inquiring what we had come for, and looking very suspiciously at our books. The woman of the house said, "How kind of you to come;" and my companion, (a dear Bible-woman), replied, "we have done nothing meriting thanks, but what has Jesus done?" He came from Heaven to save you and me, and He died for us. The woman smiled and said, "Yes." We took our leave immediately, thanking God for helping us to leave one little seed.

We both felt glad when we found ourselves at the end of the road, for the Brahmins looked angrily on us.

We visited that same day a rich family where there are seven or eight women, (I suppose I ought to say ladies.) Here we got a very warm reception, and my companion (the Bible-woman) is called auntie by these women, to show how much they respect her.

We had a long conversation with them, and they asked us to sing some hymns, which we did after reading them and giving a little explanation. There were three widows in this house, consequently we sang first, "Here we suffer grief and pain," etc., etc.; one of these widows looked particularly sad, and I made enquiries about her, thinking her husband must have died very recently, but such was not the case. Her husband had died twenty years ago when she was a tiny girl. Poor thing, I longed to rush to her and embrace her, and tell her that God would be her husband, and that Jesus loved her, and we loved her, and wished to see her happy. But I had to restrain myself, and be cautious. How much we feel for the poor young widows; their lives are in general very sad; many just live on, and because they have little or no spirit in them, naturally life is weary to them. There are exceptions where the widows are really loved and respected, but as yet these cases are rare. Our next hymn was, "What a friend we have in Jesus," etc., etc., which they all seemed to like.

One woman in this house is the wife of a young medical man who became a Christian about five years ago. She will not join him; indeed her love for him is very small, I suppose she hardly knows him, and as she has not any desire in the meantime after Christianity, she says, "Why should I go to him?" Her husband was educated in our college many years ago, and the religious instruction received there was best to him.

I must ask you please to remember Vitabai and her family very specially in your prayers. Her husband has been using her very badly, and the Roman Catholics among whom they live, are exerting their influence on him and the children, which is not good.

The Roman Catholic priests wish to get possession of the children; as yet they have not been able to accomplish their purpose, and we hope the Lord may frustrate their attempts.

When you have time please do write, letters are a great source of pleasure to us, especially when they come from those so deeply interested in our work as you are. Meantime believe me, yours affectionately,

KITTY STROTHERT.

Bombay, 22nd Sept., 1876.

FRENCH EVANGELIZATION.

MR. EDITOR.—A note of three thousand dollars, being part of the cost of the new French Presbyterian Church recently opened in Canning-street, Montreal, falls due at the last, early in April. The Board of French Evangelization, has no means of meeting it. The ordinary revenue will not fail to be drawn upon for this amount, as it is scarcely sufficient to pay the salaries of missionaries. I therefore, in name of the Board, appeal to the Church at large for the help thus urgently and speedily required.

This congregation, which is under the care of the Rev. Father Chiniquy, is decidedly successful and must not be allowed to suffer embarrassment for want of the sum referred to.

The board did right in building this church to seat over 600 people. It is already full every Sabbath, and the Thursday night prayer meeting has an attendance of about 300. The Sabbath-school numbers between fifty and sixty, and the day-school over forty pupils. These people are chiefly new converts, along with some who were formerly connected with Russell Hall. Both congregations are in a prosperous state. As an evidence of this I mention one fact which ministers, elders, and others concerned in sustaining week-evening prayer-meetings can appreciate. Last Thursday night was one of the stormiest and most disagreeable we have had this winter. Just such a night for snow and rain as usually keeps many Presbyterians and Protestants of all sects away from religious services. Being anxious to see how far the ardour of our French people is governed by such circumstances, and how much they resemble ourselves in this respect, I set out in the storm, along with the Rev. Henry Gracey and the Rev. R. H. Warden, and visited the prayer meetings of both our churches. I need scarcely say that we were surprised and delighted with what we witnessed. In Russell Hall we found over fifty present, and in Canning Street Church over two hundred.

It is in aid of our work among a people showing this degree of zeal and earnestness, this measure of eagerness to hear and learn the word of life, that I make the present appeal.

Let all who pray for the success of mission work, and all who desire to see this people emancipated from the thralldom of superstition, respond cheerfully and liberally. Let individuals send their contributions, and let churches send special collections, and missionary associations make grants for this purpose. We should have this debt removed at once so as to be free to take advantage of other openings which are pressed upon our attention.

All contributions should be sent to the Rev. R. H. Warden, 210 St. James Street, Montreal, not later than the 12th of April. Yours truly, D. H. MACVICAR,

Chairman Board of Fr. Evan.
Pres. Col., Montreal, Mar. 12, 1877.

LETTER FROM FATHER CHINIQUY.

MR. EDITOR.—Allow me again, through your faithful PRESBYTERIAN, to ask all those who love our Saviour Jesus Christ, and take an interest in the advance of his kingdom, to bless the Lord for his mercies towards my countrymen. More than ever it is my hope that, before long, they will all accept the saving light of the Gospel; for the multitudes of those who, among them, are thirsty after the new waters of life are increasing every day. A little more than a month ago two hundred and twenty-five of them published their recantation from the errors of Popery, and to-day four hundred more proclaim their deliverance from that bondage worse than the Egyptian one, and they gave the reasons why they will no longer worship at the feet of the Idols of Rome.

Among those now converts there are several very remarkable ones, but I will mention only one of them. He was last year in the service of the priests of Oka, when they demolished the church of the poor Indians. He was ordered to go and help those who were to do that sacrilegious act; but he bravely refused to obey, saying in the teeth of the priests that they had no right to destroy that building. Of course he was instantly dismissed from their service, and since that time he has been most mercilessly and constantly persecuted and hunted down as a wild beast every where he has gone.

As he is a very industrious, sober, and laborious man, he had the hope to continue to get along well, and keep up his family as honorably as before, in spite of the priests. But he was disappointed. Being unknown to the Protestants, he was soon reduced, for the first time in his life, to feel the pangs of poverty; but this darkest hour was chosen, by our merciful God, to be the dawn of the brightest and most happy day of his life. He was then providentially visited by a friend who had lately given up the errors of Rome, and accepted Christ. This friend offered him the book of the Holy Gospel, with an earnest invitation to read them; he did read them; and the saving light came to his soul with such power that he has not only given up the errors of Popery, but is now working day and night among his former friends with great success to persuade them to do the same.

I have told you in my last letter how, through the admirable liberality of the noble-hearted people of Chatham, New Brunswick, Prince Edward Island, Nova Scotia, and other parts of Canada, I have been able to clothe a good number of poor little boys and girls, who are now attending the day and Sabbath schools of the Saviour's Church in Canning street.

I wish that the kind sisters and brothers who have already helped us in that blessed work, or who intend in future to do so, could see the happy faces of those dear children, whom they are around me, singing beautiful French hymns; they would surely mix their tears of joy with mine, and they would consider it one of the greatest privileges to put their hands to such a blessed work. Almost every one of those dear little ones has a very fine voice, and with their cheerful faces, their bright and intelligent eyes, their smiling lips, they are filling our new and neat little church with the melodies of their sweet, sacred songs.

When I remember that every one of them has only been lately rescued, with the families to which they belong, from the idolatrous and perishing ways of Popery, there are no human words to express the joy of my soul, and to tell my gratitude to the dear brothers and sisters who enable me by their charity and timely help to do such a work for the glory of our common Saviour.

It is to you, dear brothers and sisters, that I look, after God, for the glorious work to which I have consecrated my life.

If left alone by you, what can we do? But if every one of you remember that you also, are soldiers of Christ, and that as so, you must not only be ready and willing, but happy to make every kind of sacrifice to secure the victory under the banners of Christ. What glorious results can we not expect? Does not our money as well as our life belong to God? And when that great God, through his Son Jesus Christ, asks us to sacrifice that money or that life at his feet, for His glory, must we shrink?

I want you to attack Rome with the sword which Christ has put into your hands. The Gospel of Christ!

Send the Gospel everywhere by means of the multitude of young and old converts who are ready to go with me. Give me, here, what I want to prevent the new converts from leaving the city of Montreal, or even the Dominion of Canada, in order to find, in another land, the protection and fair play, which is refused them here, as soon as they have left the Church of Rome.

Take these new converts by the hand; give them work in your midst, when you see that they are turned ignominiously out, and cruelly persecuted by their former co-religionists.

Help the venerable Mr. Court to build a college where four or five hundred young Roman Catholics will receive a Gospel education, at the Pointe-Aux-Trembles.

Help the Rev. Mr. McVicar to train fifty more young converts from Rome to preach the Gospel to their countrymen.

Help the Rev. Mr. Farmer at Richmond to raise a school where two or three hundred of the young French Canadians of the Western Townships will receive a Gospel education, which will enable them to spread the Gospel truth everywhere, and Canada will be at the feet of Christ before twenty years. This is a very great work, you will exclaim! But if you are the true sons and daughters of Great Britain, this work is not too great for you. Your ancestors have done greater things, and they had not your means in their hands.

This is a great work! yes! But it is not too great when you consider for what great Master, Lord, and Saviour you will do it!

This is a great work! yes! But that work must be done by you, Protestants, with the help of God, if you want your dear country to be wrenched from the priests. Yes! that work must be done, at any cost, if we want our dear Canada to be great, happy and free. C. CHINIQUY.

[The Treasurer of the French Evangelization scheme is the Rev. R. H. Warden, 210 St. James Street, Montreal, to whom all contributions should be forwarded.—Ed. B.A.P.]

DAVID would not have been so often upon his knees in prayer if affliction had not weighed him down. There are, I believe, more prayers in the writings of David and Jeremiah than in any other portion of Scripture.—Toplady.

God binds not up thy wounds, unless thou lay them open by confession, and bewail them. He covers not, unless thou first uncover. He pardons not, unless thou first acknowledge. He justifies not, unless thou first condemn thyself. He comforts not, unless thou first despair in thyself.—Gerard.

tion to read them; he did read them; and the saving light came to his soul with such power that he has not only given up the errors of Popery, but is now working day and night among his former friends with great success to persuade them to do the same.

I have told you in my last letter how, through the admirable liberality of the noble-hearted people of Chatham, New Brunswick, Prince Edward Island, Nova Scotia, and other parts of Canada, I have been able to clothe a good number of poor little boys and girls, who are now attending the day and Sabbath schools of the Saviour's Church in Canning street.

I wish that the kind sisters and brothers who have already helped us in that blessed work, or who intend in future to do so, could see the happy faces of those dear children, whom they are around me, singing beautiful French hymns; they would surely mix their tears of joy with mine, and they would consider it one of the greatest privileges to put their hands to such a blessed work. Almost every one of those dear little ones has a very fine voice, and with their cheerful faces, their bright and intelligent eyes, their smiling lips, they are filling our new and neat little church with the melodies of their sweet, sacred songs.

When I remember that every one of them has only been lately rescued, with the families to which they belong, from the idolatrous and perishing ways of Popery, there are no human words to express the joy of my soul, and to tell my gratitude to the dear brothers and sisters who enable me by their charity and timely help to do such a work for the glory of our common Saviour.

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For the Presbyterian

REV. WM. SMART.

No. V.

In October, 1820, Mr. Boyd, a licentiate of the Presbytery of Ballantrae, arrived as a labourer in common with Mr. Smart. He settled at Prescott, where he resided until his death in 1872. With the Rev. Wm. Bell at Perth, and Rev. Robt. Boyd, M.A., at Prescott, Mr. Smart's field of labour began to assume something like workable proportions. The Rev. R. Boyd was ordained at Prescott in February, 1821, by the "Presbytery of Brockville, of the United Synod of Upper Canada," as appears by Mr. Smart's memoranda, though who composed the Presbytery does not appear. It was this same year by "a Presbytery of the United Synod" that the Rev. James Hanes was ordained over the beginning of what is now Knox Church, Toronto. It is to be very much regretted that Mr. Smart, afterwards Dr. Boyd, who was scrupulously exact and business-like in the matter of record, left no memoranda behind of his early labours, and during life refused to supply notes thereof. A touching testimony to Dr. Boyd's exact truthfulness is found in an incident in which Sir John Colborne was the principal. A petition was presented to the governor, and the individual presenting it was about to say something confirmatory thereof. "You need say nothing on that" said Sir John, "this was written by Mr. Boyd; I know his history." Were the same fidelity ever manifested, "recommendations" would be worth more than the paper they waste.

The formation of the United Synod of Upper Canada, would seem to have been at Mr. Smart's instance, who having corresponded with the "few ministers of Upper Canada" requested Dr. Sparks of Quebec to convene the Presbyterian ministers of Canada. This Dr. Sparks declined to do.

Doubtless as appears from union negotiations in after years, the status of the "Established Church minister" both social, political and educational, had much to do with this declinature; and, when Mr. Smart succeeded in convening the brethren, "the ministers of the Church of Scotland" did not attend. That we, with our union proclivities, are not to be judges of either party in these matters is very plain; we can little understand how in those not very distant days social and political surroundings pressed apart those whose hearts were one. When seven ministers and two elders met in St. Peter's Church, Montreal, the Rev. Mr. Eastern—and formed a Presbytery, their action caused no small stir about that way." The press was divided about the matter. By some it was maintained that they had no legal right for so doing, and that authority should have been sought from the government. The act was construed as disloyal, the outbreak of dissent; Presbyterianism was not to be tolerated, where was its apostolic succession! what its claim to divide the spoil with the strong?

