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Contributors and Correspondents

PSALMODY UNDER THE NEW TESTAMENT DISPENSATION.

BY REV. JOHN DUNBAR, DUNBARTON.

No. III .- (Continued.) At what time a metrical version of the Psalms, in the language of the country appeared in Scotland, cannot now with certainty be determined; but as they were introduced into England with the Reformation, so it may be that then, if not before, they appeared also in Scotland. It would seem, that at least portions of them were there known in a versified form even at an earlier period, and it is held as certain that prior to 1646 a number of the psalms was translated into metre and in use, George Wishart singing at least one of them on the night on which he was apprehended. In Scotland as well as elsewhere it would appear that the first publication of the metriany other portion of the Scriptures. In 1681 there appeared a new version of the psalms said to have been composed by King James I., and Charles among his other ill-judged innovations insisted on this version being used instead of the old one, but in this he was unsuccessful. Of the numerous scholars that devoted themselves more or less to this work, Zachary Boyd, one of the most learned of the old Scottish divines, excelled them all, at least in the extent of his labours. It is said that he turned into metrical verse the whole Bible, but while this may be questioned, yet, it appears that he not only turned into verse the four evangelists, but east into dramatic form several of the most striking incidents of the Bible. In his life-time there appeared, from his hand, three editions of the psalms in metre, the first and second of these are now rarely to be met with, the third is not no rare; of this edition he sent a copy to every preabytery in the church, requesting to know their opinion of it at the following General Assembly. The expressed opinion of that body was such that his version was neither adopted nor recommended. It may seem somewhat strange that the version of pealms, now, and so long in use, and which seems to be exclusively Scottish and Presbyterian in their use, should have been nearly altogether from the penn, either of a Scotchman nor a clergyman, but from a native of the south of England, a member of Cremwell's Council, as well as of the Long Parliament, called Francis Rouse, Being of a poetical turn, he like many others of his day exercised his talents in versifying the psalms. His version was recommended by the ruling powers of the day to the Westminster Assembly as being superior to the more ancient version of Sternhold and Hopkins. The Assembly carefully examined it, and after somewhat altering and amending it they returned it to parliament with the expressed opinion that it would be both useful and profitable to the church if permitted to be sung in public worship. In their alterations the wisdom and taste of the Westminster Divines are seen in their retaining Hopkin's grand version of the c. Psalm, perhaps the finest in the whole collection. The exxiv. is also nearly his, and with the exception of the viii., which is not generally believed to be Rouse's, all the others are supposed to be versified by him. This version was published in 1645 by the authority of both houses of parliament, and recommended for general use. In England it was only very partially adopted, but in Scotland it met with very general acceptance, and the title pages of our psalm books tells us that this version is "allowed by the General Assembly of the Kirk of Scotland to be more plain, smooth and agreeable to the text than any heretofore," and by their authority it was " appointed to be sung in congregations and families." Although the rendering of this version, may, in certain passages, appear at first sight, somewhat rough and uncouth, yet taken as a whole it is really fine, exhibiting a robust and a rugged grandeur, elevating, animating and ennobling, ever blended with the most simple, tender and lefty sublimity, and approaching more nearly than any other, not simply in the letter, but specially in the spirit to the unapproachable grandeur and soul stirring power of the Hebrew original. Some years afterwards one of the most readable of all the older versions appeared from the pen of the celebrated George Tandys, much more elegant than Sternhold's or Rouse's, and set to beautiful and appropriate murie in two parts by one Henry Lawes, the friend of Milton; by the metees being semewhat complicated and unusual they never became popular. After this a seeling became more and more prevalettin Sectiond that the ceramon version of the making should be improved, and in sencequence the General Assumbly, annu-

ally, for some years, appointed a committee to revise it. but their labours nov - seem to have terminated in any satisfactory result. Ultimately at the auggestion of Sir Walter Scott it was agreed by the Assembly that no further attempt at alteration should be made. Sir Walter, who was no mean judge in such matters, considered the version, with all its real and supposed harshness, yet so beautiful that any alterations would eventually prove just as many blemishes. Irrespective of such opinions, however, one, the Rev. James Maxwell, offered a new version to the Church of Scotland in which, as a strange and unwarrantable poculiarity he suppressed all those phrases that referred to instrumental music, but this expedient did not secure for it the popular favour. Since his time several other attempts have been made to modify and improve the version. The last attempt made on the other side of the Atlantic upwards of half a century ago was not so cal psaims preceded the publication of much intended to supersede the existing version, as under the title of "additional psalmody" to introduce metrical paraphrases of some of the psalms in style more conformable to the taste and skill of the age, and in view of this, several eminent poets were asked to contribute to the work. In due course their combined labours were printed, and inspected by presbyteries, but they never came to any account, and from that day to this the whole subject has there been permitted to slumber, and although of late the churches have awakened up to a wide-spread and keenly felt sense of the nature and importance of the service of sacred song in the sanctuary, yet the anxiety and the effort have not been manifested in connection with the existing version, but rather in the selecting and associating therewith a number of "hymns and spiritual songs," and thus in the service of the sanctuary completing and employing the apostolic triad of "psalms and hymns and spiritual songs." Quite recently, one section of the American Presbyterian Church prepared and published a new metrical version of the psalms, but as I have not seen it I can say nothing regarding it, but from the exceedingly little notice that has been taken of it by the periodicals of the day, may be interred the popular estimate in which it is held. Our present version then, with all its occasional defects has not yet, and is not likely soon to be replaced with a better. This has been the opinion of many competent judges, among whom, as already mentioned is Sir Walter Scott. To these may be added that of Allan Cuningham, who says that "the want of elegance which I have heard complained of, is but a poor reason for throwing into oblivion a vast body of verse, which abounds with such simplicity of language, such sincerity of expression, and wears such an old world air, as no living bards with all their harmony and polish can equal." One who was well fitted to judge says of Scotland, and we may warrantably extend his remarks to Presbyterians generally; he says that "while the church in that country has possessed ever since the Reformation a version of the psalms, equal to any other body of Christians, and adapted to it too, a body of music of the very highest excellence, it is an indisputable fact that in no country in Christendom has this delightful and im portant part of worship been performed in so slovenly a manner or been allowed to fall into so lew and discreditable a state as in Scotland." This however, while unfortunately a too true picture of the past, is happily not the state of psalmody at the

present. (To be continued.)

NOTES FROM EUROPE.

PAYING TRIBUTE-A GREENLAND OWL-FIRST SIGHT OF IRELAND—FIRST SUN-DAY IN EUROPE—REV. DONALD MIL-LER'S WORK AT GENOA-A PROTEST-ANT SCHOOL-DENSE DARKNESS OF

Mr. Editor,-It is a comparatively easy thing in these days, if one only has time and money at his command, to make a pilgrimage to this city, which is so full of interest to the classical and Biblical scholar. the antiquarian, and the lover of the fine arts. In the huge floating palaces which cress the Atlantic, you can enjoy the comfort and luxuries of home, and if you possess good sailing qualities, and are not compelled to pay tribute to old ocean as it tosses its mighty billows in acornful defiance of the winds, you will experience a great deal of pleasure during a voyage. I must confess, however, that my pleasure was not unmixed on board the steamship Sardinian, which sailed from Quebec the day after I met you in Montreal, and rashly promised to send you a few jottings from old Rome. Though she is, perhaps, the finest vessel that crosses the Atlautie,

still, for two days she plunged so violently

science and engineering skill have not yet heen able to devise some method by which all the discomfort of sea-sickness may be

Nothing of particular interest occurred during the voyage until we were in midccean, when a Greenland owl, a magnificent specimen, alighted on the rigging of the ship. He must have been carried out to sea by the violent storm from the north, whose effects we had already felt. He was caught by one of the sailors, and was an object of much curiosity and sage speculation, and before our arrival at Moville, he was purchased by a gentleman from Belfast. What has been his fate since I cannot say, but I should not be at all surprised if he has by this time taken his place among the treasures of one of the museums of the Emerald Isle. When the grand, rugged coast of Erin

was sighted the monotony of a "life on

the ocean wave" was broken. Every one

was on deck rejoicing in the prospect of

soon again treading upon terra firma.

The magnificent cliffs, the bold headlands,

the castellated rocks excited the admir-

ation of every one who had not before seen

them. Arriving at Greencastle, many of

our fellow-voyagers bound for Ireland and Scotland landed. It was amusing to watch some of the steerage passengers, who evidently had a hard time of it during the preceding five or six days, and whose faces beamed with joy at the prespect of once more treading upon the "old sod." Fifteen minutes or so were occupied in their transhipment to the tender that was to carry them to the pier, and away we steamed for Liverpool, arriving there exactly ten days after we left Quebec. Tak. ing train immediately for London, I spent twenty-four hours in the great metropolis, then resuming my journey across the channel, through France by Paris, over the Alps by the Mount Cenis tunnel, I halted at Turin, in Northern Italy, for a day. Genoa, the city of palaces, I reached on the fifteenth day, and there I spent my first Sunday in Europe. The Rev. Donald Miller, M.A., a man of great ability and an accomplished scholar, is minister of the Scotch Church in Genoa. His congregation there is small. The Presbyterian residents number only ninety in all. Some of them being engineers on the railways and steamers live outside of the city, and are able to attend only the morning service. But, being a great commercial city, about nine thousand British sailors visit the port during the year, and Mr. Miller devotes a good deal of his time in ministering to their spiritual wants. Although he has a missionary engaged in labouring among them, he superintends and directs his efforts. Thus far the congregation have been worshipping in the Waldensian Church, which was built about eighteen years ago. Previous to its erection the Waldensian congregation had purchased an old Roman Catholic Church which had fallen into disuse, but when it became generally known that it was to be used as place of worship by the heretics, a great excitement arose and threats were uttered, so that the protection of the civil power had to be sought. The late Count Cayour informed the congregation that their rights would be protected, but in the interests of peace, he advised them to surrender the church to the Roman Catholics, promising to do all in his power to secure them an eligible site for the erection of a building. Having selected their present site and commenced to build, the Roman Catholic clergy vowed to the Virgin that they would build a church sacred to her if she would only bring to naught the devices of the heretics. The church was commenced on the opposite side of the street, but the Virgin was not propitiated. The Waldensian edifice was completed and used for public wership for seven years before the temple to the Virgin was finished. The Waldensian Church has been the railying point for the Protestants of Genoa, so that now there is an Episcopal Church only a few yards from it, and Mr. Miller's congregation are building one on the same street which will be ready for occupation very shortly. The building includes a manse and school-room, and together with the site will cost nearly thirty thousand dollars, ten thousand of which are yet to be realized. Where this sum is to be got is a problem which is giving Mr. Miller no end of anxiety. Mr. Miller takes a deep interest in the

subject of education, and has succeeded in establishing a school for young ladies of the higher classes in Rome, which is in charge of an efficient lady teacher, Miss Dalgas. She has two assistants. Italian parents, who are Roman Catholics, have A. FINDLAY,

that I had to yield to the inevitable process | sent their children to this school, and these which Mark Twain so ormically describes have been instructed in Bible history, and as the "On my!" What a pity it is that have become so seply interested in the have become so seply interested in the Prosbyterian Church, Kilderdan, on the Boriptures that they have procured copies 6th day of December, for the transaction of for themselves. The school has won such favour in the eyes of its Italian patrons that its efficiency has come to the knowledge of the Minister of Public Instruction. and the Government have, upsolicited, offered a small grant in aid of its work. Mr. Miller is hopeful that through this educational agency many of the better classes may be led to break loose from the Church of Rome, and be no longer entangled with is degrading yoke. The school was opened only thirteen months ago, and its success has surpassed the most sanguine expectations of its originator, who expects now that in a year or two it will be self-supporting.