Many objected on ecclesiastical grounds, deeming it more orderly to proceed under the authority of the General Assembly of the Church of Scotland. However, the act was done, and an address presented to Lt. Geo. Maitland, of Upper Canada, where their efforts were to be specially directed, setting forth their loyalty to the British crown, their leaning and fidelity to the laws of God and man. Some historical reminiscences were also recalled—the house of Hanover had been somewhat indebted to Presbyterians for the peaceful possession of the crown.

In 1819, the Presbytery appears to have met again in Glengarry, when three Presbyteries were named for Upper Canada, to meet respectively at Cornwall, Brockville or Perth, and Niagara, the three to form a Synod.

The first printed minutes that have come under the writer's notice are those of the "United Presbytery of Upper Canada," June 1st, 1820: It would therefore appear, that the "United Synod of Upper Canada" had resolved its Presbyteries into one. In their minutes we find direction given to Revs. W. Smart and W. Bell to make a missionary tour, visiting the churches between Brockville and York, and a recommendation to congregations under their care in the absence of supply, to assemble for devotional exercises on the Lord's Day.

Allusion is made also to contentions with the legislative council on the matter of education, pointing to the well-known efforts of those then in power to establish the Anglican Church in Canada. These suggestive words speak for themselves: "We are not aware that a single clergyman, other than the Church of England, has ever been appointed as a trustee of the district schools,

Our Young Folks.

Mamma's Instructions.

First, take up the baby and give her a kiss, it will all go wrong if you don't do this! Then give her a bath from her toes to her eyes, And kiss her again if she cries.

Then dress her up quickly, charmingly neat, Put stockings and shoes on the pink little feet, And when she is finished all lovely to see,

Then kiss her again for me.

Then give her a seat in her little high chair, But fasten her in with tenderest care: And feed her with milk from her own shining cup,

Then kiss her and take her up.

Then get out the blocks to amuse her awhile, Until she is tired she can't even smile, Then hush her, and when all silent sit. It.

Kiss her on folded eyes.

Then lay her down softly for fear she should wake, But before you come out, we know you can take, And if every quiet her breathing should be,

Kiss her again for me.

—A. de la Rue.

The Little Bear.

The Little Bear is a small but most interesting constellation. I do not think that the Little Bear, like the larger one, was so named because of any imagined resemblance to a bear. The original constellation of the great bear was much older than the little, and so many different nations agreed in comparing the group to a bear, that there must have been a real resemblance to that animal in the constellation as first figured. Later, when star-maps came to be arranged by astronomers who had never seen bears, they supposed the three bright stars forming the handle of a dipper to represent the tail of the bear, though the bear is not a long-tailed animal. They thus set three stars for the bear's tail, and the quadrangle of stars forming the dipper for the bear's body. It was not formed by fanciful folks in the childhood of the world, but by astronomers. Yet it must not be imagined that the constellation is a modern one. It not only belongs to old Ptolemy's list, but is mentioned by Aratus, who borrowed his astronomy from Eudoxus, who "nourished" (as the school books call it) about 850 years before the Christian era. It is said that Thales formed the constellation, in which case it must have reached the respective age of about 2500 years.

But if the Little Bear is not a very fine animal, it is a most useful constellation. From the time when the Phoenicians were as celebrated merchant seaman as the Venetians afterward became, and as the English-speaking nations now are, this star-group has been the cynosure of every sailor's regard. In fact, the word "cynosure" was originally a name given either to the whole of this constellation or to a part of it. Cynosure has become quite a popular expression in our time, but it means literally "the dog's tail."

Admiral Smyth gives some particulars about the two stars in the Little bear called the "guardians of the pole." "Records tell us," he says, "in the 'Castle of Knowledge,' nearly three hundred years ago, that navigators used two pointers in Ursa—which many do call the Shaita, and others do name the Guardas, after the Spanish tongue." Richard Eden, in 1584, published his 'Arts of Navigation,' and therein gave rules for the 'stars,' among which are special directions for the two called the guards, in the mouth of the 'horse,' as the figure was called." (The pole-star would mark the small end of the horse.) "How often," says Hervey in his 'Meditations,' "have these stars beamed bright intelligence on the sailor, and conducted the keel to its destined haven!"—Prof. R. A. Proctor, *St. Nicholas* for March.

Budge's Story on Noah.

Once the Lord felt so uncomfortable as folks was bad, that he was sorry he ever made anybody or any world, or anything. But Noah wasn't bad; the Lord liked him first-rate, so he told Noah to build a big ark, and then the Lord would make it rain so everybody should be drowned but Noah, an' his little boy an' girl an' doggies, and pussies, an' mamma cows, an' little boy-cows, an' little girl-cows, an' horses an' everything: they'd go in the ark and wouldn't get wetted a bit when it rained. An' Noah took lots of things to eat in the ark; cookies, an' milk, an' oatmeal an' strawberries an' porgies an'—O, yes!—plum pudding's an' pumpkin pies. But Noah didn't want everybody to get drowned, so he talked to folks and said: "It's going to rain awful pretty soon, you'd better be good, an' then the Lord'll let you come into my ark." An' they jus' said: "O, if it rains we'll go in the house till it stops;" and other folks said: "We ain't afraid of rain—we've got an umbrella," and some more said they wasn't goin' to be afraid of just a rain. But it did rain though, an' folks went in their houses, an' the water came in; an' they went up stairs, an' the water went up there; an' they got on top of the houses an' up in big trees an' up in mountains, and the water went after them, everybody, only just except Noah and the people in the ark. An' it rained forty days and nights, an' then it stopped; and Noah got out of the ark, an' his little boy an' girl went wherever they wanted, and everything in the world was all theirs; there wasn't anybody to tell 'em to go home, no Kindergarten schools to go to, nor no bad boys to fight 'em, no nothin'. Now, tell us 'nother story.—Helen's Babies.

If God sends thee a cross, take it up and follow Him. Use it wisely, lest it be unpredictable. Bear it patiently, lest it be insatiable. If it be light, slight it not. If it be heavy, murmur not.—Quarles.

Lord CASTLEREAGH and Sir Thomas Rounville were the leaders of the bar in their day. They both died suicides. Wilberforce accounts for their bereavement of intellect on the ground that they were uninterested in their work, and they never rested on Sunday. "Poor fellow!" said Wilberforce, in regard to Castleragh. "Poor fellow! it was non-observance of the Sabbath."

Sabbath School Teacher.

Bible Classes.

How should Bible classes be managed? is a question which the Rev. Edward Eggleston discusses, arrived at the conclusion that "the true method is the method by development, wherein the teacher draws out the sentiments of the class, makes them think for themselves, and keep them engaged on the lesson. The teacher must control the drift of the lesson. Do not allow the lesson to be diverted from its main purpose without good reason. Study what the rest of the school study. Stick to the rich Gospel themes. Let there be a moral discipline and a preaching of Christ in every lesson. Avoid stiffness, as you would death. Let the teaching be conversational in manner. Always be courteous. Hear every answer or remark patiently and treat it respectfully. When you ask a question of the class, get your answer, if possible. Use a blackboard in every lesson. Let the class purchase all the maps and models that are needed. Appoint certain members to investigate certain points in the next week's lesson and report. Put your soul into your class. Shake hands with every member at the close. Visit your scholars. Get all the social hold upon them that you can, and you will solve the great question of the retaining of the older scholars. Above all, strive to bring them to a knowledge of Christ."

Mrs. DR. RANDOLPH, Secretary of the Philadelphia Sabbath School Union, gives the following "advantages of the International Lesson System." 1. It puts within the reach of teachers and scholars better helps than ever before. 2. It enables the teachers to help each other. 3. It enables the heads of families to keep a particular line of Bible truth before the household. 4. Gives to pastors an opportunity to render the school the most important and direct assistance. 5. Enables the scholars to continue the study when unavoidably detained from school. 6. Greatly assists the superintendent in the management of the school, supplying place of absent teachers, etc. In the country at large, 1. Sunday-school workers become mutual helpers. 2. The attention of the world is called to Bible truth. 3. Use of secular as well as religious press in teaching the truth. 4. Promotes fraternal feeling between denominations and sections of the country.

Life. Serious.

Gentlemen, this universe, up to the edge of the tomb, is not a joke. There are in this life serious differences between the right and the left. Nevertheless, in our present career, a man has but one chance. Even if you come weighted into the world, as Sinbad was with the Old Man of the Sea, you have but one chance. Time does not fly in a circle, but forth and right on. The wandering, squandering, desecrated moral leper is gifted with no second set of early years. There is no fountain in Florida that gives perpetual youth, and the universe might be searched, probably in vain, for such a spring. Waste your youth; you shall have but one chance. Waste your middle life; you shall have but one chance. Waste your old age; you shall have but one chance. It is an irreversible natural law that character attains final permanence, and in the nature of things final permanence can come but once. This world is fearfully and wonderfully made, and so are we, and we shall escape neither ourselves nor these stupendous laws. It is not to me a pleasant thing to exhibit these truths from the side of terror; but, on the other side, these are the truths of bliss; for by this very law through which all character tends to become unchanging, a soul that attains a final permanence of good character runs but one risk, and is delivered once for all from its torture and unrest. It has passed the bourne from behind which no man is caught out of the fold. He who is the force behind all natural law, is the keeper of His sheep, and no one is able to pluck them out of His fold. Himself without variableness of shadow of turning, he maintains the irreversibility of all natural forces, one of which is the inauspicious majestic law by which character tends to assume final permanence, good as well as bad.—Joseph Cook's *Lectures on Infidelity*.

True Wealth.

We dedicate our other talents to God, but what of money? Has He nothing to do with that? or is it to be the one talent wrapped up in a napkin and returned as it was given? It has been very useful in its way: it has furnished handsome houses, and bought choice specimens of art; paid for sumptuous entertainments, and made Christian women look very fashionable in their expensive dresses. It has built exquisite conservatories, brought orchids and exotics from distant lands, and helped the followers of a crucified thorn-crowned Saviour to surround themselves with beautiful sights, musical sounds, and sweet fragrance, before they get to the promised land, it has encompassed them with domestic enjoyment and abounding comforts. But what of the Master's increase? Is money too sordid a thing to present to Him? Is there no bank for the gold and silver which pays interest beyond time? No investment for sterility? When the servants are called for, can it be that the stewards of wealth, God's wealth, will not pass muster?

Oh, Christians! Christians! at the bridegroom is coming, the judge is at the door! Will you show Him your accumulated treasures, your luxurious houses, your costly jewels, your well-filled coffers, and satisfactory balances and say, "There is thy talent;" or will you point to the blood-washed, white-robed souls—once lost and cast out and miserable—and say, "I found them in the streets and lanes, in the highways and hedges, and compelled them to come in, that Thy house might be filled?"

—Extract from a little book published in the year 1869.

The Church in the House.

The other day in one of Mr. Moody's meetings an aged man stood up and asked prayer for the conversion of his wife. "How long have you lived together?" said the evangelist. "Thirty-five years," was the reply. "What! all that time, and she not converted yet!" exclaimed Mr. Moody, and the words produced such an impression on the heart of the stranger, that he immediately requested the applications of the people for himself.

The incident was a striking one, and if we knew all the effects that followed on the preacher's exclamation, we might perhaps discover that it went with power to the consciences of multitudes for whom, at the moment, it was not specially intended. For it must be confessed that in these days we are making far too little of "the church in the house;" and, while neglecting to use the means which centre in the family, we are looking for the conversion of the members of our households, as the consequence of efforts put forth by others elsewhere. We are delegating our duties to others. The wife is content if she can only get her husband to accompany her to the church on Sabbath. The husband thinks he has done his duty when he requests the prayers of a meeting for his wife. Parents send their children to the Sunday School, and expect they will be converted through the teacher's influence; and the brother who is constant in his labors at the mission school never thinks of speaking to his own sister concerning her soul. Of course, in speaking thus we shall not be considered as hostile to Sunday Schools and prayer-meetings, the value of these agencies it is quite beyond our power to estimate; but still, they should be the allies of, and not the substitutes for, home efforts. The family is the fountain-head of human feeling, and all that is holiest, truest, and most tender in our nature gives its influence to intensify the force of the exertions which are there put forth.

Yet how sadly this central agency is neglected! We will venture to say that the old man to whom Mr. Moody spoke was not the only husband in the vast assembly who never had an earnest and affectionate talk with his wife on spiritual things. There are too many such in all our congregations. May the Master Himself unstring their tongues, and help them to speak words in season for Him!

How little use is made of the family altar! In most households, we fear, the domestic worship has dwindled into a service for the morning alone, and even then it has become a thing of form and custom, without either interest or life. There is little in it to arouse the attention or to move the heart, and the thought of securing the conversion of any member of the household through it, is seldom present to the minds of any who engage in it.

Then as to domestic instruction, we have heard one gravely say, that "he would rather teach a class of ragged boys, than attempt to speak to his own children about the Gospel of Christ." The words made a very painful impression on our hearts, and we could not help repeating the old lamentation, "They made me the keeper of the vineyards, but mine own vineyard have I not kept." There is no voice so powerful with a daughter as her father's entreaty, and no words will find their way so effectively to the heart of a son as those of his mother. Why then should they allow others to rob them of the joy of leading their loved ones to the Lord?