A Sunday in Genoa, as in all the Italian cities, is anything but a day of holy rest. The shops are nearly all open, and the streets are thronged with people engaged in business or the pursuit of pleasure. The cries of newspaper vendors, and trinket pedlars, and green grocers, and muchabused donkeys, make the day hideous. Still the Churches are crowded with devont worshippers, chiefly old men and women and young children. No matter at what hour you enter you find great numbers kneeling at the various altars and "seeking heaven's grace and boon." It fills one with sadness to think of the dense darkness in which this land is steeped. How earnestly we who are blessed with a pure faith and an open Bible should pray that the Light of the Sun of Righteousness may arise upon it with healing in His wings, and that the power of the Spiritual oppressor may be broken.

But I am beginning to think that my first epistle to you from Rome is already too long, so I shall break off my narrative here, and in a day or two resume mocording some of my experiences in this woning some or my --- derful place. Yours truly,

Donald Ross.

Rome, 4th Dec., 1876.

Letter of Acknowledgement.

Editor British American Presexterian. DEAR SIR,—As our new church in Brace-bridge, which we have been endeavoring partially to complete during the past season partially to complete during the past season has been formally opened for public worship, I deem the present a fitting occasion to acknowledge, on behalf of the Building committee and congregation, the kindness we have received from many friends in dif-ferent parts of the church. Contributions have been forwarded from the following dave been forwarded from the following congregations, viz., Fullarton and Downie, Woodville, Hibbert, Fingal, Bluevale, St. Marys, N. Easthope, and from individuals in Stratford, Woodstock, St. Catherines and Guelph, amounting in all to about \$800. Though we have taken possession of the church it is not yet finished, having received but one coat of plaster, and being yet unpainted—the first of these affection yet unpainted—the first of these affecting our comfort in this extreme climate—the of the work, on the outside especially. As for pews and a pulpit we cannot think of them for sometime to come. We had resolved not to incur any serious amount of debt beyond a mortgage of \$600, but not-withstanding the care of the committee in this respect we find liabilities to the amount of about \$400 unprovided for. We desire through your columns gratefully to acknowledge the various sums contributed by those above vafarred to and will not soon forcet. III not soon forgat the kind words with which in many instancesthey were accompanied. We had also ex-pected aid from other friends to whom we made known our case, from whom no report has been received. Others again knowing our circumstances for the first time may desire to aid us in our struggle. No more fitting opportunity could present itself. Let it not be forgotten that this is purely a mission field, and that in aiding us in this enterprise the mission work of the church is being most surely advanced. In no field in the whole church, do we know of a more important point than Brace. bridge—the capital of the Free grant district—the centre of some twenty-six mission stations. Our position here has a direct influence on the whole field. Taking into account the points yet unoccupied, as well as the rapidity with which this District of Muskoka and the neighboring Districts of Parry Sound and Nipissing are being set-tled, the number of stations in this field must be doubled within the next few years, if our church is to supply the wants of those who naturally look to her and have a claim upon her for the enjoyment of ordinances. It is a matter of some importance then that as soon as possible the older stations if not self-supporting be at least ranked as aid receiving congregations. The prospects of this being the case are good with respect to Bracebridge but for this unavoidable debt. It must militate against our growth so long as it exists. I have sufficient faith in the christian liberality of those in our church who have enough and to spare, to believe that we shall not be long left in this condition, but that as the wants not only of this particular congregation but of the whole District become better known, our burdens shall be shared by many who not only wish and pray for the advancement of the Redeemer's kingdom in our land, but who desire in themselves to fulfil the law of Christ. Thanking you, Mr. Editor, for the space thus afforded me.—I am yours etc., A. Findlar, Missionary.

Presbytery of Manitoba.

The Presbytery of Manitoba met in the business; Prof. Hart, moderator, presiding. There was a large attendance of members considering the season of the year. A letter was read from the Rev. J. S. Stewart declining the cal from the Boyne and Pembina Mountain congregations. The Presbytery concurred in the declinature, and on motion the oak was set aside. Dr. Black reported that he had preached at Sunnyside and held a meeting with a view to calling a minister, but that the people were not ready to call. The reports were received and Dr. Black's conduct approved. The Rev. Mr. Donaldson reported that he had moderated in a call at Portage la Prairie on the 6th day of November, and that the congregations of Portage la Prairie and Burnside unani-monely called the Rev. Allan Bell. The call signed by thirty two members and forty four adherents was laid on the table. The call after explanations given by the commissioner, Mr. Sutherland, was unanicommissioner, Mr. Sutherland, was unanimonely sustained and placed in the hands of Mr. Bell; and the call was at a future sederunt accepted. The Presbytery appointed an adjourned meeting to be held at Portage la Prairie on the 3rd day of January inst., and at the hour of 2 p.m., for the induction of Mr. Bell. At the induction the medicator. duction the moderator was appointed to preside, Mr. J. S. Stewart to preach, Dr. Black to address the minister, and Mr. Robertson the congregation. A letter was read from the Rev. Mr. Frazer, Saugeen in reference to the defraying of his expenses in returning to Ontario and other matters, and the moderator and clerk were ap-pointed a committee to consider the matter and report at the next meeting of Presbytery. A circular letter was read from Dr. Reid agent the debt of the Home Mission Fund of the General Assembly. The clerk was justructed to direct attention to the contributions already made by

the Presbytery to this fund. About fifteen months ago the Presbytery passed a resolution authorizing the Rev. Mr. Boyd, of Crosshill, to collect books from friends in Scotland for the library of Manitoba College. There was a report banded in by Prof. Bryce showing that 247 volumes had been for varded, that some friends had contributed \$110, and that the transfer of the state of t that the Free Church of Scotland had made a donation of £20 sterling in aid of adopted, when Prof. Bryce moved, second adopted, when Prof. Bryce moved, second ed by Prof. Robertson, that the thanks of the Presbytery are due and are hereby given to the Rev. James Boyd, of Cross-will, fer. bis. interest in Manitoha College while on a visit to Sentland, in collecting while on a visit to Scotland, in collecting books and money for the procuring of books for the College Library; and that thanks of the Presbytery are also tendered to the friends in Scotland for their seasonable donation of books and money, and to the Colonial Committee of the Free Church of Scotland for the gift of £20 sterling. The motion was carried unanimously. Dr. Black reported that the General Assembly's Foreign Mission Committee had made a grant of \$150 per annum in aid of the mission school or annum in aid of the mission school on the Roseau Reserve. Reports were handed in from congregations and mission stations of l'resbytery showing the amounts subscribed for the support of ordinances. These all showed great liberality on the part of the people in the present circumstances of the Province. the present circumstances of the krovinor. The following are some of the stations reporting:—Springfield and Sunnyside, \$808; Ricckwood, etc., \$800; Caledonia and Glearsprings, \$200; Portage la Prairie and Burnside, over \$500; and Little Bratain, over \$240. The Presbytery's Home M ssion Committee was instructed to secure complete returns, and dispose of the whole matter at their earliest convenience. There was read an amendment to the conof Knox Church. Winnineg adopted at a congregational meeting, and transmitted through the session providing for the filling up of any vacancies in the board or management during the year by the managers, without going to the trouble of calling a congregational meeting. The change was granted, provided that in each case the appointments made secure the approval of the session, and, on this understanding, the clause was confirmed. General Assembly appointed the first Sab-bath in December for collections to be taken up in the congregations of the Church in aid of the Colleges. That day having passed the Presbytery recommended congregations and mission stations to take up such collections on Sabbath, December Sist, where annual contributions are not given on some other system, and appointed the moderator, Prof. Bryce, Dr. and the clerk, to prepare a suitable address to be read in such congregations setting forth the objects and claims of the college. On recommendation of the Home Mission Committee the Presbytery decided to write at ones to another missionary to be stationed at Rockwood, one had been tele-graphed for before for Springfield and Sunnyside. Arrangements were made for missionary meetings in the various congregations and stations of the Presbytery. Messrs. Dougldson, Bell and J. S. Stewart were appointed for the western part of the Presbytery, and the Presbytery's Home Mission Committee was charged with the duty of arranging in the eastern. The next regular meeting of the Presbytery is to be held in Knox Church, Winnipeg, on the first Wednesday in March. The Presby-tery then adjourned to meet at Portage In Prairie for the induction of the Bev. Mr. Bell, on the 8rd day of January mext, and at the hour of two o'clock in the after-BOOM.

EIGHTY-RIGHT and three-tenths of "Old Prob's" predictions last year have come true.

#### Anstor and Zeople.

The Rev. W. F. Stevenson, Rathgar.

A recent number of the London (ling.,) tract of Mr. Stevenson, and a will-written sketch of his life, from which we take the following, which will doubtle a be interesting to many of our readers:

were ended, as he gave premise of a fair a holarship, he was encouraged to pursue his studies, and at the time when youths of his age were going to business, we find him graduating in Glasgow University. When he had finished his curriculum in Scotand, he did not enter immediately upon noink terial work, but determined to devote at least another year to study and preparation. He went to Germany and spent some time at the universities, looked at all he knew under other lights than those with which he had been long familiar, and had opinions and convictions thoroughly tested, strengthened, and enlarged. Upon recolving, at length, to commence pasteral work, has first step, although one of the wisest that could have been taken, did not mark him out in the judgment of some as actuated by any very high ambition. Having been liceused, he offered himself to become been licensed, no onered military to become the agent of what is known as the Town Mission, in Belfast. His work was to go among the roor, and the very lowest of this class. In the presence of poverty, and often of what was far worse than poverty, often of what was far worse than poversy, the young student had gifts, scholarship, and attainments fairly put to the test, and he was not the first who has found that they were only valuable, as they helped him to tell yet more plainly the good news of the Kingdom of God. Wnile thus en-gaged, he received an invitation to fill, for one winter season, the post of the Rev. Dr. Graham, the well-known missionary to the Jews in the Rhenish Provinces, and he was proceeding successfuly with his work, when his attention was urgently directed to Rath-gar by the Rev. Dr. Hall, who was at that time in Dublin, but has since removed to New York. The hundreds who have pleasant memories of Dr. Hall in this country will remember how, at times, he could seem almost authoritatively to say, Such is your field for labour, and on no one does it make louder call than upon you. And so, although Rathgar had little to recommend it beyond the hard work that was to be done in it, our friend went thither, and was publicly ordained a minister of the Presbyterian Church in Ireland. The church at this time was at a very low ebb so far as membership was concerned. There were really not twenty members—seven-teen, we think, was the exact number, and they met in a little room, the ceiling of which was so low that a man of ordinary height could almost reach it with his hand, and the width of which was little more than its height. Here the work was begun; but ere long, Rathgar Presbyterian Church though not so large as the one now known by that name—was erected, and opened for Divine service by the late Dr. Norman Macladd, in 1862. Since that time "the little one has become a strong one." Instead of the seventeen members, and the nendescript little room to which we have above referred, there came the present building, which has once, about three years ago, undergone enlargement to provide accommodation for an increasing congregation. We understand that the good people of Rathgar can hardly yet consider them-selves to have done with the builders, because more room must be found for those who are desirous of regularly attending Mr. Stevenson's ministry. When we look, as we have the means of doing, at the amount of money contributed by his congregation during the last sixteen years towards mis-sionary and other operations, we are not surprised to learn that the church at Rathsurprised to learn that the church at Rath-gar holds a high place in the esteem of Presbyterians generally. When it is borne in mind that during the period referred to the church has contributed £28,000, and that its volunitary offerings now amount to £2,000 a year, we can readily under-stand that the church ranks second to none in generous activity, and in true missionary

### God's Arrows.

church who kept a respectable spirit-shop in Glasgow, Scotland-a wholesale dealer, I think, and a good man. At the prayermeeting one evening, in order to distinguish him from another of the same name, Dr. Wardlaw said, "Brother Ferguson, the spirit-dealer, will lead our prayers." The good doctor had no intention of shooting an arrow into the heart and conscience of his friend by making such a distinction; but he did it. Praying and spirit dealing thus conjoined seemed so utterly anomalous as to make the gentleman very uneasy in soul. Shortly after, his youngest son, who was a thoughtful boy, was playing about the shop door, where an empty cask had been rolled out for removal. He went up to the barrel, gave it a kick, and said: "I wonder how many souls you have sent to hell!" H: father heard the startling words. They formed another fiery arrow, and the last that was needed to convince him of the evil nature of his business and to bring him to a right deal. business, and to bring him to a right decision regarding it. He speedily abandoned the spirit trade; became an abstainer and a minister; originated a new church a few miles from Glasgow; and has recently retired from a thirty years' successful ministry in one of the Evangelical Union churches of Aberdeen. The boy, who, under God, helied to bring about such a charge, at the age of twenty one was or-dained pastor of an Evangelical Union church in Glasgow, where he has laboured for thirty years as one of the most popular and successful ministers in that city.

A LITTLE CHILD was dying, and called her mother to her bedelde. She had a crees and unsympathetic parent. "Mo-ther," said the child, "is there room for me in heaven? You always said I was in the way here. Will I be in the way there?" And the poor mother wept bitter tears as from an ahe said, "Yes there will be room there."

#### Saying and Doing.

Luks, the Evangelist, was a physician. And doctors get in a habit of plain-speak-ing. They are used to quantious com-plaints, and know how to manage incon-sistent impatience with firmness. So prople learn to bear more from such sources than from any other.

It seems to have arrested Luke's mind alone that the Great Teacher introduced He is the son of an hones, merchant in that the Great Tracher introduced a country town in Uister, where his early postulation as this: "And why call your years were spent. When his rehool days Lord, and do not she things which I postulation as this: "And why call yo m, Lord, Lord, and do not the things which I say?" So he records it in his gospel as in the peculiar and foreible demand, for a union of logic and life had impressed it

upon his memory.

Sonship in God implies work for God.

Every Christian is lo lostly bound to be about his Father's business, or else surrender his hope. This is the way in which that alternative comes out to view. If he is a Christian, then he is a con-if he had a first and the second of the se is a Christain, then he is a son; if he is a son, God says to him, "Son, go work;" if he disobeys that order, he forfeits the relationship. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in bim."

Duty, therefore, is commensurate with privilege. Every man is simply put forth on his piety. His Christian character is at stake, if he just talks and does nothing. It is an altogether false ideal of religious life, which centres itself in sweet experiences of tranquil satisfaction in times of activity and occupies its highest moments in reading its own "title clear."

God sometimes leaves us to search by ourselves, and find out what is our precise work to accomplish. In the parable, the father who owned the vineyard seemed to permit the largest liberty of choice of oc-cupation. He did not bid his son dig the ground, nor trim the vines, nor plack the clusters. He only said, "Go, work." Surely, the thing for such a son to do would be to start for the field, and take instantly hold somewhere or anywhere.

More real effectiveness as servants of God more real enecuveness as servants of that is lost in merely frittering away important moments, professedly in quest of work, than in any other manner. People are apt to think they have reached a very edifying and conscientious state of mind, when they begin to ask whereabouts is this vineyard of the Load of which they have in one were of the Lord of which they have in one way or another heard so much. "He that waits to do a great deal at once," said Dr. Johnson, "will never do anything." Only one condition and limit is prescribed: let the work be done in the vineyard, not in simply catting in simply getting in.

The reward of fidelity is oftentimes found in the work itself. The fruits of the vine-yard are free for present refreshment. The yard are free for present refreenment. The possession of the vineyard is eventually given in the inheritance. And over and above these, there is a growth of sinewy strength, a health in the system, a flush of content in the heart, that comes to every toiler as he labors on.

Some Christians may not have happened to meet the Eastern fable of a father, who surprised his children by leaving them nothing in his last will and testament but a garden. But he accompained the bequest with the injunction that they should dig it well, for a treasure would be certainly found in it. They ploughed up every foot of the hard soil; they broke every rook in pieces; they unturned the deep mould from under-Some Christians may not have happened they upturned the deep mould from under-neath. But they found no jar of gold, no coffer of coin. Only by and by, these things they did discover: the labor gave them appetite, the early rising brought them vigor, the industry famed them through the land, and the sub-soil they put into new service filled their garners with extraordinary yield. In the end, they were rich with their garden, though it concealed no mysterious treasure.

And we may turn the figure at our will. Earthly care is a heavenly discipline. And earthly sucesses make part of heavenly rewards. "And I heard a voice from heavenly and the Walds Discretized to the wards." wards. "And I neard a voice from neaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Dr. Taylor in Christian Warks.

### We all have Faults.

I have been a good deal up and down in the world, and I never did see either a per-God's Arrows.

There was a deacon of Dr. Wardlaw's hurch who kept a respectable spirit shop in ilasgow, Scotland—a wholesale dealer, I bink, and a good man. At the prayer.

God dad men we should say nothing but good, but as for the living, they are all tarred more or less with the black brush, and helf are are against it. Every bead here half an eye can see it. Every head has a soft place in it, and every heart has its black drop. Every rose has its prickles, and every day its night. Even the sun shows sorts and the black its ven the sun shows sorts and the black. shows spots, and the skies are darkened with clouds. Nobody is so wise but he has folly enough to stock a stall at Vanity Fair. Where I could not see the fool's cap, I have novertheless, heard the bells jingle. As there is no sunshine without some shadow, so is all human good mixed up with more or less evil; even poor law-guardians have their little failings, and parish beadles are not wholly of heavenly nature. The best wine has its less. men's faults are not written on their foreheads, and it's quite as well they are not, hats would need wide brims; yet assure as eggs are eggs, faults of some sort nestle in every man's bosom. There's no telling when a man's sins may show themselves, for hares pop out of a ditch just when you are not looking for them. A horse that is weak in the legs may not stumble for a mile or two, but it's in him, and the rider had better hold him up well. The tabby-cat is not lapping milk just now, but leave the dairy door open, and we will see if she is not as had a thief as the kitten. There's till the steel gets a knock at it, and you will see. Everybody can read that riddle, but it is not everybody that will remember to keep his connection to the terms of the remember to keep his connection to the terms of the remember to keep his connection to the terms of the remember to the terms of the remember to th to keep his gunpowder out of the way of the candle.

> It is foolish to expect the five following things from the following persons: A present from a poor man—service from a lazy man—succor from an enemy—counsel from an envious man—and true love from

Por the Presbuterian.

Work. Ohristian.

O Christian work, while lasts thy day, See it is waning fast nway.

A few short hours, and it is gone; Then shines on earth no more thy sun. Shake off duit sloth, nor idle wait,

The horvest, lut is very great the fields are white enevery hand, And reuping times all baste demand The Master speaks—He arges on,

Resays" Go occupy, my son"— The Gospel preach—for laborers pray, For 1—hall come some other day. But I can't preach, thear thre say; If not, O surely thou canst pray; For prayer is the Christian's breath-

He prays in life,—he prays in death And thou canst give if aught thou bast, The widow once her mite did cast into the treasury of God,
And to her praise this went abroad.