The truth is, that in regard to this whole subject a false sentiment has been allowed to grow up among us. We seldom or never think of a soul's conversion except in connection with some sermon, or some inquiry-meeting, or some agency outside of the house; whereas, if Christians were as they ought to be, they would look for the blessing as the special result of home influence. And then when young people come to make profession of their faith, we should hear them say, "My mother led me to the Lord," or "could not resist my father's entreaty," or, "I was drawn by the sweet influence of my father's life." No doubt we welcome conversion when it comes, and bless God for it, no matter what has been the human instrumentality in producing it; yet the household is the natural place for its production, and even though in times of revival we are delighted to hear of large and enthusiastic meetings, we cannot allow the family to be forgotten.

When Peter speaks to the wives of unconverted husbands he does not ask them to bring their cases out in public, or even to make expostulation with them, but he says that "if they obey not the Word, they also may without the Word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear." Thus the influence of home life is ever the most potent; and when example, precept, and prayer are twined together in one threefold cord, they make a band of love which cannot easily be broken or resisted.

So let us begin at the home. Let the reading of this article be the starting-point of a conversation on spiritual experience in every household into which it enters. Let each family be for the time resolved into a an enquiry-meeting, and in the hour when daylight is fading, and night has not yet set in—the time when confidences are most thoroughly exchanged, as we sit among "the shadows dancing in the fitful fire-light"—let us talk with each other about the things which concern our peace. Thus the home will become a sanctuary, and the earthly Bethel will be an antechamber to the heavenly.—*N. Y. Christian Advocate*.

MAN'S love to his God is like the changing sand; His is like the solid rock. Man's love is like the passing meteor with its fitful gleam; His is like the fixed stars, shining far above, clear and serene, from age to age, in their own changeless firmament.—Rev. J. McDuff.

An illustration of the truth that if the mills of God grind slowly they grind sure, is found in the fact that eighty-nine descendants of the Huguenots banished from France by the revocation of the Edict of Nantes, returned to that country in 1870 as officers in the German army. "With what measure ye mete it shall be measured unto you again."

Keep the Children Happy.

Invent every possible amusement to keep your boys happy at home, in the evenings. Never mind if they do scatter books and pictures, coats, hats and boots! Never mind if they do make a noise around you, with their whistling and laughing! We would stand against, if we could have a vision of the young in a gone to utter destruction for the very tea on firesides at home, they sought amusement elsewhere. The influence of a loving mother or sister is incalculable. Like the circle formed by casting a stone into the water, it goes on and on through a man's whole life. Circumstances and worldly pleasures may awaken the remembrance for a time, but each tugs upon the chord of memory will awaken the old-time music, and her face, her voice, and her loving words will come up before him like a revelation.

The time will come, before you think, when you would give the world to have your house tumbled by the hands of those very boys; when your heart shall long for their noisy steps in the hall, and their ruddy cheeks laid up to yours, when you would rather have their jolly whistle than the music of Thomas or the songs of Nils son; when you would gladly have dirty carpets, aye, live without carpets at all, to have their bright, strong forms beside you once more.

Then play with and pot them; praise Johnny's drawing, Betty's music, and baby's first attempt at writing his name. Encourage Tom to chop off his stick of wood, and Dick to persevere in making his hen-coop. If one shows a taste for figures, tell him he is your famous mathematician; and if another loves geography, tell him he will be sure to make a great traveller or a foreign minister. Go with them to see their young rabbits and chickens and pigeons, and down to the creek fall to see the flutter mill in full operation. Have them gather you mosses and grasses, and bright autumn leaves, to decorate their room when the snow is over all the earth; and you will keep yourself young and fresh by entering into their joy.—*Golden Rule*.

Seek the Sunshine.

A good effect of the blue glass excitement will be to make the people seek the sunshine. Says an exchange:

"It is known to every person pretentious to education that an animal or plant deprived for many hours of all access to fresh air would perish by a kind of suffocation. It is much less generally known that neither animal nor plant can flourish, or enjoy health in darkness. Certain blanched flowers and vegetables are obtained by the very process of rearing them in a darkened cellar, but their whiteness is itself a disease, and indicates the destructive effect produced by lack of the vital element of light. Bright, clear, full sunshine for many hours daily is essential to real health."

The South Pole.

A writer in *All the Year Round*, describing Ross's stormy experiences in the Antarctic regions, thus sums up what is known of the neglected Pole:

"Whenever the gallant commander got south of sixty degrees or so, then the bat-tling with ice began again and again. He once touched as we have said, the seventy-eighth parallel of latitude, and in all probability no human being has ever made a nearer approach to the South Pole—less by three or four hundred miles than the approach which has recently been made to the North Pole. What we know of the South Pole then, is simply this—that nobody has got within seven or eight hundred miles of it; that icy barriers are met with, quite eclipsing anything that is known in the North Frigid Zone; that mountains have been seen (one shooting forth volcanic flames) loftier than any discovered by our northern explorers; that all the land is covered with snow at all seasons; that no human being has been met with beyond fifty-six degrees of latitude; that no vegetable growth except lichens, has been seen beyond fifty-eight degrees of latitude; and that no land quadruped is known to exist beyond sixty-six degrees of latitude.

Blue Glass.

Much general interest has recently been awakened by the alleged discovery of the remarkable medical properties of the rays of light as transmitted through the medium of blue glass. Gen. Pleasanton first communicated the discovery to the public in a small book and through the press. His knowledge was the result of personal experiment in which he had received great relief and benefit by subjecting himself to the influence of the blue rays. The effect upon himself was such as to convince him that these rays possessed curative qualities of great power. He tried it upon plants and upon animal life. Grape vines are alleged to have been influenced by it to an extraordinarily rapid and vigorous growth, and the same effect was produced upon young animals exposed to the blue rays. The theory that these rays possess superior chemical powers to the others, and develop a greater amount of heat, and are especially stimulating to vegetation, has been prevalent among the French savants.

The experiment is easily tried, and is inexpensive. Some place an alternate pane of blue glass in their windows inside of the other glass, which answers very well, and most favorable results are reported from the trial in this form. Or the windows may be glazed with the blue and plain glass alternately. A southern exposure is most favorable to the success of the experiment. A sun-bath of an hour or so a day in the blue rays, gradually, but rather speedily, produces amendment and ultimate cure, according to the testimony of quite a number who had faith enough in the theory to reduce it to practice. For afflictions of the nerves, nervous debility and prostration, it is recommended.

Our Duty to Missions.

(From an editorial in an American paper, change of Feb. 24, 1827.)

It efforts and sacrifices are demanded of us to relieve the distressed, or to promote the interests of religion, our inquiry should be, not whether the contemplated labors will assuredly all of the desired purpose, but simply, "What does Christ require?" Do His precepts and example authorize the sacrifice?

The believer who habitually acts in conformity with this principle, will suffer no obstacle, however formidable in appearance, to keep him from the performance of his duty. He is not delayed by the prejudices and plausible objections suggested by worldly prudence; he stops not to calculate the consequences of an action, for he is not accountable, but for his works and for the motives which govern him in performing them. With his eye on the command of his Lord, and not on the effects which may result from his actions, he girds on the Gospel armor, takes up the cross, and advances with a fearless step to the discharge of duty, leaving the consequences with God. In this course he is encouraged by the assurance that he will be rewarded, not according to his success, but according to his works.

The time will come, before you think, when you would give the world to have your house looked upon as a thing, which can be bought, beaten and abused. The birth of a daughter in the house is looked upon as a calamity. One of the most frequent forms of abuse among the people is, "You father of a daughter!"

A Hindu wife must never speak to her husband in public; when on a journey, she must walk several paces behind him; must never, except on their marriage day, eat with him; and on that day, as the marriage procession marches through the street, she must support the train of her husband's dress. In one of the Hindu sacred books, it is laid down that "by a girl, or by a young woman, or by a woman advanced in years, nothing must be done even in her own dwelling-place, according to more pleasure;" and "a husband must be revered as a god by a virtuous wife."

In another of them the following abominable passages occur:

"Woman's sin is greater than that of man."

"Falseness, cruelty, bowitchery, folly, covetousness, impurity, and unrighteousness, are woman's inseparable faults."

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR THREE, MTO., ETC. EIGHTH PAGE.

C. BLACKETT ROBINSON

Editor and Proprietor

TO CORRESPONDENTS.

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

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 enfranchised postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENT.

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

British American Presbyterian.

FRIDAY, MARCH 28, 1877.

CENTRAL PRESBYTERIAN CHURCH, HAMILTON.

The Anniversary Services of this Church were held this year on Sabbath, 11th, and Monday, 12th March. In regard to these it is with pleasure we insert the following from the Hamilton *Evening Times*:

"According to the usual custom the authorities of the Central Church invited a clergyman from a distance to conduct the anniversary services. Usually a gentleman has been invited from New York or Brooklyn, and the services of Drs. Taylor, Duryea, James, Ormiston and others have been secured and enjoyed on similar occasions. This year, however, the committee of arrangements invited the Rev. David Mitchell, of the Central Presbyterian Church, Toronto, to occupy the pulpit on last Sabbath, which he did with marked ability and great satisfaction to the congregation assembled at each diet of worship. A mere outline of the sermon would not do them justice. They were powerful and eloquent, abounding in choice illustrations and passages of deep pathos; the applications were practical, altogether stamping Mr. Mitchell as a preacher of the first rank."

In the afternoon of Sabbath the anniversary services of the Central Church Sabbath school, and of the Pearl street Mission school, were held in the Church. The children were seated in front of the pulpit, and notwithstanding the severe weather they almost filled the floor. There was also a large number of parents and friends present, besides the teachers. Rev. David Mitchell preached to the children on the words, "Be ye followers of God, as dear children." He showed himself a master in the difficult art of addressing children. The attention was breathless, and though the reverend gentleman spoke forty-five minutes, it was sustained to the close.

On Monday evening the usual anniversary services were held in the Central Church. The attendance was very large, the spacious building being almost full. Mr. John Bell presided. A rare treat was given in the shape of an organ voluntary and anthems by the choir. Rev. David Mitchell was the first speaker, who said that in view of the warm affection expressed towards the late excellent pastor of the Church, Rev. Mr. MacCall, he had learned the full meaning of the words, "The memory of the just is blessed." He spoke of the social enjoyment of the evening, and expressed his conviction the day was coming when the Church itself would supply proper entertainment for the people, and no longer leave this important matter in the hands of strangers. He then spoke with force and eloquence upon the great work which the congregation had done during the last year, and warmly commended the various Church and benevolent schemes to which they were called to contribute. Rev. Dr. James, of Knox Church, Hamilton, delivered a very chaste, logical, and practically powerful address upon the Church as an organization, showing that it is spiritual in its nature, objects, ends and work. It was also a workshop in which living stones were prepared for the spiritual temple in heaven. The remarks of Dr. James were highly appreciated, and specially because he was an ardent friend of Mr. MacCall, and had long been known and admired as a preacher by the congregation. The chairman expressed the feeling of the meeting when he congratulated the people of Hamilton upon the recent settlement of Dr. James over one of its churches.

On the evening of Tuesday, the 18th inst., the Rev. Mr. Mitchell lectured in the Knox Church under the auspices of the St. Andrew's Society. The *Globe* correspondent remarks that the lecturer "gave a rapid and succinct biographical sketch of Sir Walter Scott, full of piquant anecdote; and then launched on an excellent critique on the wonderful and multifarious literary productions of the once 'Great Unknown.' The lecture abounded in information, just and original criticisms, and was listened to with great interest by an intelligent and appreciative audience."

The British section of Good Templars having broken their connection with those of the United States on account of the "color line," half resolved to send a missionary to the Southern States with the object of organizing Good Templar lodges among the colored people.

MR. BRAY'S LECTURE ON POVERTY.

We often find public speakers who are thoroughly conversant with history—that is with the record of the past—but who know little or nothing of the state of affairs around them in the present day. They live in the past, and their minds are almost entirely occupied with it. On the other hand we quite as often meet with prominent men, leaders of public opinion, who attempt to grapple with the moral, social, and political questions of the day, while they are at the same time without a competent knowledge of history. We venture to say that the first mentioned character—the mere man of history—would understand his special department fully better if he looked around him a little and studied humanity without the intervention of books; and we are just as well—perhaps better—prepared to affirm that an infinite knowledge of what has been done in the past would materially assist the mere man of to day—the politician and social reformer—in telling people what they ought to do in the present. In Mr. Bray we find those two requisites combined. His knowledge of history—medieval and recent—is both profound and minute, while at the same time he grasps the present situation with the mind of a master, and understands the world in which he lives. His lecture in Zion Church in this city on Monday evening, 12th inst., was a masterpiece in depth and comprehensiveness of thought and choice of language, and was very well delivered, although a word was occasionally lost, rather we think, owing to an unfortunate echo that has taken up its quarters somewhere in the building, than to any defect in the speaker's enunciation. A tough-looking, wiry, square-shouldered man, with a shock head of black hair, every fibre of which seems determined to assert its own individuality—a characteristic, by the way, of a good many men of genius of our day—his very appearance arouses in his audience the expectation of hearing something worth listening to, and before he sits down the most sanguine of his hearers will be fully satisfied. Beginning with the reign of Constantine the great, he sketched the decline and fall of the Roman empire, and told his audience that he had not a tear to shed over it. It was pagan, and it was despotic; and he prayed for the hastening of the time when neither paganism nor despotism can find a place on the surface of God's fair earth. He then described the rearing of the Ecclesiastical Roman Empire on the ruins of the pagan, and showed how, for the sake of popularity, some of the institutions of the old organization were taken and adapted to the new. Following it in its prosperous course to what he considers the acme of its power in the time of Hildebrand, who asserted the supremacy of the Church over the State, and made the tiara of the pope more mighty than the crown of the king, he afterwards rapidly sketched its downward course through worldliness and corruption, until at last the vicious Theodora, raised from the street to an imperial throne, sold the papal chair for two hundred pounds of gold. After contrasting the political position of the Church of Rome in the days of Hildebrand (Gregory II.) with its political position in the present day, the lecturer went on to trace the rise and progress of the "Temporal Power" which had its beginning in the time of Papin le Bref of France, and electrified his audience with a withering torrent of eloquence in condemnation of every sort of connection between Church and State, whether the church should be Roman Catholic or not. The next important stage was the Reformation—Luther, Melanthon, Wycliffe, etc.—and regarding this part of the lecture, we must simply admit that we cannot describe it. All we can say is that the speaker could only edge in a sentence now and again between the rapturous cheers with which his utterances were greeted. To this succeeded a most successful defence of the policy of Bismarck in Germany; and then came the head of the hammer—all that went before was only the long handle of it—the present condition of the Province of Quebec under the heel of the Romish hierarchy. At this stage, no longer trammelled by his manuscript, the orator's eloquence had full scope, and those who heard him will not wonder that the papists of Montreal organized a band of three hundred men to take his life, when they consider how much damage such words uttered in that city would do to the papal cause.