Work then, and lest thou wears be Consider Him who wrought for thee. What pains, what sorrows he endured That life for thee might be ensured.

-W Ross

#### Preach Your Best Sormon.

Rev. Dr. had prepared himself very carefully for a Sabbath evening service. The day was stormy, and he expected very few persons would be present, and was tempted to use an old sermon, and save his last and best for a fine day and a full house. But he remembered the advice of the venerable Dr. DaWitt, "Never change your subject; let the weather change, but always adhere to your preparation!" To a very few people he preached. At the close of the cervices a stranger came forward, arbibiting traces came forward, exhibiting traces of emo-tion, thanked him heartily for the sormon, and asked the privilege of walking home with him.

The talk was suggested by the sermon Reaching his house, the stranger was invited in. He regarded the sermon as personal, believed that his religion should be practical, stated that the Lord had blessed him "in his basket store" beyond his him in his basket store beyond his highest expectations, and asked the doctor to aid him, by his advice, in bestowing his riches wisely. The doctor answered that he knew of an orphan society that was noedy, but it would require a large sum to give it real relief—at least \$10,000. The stranger said nothing; but, taking some stranger said nothing; but, taking some checks from his memorandum book, filled up one for \$10,000 and handed it over. He then asked him to name other charities that were really deserving. As names were given, checks were drawn, in sums of from \$1,000 to \$10,000, until he took his departure, leaving in the hands of the autonished preacher checks to the amount of \$65,000. of \$65,000.

Thinking over the matter, the conclusion was reached that either the man was insane and the checks worthless, or that, under the influence of deep feeling and sudden impulse, he had in haste done what he would repent at leisure. He was confirmed in his improssions by the stranger presenting himself early next morning, and supposed he would ask the return of his checks. But no; it was to ask if there was not some other object that, on reflection, the doctor could recommend as deserving a helping hand. He was reached that either the man was inmend as deserving a helping hand. He politely answered that he really thought the matter should, for the present, and where it was; that his gifts were already munificent. The stranger answered, "It is the Lord's," and insisted. The doctor then said that the Foreign Missionary So-ciety of their own church was in a strait necessities great, contributions small, a debt impending, and missionaries about to be recalled. "What amount would give be recalled. "What amount would give rollef?" He hositated, but answered truly, "Fifty thousand dollars." A check for that amount was filled up. The man was in his right mind. The checks were good, and duly paid. Ever since, Dr. has concerned himself about his preparations, and is not troubled about the weather: adheres to his preparation, and ther; adheres to his preparation, and leaves the rest to God. That man, or a duplicate of him, would be welcome in many a church to-day .- United Presby.

### The Power of the Gospel.

In the Trinity College was a Romish sindent named Thomas Bilney. Like Luther, he carried a burdened mind in a body emaciated by penances which afforded him no relief. Hearing his friends talking about Erasmus' Testament, he felt a strong desire to possess it. But it was a prohibited book, and when he saw it at first he dare not touch it. It lay before his he dare not touch it. It lay before his eyes as yet a hidden power—a fountain sealed, whose living water he needed to quench the thirst of his soul that was consuming his body. Hoping he might find something in it to ease his heavily burdened mind, he mustered courage to purchase it sceretly, and then hastening to his room, shut Limself in. With a trembling hand he opened it and read, with astonishment, "This is a faithful saying, and worthy of all acceptation, that Ohrist Jesus came into the world. to the world to save sinners, of whom I am chief. "What! Paul the chief of smners, and yet Paul sure of being saved ! read it again and again, and broke out in Jesus I Jesus Christ, yes, Jesus Christ saves!" And falling on his knees, he prayed. "O Thou who at the truth, give me strength that I may teach it and convert the ungodly by means of one who has been ungodly himself." Calling in his college friends, and opening the Testa-ment, he placed his fingers on the words that reached his own soul, and they were a power to reach their souls also.

He that loses his conscience has nothing left that is worth keeping. Therefore, be sure you look at that. And in the next place look at your health; and if you have it praise God, and value it next to a good conscience: for health is the second blessing that we mortals are espable of, a blessing that money cannot buy, therefore value it, and be thankful for it.

Paying the Preacher.

Returning from the city about a week ago, I was compelled to listen in the rail way-cars, to a very bitter tirade against the supposed exerbitant salaries of city ministers. It was, however, a mere tirade, with out any attempt at reasonable argument, unless a constant iteration of a comparison between the poverty of the spostles and the luxury of modern preachers may be taken as a definite inch of solid ground for reason to stand upon.

Now I have always noticed, that this poverty of the disciples and apostles is the steneotyped statement upon which all the disaffected stand. "Why do not the clergy go back to the simplicity and poverty of the first Christian ministers?"

It seems to me that this income in the

the first Christian ministers?

It eeems to me that this inquiry is just as good for the Christian laity as for the Christian clergy. Why do not they also go back to that estimable primitive condition when rich and poor in the household of faith, "had all things in common?" When opulent lay Christians are willing to sell their nessessions, and all they have for sell their possessions, and all they have, for the commonwealth of the church, then ministers will also be willing, like St. Paul, to support themselves by the 'bor of their hands. It would be easy to prove that many now do so, but I am only taking the argument in its most obvious sense.

But if in the exigencies and progress of society, this positive equality of goods is quite impossible, then it is the grace and wisdom of the gospel that it adapt itself to varying social circumstances. The apostory are the grace and with and in the grace and with and in the grace and appeared to rais with and in the grace was a posted to rais with and in the grace was a posted to rais with and in the grace was a posted to rais with and in the grace was a posted to rais with and in the grace was a posted to rais with and in the grace was a posted to be grace with a posted to the grace was a posted to rais with and in the grace was a posted to be grace with a posted to be grace with a posted to be grace and progress of society, this positive equality of goods is quite to be grace and with a posted to be gr tles were not expected to mix with and inthe were not expected to mix with and influence a wealthy and refined society. They did not have to prepare themselves for such a position by a long and expensive course of study. They were not called upon to exercise a graceful and generous hospitality; or to take the lead in all charitalia chiases both in pures time and of table objects both in purse, time, and effort; neither were they expected to marry fort; neither were they expected to marry we men of such refinement and education as were fit associates and co-laborers with the wealthy and intelligent; capable of bringing up and educating a family in the same social standing.

But just as long as these things are expected of clergymen, and as long as clergymen are human, they must be regardful of incomes. They cannot support fiesh and

blood on spiritual duties. They cannot repair worn clothing, and pay rent and gro-cers' bills, by miracles. There has been no special creation of self-supporting wives and children for their relief. The ministerial children for their reflet. The ministerial offlice in a large and wealty city is certainly a mission, but it is also a liberal profession; it demands, like other liberal professions, generous recognition, and liberal

rewards for prominent merit.

If apostolic poverty was the rule, two things would surely follow. First, ignorance and fanaticism would take possession of our pulpits. We cannot be sure, by any means, when a man is enthusiastic and wants no money for preaching, but that self-inflation, and not evangelism, is the ruling motive.

We should have crude personal prejudices and contains in the relationship of the relatio

dices and opinions, in place of the reasonable settled views of learned scholars, and ripe, thoughtful Ohristians: for the years ripe, thoughtful Offistians: for the years our ministers spend in college studying the thoughts and systems of great souls passed beyond the skies is our gain; and we could ill afford to exchange it for the personal opinions of an unlettered clergy. In our educated ministry is funded all the excellent knowledge, and the gathered wisdom of nineteen centuries of Christianity; ought we not to be willing to pay the men who

dispense it to us?
Then again it is not in human nature to spend its strength for naught. A clergy not paid in money, will pay itself, sooner or later in power. Look at the orders of Catholic priesthood; the more poverty they profess, the more intolerant and spiritually dictatorial they are. To many men, power is a more excellent thing than money; and the barefooted friar, holding the keys of heaven and hell, remitting and retaining sins, blessing and cursing as he sees fit, would not change places with the comfortable preacher who only "ministers to" his

able preaction who only ministers to his flock, and does not rule thom.

All see a perfect propriety and obligation in supporting well the great offices relating to social and educational economy. Yet here is an office and a power beyond all others in influence and authority: a power possessed by thousands, and exercised from week to week upon the most numerous, the most orderly, industrious, reflecting, and moral part of the community. For hearing sermons is to millions, what reading is to thousands—their chief source of information on topics not connected with their daily work and daily bread.

Consider, then, the importance of an educated, reasonable, thoughtful ministry—and then consider, that education, thought, reason, are the results of long, careful, and expensive training. Any one can now lift the threads of such a condition and see that simple honesty alone demands adequate remuneration for a carefully prepared ministry.—Mrs. A. E. Barr, in Christian Weekly.

### "In my Vineyard."

"Son, go work to day in my vineyard."
A figure of wonderful appositeness and beauty, and one of frequent occurrence in the Soriptures. The royal Psalmist uses it in much the same connection when speakng of Isreal. Solomon uses it when counseiling as to one's own heart. Here it seems to mean the world at large as a field of labor.

God's vineyard is any place where there is religious work to be found and to be done for God.

There are some very exquisite analogies suggested by this figure. Vast amount of labor is one of them. For a vineyard in the East always presumes the most extensive and careful cultivation. In the days when this parable was earliest employed there was a regular profession of vine-dressing. A class of men grew up whose skillful office it was to manage these valuable and delicate enclosures. Weeds and brambles may grow alone. But those whose hopes are set on clusters of grapes must perforce toil for them.

In this is discovered an analogy so commonplace as often to be overlocked or forgotten. Good Bishop Leighton never said a truer thing than when he uttered the when this parable was earliest employed

opening sentence of his wonderful commentary upon the epistles of Simon Peter,
"The grace of God in the heart of man is
a strange plant in an unkindly soil." It
requires diligence to do even a little work
in this world; it requires vast and continuous labor to being a particular of the continuous labor to being a particular of the continuous labor to being a particular of the continuous labor to bring our whole fallen race home from its wild rebellion unto

Variety in labor is another analogy sug-Variety in labor is another analogy suggested in this figure. In a thrifty vineyard there is room for all kinds of ingenuity and all amount of strength. In vine countries the world over, employment is furnished specifically for the entire members of a household at once. The old men and the children, young men and maidens sell find the children, young men and maidens all find their appropriate places. So through the year. There must be sinewy industry in the tilling of the soil. There must be delicate skill in the training of the tend-ils A calm oversight must be kept. There will have to be almost infinite retirement. have to be almost infinite patience in watching the foxes—those "little foxes, which spoil the vines." There must be swift and joyous expedition in theigathering in of the ripo clustore.

He who seriously asserts he has no aptitude for any sort of work in a vineyard must be a laggard indeed. And he who, in a troubled, busy world like this, is out of employment for Christ has not yet learned his own heart; he surely has not so much as begun to enter into his Master's

Spirit.

Unwavering faith in labor is also suggested by this figure. Indeed, here is found the obsert and finest analogy of all. For every success in a vineyard, as truly as every success in a church, rests implicitly upon the covenant of God, or it is citly upon the covenant of God, or it is hopeless from the begining. Every seed in the ground, like every truth in the human heart, depends for its germination and fruitfaluess upon the distinct fidelity to and fruitfulness upon the divine fidelity to an expressed promise. As long ago as the deluge God himself said, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and Winter, and day and night shall not cease." And every husbandman who has dropped a kernel of grain in the many activities and according to in the warm earth since has solemnly invoked the faithfulness of an unchangeable God. Inspiration itself, after describing dod. Inspiration itself, after describing this natural process of bringing forth man's food from the soil, turns the figure, "So shall my word be; it shall not return unto me vold."

Hence every honest effort to do good

casts itself with all hopefulness upon a covenant of grace divine and unfailing. It is the faith in it—not the genius in it—which gives it all its final vintage of clusters .-Dr. Taylor in Christian Weekly.

### Random Bendings.

Those who have life are conscious of the ebbs and flows of life.

Nor a moment, if you and I watch moments, but we come short of God's glory. What assurance can I have that Jesus died for me if I am not living truly unto him ?-Dr. Cuyler.

An envious man repines as much at the manner in which his neighbors live, as if he maintained them.

There is this difference between hatred and pity: pity is a thing often avowed, but seldom felt; hatred is a thing often felt, but seldom avowed.

THE mind of childhood is the tenderest, holiest thing of earth. Let parents stand as watchers at the temple, lest any unclean thing should enter.

In Providence, as in the Scriptures, we must accept readily whatever is plain; and whatever things are hid from us we must pass them over, and in faith and patience wait for light-if need be, for the light of eternity. God's plans, like lilles pure and white, unfold;

We must not tear the close-shut leaves apart; Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land, Where weary feet, with sandals loosed, may rest, Where we shall know and clearly understand, Then we shall surely say "God knows best."

Ir was by "house to house" visitation that the apostles of Christ succeeded in gaining their first victories, and if we have the Spirit of Christ with us, we shall not be satisfied with running our Sabbath schools or setting up our pulpits, but we shall seek out the poor ones in their homes and speak to their hearts of the blessed Saviour we have found.

ONE has said, with some propriety. "God can use any sort of man—only let the man give himself as he is to God. This is what give himself as he is to God. This is what Elijah did; utterly surrendered his nature to God." No matter what the peculiarity of temperament, that peculiarity, if sancti-fied by grace, may be mightily and affec-tively employed in the divine service. The point is, and it is the essential point, that there he are utter surrender to God. Only there be an utter surrender to God. Only let the individual lie passive in the hand of God, and he will show forth his glory in employing him in the great harvest field.

Ir we have any work to do the true po-licy is to go on and do it. The longer we hesitate, permitting ourselves to grow lethargic and dreary over its unnecessary consideration, the more sure we are to fail. There are dozens of men who fail in the labor given them to do because they dawdle over its beginning and slothfully follow up its details. The Bible rule, which instructs us to do what we have to do "with our might" might," is one of large application, and if it were followed more universally there would be fewer disappointments among men and fewer disasters to the cause of truth.

CATHOLIC priests are by no means so spiritual that they do not take interest in politics and the results of elections. Some of them, if not all, instruct their people how to vote, and not only instruct, but in some instances, it is said threaten them with ecclesiastical penalties if they do not with ecclesiastical penalties if they do not vote in certain directions. The trouble about it is, that they all desire despotism, and the triumph of principles and measures which are opposed to our higher national intelligence. Nearly all these people are foreigners, enjoying the blessings of a land which offers citizenship to such as wish its beneficence; but coming here, it is with a spirit of hostility to the very doctrines and policy which have made their ecming desirable and possible.

countenance from antiquity for one's reli-

grous inventions. Asyon had in a moment of folly and sin satisfied the people by making for them a "golden calf." He do

not mean to alienate them from the God of Israel, but to 'tave them worship God through the calf. Neither did Jeroboana.

He only meant to give them a visible ob-

ject to fix attention, and satisfy a people who would not trust an invisible C

Jerobosm made two calves the outside or plating of which was gold. He did this with the advice of his counse, are It was

a public, state measure. The uses and places were fixed. The intimation, in the

very language of Aarch, was to this effect:

This not a new religion, but a more expedient form. We do not set aside the

God of Israel; we only represent him by

these. The pleaset up was convenience. The real design is concealed. Men who use religion, or who modify its forms, for The plea set up was convenience.

their own ends, are commonly hypocrites, who have something to conceal.

following, as we see from the word itself,

in the lesson.
(1.) It was without any divine authority.
It had no higher origin than rerobeam's

own heart (see v. 88). His cornsellors had the same motive for this course that

he had (v. 28). He was making religion a

God, and was condemned in the most

forcible way when Aaron did it (Ex. xxxii.

7-9). When men tell us how ancient

usages are, we are to inquire, Were they lawful? They may have been old and wrong. All manner of evil is very ancient.

(3.) This worship was suspiciously like the Apis-worship in Egypt and elsewhere, of thick we have reconstingthen in the size.

of which we have remains in the winged

(4.) Like all departures from God's

ways it made other illegal courses neces-sary. Pricets had to be found, and true

children of Levi would not take such

places. So priests had to be made of the

lowest, or, more correctly, of all classes of the people, without regard to their being

Levites (v. 81), to officiate. The places had to be chosen; but God had "chosen Zion." So, to get as much seeming authority from tradition as possible, he chose

Dan, in the extreme north of the kingdom,

once Laish, of which we read in Judges, ch. 18, where the Danites had set up wor-

(v. 80), who had won a descendant of Moses (v. 80), who had been a private chaplain to Micah, as their priest. It was convenient for the north. Then as to Bethel, in Ben-

jamin (see Josh. xviii. 18, 22), it was consecrated in some degree by Jacob's two visions (Gen. xxviii. 11, 18, and xxv. 9-15),

Askin, and the name he gave it—house of God. (It is now called Bretin.) Now, God has reserved the right to choose the plan of worship. (So particularly Deut. xii. 5-8, of which all this was a flagrant violation.) He had respect to "traditions,"

but at the cost of the Divine Word. But

if God has a right to be worshipped, it is a

part of our obedience to worship as He or-

dains. Nor did the evil end here. He had to set up a "house of high place" (v.

31), for the calves must be suitably lodged; and this beginning once made, other "houses" followed, as we see even so soon as in 1 Kings xiii. 32. Something had-to

be devised as a substitute for the shechinah

of the true temple. Just as there is suggestion of contempt in the name "calves"

as imitations of the cherubim, so there is

in the "high places"—not a temple, but an imitation of it. He also changed the time of the festival, taking the same

day of the month, but a month later than the feast of the tabernacle in Jerusalem, some think because the vintage was later

in the north than in the south. This he

devised, like the rest, "of his own heart" (v. 33). From v. 32 we infer that Bethel cally was the place of this feast, and from v. 32—"he offered upon the altar"—we infer that he himself took a priest's place,

possibly to give eclat to the new establish-

Their possessions would naturally go to maintain the new-made priests. They,

on the other hand, took refuge in Rehoboam's dominion, as we see from 2 Chron.

xi. 18, 14. So the new system was inaugurated, and because a sin (v. 30), for the

people—all the people, even unto Dan—went to one or the other (such seems to be

the meaning of v. 80; which is obscure), for then, as in later times, the idea would

prevail that if men did not take the priests and religion "the crown" provided, they were not thoroughly loyal. It was evil all

through.

The following points may be impressed

on the minds of the pupils:

1. Will-worship, or forms and plans substituted for God's plainly-revealed methods, can never be acceptable to God.

Their being costly, or ancient, or common,

or tasteful, or convenient, or polite, or anything else, was not then, and is not now, a defence for them. Of course, in matters where God has left no rule (as,

for example, the frequency with which the supper should be observed), Christian wisdem, following the analogy of the Bible.

2. Such efforts are unwise, as well as

unlawful, even for the ends in view. He aimed at perpetuating his kingdom by a human expedient. But the Lord had prescribed the way in which a "sure house" would be his (I Kings xi. 88). Faithfulness to God would have secured

the end. But Jeroboam was not a man

8. The success of expedients is no proof

of their goodness. Jeroboam was able, politic, shrewd, and he succeeded in his

aim of keeping up a breach between the tribes. But it was none the less sin in

Of course the true Levites left the region.

ment.

(2.) It was again a plain command of

state tool.

bulle.

The objections to this course were the

### Our Young Jolks.

All My Life Long.

III IOSEPHINE FOLLARD. All my life long maye my stene been attended Surely by one who regarded my ways; Tenderly watched over sweetly befriended.

Bioseings have followed my nights and try days.

gladness. Anthems of sorrow been turned into song. Angele have guarded the gateways of sadness, Summer and winter -yea, all my life long!

Tears have been quenched in the sameline of

All in the dark would I be, and uncertain Whither to go, but for One at my side Who from the future removes the dim curtain, Beeing the glory to mortals denied. No other friend could so patiently lead me; No other friend prove so faithful and strong; With angels' food he has promised to feed me, Who has betriended me all my life long.

He will not weary-oh, blessed assurance! Infinite love will the fluite outlast! But for my Heavenly Father's endurance, Into the depths of despair I were cast This is my star in a midnight of sorrow. This is my refuge, my strength, and my song; Earth is to-day, but there s heaven for to-morrow And Jesus to be with me all my life long!