THE SABBATH SCHOOL PRESBYTERIAN for April is out already, and presents a bright and beautiful appearance. It contains three illustrations, a piece of music, and a quantity of choice reading. In the enlarged form, and printed on fine white paper, this periodical compares favourably both in price and style with imported publications; and should be heartily subscribed by every Presbyterian Sabbath School in the Dominion. Price, in quantities of over 20, 15 cents. Sample copies mailed on application.

THERE are 815 religious and charitable societies in the city of New York.

HARD TIMES.

The year 1876 will long be remembered as one of peculiar financial difficulty not only in the Dominion of Canada but throughout the world. The depression of trade in the United States commencing with the failure of Jay Cooke in 1873, and continuing as marked as ever until the present moment, began to be felt in this country about a year and a half ago, and doubtless was the cause of much stagnation during the past year. To add to the general dulness, we had to report a widespread failure of the wheat crop, which of course upset all calculations founded upon the promising appearance of the spring and early summer, and which prevented many farmers from turning their money into the channels of commerce. During the present winter, trade in mostly all departments has been remarkably dull, and so far as we can discern the signs of the times, there is not much prospect of a change for the better taking place. Wholesale merchants are exercising a wholesome caution in their sales, and retailers with few exceptions are making loud and deep complaints as to the condition of things.

Still we would fain believe that we have touched bottom, and there is reason for expecting a slow but gradual improvement. With such a severe and protracted winter drawing to a close, we may safely say that in many respects the worst is over. With the lengthening days, we are beginning to feel that spring will soon be upon us, and then we shall gain by the increased activity and necessary outlay of money which pertain to that season of the year. Everything belonging to agriculture and gardening will be in demand. New buildings that have been projected will be commenced, giving work at least, if not enlarged wages, to the host of tradesmen employed in such undertakings. The prognostications of an early spring are many and striking. If then we should be ushered from the rigors of the frigid zones, not we hope into the horrors of the torrid zones, but into the genial and balmy warmth of summer, a demand for all kinds of light clothing will spring up, yielding perhaps not heavy returns but still more profitable ones for our retail merchants. With the coming of spring the great highway of the lakes and rivers is opened to trade and commerce, and we should trust to its being sufficiently hot in the United States to send many of her well-to-do citizens to admire the beautiful scenery and to experience the cool breezes of Canada. Let us meanwhile indulge the hope that a change for the better will soon manifest itself, and that instructed by the experience through which we have passed, business will be conducted on a sound and healthful basis.

It should not be forgotten that there is much reason for thankfulness even for hard times. Great prosperity is attended by many dangers both for the individual and the community. People are carried away into wasteful habits and too great indulgence, and it is too common for them to live far above their income. Hard times are the protest of Providence against periods of license and extravagance. Much of our present suffering is doubtless connected with lavish expenditures in dress and other luxuries; but we are learning what in fact we can be without these things. Many a family who thought their happiness would be gone were they compelled to leave their grand houses and their pictures and wines and sumptuous dinners, and their horses and carriages, have learned that they can be happy and prosperous without them; and that there is far more true and genuine enjoyment to be found in a simple manner of living. And then in this way, too, we learn the value of money. We may be poor with millions of dollars when we think of riches only as connected with self-gratification; while we may be "passing rich" on a few dollars when we have learned how much of the necessities of life they can purchase, or how much good we can accomplish by their proper expenditure. These hard times are also valuable for calling into exercise the principle of Christian charity. We are compelled to know and realize what human suffering is, when the scarcity of money forces it upon our view. Those who are hard-hearted indeed who would not save their money from indulgence, in order to help the poor and sick. It has been gratifying to us to see how much has been done to relieve the distressed, and we rejoice in the kindly feelings which have been established between the various classes of society, and in the wealth of benevolence which the wide-spread suffering has evoked.

Surely it is not wise to overlook, in connection with these hard times, the spiritual life and activity which have been showing themselves during the past and present years. We believe that commercial depression is often favorable to spiritual work. Men are no longer borne along on the tide of worldly prosperity to forgetfulness of their true interest. They have time to think. They are led to appreciate the Sabbath as a day they can call their own, and when for the time at least they are freed from the pressure of worldly cares. There is a yearning felt after words

of counsel and comfort, and hence they go in larger numbers and from better motives to the house of God. Their attention is not distracted from the sermon by their gains and speculations. They begin to realize that there is something worth living for that is higher and better than riches and earthly possessions. The Bible comes thus to be better read. The prayer meeting which in times of great business prosperity is forgotten and ignored, is now felt to be a pleasant meeting of friends and a profitable occupation of time. We are speaking just now of well-to-do people who became somewhat reduced in their resources and crippled in their means. But what of the large class of poor and starving in such times. It is far from our purpose to say that hard times will convert them. But we do say there is then a condition of things which is favorable to making deep and abiding impressions as to the awful concerns of eternity. The Fulton street prayer meeting grew out of the panic of 1857. Men rushed to the old church for rest and comfort. It is now said that the meetings in Fulton street were never better attended than during the present and past seasons. And we question whether Moody and Sankey with all the advantages of their world-wide fame, and with all the attractions of preaching and singing which they possess, would have commanded the wonderful success which has followed them in America, had we not been living in times that were peculiarly favorable to the carrying on of their daily work. Certainly it is felt by us all that whether it is connected with these hard times or not, there is a quickening influence going on in our churches, and there is delightful news of refreshing seasons from many portions of the Lord's vineyard.

The only sad reflection connected with the present depression in trade, is that which arises from the paralysed condition of the schemes of the Church. The congregations have been called to liquidate the debt on the Home Mission, but we fear the effort may lead to the income of this year being smaller in proportion. The outlook of the Foreign Mission work is not encouraging; while we are sorry to hear of the territorial plan for the colleges not turning out so well as was anticipated. The close of the financial year may show that these fears are groundless. We trust it may. There is reason, however, to expect a large falling off in the contributions of congregations to the various schemes. If so, there is all the more reason for saving our money from luxuries and self-indulgence as much as possible, to allow us to give to the grand enterprises in which our Church is engaged. There is the more reason for being thoroughly systematic in our giving, as with system we often do far more in dull times than we do without system in periods of prosperity. And there is also all the more need for wealthy members of the congregations denying themselves, and contributing more largely than they feel called to do in ordinary circumstances, in order that the Church treasury may not be empty, and the terrible consequences ensue of stopping the supplies of the men who in the Home and Foreign fields are doing the work of pioneers and planters in the cause of Christ.

FRENCH EVANGELIZATION.

We direct special attention to the letter of Principal Macvicar, to be found in another column. Its brief statement affords ample evidence of the success of the work of French Evangelization in the city of Montreal. In our English speaking congregations there are few stronger indications of prosperity than the attendance at the weekly prayer-meeting. To learn that one of the stormiest and most disagreeable evenings of a Montreal winter, upwards of fifty persons attended the regular prayer meeting service in one of our French churches, and fully two hundred in the other, speaks volumes, and is surely a strong inducement to our people liberally to support this department of the Church's work. The large expenditure consequent upon the building of the new church recently erected for Mr. Chiniqay, has, we understand, considerably embarrassed the Board in the prosecution of its work, and upon the result of Principal Macvicar's appeal depend the occupancy of certain fields this summer. We trust that there will be a generous response to it, and that without delay, upon the part of ministers and congregations throughout the Church. We are confident that if the opportunity were presented to our people by means of a special collection at the ordinary Sabbath services, or at the Sabbath school or week-evening meeting, within the next fortnight, the sum required would be forthcoming. Apart from such special collections, how many of our people could forward to the treasurer individual contributions from \$100 downwards, and thus help to meet this note for \$8,000 due at the bank on the 12th of April. We hope that many will thus respond to the urgent appeal.

The Baptist missionaries who sailed from the United States for Burmah in October last, reached Rangoon on the 27th of December.

Book Reviews.

WIDE AWAKE. Boston: D. Lothrop & Co.

This popular magazine for the young fully maintains its well-known character for combining instruction with amusement. The general style of the articles are lively, and suited to the capacity of the young; the illustrations are, as usual, numerous, instructive and tastefully executed; and a wholesome moral tone is preserved throughout.

PETER THE APOSTLE. By the Rev. William M. Taylor, D.D. New York: Harper and Brothers. Toronto: Willing & Williamson.

Dr. Taylor is already well known as the author of "David, King of Israel," and "Elijah the Prophet;" and the present volume will very much contribute to his fame. Among Old Testament worthies, David and Elijah are two of the most prominent; and with one exception perhaps Peter is the most noteworthy merely human character in the New Testament. Many treatises on the life of Paul have been written: not so many on that of Peter; hence our author's choice. With admirable skill he brings before his readers, with life-like vividness, the warm-hearted, impulsive, and often blundering apostle, and describes the incalculable service rendered by him to the church and to the world. He regards him as a brotherman, having the same infirmities as the rest of us; and he seeks to bring from his errors as well as from his excellencies, lessons that may be helpful to Christians generally, amidst the trials and temptations of modern life. As a literary production, the polish and elegance of the work are worthy of special notice; and still the author speaks out plainly, gives no uncertain sound, does not mince matters, and makes no compromise with evil. With very little modification it might be said of him as he himself says of John the Baptist, "He knows nothing of that simpering propriety, all begloved and sleek, which has chloroformed so many modern preachers; but he exposes, in words as unadorned as his own camlet robe, the iniquities of his hearers, and calls on them, there and then, to repent."

THE ART OF TEACHING. By Frederick O. Emerson, M.A. Montreal: Dawson Brothers. 1877.

The author of this useful little book is a scholar and Greek exhibitor of Wadham College, Oxford, and was lately employed as commissioner to inspect the model and high schools of the Province of Quebec. These facts furnish a sufficient guarantee for his learning and general knowledge of the principles of education. Besides these qualifications, we find out by reading his book, although he does not tell us, that he is a thorough, practical teacher; that he has been for some considerable time engaged in teaching, primary, elementary, or what we call common or public schools, as well as schools of a higher grade; and that he has taught successfully. The book makes no pretensions to excellence as a literary production. There is scarcely any attempt at polish or elegance. The phraseology is homely and familiar, but at the same time terse and concise. Almost on every page, and sometimes still more frequently, the teacher will meet with some axiom or some aphorism, or some other sort of short original sentence which he (by the way our author always calls the teacher "She.") How is that? would do well to add to his stock of proverbs. Of course we do not mean to say that the thought is always original: there is very little original thinking to be done on the subject now; but we often meet with an old thought expressed in a new and neat form; and that is pretty much all the originality we expect to meet with.

"Teach little and teach it well." "Be aware of the habit of scolding." "Let your very 'pointer' be neat and made for its purpose." "The stupid and dull claim your special attention. The clever ones will get along fast enough without it." "The self-denial required (if any) to become a teetotaler will be repaid at least five hundred fold." "The 'knack of teaching' is to use the known to explain the unknown." "Prepare your lessons and the questions you mean to ask, thoroughly." "Do not pretend to know ledge you do not possess." "To teach efficiently be thorough; to teach with ease be calm, self-possessed, never in a hurry, never over-anxious, but earnest, punctual, and well prepared with your day's work."

These few fragmentary quotations are taken from the introductory part chiefly on account of their pithiness. They are by no means the best of the book. We could not do justice to it in that respect without long quotations for which we have not space. The author enters with great minuteness into every branch and every department connected with organization, discipline, teaching and training—physical, mental, and moral—of a public school. And although the book has been written entirely without reference to our Ontario Programmes, we would recommend it to the perusal of every teacher, not with the view of following it slavishly in practice, but rather with the view of assimilating the good that is in it, making it his own and adapting it to his own system; for every teacher of any standing, has his own system in spite of programmes.

Ministers and Churches.

We urgently solicit from Presbytery Clerks and our readers generally, items for this department of all local church news!

A HANDSOME silver communion service was recently presented to Knox Church congregation, Roxborough, by some of the young ladies and friends of the congregation now resident in Montreal.

DURING the week ending Feb. 17th, the congregation of South Gower and Mountain, gave their minister, Rev. Mr. Leishman, presents to the amount of (\$100) one hundred dollars.

At the last Communion in Free St. John's Church, Walkerton, the Rev. R. C. Moffat, pastor, twenty-four new members were added to the roll. It was a season of great interest and solemnity.

On the evening of Friday last the Charles street Mission Band, aided by a good array of first-class musical and literary talent, gave another successful entertainment in the house of His Honour Justice Patterson, Jarvis street. Over \$18 was realized.

The scheme for the enlargement of Charles street Church and school-house, which has been under consideration for some time, has resulted in a resolution to proceed with the work immediately. The plan when carried out, will both improve the external appearance of the building and provide nearly 800 additional sittings.

A SUCCESSFUL concert of sacred music, in behalf of the Sabbath School library, was held in Knox Church, Roxborough, on the evening of Wednesday the 7th inst., by the well known vocal musician, Mr. Charles R. Sinclair, of Indian Lands, assisted by his excellent choir. The singing was interspersed by short speeches from clergymen.

The Presbyterian friends had a very successful tea-meeting in the town hall, Desboro, on the evening of Friday, the 28th February, when their new minister, the Rev. Hugh Currie, presided. Proceeds amounting to over \$100 will be applied to the fund for furnishing their new stone church at Ready, which is united with Desboro in the support of a minister, a large and commodious brick manse for the use of Mr. Currie and his family, has been commenced; and at Peabody, which forms the third station in Mr. Currie's pastorate, they are commencing a handsome brick church. Mr. Currie has received a most cordial welcome to this large and important congregation.

THE Rev. W. C. Armstrong was, on Thursday the 8th inst., ordained by the Presbytery of Chatham, and inducted as pastor of the congregation of Florence and Dawn. The Rev. D. L. McKechnie, of Bothwell, preached an excellent sermon from 2 Cor. v. 18. The Rev. J. Becket, of Thamesville, presided at the ordination. The Rev. W. Walker, of Chatham, addressed the minister, and Rev. Mr. McCall, of Chatham, the people. A large congregation was in attendance, notwithstanding the inclemency of the weather. In the evening a very successful soiree was held in the Florence Church, an efficient choir was in attendance, and rendered some very choice pieces of music. Addresses were delivered by the Revs. Messrs. Walker and McKechnie, also the resident ministers and the newly induced pastor. Proceeds of the soiree was over fifty dollars. The treasurer afterwards handed Mr. Armstrong a quarter's salary in advance.

THE annual meeting of the Missionary Association of Chalmers' Church, Quebec, was held on Wednesday evening, 14th inst. Short addresses were given by Mr. Wright, pastor of the congregation, and by the late pastor, Rev. W. B. Clark. The treasurer's report was read, and the figures showed a considerable advance on the previous year. The funds on hand were allocated to those four schemes of the Church, for which the association collects. The distribution for the missionary year now closed, is as follows: Foreign Mission, \$168; Home Mission, \$465; French Evangelization, \$215; and College Fund, \$270. This is exclusive of fully \$250 contributed by the congregation for the support of French work in the city of Quebec; and this work being now under the care of our French Evangelization Board, that additional sum will be reckoned in the yearly statistics. Besides this, members of the congregation have contributed a further sum of about \$600, during the year for the erection of French Protestant churches in Quebec, and which is now, or, within a few weeks, is to be the property of the Presbyterian Church in Canada.

From the annual report of the Central Presbyterian Church, Hamilton, we gather that the total contributions of the congregation for 1876 amounted to \$6,168.12 including the Sabbath school contributions. The poor rents amounted to \$3,991.17. The following appropriations have been made: Home Mission, \$780; Foreign Mission, \$180; Knox and Queen's Colleges, \$900; Knox College Bursary, \$60; French College Building Fund, \$160; French Evangelization, \$886; Welland Canal Mission, \$25.

The urgency of the demand for contributions to the French Evangelization Fund has called forth the liberality of this congregation in a very marked manner. One elder gave \$60, and a warm-hearted Christian lady brought to the treasurer the sum of \$80 for her brethren and sisters who are suffering in the cause of Protestantism in Montreal, which amount the treasurer at once forwarded to the Rev. R. H. Warden, treasurer of the French Evangelization scheme. The congregation has two Sabbath schools—one at the church, and one in Pearl street. The number on the roll at the former is 329, and at the latter 184. A granite monument has been erected over the grave of the late pastor, Rev. John MacColl, at a cost of \$486.60.

The annual meetings of the St. Thomas congregation are now past, and, as a whole, the present condition and prospects of the flock are very encouraging. Owing to a protracted vacancy, etc., the cause was in a somewhat languishing condition; but now, thanks to the Great Head, matters are in decidedly cheering and promising state. The congregation has made a fresh start, setting an example of commendable liberality and consideration as touching its minister, and proving finely its latent ability and good spirit by wiping off—on the night of the induction—long existing debt. The annual meeting made manifest that, during the year, \$8406.61 had been contributed for all purposes, and that the new year was commenced with a balance on hand of \$224. The Sabbath School anniversary showed the school to be in a very healthy condition, for which much credit is due to John McLean, Esq., barrister, the Superintendent. The average attendance just now is about 125. There are eighteen teachers, librarians, etc. The congregation is enlarging, and otherwise improving the gallery of the church, the work will be shortly completed, affording them about 100 additional sittings. The erection of a fine brick manse also is to be proceeded with at once, the cost is to be in the neighbourhood of \$4000. May the Lord give us His guidance and countenance, then all shall be well.

THE Queensville and North Gwillimbury congregation is composed of three separate appointments, and hitherto has been considered as a mission station. It was organized by Prof. McLaren into a congregation a year ago last summer with fifty-five members on the roll. The Rev. Thos. T. Johnston came amongst them the following Fall as an ordained missionary, and during these eighteen months, nearly, there has been one death, three removals, twenty-three infants and adults baptized, and the same number added to the church. No people could be kinder to their minister and family than this has been to theirs. They have shown an exceedingly social spirit, and the many substantial tokens left at the manse gave evidence of a hearty good-will on the part of the congregation. On the 21st of December last the Raven-shoe station brought several loads of wood and other articles, and on the night of the 18th of this month another party composed of members and friends took possession of the parsonage and stored away a large quantity of necessaries for the comfort of the pastor and his family. During the course of the evening an address was read, and a purse of over fifty dollars presented as a token of their esteem. Mr. Johnston in returning thanks alluded to the great harmony that has existed between them, and, as he was now about to leave them to seek a settled home and another field of labor, his prayer was that the Lord would continue to be with them in the future as he had been in the past.

THE annual meeting of the congregation of Cote street Church, Montreal, was held on the 17th of January—Rev. Principal McVicar, LL.D., Moderator of the Session, in the chair. The Session report shows that twenty-four members were added during the year, and fifty-four names removed from the roll by deaths, removals, etc. The pulpit was supplied by the Rev. E. F. Torrance, M.A., for eleven Sabbaths; by the Rev. Dr. McVicar, eleven Sabbaths; by the Rev. R. Waterston, who is now the pastor elect of the congregation, nine Sabbaths; and during the rest of the time by various ministers. The total receipts for the year amounted to \$18,412.82, which included \$7,850 for the new church building fund; the contributions to the general item fund amounted to \$8,268.94. The missionary and benevolent funds were also located as follows: Griffintown Mission, \$824.15; Students' Missionary Society, \$60; Home Mission, \$400; City Missionary, \$60; Sabbath School Association, \$200; Board of City Missions, \$29.83; St. Joseph street Church debt, \$1,000; Foreign Mission, \$150; Montreal Presbyterian College, \$300; French Evangelization, \$150; Ministers' Widows' and Orphans' Fund, \$50; Cote street Church Sabbath school, \$100; French Canadian Missionary Society, \$50; Assembly Fund, \$40. The Sabbath school is prosperous, and is regularly supplied with The Children's Friend, the SABBATH SCHOOL PRESBYTERIAN and The Infants' Magazine.

The Presbyterian Year Book for 1877

AUDI ALTERAM PATREM.

Allow me, Mr. Editor, through your columns, to thank *Lentulus* for his frank and candid criticism of the PRESBYTERIAN YEAR BOOK for 1877. His letter last year, on the same subject, I unfortunately misread seeing, being absent from Canada when his letter appeared, and having failed to obtain a copy of the paper in which the letter appeared, in applying to you as soon as I heard of it. It is right to state this, to explain how it happened that the YEAR BOOK of 1877 did not profit by his I have no doubt, judicious criticism of the book of 1876.

Having in the preface each year invited from correspondents, "such suggestions and corrections as may help to advance the completeness of the YEAR BOOK as an annual record of the progress of Presbyterianism, I feel thankful to all who have responded to my request in a spirit (without any exceptions) of reason and kindness; although I do not always admit the correctness of their correctness nor the wisdom of the suggestions.

Allow me one remark, here, in a general way, that will meet the complaints of some people. In finding fault that this important matter is not in the YEAR BOOK, and that other important matter, some seem to overlook this fact that the problem before the Editor is to put the essential and interesting matter of some two dozen Presbyterian blue books containing totals of two or three thousand pages in 120 pages of the Canadian YEAR BOOK. It is impossible to do this without selecting as well as compressing. This explains why the Editor was forced from no oversight (but owing to the space taken up with the rules of procedure, etc., belonging to our new organization, which will not occur in the same way again), to omit from the YEAR BOOK this year "The Indian Orphanage and Juvenile Mission Scheme," "The State of Religion," "The Work of the Colleges," "Sabbath Schools." All these (D.V.) will be restored in 1878, to the place they occupied in the YEAR BOOKS of 1875 and 1876.

1. In reference to the particular points to which *Lentulus* calls my attention, I willingly stand corrected in regard to the Committee of Superintendence of the Theological Hall, Halifax, and also in regard to the typographical mistake that dropped the "Mc" from the name of the esteemed professor of dogmatic theology. Cheerfully indeed will the Editor replace the cognomen that restores Mr. McNight to his true place among his kindred—the hundred and twenty Macs of the General Assembly, among whom fortunately *Lentulus* will find him correctly enough reported on page sixty-six and eighty-six.

2. As far as the Presbyterian churches of the British Isles are concerned, I was content to take, for 1877, the list of Presbyterian churches issued by the committee of the General Presbyterian Council, of which committee Dr. Blackie is secretary; and did not therefore last summer, as on former occasions, write to head-quarters for official documents. I imagined that a document issued by such a body as the General Council was sufficiently full and correct for this year, hoping for fuller and competent reports next summer from Edinburgh. In face of that explanation given in the preface, and especially of this statement on page 127, "The only position, therefore, of the statistics that is strictly correct is the portion referring to the American churches: the rest is only an approximation;" in face of that statement, it is scarcely within the bounds of fair criticism for *Lentulus* to say that the list is "neither accurate nor exhaustive." When an author expressly warns his readers that a certain statistical table is not strictly correct, but only an approximation, is it the part of fair criticism to tell the author the very thing the author has himself acknowledged? On reflection *Lentulus* will be the first to acknowledge that it is not. *Justitia virtutum regina.*

3. Then with regard to the fault that the YEAR BOOK for 1877 has ignored three or four Presbyterian denominations in the Dominion, will *Lentulus* kindly reflect and then weigh the following explanations, some of which might surely have occurred to one versed in statistics as he appears to be. *Lentulus* cannot but know that there are two systems of enumeration that may be adopted in taking statistics of countries and churches. According to the system *de droit* or *de jure*, the members of each family are entered in the Province where their home is, and not in the Province where they happen to be when the enumeration is taken. Supposing *Lentulus* had his home in New Brunswick, and that members of his family were living in Nova Scotia at the taking of the census it would not be correct to count the little *Leumas* in New Brunswick where they are residing to count them again in Nova Scotia where they are sojourning. Such a way of reckoning would be as to its ultimate correctness as unsatisfactory as his way who added the year of our Lord in the dollar column when balancing his books. If the YEAR BOOK was confined exclusively to the Presbyterianism of Canada it would be a good way to take the system *de fait* or *de facto*, and then *Lentulus* would be entitled to complain if the Editor omitted that Presbyterian in the east which is connected with the Reformed Presbyterian Synod in Ireland, and that Presbyterian in the west which is connected with the United Presbyterian Church of North America. But as the aim of the YEAR BOOK is to include the United States and Britain, in its annual census of Presbyterianism it can adopt no other system than that known as *de droit* or *de jure*. On page 118 of the YEAR BOOK therefore *Lentulus* will find the statistics of the United Presbyterian Church of North America where 57 is given as the number of its Presbyteries, 625 as the number of its ministers, 794 as the number of its congregations, and 77,414 as the number of its communicants. Now in this enumeration the Canadian Presbyterian of Stamford is included with its five ministers and its 571 communicants. The same way with the R. P. Synod of Ireland, on whose roll (page fifty-eight of McComb's Presbyterian Almanac for

1876) I find four ministers belonging to the Presbyteries of New Brunswick and Nova Scotia. To give the statistics of these two Presbyteries first in their own Supreme Courts in Ireland and in the United States and then, to give the same statistics, over again, in Canada, would be like counting the little *Leumas* twice over, which would never do at all.