#### Drowning the Baby.

As a missionary was walking by the River Canges in India one day, he noticed a Brahmin woman and her two sons, a beautiful boy of twelve years and a little baby a few months old, with two fomals servants going towards the river. By their appearance he knew that the child was to be drowned to please the goddess Gunga. When they reached the principal bathing-place, four priests came up to them; and, when the mother saw them, she gave a loud cry, and fell senseless to the ground. She was carried by her servants to the water's edge, where there was a great crowd of people. The chief priest then took the lovely babe from his brother's arms, covered its little body with oil, vermilion, and saffron, dressed it in a red and yellow musku, and began to repeat charms over its head.

The priests tried to arouse the mother;

and at last she opened her eyes. When she remembered what was going on, she sank back saying :

"Is there nothing that will save my child?

"No," said the priest, who expected a large sum of money for performing the ceremony—"no. You have vowed to give him up, and you must do it. But the gods want you to be willing to do it. Are you willing? Say so, and let the goddess take her own."

"No, no!" cried the mother; "I am not willing. If I break my vow, I can only be cursed. Let the curse come. I would rather die than do."
"Yes." said the appropriate "the

"Yes," said the angry priest, "the curse shall come, but not on you. It shall come on that lad there," pointing to the elder boy, "on the darling of your heart. You shall go home to-morrow taking your

worthless babe with you, it is true, but leaving your noble boy, the hope of your house. Do you still refuse?"

The poor mother could not speak; and the priest added, "Then wave your hand as a sign that I may throw your babe into the river." the river.

The sign was given; the child was thrown. One little splash was heard; but the next moment the mother had it safe in her arms once more. Wild with grief, she had plunged in, and saved it

"No, no; Gunga shall not have him!" she cried. "I was mad, quite mad, when I made that vow. If it were a daughter, perhaps I could give it up; but I cannot see my baby-boy drowned before my

The priest threatened her with still more dreadfe' things. She was made to say again she wa willing; and the priest was just ready to throw the child into the water. when his arm was drawn back by the missionary, and he was thrown down by a soldier who was close behind. You know that Queen Victoria is Empress of India as well as Queen of England; and English-men have made a law that children shall not be drowned in this way. When the missionary found what was going on, he went in great haste for some soldiers to stop, and arrived just in time to save the

baby's life.

The frightened priest got away as well as he could, the crowd fled after him, and the missionary, the soldiers, and the now happy family were left alone. The mother fell at the feet of the missionary, crying,—

"Thank you, thank you a thousand times, sir! You have saved my darling. You have made my mother's heart rejoice. Ob how april 1 here, lived without my

Oh how could I have lived without my baby! I can do nothing for you, sir, but the God of the universe will reward you. I will always pray to our gods to send you

Relieved and happy, the mother said to her servants-

"Come, Dasee and Tara, let us go to our boats and leave this dreadful place. The gods grant I may never see it again l"

Since the Gospel has been carried to India, these dreadful things very seldom happen; and, if all Christian people would do what they could to send missionaries there, the time would soon come when they would never happen. What can you

WE do not believe immortality because we have proved it, but we forever try to prove it because we believe it.

Do not insist too strongly on your own opinion, If you are sure of something, and an important cause demands that you shall set it forth, do so. It is your duty then to be close, exacting, persistent. But in the small matters of every day life it is better to give up a good deal than to insist too strongly. Two persons quarreling over what proves to be practically nothing, exhibit a lack of sense that is remarkable. Half the quarrels of the Church would be avoided if good people would get to under-stand the miserable insignificance of opin-ious which they, in passion and prejudice, make terms of communion with their

#### Sabbath School Teacher.

LESSON I.

THE KINGDOM DIVIDED

COUNT TO MEMORY, vs. 16, 17 PARALLEL PASSAGES .- 2 Kings xvii. 21

Ps. lxxxix, 80-32. Scripture Readings,-With v. 12 read v. 5; with vs. 13, 11, read Prov. xviii. 6, 7; with v. 15, read 2 Cerot. xxv. 20; with v. 26, read 2 Sam. xx. 1; with v. 17 20, read

1 Kings xi. 35, 36.

The places to be identified on the map are Sheehem (v. 1) and Jerusalem. The men to be identified are Rehoboum, Jero

boam, Ahijah, Adoram. GOLDEN TEXT. But he forsock the counsel of the old men which they had given

him.--1 Kings xii. 8. CENTRAL TRUTH .- Bad counsels bring

Introduction .- The books of Kings teking up the narrative of 2nd Samuel, re port the lustory of the Jewish people while the government was monarchial, from Solomon's accession till the destruction of Jornsalem by the Chaldeaus, and cover a period of about 450 years. It is the "decline and fall" of the Jews—not, indeed, the final fall, which was after the rejection of Christ.

One period is concluded with Solomon's Our lesson begins the second in the division of the kingdom. The books are properly called "Kings," for the character and acts of the kings are mainly dwelt upon, as they represent the people, and as they were in substance, so were the people. The rulers and the ruled are apt to be much alike, and they stand or fall together. The value of this record to us largely lies in the illustrations it gives of God's government, of His hatred of eyil, and His favor to them that fear Him. Only it has to be borne in mind that prosperity and punishment fol-lowed good and evil more visibly and promptly, probably, than now, for two reasons: (a) The government was theocratio, i.e. God was the ruler, and idolatry was direct rebellion; and (b) The Scripture oanon not being yet complete, men then saw in God's providence what we now see in the perfect word.

The history shows how many causes may

go to produce one effect, namely, the revolt of the tribes. Let us see them.

I. The old feud between the two strong tribes Judah and Ephraim. See illustrations of it in Judges viii. 1, 2; xii. 1; 2 Sam. ii. 9, 10; xix. 41-48. This explains the prophecy of Ysa. xi. 18. This ill-feeling has its counterpart in modern sectarianism which is not a fruit of religion, but a trait of corrupt human nature. tribes eyed one another with jealousy. So strong churches sometimes do, when they will patronize weak "bodies;" so strong men, even ministers, will look askance at their equals; when they will be quite courteous to those whom they do not count rivals.

This feeling on the part of the ten tribes, of which Ephraim was the head, probably led to the meeting at Shechem. Examine Joshua xxiv. 1, for proof that it was linked with the memory of national gatherings. Abimelech had set up for the throne there. It is very ancient (Gen. xii. 6). The son of Hamor got his name from it, or gave his Hamor got his name from 1, or gave his name to it. It was in Ephraim's bounds (see v. 25). Now it is called Nablus, which is only a corruption of Neapolis, or "new town." It was doubtless frequently rebuilt,

with some changes of site. II. Another cause is in Rehoboan's in-discretion. He might have conciliated the people, but he only irritated them. Still we may lay on him too much blame. He was advised to "serve" them, by the politic old counsellors, who would have him "speak them fair" to get power over them. it is not a true king's province to be sub-servient, but to rule and lead, and there is a certain meanness about such fair-speaking. On the other hand, there was no need to use the language of an intending tyrant, as he did at the suggestion of the heady young counsellors (v. 18, 14). Such rough speech only justified to them what was with them a foregone conclusion (see evidence of this in v. 8), namely, to reject

III. Another cause is Jeroboam's ambit-Solomon noticed his energy, and ion. made him superintendent over the public works in Ephraim (see 1 Kings xi. 28). He probably saw the growing discontent of the people; hoped to succeed where Absalom failed; was encouraged in his aims by the prophetic atterance of Ahijah (1 Kings xi. 29-40). This drew on him Solomon's anger; drove him to Egypt, where he rose in power, being patronized, possibly from policy, as a thorn in the side of a rival kingdom. He came back to Ephraim on Solomon's death, and set up in state and atrength in his native place (1 King xi. 40). He was able to get himself put at the head of the disaffected northern tribes, as their representative man and leader of the op-position. He was their natural king when revolted, and he made Shechem his

capital (v. 25). IV. But behind all these, and control ing and using them all, was the Divine will. Solomon had fallen away from his fidelity as a king and his duty as a man. God has declared His anger and intention to punish this (see 1 Kings xi. 11, 12), which fixes the time and the extent of the secession—one tribe, Judah (see v. 21), being left, for David's sake. Hence a succession of insurgents against Solomon's sceptre, of whom Jeroboam was last, and successful, because the Lord's time had come. He was an Ephraimite, and his success pleased his tribe and their sympathizers.

The manner of the revolt is vividly given in v. 16; the old seditious cry is raised (so long does a bad, smart watchword live i) name being used for the head of the family. The great influence of David and Soloman had repressed, but not destroyed, the old jealoury, which we may guess, from the readiness with which the people accepted a new religious establishment, was raingled with some feeling of a divine wor-ship. At least, even God's house at Jeru-salem was regarded soldly because it was not in their domains. There were mem-

bers of the ten tribes (v. 17) residing in the bounds of Judah who owned Rehobosia's away. It was in a great degree a question of local joulousy (see v. 28), which is always a most dangerous element in a nation.

The attempt at : ecovering the lost poople was very unfortunate (v. 18), the collector-general being "sent"—perhaps be cause he was supposed to know the grievances-to win them over, or propose reess. Tex-gatherers are rarely popular. The people had made up their minds, and they made the breach deep and wide, and reconciliation impossible, by stoning him. Rehoboam himself being so alarmed as to

flee speedily (v. 18).

The choice of Jeroboam as king follow ed. It was the recognized right of the people (see, in proof, 2 Sam. n. 4, v. 3, and 1 Chron. xii. 38) to own and do homage to the Ling providentially given them (as the churches solemnly receive the ministers whom only God can make). So they had done with Saul (I Sam. zi. 15), with David (2 Sam. ii. 4), and with Solomon (1 Chron. xxix. 22). This the tribes, setting themselves up as a separate kingdom, did with Jeroboam (v. 20).

The following lessons may be taught from this portion of Hebrew history.

1. Excessive taxation will always be

vexations to a people, and a corrupt government is likely to be expensive and excessive. Bad men have to be used and paid, and having their employers in their power, they make their prices high.

2. Wrong doing tends to divide men. (See Cain and Abel; Joseph and his brethren; Ephraim and Judah; and this separation.) Well-doing unites them. The fear of God represses envy and strife.