4. As to the Presbytery in the east in connection with the Church of Scotland, I wrote to make enquiry, as the connection with Scotland is nominal not organic as in the other two cases and received from my correspondent the following reply.

"As to the Synod in connection with the Church of Scotland it is non-existent. They have a Presbytery, and some of them last year after the union, called a meeting to form a synod, but it was a sort of fizzle." Only some two or three attended. The other members of the Presbytery did not approve of the measure, and though the two or three did profess to constitute themselves a synod, it was looked on as a farce. I do not think that they have attempted a meeting since."

There is, in the west, a Synod connected with the Church of Scotland, in the same way as in the east there are two Presbyteries, but I have applied in vain, to its clerk, Dr. Burnet of Hamilton, for information. When preparing the YEAR BOOK for 1876, I wrote to Mr. Burnet for information about his Synod. A second time I wrote, as the time drew near for us to go to press, but no reply ever reached me. It happened however, that I saw in one of the daily papers an account of the meeting of Synod in Montreal on Dec. 1st, 1875, and from this report I gathered the roll of proceedings of the Synod that appeared in the YEAR BOOK of 1876. If Dr. Burnet will extend to the YEAR BOOK the courtesy that every clerk in America and Britain gave, without a single exception, then certainly his Synod will appear in its proper place among the Canadian churches.

You thus perceive, Mr. Editor, that I do not in every instance admit the correctness of *Lentulus*' corrections, nor the soundness of his cautions of criticism; on the whole, I am so pleased with his letter that I hope he will still continue on his watch-tower as a "Chief among us taking notes." It will certainly be my humble endeavour in the future to meet his approval as far as possible. Yours, EDITOR YEAR BOOK. Chatsworth, March 12th 1877.

St. Mathew's Church, Montreal.

This church is situated at Point St. Charles, in the south-west part of the city, where are located the Grand Trunk work shops, and many other labor employing establishments. It owes its origin to a Sabbath school, which was instituted by the Montreal Presbytery of the Church of Scotland in the year 1858, and which began operations in the Grand Trunk Railway ticket office, with seventeen scholars and three teachers, under the superintendence of the late Mr. W. C. Menzies. From Mr. Craft's full "historical and statistical report of the Presbyterian Church in Canada, in connection with the Church of Scotland," published in 1866, we learn that in 1860 a brick mission church was erected for this congregation at a cost of about \$8,000, and the Rev. James Stuart was designated by the Colonial committee to take charge of the mission. He, however, never reached the scene of his intended labors, having perished in the wreck of the ill-fated "Hungarian." His place was taken by the Rev. James Black, who began work in 1860, and continued till his settlement in Chatham (Que.) the following year. Rev. Wm. Darrach, the first pastor of the charge, was inducted in December, 1861, and labored faithfully till removed by death in 1865. He was succeeded by the Rev. Joshua Fraser, and more latterly by Rev. C. A. Doudiet, who resigned his charge about a year ago, since which time the congregation has been vacant. In 1873 the church was enlarged at a cost of upwards of \$3,000, and has now seating accommodation for about five hundred. In addition to the church proper, which is a commodious brick structure, there is a fine Sabbath school hall adjoining, which is used for week meetings as well as for Sabbath school purposes. In 1865 the congregation numbered eighty families and one hundred and ten communicants, contributing towards the minister's stipend \$400 per annum. Now it numbers about one hundred and fifty families, and two hundred communicants, and promises \$1,200 for the support of the minister. The growth of the Sabbath school has been equally encouraging. Beginning with seventeen scholars and three teachers, it now numbers fully two hundred pupils and about twenty teachers. In connection with the church there is a prosperous Young Men's Society, etc., all of which have well maintained their efficiency. During the year the congregation has been without a settled pastor.

A fortnight ago the congregation unanimously resolved to extend a call to the Rev. S. Somerville Stobbs, recently from the Parish of Lugar, in Ayrshire, Scotland. Mr. Stobbs having accepted the call was inducted into the charge by the Presbytery of Montreal on Tuesday the 18th inst. On that evening the congregation turned out in large numbers to witness the solemn service. The Rev. J. Nichols, of St. Mark, preached an appropriate sermon from 1 Thess. ii. 19, 20. And after the induction suitable addresses were delivered to the pastor by the Rev. D. Rose, B.D., of La Chine, and to the people by the Rev. J. Fleck, of Knox Church. On Sabbath, the 18th inst., Mr. Stobbs was introduced to the congregation by the Rev. R. H. Warden, who preached in the morning.

In the evening Mr. Stobbs himself preached to a very large congregation, sealing as his text Ephesians vi. 10, "Brethren, be strong in the Lord, and in the power of His might." On the evening of Tuesday the 21st of March, 1877, when the congregation and their friends turned out in large numbers. After a sumptuous repast, provided by the ladies, the chair was taken by the new pastor, and suitable and encouraging addresses were delivered by several of the city ministers.

The choir, under the efficient leadership of Mr. S. Keith, sang a number of anthems, etc., during the evening, adding greatly to the enjoyment of those present. We almost omitted to say that the congregation have obtained a handsome new pulpit-gown and cassock for their minister.

Mr. Stobbs enters upon the charge of this congregation with very hopeful and encouraging prospects. The field is an encouraging one in many respects. The congregation is compact and not widely scattered. It contains a number of active, energetic men, ready and willing to co-operate in every good work. The population in that section of the city is likely to increase as better times come round, it being a centre of large manufactures. Even at present some of these manufactures, as well as the Grand Trunk work-shops, are running full time.

The church is at a considerable distance from any of our other congregations, and the field affords abundant scope for the labor of an energetic minister. We congratulate the congregation on their harmonious settlement, and the Presbytery and City of Montreal on the acquisition of Mr. Stobbs, and heartily wish him God speed in his new sphere of work, as pastor of St. Matthew's Church.

Induction at Scotswood.

In the spring of 1873, a Scottish colonization company purchased a large tract of wild land about forty miles from Sherbrooke, brought out a number of immigrants, and commenced a settlement. The location is good agriculturally, and at Scotswood, the infant village of the place, there is a very valuable water power. In a few months the St. Francis, Megantic and International Railway will be completed to Scotswood. Soon others are likely to arise, and the settlement has a bright future before it.

The bulk of the settlers are Scotch and leal-hearted Presbyterians. The agent of the Colonization company, Eugene McMaster, Esq., is an energetic and large-hearted man, and an enthusiastic member of the church of his Highland forefathers. The first to become acquainted with the Scottish settlement was the minister of Sherbrooke, and with others he saw in Scotswood the germs of a future prosperous congregation. Immediately after the union in 1875 the claims of Scotswood was brought before the Presbytery of Quebec, and the field has been carefully watched over. In the spring of 1876 Scotswood and Hampden were temporarily formed into one charge, and Mr. John McKenzie, whose settlement in Hampden was recorded last week, was placed over the united charge. On account of the distance between the two places—twelve miles, and the wish that each had for a minister of its own, the union proved unsatisfactory. A friendly separation took place, and now each place has a minister of its own.

The choice of the Scotswood congregation was John McDonald, minister of Winslow, neighboring township—a man of scholarly attainments who can preach in both languages. The day of induction was the first day of March, a day that will be long remembered by the settlers of Scotswood and neighborhood. As yet there is no church, but a comfortable school-house, and till the manse is built a comfortable house is provided for the minister. Mr. John McKenzie, the lately ordained minister of Hampden, preached an appropriate sermon from Rom. i. 16. Mr. Lindsay, of Sherbrooke, presided, and after the induction services addressed the minister and people on their respective duties. A large congregation was assembled, and they gave their ain minister a right hearty welcome. But of all they gave tangible demonstration of their welcome by paying him a quarter's stipend in advance, a practice that we commend for more general imitation.

In the evening there was a social gathering in honor of the occasion. The ladies as usual had made an abundant, or rather a superabundant supply of eatables. The choir supplied sweet music. Mr. Lindsay, as Moderator of the Presbytery, supported by Messrs. McDonald, McKenzie, and De Jong, ministers; with Mayor McMinn, Messrs. McMaster, John R. McDonald, Robert Scott and Alex. Gilray, layman. The evening was a most enjoyable one. A pulpit, bible and psalm book was presented to the new minister by Mr. Coleman, the oldest member of the session, for which an appropriate acknowledgment was made. Mr. McMaster presented two books—books of music we believe—to Mr. William F. Bowman, the leader of the choir, which he suitably acknowledged. Both of these presentations were from the ladies, and show their heartiness in welcoming their minister. Take it all in all it was one of the most pleasant gatherings of the kind at which it has been our privilege to be present.

Thus another of our Eastern Township's charges has been supplied with ordinances, but still there are more. Let not those hardy Highland settlers in the East be neglected by the church. There is a large and growing field to be watched over. The Church of Rome is making desperate exertions to get these townships herself. Let us as patriotic, as well as Presbyterians, do what we can to encourage and strengthen our countrymen in the East. Soon may we be able to report the settlement of ministers at Lingwick, Winslow, and Megantic, which are already regularly constituted charges as harmonious as those of Hampden and Scotswood, nor stopping there, but let us press forward, for still there is much land to be taken possession of for Jesus by our church.

THE Wanzer Sewing Machines were awarded an International Medal and Diploma, and carried off the only Gold Medal given for Sewing Machines at the Centennial Exhibition. These

Choice Literature.

One Life Only.

CHAPTER XXVIII.

Una Dysart, a few weeks later, was standing at the window of the drawing-room in Vale House, looking with a wistful anxious gaze down the avenue. She had arrived at home two or three days previously with Lady Elizabeth and Miss Grubbe, and during the whole of the tedious journey, which had been much retarded by the esprios of the invalid, her mind had been entirely occupied with the struggle which had been raised in it by the letter she had received from Miss Amherst the night before her departure from Canopus.

The one question which she debated with herself perpetually was simply this—was she or was she not to reveal to Humphrey Atherstone the contents of that letter, of which, like Miss Amherst herself, she believed him to be entirely ignorant? Would Una Dysart have hesitated on this point one single moment had she been even now steadfast in the resolution she had formerly taken, to make her one only lie pure and true and noble? It was very clear that truth and justice alike required of her to make known to him at once the facts which she imagined he could learn from no other source; but in the hour when by the dim twilight seen she had succumbed to the mighty power of the law, she bore him, and resolved to give her life to him at any cost, she had in truth taken that love for the law of her being, instead of the perfect righteousness, which to seek first of all is to worship God.

And now, although she knew that to conceal the truth was to rob Edward Atherstone of his just due, she could not bring herself to inflict on Humphrey the bitter pain she felt it would cause him to have to deliver up the beloved home of his ancestors, and the people whom he had cherished with a brother's care, to the dishonored hands of the base cruel man whom his own forbearance alone had saved from a convict prison. Una was also well aware that if she revealed the fatal secret, which had become known to her, she would sound the death-knell of all hope of happiness in this world for either him or herself. He would no longer be in a position to ask her to be his wife; nor would it be possible to obtain her guardians' consent if he did; and to consign him as well as herself to the hopeless misery of a final separation was more than, in her present uncontrolled weakness, she could endure even to think of. Were she happily married to him, it would be a matter of perfect indifference to her whether they were rich or poor, and her own little fortune would be sufficient to keep them from any actual pecuniary difficulty, so that if the secret then transpired it would not be to either of them the dreadful evil which it now appeared; and so at last Una Dysart settled into a compromise with her conscience, and resolved that, at least until she was Humphrey Atherstone's wife, she would say nothing whatever to any human being of the fatal knowledge she had acquired, and the letter written with so solemn a purpose from the very brink of the grave should be hidden away and forgotten—if she could forget—even by herself.

Thus Una Dysart yielded to the strongest temptation she had ever known; and yet behind all the sophistries, all the false reasonings with which she strove to deaden her sense of right, that divine instinct never really slept which the God of Truth has planted in every living soul, there to vindicate the sovereignty of justice and righteous dealing against the subtlest casuistry that ever sought to obscure the claims of their immaculate purity. She was restless and uneasy, vaguely dissatisfied with herself, and making not even an effort to control the passionate longing she felt to see once more the man who had become her all. She never doubted for a single moment that their very first meeting would settle their marriage and bind her to him for life. It was true that, as matters stood at present, she had distinctly refused him, and had never revoked that refusal, and therefore it was quite open to him if he pleased to make no further attempt to win her; but his manner to her on the night of her father's death had satisfied her that he would never rest till he had induced her to give up the scruples which alone stood between them, and as she had already done so in her heart, it needed but that they should meet for all uncertainty to be at an end.

It was for Humphrey Atherstone that Una was watching now, as she stood at the window with straining wide open eyes and beating heart. She had not seen him since her return, but she knew it was no fault of his. The only visitor whom Lady Elizabeth Molyneux had received as yet was Mrs. Northcote, who had called upon her the previous day, and who, having asked to see her alone, had been closeted with her for at least an hour. Una had been somewhat disquieted by this proceeding, as she had very little doubt that Mrs. Northcote was seeking to prejudice her aunt against Atherstone; but she relied upon Mr. Cunliffe's support to carry her marriage through in spite of any opposition which might be raised by her other guardians, and as her aunt made no remark, she trusted that any charges Mrs. Northcote might have brought against him had failed to take deep root in her mind; and then she trusted Lady Elizabeth would see him, for Una felt sure he would come so soon as he heard of their arrival, and to her partial love it seemed impossible that any one could look on his noble face and fail to trust him; so she had shaken off her fears, and had begun the day before to watch for him, as she was watching now.

But a great disappointment had awaited her on the previous afternoon, for Miss Grubbe had suddenly come to her room, and with a peculiarly disagreeable smile, requested her to take her place in driving out with Lady Elizabeth that afternoon, as she herself would be occupied in the house.

"But I particularly wish to remain at home myself to-day," Una had said, for she believed she would be very likely to miss Atherstone's visit if she went out.

"I conclude you do not wish her ladyship to be deprived of the exercise which is so essential to her health," said Miss Grubbe, with a malevolent glance of her

small cunning eyes towards Una, whom she secretly detested, partly because she was jealous of her position in the house, partly because she was young and bright, and possessed of many a charm to which Miss Grubbe in her best days could never have aspired.

"You know I do not, Miss Grubbe," said Una, "but I should be much obliged to you if you would go as usual. Why should there be any change just this one day, when I so particularly wish to stay at home?"

"Because it suits her ladyship's convenience and mine that you should go, Miss Dysart; if you do not, your aunt will lose her drive."

Poor Una said no more, and went patiently through the dull monotonous drive, which Lady Elizabeth made distinctly longer than usual, and when she came home her worst fears were realised, for Miss Grubbe came forward into the hall to receive her lady, and at once drew her attention to Atherstone's card, which lay on the card-table. "You will be surprised to hear that this gentleman asked for Miss Dysart, and not for your ladyship, and that he said he should call again to-morrow."

Lady Elizabeth tossed the card aside, gasped the lady, who showed not the slightest symptom of faintness; and Una, with heavy breast, turned and walked away. She carried her graceful little head haughtily enough so long as she remained in her aunt's room, but no sooner had she reached her own, and bolted the door to avoid intrusion, than she flung herself down on the couch and gave way to a passionate burst of tears, such as never had rained from her eyes before. She told as if her very heart was breaking, she was so helpless, so desolate now, in the very crisis of her fate, and everything was turning against her. She saw that it was quite in the power of these two women—the one silly and easily led, the other artful and deeply scheming—to ruin her whole hopes of happiness in this world. It was certain that Atherstone would consider the dismissal he had received as an intimation that she meant to hold by her refusal, and would not be much as see him; and dearly as she knew he loved her, he was too proud a man to brook a second insult such as virtually had met him at her door that day. How was he ever to know that all the while her very heart had been crying out to him to come to her—that she loved him better than all on earth—better—though she would not admit it to herself, even than duty? If he never knew it, this day had perhaps severed them for ever! Yet there was no way in which, under the circumstances, she could communicate with him. Could she write to Mr. Cunliffe, and ask him to help her? No, her delicacy revolted against the very idea of such a step. It was, of course, within the bounds of possibility that Atherstone did not intend to ask her again to be his wife, and it was utterly out of the question that she should take the initiative herself in the smallest degree. She could see no ray of light in her difficulty, and every sort of gloomy foreboding surged upon her sinking heart. Perhaps she was to have a fate like poor Miss Amherst, whose cruel friends had stood between her and her happiness in early youth; when not all the sacrifice and anguish of her life could suffice to win her back one golden gleam from the light of love that had shone around her once! Nor was it for herself alone poor Una wept those bitter tears, but for him whom she loved so well; she had a sure instinct that he was suffering cruelly. He had so long been sad and lonely, living a joyless existence, with none to cheer him, till she had filled his life with one bright hope, which he had given up all his former plans to win, and now, when he came to claim at least her promised sympathy, she shut her door against him without so much as a word of explanation.

It pierced her tender heart with an almost unendurable pang to know that she must seem so cold and cruel to him, for whose welfare she would have been content to die; and so the poor child lay like a flower beaten down by the tempest, struggling under her load of pain, and feeling as if she never cared to lift up her head again. But she was young: and at her age no weight of care can altogether quell the upspringing waters of the fountain of hope. She was yet far from the time when it is possible for a human spirit to look round upon the earth in helpless desolation, and see no faintest gleam of consolation, save in the pale mysterious light that shines through the gate of the distant tomb.

Gradually Una began to say to herself that all could not be lost thus suddenly, thus miserably; it must be that somehow they should meet again, living as they did in the same neighbourhood, and one glance into her face would surely show him that she was neither cold nor false to him. They might meet out of doors—that was her best hope—in the village perhaps, or at the Eagles' Nest, which, to please her in their last happy days, he had made accessible by a good and easy road. Oh, it must be that she would see him soon! This miserable day was near its close, and tomorrow the sun would rise with golden possibility in its coming hours. So at last Una rose, and bathed the poor bright eyes, now dim and sad—which her father used to call his household stars—and tried to go patiently through the rest of day as best she might.

"Lady Elizabeth, I wish to know the meaning of the treatment Mr. Atherstone has received at this house; he is my friend and my father's friend, and I was at home and wished to see him; why was he not admitted?"

"Because he is a suspicious character, and an objectionable acquaintance for you?"

"Aunt, it is perfectly false!" said Una, with much agitation; "he is a true and noble gentleman, who has been cruelly maligned."

"You are not a proper judge of the matter, Una."

"But my father was," she exclaimed; "if he thought Mr. Atherstone a suitable friend for me, who shall dare to gainsay it?"

"I do," said Lady Elizabeth, angrily; "I am your chief guardian now, and I shall not allow you to be exposed to the attentions of such a man."

"It is painful to see what an evil influence he already exercises over Miss Dysart," said Miss Grubbe, in her sleek voice, "or she could never speak so to you, my lady."

"Ah, yes, indeed!" said Lady Elizabeth, immediately assuming an injured air,

"your conduct is most reprehensible, Una;

let me hear no more of this."

"Aunt Elizabeth, you do not know what you are doing!" said Una, clasping her hands tightly together in her bitter pain, while burning tears rushed to her eyes, "but I cannot bear it; I must and will see him!"

"Oh, my dear lady!" exclaimed Miss Grubbe, "this frightful scene will be quite too much for your delicate nerves; let me bathe your head with eau-de-cologne, I fear it throbs dreadfully. Ah, yes, indeed! and I am sure your pulse is agitated. Let me entreat you to retire, Miss Dysart, you have done harm enough already."

"Yes, go, Una, go!" said Lady Elizabeth, "I fear I shall faint;" and she sank back on her pillows.

"Aunt," said Una, with a sob in her voice, "let me say one word."

"Stop!" exclaimed Miss Grubbe, flinging out her arm theatrically, "I will defend my lady's life and health at any cost; her sensitive frame is already, I fear, so severely injured by the violence done to her nervous system, and I take upon myself—I, her poor but faithful friend—to desire that she leave the room."

"Dear Miss Grubbe, you are right,

gasped the lady, who showed not the slightest symptom of faintness; and Una, with heavy breast, turned and walked away.

She carried her graceful little head haughtily enough so long as she remained in her aunt's room, but no sooner had she

reached her own, and bolted the door to avoid intrusion, than she flung herself down on the couch and gave way to a passionate burst of tears, such as never had rained from her eyes before.

She told as if her very heart was breaking, she was so helpless, so desolate now, in the very crisis of her fate, and everything was turning against her.

She saw that it was quite in the power of these two women—the one silly and easily led, the other artful and deeply scheming—to ruin her whole hopes of happiness in this world. It was certain that Atherstone would consider the dismissal he had received as an intimation that she meant to hold by her refusal, and would not be much as see him; and dearly as she knew he loved her, he was too proud a man to brook a second insult such as virtually had met him at her door that day.

How was he ever to know that all the while her very heart had been crying out to him to come to her—that she loved him better than all on earth—better—though she would not admit it to herself, even than duty?

If he never knew it, this day had perhaps severed them for ever!

Yet there was no way in which, under the circumstances, she could communicate with him.

Could she write to Mr. Cunliffe, and ask him to help her? No, her delicacy revolted against the very idea of such a step.

It was, of course, within the bounds of possibility that Atherstone did not intend to ask her again to be his wife, and it was utterly out of the question that she should take the initiative herself in the smallest degree.

She could see no ray of light in her difficulty, and every sort of gloomy foreboding surged upon her sinking heart.

Perhaps she was to have a fate like poor

Miss Amherst, whose cruel friends had stood between her and her happiness in early youth; when not all the sacrifice and anguish of her life could suffice to win her back one golden gleam from the light of love that had shone around her ones!

Nor was it for herself alone poor Una wept those bitter tears, but for him whom she loved so well; she had a sure instinct that he was suffering cruelly.

He had so long been sad and lonely, living a joyless existence, with none to cheer him, till she had filled his life with one bright hope, which he had given up all his former plans to win, and now, when he came to claim at least her promised sympathy, she shut her door against him without so much as a word of explanation.

It pierced her tender heart with an almost unendurable pang to know that she must seem so cold and cruel to him, for whose welfare she would have been content to die; and so the poor child lay like a flower beaten down by the tempest, struggling under her load of pain, and feeling as if she never cared to lift up her head again.

But she was young: and at her age no weight of care can altogether quell the upspringing waters of the fountain of hope.

She was yet far from the time when it is possible for a human spirit to look round upon the earth in helpless desolation, and see no faintest gleam of consolation, save in the pale mysterious light that shines through the gate of the distant tomb.

The man obeyed, and the horses started forward.

Atherstone still held Una's hand clasped in his own, but they were torn apart, while he had to spring back to avoid being knocked down by the wheel.

Almost desperate, Una stretched her hands out to him, exclaiming, "Oh, when will you come back?" and she had just time to hear his brief sad answer, "Probably never!" when the carriage dashed through the gates, which closed behind it with a harsh grating noise, and she was borne away from the sight of his beloved face with the cruel flat ringing in her ears, which told her that perhaps she might lock on it no more for ever.

Glimpses did she gain of Atherstone, nor did she hear a single word concerning him, for she had not the courage to name him, and the villagers were so entirely engrossed with another subject, that they seemed unable to talk to her of anything else; the one theme on which they all expatiated with the greatest interest was the goodness of their new clergyman, Mr. Trafford—there was no limit to what they had to tell of his self-denying life and his wonderful kindness to themselves, till Una, with her whole heart full of another name, grew weary of hearing the sound of his, and, sadly dispirited, returned home. She believed her chances of seeing Atherstone was at an end for that day at least, so that when her aunt asked her to drive with her in the afternoon, she assented, caring very little what she did, and understanding quite well, as Miss Grubbe was going too, and she was not really required, that the object of the two ladies was simply to prevent the least risk of her seeing Atherstone if he should call again.

"But he will not do that," she said to herself with a heavy sigh; "never more perhaps—never more!"

They went out in an open carriage, and drove slowly along the most sheltered road for a few miles, Una striving to speak pleasantly to her aunt, for her gentle nature could retain no rancour, and when she was met by silence or short replies, turning away her head to look over the well-known fields, that she might avoid meeting the hard malvolent eyes of Miss Grubbe staring at her from the opposite seat. They were returning home, and the carriage was rolling swiftly along the road towards the gate at Vale House, when suddenly Una's heart gave a bound, and a light of joy flashed into her eyes, which served as a very speedy revelation to the astute Miss Grubbe. She had seen Humphrey Atherstone pacing rapidly to and fro in front of the gate, and scarcely had she realised that it was indeed himself when the carriage stopped, while the coachman hailed the lodge-keeper, and in that instant Atherstone had sprung to her side. Her hand was in his almost before she knew what he was doing, while, lifting his hat apologetically to her aunt, he said, "Pardon me for disturbing you, but I must ask you to let me say just one word to you."

Lady Elizabeth looked round startled, and Una's natural instinct of courtesy prompted her to name them to each other, but the next instant Atherstone had said words which made her forget all conventional proprieties.

"Miss Dysart, I could not finally quit England without taking leave of you, in spite of your refusal to see me."

"Quit England!" she exclaimed, "oh, where are you going?"

"To Australia—I start to-night."

Una's face grew white as the driven snow, and her trembling lips could scarce articulate. "Why—" she began, but Miss Grubbe vehemently broke in—"My lady, my lady! will you not order the coachman to drive on instantly? Independent of everything else, it will kill you to sit here in the cold wind."

"Yes, yes!" exclaimed Lady Elizabeth; "drive on, coachman, at once."

The man obeyed, and the horses started forward.

Atherstone still held Una's hand clasped in his own, but they were torn apart, while he had to spring back to avoid being knocked down by the wheel.

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(To be continued.)

Death Rates at Different Ages.

Although the mathematical calculations in Life Insurance are rather intricate, nothing can be simpler than its foundation principle, known as the law of average.

This may be formulated thus: All ordinary human events, such as births, deaths, marriages, weather phenomena, crimes, casualties are found to recur with a certain average regularity, when observation is extended over a wide area and a long period.

A and B might insure each other at scheduled rates, but they would not get no protection from average until they joined with them a large number of others.

The application of average to Life Insurance is simply that while nothing is less certain than an individual life, nothing is more so than the duration of life in a mass.

That is, if we take a large body of selected persons of the same age, it is utterly uncertain which one will die in any year, but perfectly certain how many will die on the average yearly until all are gone; if more die in one year than is expected, some following years will bring a variance the other way and restore the average.