8. Evil men may be used as God's in-

struments, and yet He has no share in the evil. The tribes and Jeroboam are carrying out God's mind, but they only think of carrying out their own. (See two other notable cases in Isa. x. 6, "The Assyrian, the rod of mine anger," and Acts ii. 28.) Yet does not God's will destroy man's will. He pleases himself in sinning against God, and yet God uses him as His instrument.

4. Prophecy early came to have its use

in the growing corruptuess of the people. The "Kinge" and the "Prophets" can be read together like the "Acts" and the "Epistles."

5. Folly punishes itself. "If any man lack wisdom, let him ask of God." Suppose Rehoboam had said, "My father carried on great public works which made heavy taxes. These burdens will not be needful, and I shall try to lighten other burdens."

6. How close the connection between the moral character of rulers and the condition of the people. So we should pray for, elect, and austain good public officers, and pray for them when elected (1 Tim.

#### SUGGESTIVE TOPICS.

The period-the men here mentionedtheir respective characters—previous history—aims—the feeling between Ephraim and Judah—the plan of mutiny—why chosen—the object—ancient custom—
"making" of kings consisting of what—
Rehoboam's word—the effect—the cry of revolt—the extent of it—the end of Adoram-and the danger of Rehoboam-and the lessons.

### LESSON 11.

Jan. 14. THE SIN OF JEROBOAM:  $\left\{ \begin{smallmatrix} 1 & \text{Kings xil.} \\ 25-3 \end{smallmatrix} \right\}$ 

COMMIT TO MEMORY VS. 28-80. PARALLEL PASSAGES .- Ex. xxxii. 4-8; Kingt xvi. 26.

SCRIPTURE READINGS .- With v. read Judgos ix. 45; with v. 26, read Prov. xxix. 25; with v. 26, compare the second commandment, Ex. xx. 4-6; with v. 28, read Isa. xxx. 1; with v. 29, read Josh. xviii. 18, and Judges xviii. 28; with v. 30, read Pe. ovi. 20; with v. 31, read Ezek. xliv. 7, 8; with v. 82, compare Lev. xxiii. 88, 84; with v. 88, read Matt. xv. 6. Find in the atlas the following places,

Shechem, Panuel, Dan, Bethel.
GOLDEN TEXT.—And he shall give Israel

up, because of the signs of Jeroboam, who did sin, and who made Israel to sin.—I Kings xiv. 15. CENTRAL TRUTH .- Self-pleasing leads to

idolatry. idolatry.

This section of Hebrew history is of great interest. It describes a now and bad departure of the Israelitish kingdom, of the effects of which we have many later notices. And it illustrates many farreaching principles, which civil rulers and Christian Churches need to ponder. Hap-pily the facts and principles are intelli-gible by the young no less than the old. May we have the help of the Holy Ghost while we study them !

Jeroboam is now established on the throne of Israel. Ten tribes obey him. His ambition is gratified. He proceeds to strengthen himself in his place.

But a man may be king and yet not appy, nor secure. He was haunted with the fear of returning loyalty among his people (v. 26). He feared not only for his throne, but for his life, as he well might. (See Iso bosheth's fate, 2 Sam. iv. 7.) It is a dangerous thing to have one's safety and dignity depending on the caprices of men, especially if we owe either to their errors; for then we are tempted to perpetuate the errors. So it was with Jeroboam. The national worship at Jerusalem had been a bond of union among the people. To have his subjects freely mingle with their countrymen in their festal and religious gatherings, would have been danger-ous to their steadfast loyalty to him. He must make a separation, and keep it up. (Is not this the real objection of Roman Catholies to public schools? Do they not fear the free commingling of the young, and desire to keep their children by themselves, so that their loyalty to Rome may not be endangered?) He understood the charm of fellowship; the attraction of Jerusalem in its situation; the gladness Jerusalem in its situation; the gladness with which men went up to the house of the Lord; the drawing together of the people at their national temple. He must arrange that such indience shall not tell on his people. He was a people of the p

4. No one secures peace of mind by dis-obeying God. See the throat denounced in I Kings xiii., to which, indeed, v. 88 properly belongs.

him, and in the people.

must guide us.

of faith.

suggretive topics.

Jeroboam's aims—strong places why selected—his fears—the ground of them—his plan—places chosen—images set up—reason for "calves"—reason for places priests chosen-defect of the priesthoodtime of festival—how devised—evils of the plan-guilt of it—consequences that fol-lowed—places needed—Levites driven away—whither—lack of faith implied—in what manner—and the lessons to be learnt. Naturalness in a Prayer Meeting.

It is prayer meeting night in the village of A. As we enter we see a wide space of empty seats between the heavy-hearted minister and the audience. Twenty five or thirty worshippers are present, eight of them men, two or three boys, and the rest women or young girls. The paster has spoken as best he could, and called upon the brothren to improve the time. Hymns, prayers, exhortions—cometimes at long intervals—have followed, and now the benediction is pronounced. It was but a chilly inpression the meeting made upon you, and only one thing redeemed it. You know they felt their coldness and longed for something better. Then, as they went, tongues were let locae, and friends chatted by the door or at the stove, and what real life and interest there were appeared.

Months have gone. We will leck in again for the room is brilliantly lighted and evidently full. We enter, and one of those dull, impassive elders of last summer has his eye upon us in a moment, and we find a seat. The audience is "well closed up" about the desk. After a few words from the leader's warm heart, he throws the reins upon the neck of the meeting and it starts off with life and spirit. Inquiries, confessions, requests, and short, pointed prayers follow; exhortations have meaning and heart, and the hour passes all

too soon.

What is the difference? Among those cold Christians were the salt and fire of the church and the roots of the last meeting went deep into the soil of the first. It is not sufficient to say God's Spirit has come. That is the great re son, but not quite all. The one service was a reality, the other very much a form; through which however, God saw a duil, numb longing for his prosence, and answered the real desire, hile the spoken petitions melted in thin air. In the one meeting Christians spoke and prayed about what they thought should interest them; and in the other of what actually did.

Revival seasons have peculiar interests, questions, hopes, and fears. The excitement passes and a new set of circumstances arises which must be met. The runners have entered the race, all of them, perhaps, that we can now expect, and need tion and help as they press forward. But Christians, while they feel they have some-how lost their grip on the hearts of men, talk still as when they cried, "Strive to enter in at the strait gate," and have little to meet the present want.

Practical questions and difficulties of the pilgrim life should now be the staple of thought. This is the field of the private and young Christian. Ry training and necessity of his position the minister becomes, to a certain extent, professional, and needs the eyes of the pews; and Christians advanced in the Great Master's school forget the young convert can be of greatest use; and an earnest question about a real difficulty will often make the difference

between a successful meeting and a failure. We have among our late accessions a noble young man, fighting his way to some post where he can serve the Master, who poss where he can serve the Master, who asks a great many questions, and whose shrowd, brief remarks often go to the point. A few weeks ago. along in the meeting, he said, "I had something I wished to say; but such a remark," alluding to something already spoken, "started me off on another track. I forgot myself and lost the last prayer, and my wits have just come back. Can you elder Christians tell me what to do with wandering thoughts? I know I w wrong they are. But what do you do with them? Pastor can you tell?"

I turned the question over to a good brother, and we had an interesting time comparing experiences in ruling the heart, and we gained a step in learning how to make a service so attractive that the thoughts would prefer to stay at home. It was a practical question, and all wanted to hear what would be said.

hear what would be said.

Live issues give life, and with changing circumstances we need to change our teaching and prayers. Information as to the absent and those in trouble and sympathy with them, helpful experiences of older Christians, practical difficulties and their solutions, the real necessities and processes of the Life which flows from it to every branch, and His glorious supplies and how to get at them, should be the subject matter of the prayer meeting, because they are our needs at such seasons.

Revival scenes are but one aspect of the kingdom which shows from every side "the manifold wisdom of God," and the muster-in is but the entering of the service with its marches and battles. There is no need that interest should die away, for the attractiveness of a practical meeting is irresistable to a true Obristian. But to this ond it must be kept alive by being made real.—Selected.

### Reason and Faith.

While the bright eyes of reason are fulf of pieroing and restless intelligence, his ear is closed to sound; and while faith has an ear of exquisite delicacy, on her sightless orbs as she lifts them towards heaven, the sunbeam plays in vain. Hand in hand, me brother and sister, in all mutual love, pursue their way, through a world on which, like ours, day breaks and night falls alternate; by day the eyes of reason are the guide of faith, and by night the ear of faith is the guide of reason. As is wont with those who labour under these pireations respectively, reason is apt to be eager, impetuous, impatient of that instruction which his infirmity will not permit him readily to apprehend; while faith, gentle and docile, is ever willing to listen to the voice by which alone truth and wisdom can effectually reach her. Henry

THE most heart-reading of all the troublem and agonies of life is to know that some trusted friend has deceived us.

THE labors of the missionaries at Ning-The labors of the missionaries as hing-po, China, are much discouraged by the in-ereasing love of the Chinese for intoxicat-ing beverages. It is announced that ac-tive efforts are being put forth by the mis-sionaries to check the apread of drunken-

#### Beitis h American Presbyterlan, 102 BAY STREET, 1 GRONTO.

Pon Ti ams, year, sir Liberth Tabe. C. BLACKETT ROBINSON Editor and Proprietor

#### TO CORRESPONDENTS.

Letters and articles intended for the next issue about the in the hands of the Latter not later than Tuesday morning.

all communications must be accommunical by the paters name, otherwise they will not be inserted whiter a name, otherwise they will not be inserted Articles not accepted will be returned; it, at the first they are seen, a request is made to that effect it a sufficient postage stamps are enclosed. Man-the, then not a necomperied will not be preserved and subsequent requests for their return cannot be compiled with

#### OUR GENERAL AGENT.

MR OHABLES NEOD, General Agent for the PRE-ENTERMAN is now in Western Outsrio making the interests of this journal. We commend that to the best offices of injectors and people. Any gas stance readers into in his work will be taken by mans a personal kindness.