Of course, the rate of mortality increases with age, and the "law" undertakes to affirm merely that out of a given number of selected persons of one age, say 828 will die on the average this year, 348 next year, 870 the next, and so on.

To show this progression, the following extract of few ages is made from the "American Experience"

mortality table (the complete table starting with 100,000 selected lives at age ten), showing the number living at each age, the number of deaths during the year, and the ratio of deaths during the year to the number

Lines Attributed to President Lincoln
(RE PUBLISHED BY REQUEST.)

Mr. William Knox, author of the following lines on "Mortality," ascribed to President Lincoln, was born in Roxburghshire in 1789, where his father was a respectable farmer. Knox unfortunately gave way to habits of dissipation, and in consequence was never out of difficulties. In his necessities Sir Walter Scott showed him great kindness, generously sending him money, ten pounds at a time. He died at Edinburgh, Nov. 12th, 1825, aged thirty-six, in the house of his father, who, on retiring from farming, had taken a shop in that city. The following letter from Sir James Emerson Tennent, M.P., speaks for itself:

"Sir.—Some lines 'On Pride' said to have been written by the President of the United States have been put in circulation by the American press, and Mr. Lincoln has found it necessary to disclaim their authorship. A correspondent of *The Star*, who assumes the verse to be of English origin, wishes to ascertain by whom they were written.

"Their author was well known to me. He was Mr. William Knox, a Scotch gentleman, who died in youth, about forty years ago, after publishing a small volume of lyrics under the title of 'Songs of Israel,' chiefly founded on passages in the Hebrew Scripture.

"The lines now ascribed to the American President were given to me by Mr. Knox in the year 1824. They were entitled by the author 'Mortality,' and have allusion to some highly poetical portions of Job and Ecclesiastes. A copy in *extenso* is subjoined.

"J. EMERSON TENNENT."

MORTALITY.

Why should the spirit of mortal be proud?
Like a fast fitting meteor, a fast flying cloud,
A flash of the lightning; a break of the wave,
He passes from 'fo to his rest in the grave.

The leaves of the oak and the willows shall fade,
Be scattered around, and together be laid:
And the young and the old, and the low and the high
Shall moulder to dust, and together shall lie.

The child that a mother attended and loved,
The mother that infant's affection that proved,
The husband that mother and infant that bled,
Each—all are away to their dwelling of rest.

The maid on whose cheek, on whose brow, in whose eye
Shone beauty and pleasure—her triumphs are by
And the memory of those that beloved her and
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne;
The brow of the priest that the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climbed with his goats to the steep,
The beggar that wandered in search of his bread,
Have failed away like the grass that we tread.

The saint that enjoyed the communion of heaven,
The sinner that dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude go like the flower and the weed
That wither away to let others succeed;

So the multitude come—even those we behold,
To repeat every tale that hath often been told.

For we are the same things that our fathers have been,

We see the same sights that our fathers have seen;

We drink the same stream, and we feel the same sun,

And we run the same course that our fathers have run.

The thoughts we are thinking our fathers would think,

From the death we are shrinking they, too, would shrink;

To the life we are clinging they, too, would cling.—But it speeds from the earth like a bird on the wing.

They loved—but their story we cannot unfold;

They scorned—but the heart of the haughty is cold;

They grieved—but no wail from their slumbers may come;

They joyed—but the voice of their gladness is dumb;

They died—ay, they died! and we things that are now

Who walk on the turf that lies over their brow,

Who make in their dwellings a transient abode,

Meet the changes they met on their pilgrimage road.

Tis hope and despondence, pleasure and pain;

Are mingled together, like sunshine and rain;

And the smile and the tear, and the song and the dirge

Still follow each other, like surge upon surge.

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Jesuitism.

There are thousands of intelligent Roman Catholic laymen, who do not and cannot in their consciences, approve of all that is done and said in behalf of papal supremacy in this country, in any other sense than as they suppose it to involve the mere triumph of their religious belief over all opposing forms of faith. They believe Protestantism to be in error, and all its forms of religion to be false; and yet in return for its toleration to them, would be perfectly willing to extend like toleration to it, even where they had the power to withhold it. But these men, good and faithful citizens in all respects, suffer themselves to occupy a false position by allowing their acquiescence in that to which their judgment does not assent, to be inferred from the silence which the papacy imposes upon them. But the priesthood, especially the Jesuit part of them, compose an entirely distinct and different class. They are educated, instructed, drilled, and set apart for the special work in which they are engaged, with no other thoughts to occupy their minds and no other earthly objects to accomplish. They are the servants of the papacy in the same sense in which a slave is the servant of his master, and are indebted to the pope for all the enormous power they employ. They swear obedience and submission to him as the infallible "Vicar of Christ;" and perfectly well understand that if they failed to render this obedience and submission to the

full extent demanded by him, their official robes would be instantaneously stripped off. They are simply a band of ecclesiastic office-holders, held together by the "cohesive power" of a common ambition, as compactly as an army of soldiers, and are governed by a commander-in-chief whose brow they would adorn forever with a *kingly crown*, on 'l who wears the papal lash over them with imperial threatenings. All these, with exceptions, if any, too few to be observed, are laboring, with wonderful assiduity, to educate the whole membership of their Church up to the point of acception, without enquiry, all the Jesuit teachings in reference to the papacy, as a necessary and indispensable part of their religious faith; so that whosoever the papal order shall be issued, they may march their columns, unbroken, into the papal army. They are they who write books, pamphlets and tracts, and fill the columns of newspapers with false and blasphemous adulation of the Pope, applying to him terms which are due only to God; all devoted to the object of exterminating Protestantism, civil and religious, and extending the sceptre of the papacy over the world. They manufacture to order the literature of Romaniism, and tax their ingenuity to make it, in all its variations, centre in these grand designs.—From, "The Papacy and the Civil Power." By R. W. Thomson. New York: Harper and Brothers. Toronto: Willing and Williamson.

The lines now ascribed to the American President were given to me by Mr. Knox in the year 1824. They were entitled by the author "Mortality," and have allusion to some highly poetical portions of Job and Ecclesiastes. A copy in *extenso* is subjoined.

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Presbytery of Paris.

The usual quarterly meeting of the Paris Presbytery was held in Erskine Church, Ingersoll, on Tuesday of last week. There was a very full attendance of members. A call was laid on the table in favour of the Rev. G. G. McRobbie, of Mandamin, in the London Presbytery, signed by eighty-three members and thirty-one adherents, from Tilsonburgh and Culloden. The call was sustained, and the Clerk instructed to forward it to the Clerk of the London Presbytery, and Mr. Grant appointed to prosecute the same before the London Presbytery on the 20th inst. In the event of its being accepted, and the Presbytery of London agreeing to the translation, arrangements were made for Mr. McRobbie's induction to the pastoral charge of Tilsonburgh and Culloden on Tuesday, April 3rd, at two o'clock p.m. Mr. McEwan was appointed to preside and indue; Mr. D. D. McLeod to preach, Mr. Anderson to address the minister, and Mr. Martin the people. The committee appointed at last meeting to take into consideration the whole question of Theological Colleges, with a view to further action of the Presbytery, gave in a report, recommending the transmission of an overture to the General Assembly on the subject. After certain minor amendments, the overture was adopted by the Presbytery, and is as follows: "That considering the paramount importance of affording the students of the Church, on their way to the Gospel ministry, the facilities for obtaining a thorough theological training, by having her colleges fully equipped and liberally sustained; and considering further the felt necessity that exists of increasing the number of professors in each college, in order that the work expected of it be performed in a satisfactory manner, and the professors not unduly burdened; and also considering the difficulty of providing the income necessary for maintaining the colleges in even their present state of efficiency, the Presbytery unanimously overtures the Reverend the General Assembly to take the whole subject of the colleges and of theological education into its serious consideration, and adopt such measures as may be deemed best for securing increased efficiency in our Collegiate Institutions, combined, if possible, with a reduced expenditure." "With the view of obtaining these result, the Presbytery would respectfully recommend that: 1. Immediate steps be taken to materially reduce the expenditure of Manitoba College. 2. That the members of the Theological Faculty of Queen's College be transferred to Knox and Montreal Colleges, as the Assembly may direct. 4. That Queen's University be brought into closer relations to the Church. 4. That the Theological Halls of the Church be affiliated with Queen's University. 5. That the territorial system for the support of the colleges be discontinued. 6. That the lectureships be discontinued. 7. That no Church Lecture ship be instituted without consent of Presbyteries. 8. That no appointment be made to any such without a reference to Presbyteries." The Clerk was instructed to forward the overture to the Synod of Hamilton and London for transmission to the ensuing General Assembly, and Messrs. McTavish, McEwan, and McLeod were appointed to support the overture at the bar of the Assembly. The Presbytery by ballot appointed the following as Commissioners to the General Assembly at Halifax. Ministers: Messrs. McTavish, McEwan, McLeod, Aull, and Dr. Cochrane; Elders: Messrs. P. Marshall, W. Turnbull, D. Turnbull, Peter Wilson, and T. Lillie. On motion of Dr. Cochrane, the treasurer of the Presbytery was instructed to forward the Rev. Dr. Reid whatever deficiency may exist in the amount of the Home Mission Debt allocated this Presbytery, so that the entire amount may be at once made up. A petition from this congregation was read, asking relief from Presbytery, in view of their inability to fulfil their obligations to their pastor. It was agreed that a committee consisting of Messrs. McMullan, McLeod, and Aull, ministers, and Mr. Rutherford, elder, should meet with the said congregation on the 29th inst., and enquire into the present state of affairs, and report to first meeting of Presbytery. Mr. McTavish craved leave of absence from his congregation from April to June, in order to visit Britain, which was granted. The next meeting of Presbytery was appointed to be held in Dumfries street Church, Paris, on the first Tuesday of July, at 11 a.m.

Knox College Students' Missionary Society.

The following are the fields selected, and the missionaries to be sent, for the summer of 1877, viz: Wabashone, Mr. James Ross; Roseau, Mr. T. Scouler; Manitoulin Island (N. Side), Mr. J. Farquharson; Manitoulin Island (S. Side), Mr. J. Builder; North Hastings, Mr. D. Findlay; McMurchie Township, Mr. J. Match; Cobocoak, Mr. S. Carruthers; Nipissing District (for two months), Mr. A. Baird.—Com.

It is stated that Christians in India are deeply wounded that at the great ceremony of January 1, when Queen Victoria was proclaimed Empress of India, there was no allusion to the name of God in any of the official proceedings.

The thanks of the Knox College Students' Missionary Society are due to Mrs. Wm. Wilkie and Mrs. Wm. Stewart for the sum of eighty-one dollars, (\$81), collected by them in and around Guelph in aid of the funds of the society. By the assistance of the Guelph and other friends the Society is now almost free from debt, and so is enabled to enter upon the new year with greater hopes of success. The Society this year is sending out one missionary more than last year, (eight in all), and therefore there will be a larger demand upon its resources. We hope, however, that the many friends of the Society by their liberal assistance will not allow the Society to run into debt. Could not many friends imitate the example set by the Guelph ladies?

An illustration of the truth that if the mills of God grind slowly they grind surely, is found in the fact that eighty-nine descendants of the Huguenots banished from France by the revocation of the Edict of Nantes, returned to that country in 1870 as officers in the German army. "With what measure ye mete it shall be measured unto you again."

Official Announcements.

MEETINGS OF PRESBYTERIES.

BROCKVILLE.—In the Presbyterian Church, Kempton, on Tuesday, 20th March, at seven p.m.
HAMILTON.—In Central Church, Hamilton, on third Tuesday of March, at 11 a.m. General Assembly delegates will then be appointed.
BRUCE.—At Paisley, on the last Tuesday of March, at 2 o'clock p.m.
KINGSTON.—In John Street Church, Belleville, on the second Tuesday of April, at 7.30 p.m.
LONDON.—The First Presbyterian Church, London, on third Tuesday of March, at two p.m. Delegates will be considered, orders commission will be called for, and delegates appointed to the General Assembly.
CHATHAM.—In the Wellington Street Church, Chatham, on 27th March, at 11 a.m.
HORON.—At Clutton, on the 20th March at 11 o'clock a.m.
LINDSBY.—At Woodville, on the last Tuesday of May.
TORONTO.—At Toronto, on April 17th, at 11 a.m.
PFT. RENO.—At Fort 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 3 o'clock p.m.
QUEBEC.—At three Rivers, on the first Wednesday of July, at ten o'clock a.m.

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.

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 on the clock in the evening. Clerics of Presbyteries within the bounds will please to send up certified Rolls, Reports of Ordinations, Inductions, Licenses, Deaths, Demissions, Translations, Depositions, 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.

The Morning Hour. By Rev. A. H. Earle, D.D. Now ready for agents. The great family subscription book of the year. Meets a daily household want. The author is everywhere known. His other books have had a great sale, and are in constant demand. This is a crowning work. Exclusively territory. For full particulars, address, J. H. EARLE, BOSTON, Mass.

1877.

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& CO.,

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FULL LINES OF

SPRING Goods

In their various departments.

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EVERY ADVANTAGE,"

and they hope to see their friends and the trade generally.

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

HENRY LANGLEY ED. LANGLEY ELEMENT LILKE

HAMILTON
COLLEGIATE INSTITUTE.

SPECIAL FEATURES OF THE SCHOOL ARE—
(1) Large classes organized for those reading for the University, 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.

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.

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