#### British American Bresbyterian. FRIDAY, JANUARY 5, 1877.

### Special to Subscribers.

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

### THE QUESTION OF HOLINESS.

A Conference of Christians who profess to have attained absolute holiness of life and character, was lately held in the vicinity of New York. In no other country in the world that we ku wof, could there be such a gathering of perfect men and women. Posalbly it is the peculiarity of the United States, separating it from all other countries in this particular, that there the followers of Christ are found without flaw, or mar, or blot. At all events we do not hear much of these perfectionists on this side of the St. Lawrence, and we would be inclined as a rule to give all such a pretty wide berth wore they afflicting us with their presence. Nor are we aware that as yet they have made much headway in England or the Emerald Isle. As for Scotland, if any absolutely perfect Christians ever existed on that favored portion of the Empire they must either have been tossed into some convenient loch or river, or deeming themselves not welcome they must have taken pin. ions to themselves and flown upwards to their natural element. It remains for the United States, which gives welcome and shelter to all classes of men, from Brigham Young to the big Boss of Ludlow sireet gaol, to have as a bright contrast to the roughs and rogues who thus invited come under the stars and stripes a select society of men and women who have reached the highest point of sanctified lives. Brother Inskip is a good specimen, fat, round, sleek and comfortable. He is chief amongst the happy throng, if with the theory of perfection we can suppose any other condition possible than the absolute parity of its members, of which we beast as a distinguishing Presbyterian principle. Surrounded by angels in petticoats, Brother Inckip has no need of heaven as a factor in his theology. He is perfectly at home where he is. What better could he have than to be self-praised, and at the same time to be regarded as a paragon of xcellence by all the old women who act the part of his satellites. What a heavenly group these singing, leaping, frantic Metho. dists make up. It is valuable as giving one an insight into the future. But it is equally well adapted for a first-class comic enter-

Seriously speaking, it shocks our conscience to hear of these people speaking of having attained holiness, and citing as proof that they have give up the use of tobacco, that they have no longer a liking for whiskey and beer, and that their eyes and ears are no longer distructed by earthly sights and sounds. We should like to look into the hearts of these perfect people, and see whether there is not in them a menagerie of untamed beasts-of thoughts that are unprofitable—of desires that are contrary to the mind and spirit of God.

Tais conference is a sort of mutual admiration society. If any of our renders feel qualified for admission into their ranks we will be happy to farnish them with the address of the renowned Apostle of Holiness. But we trust that our readers to common with ourselves will rather prefer to look into the mirror of God's word and see for themselves what they are in the presence of Divine holiness and goodness. It is a long and difficult journey to the summit of the Mount of Sancification, and it will be well with as if we can say with the Apostle at the close of our struggles: "I have fought the good fight, I have finished my course, I have he, with and

#### THE WEEK OF PRAYER.

Following the holiday season of Christmas and New Year's day, we have the week of prayer. This year it will be really the second week of January embracing the period between the seventh and fourieenth of the month. It was with the evangelical alliance that the idea of the week of prayer originated. It is by the appointment of the Alliance that it is now observed. Indeed the week of prayer is quite an institution with all Evangelical churches and in all lands. There is significance in the first week of January being set apart for such an object, though we hardly think that this is to be reckoned other than a mere coincidence. It might have been any week in the year, so far as Protestant feelings and notions are concerned. But the first week of January is surely not without design, considering the value of a set time for penitential prayer, after a period of Lappy enjoyment, such as that embraced by the Ohristmas holidays. Even the best of men are apt to be carried away with the prevailing custom. Almost all have been more or less yielding to the impulse to enjoy themselves heartily, and with our strangely mixed life of joy and sorrow, of hope and fear, of depression and elevation, it is almost necessary for our well being to have a period of solemn prayer following a time of unusual excitement and merriment. Not that we would put a time of penitonce and prayer against a period of relaxation and mirth—the one so to speak to atone for the other, would we encourage the idea of the week of prayer. But with our human weaknesses, such a season following that of unwonted mirth may be esteemed as conducing to the very best interests of Christiare.

It is certainly interesting to regard the week as somewhat typical of the Alliance, from which it derives its origin. The Week of Prayer is observed throughout the world, because the Evangelical Alliance circumsorbes the globe. Were the appointment made by any other society, or organization, it would necessarily be local in its observarce and influence. But stamped with the authority of the Alliance, it necessarily becomes a matter of a world-wide interest. It is almost inspiring to realize what the Week of Prayer accomplishes. During one and the same period of time, the hearts of Christians in every part of the world are going forth in similiar expressions to their God. A wave of religious feeling necessarily follows, which carries in its bosom blessings to every part of the world. Think of the Christians of Great Britain, of France and Germany, aye of Russia and Turkey, the Christians who are scattered throughout the vast continents of Asia and Africa, the Christians who dwell on the Islands of the seas, of the followers of Christ throughout the length and breadth of the American Continent—think of all this vast multitude lifting up their voices and their hearts o God Almighty, in praise, and in confession. Wondrous sight it must be to the Heavenly beings who gaze with deepest interest into the affairs of our world. And what a mighty reflex influence it must have upon the churches. upon families, and upon all the benevolent and educational institutions of the world. We believe a reviving work begins in many a home and congregation during the week of prayer, not simply because they themselves bow before the Throne, but because they are actually experiencing the blessed influences of the prayers of Christian brethren throughout the world. In this aspect certainly if in no other, the Week of Prayer is of vast benefit to Christians on every part of the earth.

In another aspect the week of Prayer is of the deepest interest to reflective men. It is a time when all the churches harmoni ously blend together, and by their united praying attitude give meaning to the prayer of their Common Lord, that they may be all one before Him. While congregations will wisely seize the blessing and opportunity which come with the Week of Prayer, and provide special meetings for prayer amongst their members and friends, in almost every city and town there will be union meetings of all the Christian brothren, Methodists and Episcopalians, Congregationalists and Presbyterians, Baptists and the brethren of all the smaller churches lying outside the pale of these, will be found in the same meetings, and taking part in the same exercises of worship and instruction. It will thus be seen that there is no difference between any of these sects, but that though of different nam, and constitution, they are one in the Lord, and are carrying on a great enterprise, in which they are all equally interested.

It will give us much pleasure to hear of the Week of Prayer being well observed in this city, and throughout the country. We expect to hear of God's blessing resting upon the churches-and as in past years we have traced many goodly influences as flowing from the Week of Prayor, and making themselves felt throughout all the e look forward with confidence and joy to hear of the prayers offered by God's people during the Week of Prayer being followed by the richest answers—in the conversion of sinners, and the building up of believers, and generally in the advance-ment of the Redcomer's Kingdom throughout the earth.

#### DEFECTS IN GIVING.

In a preceding article we enumerated three defects in giving for the Lord's cause on the part of professedly Christian people, viz., the comparatively small number who give at all, the giving of the same amount your after year by many, notwithstanding their morensed ability to contribute, and the supporting of the missionary schemes of other churches to the injury of our own church's work. We proceed to notice other defects in relation to this subject. How few of our wealthy people in Canada give large sums for the advancement of Christ's cause! In the neighboaring republic as well as in the mother lands, we read frequently of princely gifts for church purposes. Here a chair is endowed in some Theological Hall, there a college building is erected, while in another place a cheque for ten or twenty thousand dollars is handed over to the treasurer of some needy mission scheme. It is true that owing to the circum-

stances of our country the number of our

merchants and others having great surplus wealth is limited, yet there are in our land, and in the communion of our own church, not a few to whom God has given the ability to devise liberal things if they only had the will, and yet alas! how few have the will! When recently the offer was made by a generous elder to contribute \$1,000, provided nine others would give a similar sum, to wipe off the Home Mission debt, there was not even one, so far as we have heard, to come forward and accept the offer; and yet we cannot doubt that many could have done so, and that without perceptibly, feeling themselves poorer at the end of the year. Liberal gifts are not withheld because of any lack of deserving and needy objects connected with the church on which to bestow them. There is not one of our schemes but is struggling to make ends meet. Who will be the first to endow a chair in Knox, or Queen's, or Montreal College? Who will generously open his purse, and erest the needed wing to Montreal College building? Who will hand over his \$20,000 to put our Home Mission Fund on a sound footing, or come to the rescue of our French Board and wipe off its heavy liabilities? Who will set the example, and place in the treasury of our Foreign Mission a sum sufficient to support the much-needed third missionary in Formosa? On every hand there is urgent, pressing need of liberal gifts. We know no better investment for surplus capital than in any one of the objects above specified, and we trust that our wealthy members will without delay wipe off the stain resting upon them in relation to this subjrot, never forgettlog that "giving is one of the grandest means connected with the process of carrying forward the sanctification of the soul." Another defect in giving arises from

erroneous views as to the proportion the Lord requires of us. We have met, for instance, persons who believed it to be their duty to contribute a tenth yearly to the Lord's cause; but who, when questioned, were found to entertain the idea that it was a tenth of their clear profits after deducting the expenses of living. And we have heard of a farmer who declined to contribute for a year or two to any church scheme, on the ground that he had nurchased another 100 acres of land on which there remained a mortgage unpaid. Previous to this purchase he owned, free from incumbrance, some 300 or 400 acres, and till he had released the mortgage on the last purchase he was in debt, and could not contribute for the Lord's work because he "must be just before he was generous." And yet this man (and he is the representative of a numerous class) was an officebearer in a Christian Church. Need we say that no Christian man under such circumstances, has a right to buy a farm till first of all he has laid aside for the Lord a due proportion of his means. Nay, we go further and avow it as our opinion that no Christian merchant has a right to invest the entire profits of a year's trade in extending his business, till he has deliberately set apart a fair proportion for the furtherance of Christ's cause and kingdom. Would that the day might soon arrive when every professedly Christian man will act on the principle, if he do not write the motto on the fly leaf of his ledgor-"At least one-tenth of all profits

is the Lord's." There are many other defects in giving that might be named, such as the questionable means employed in certain cases to raise money for Christian work, etc., etc; but for the present we leave these untouched, and close by noticing as a serious defect the lack of due discrimination on the part of some in the apportionment of riches.

There are many channels through which. one's liberality may flow, all in themselves quite legitimate and proper, and yet it is of the utmost importance-in dispensing the Lord's money that we seek to do it in

It is right to visit a sick neighbour and pray with him, but what would be thought of the man who habitually neglected his closet and his own family attar, to spend all his time in praying with neighbours? So, though it be a plain duty to contribute a certain proportion of our surplus means for some one church scheme, it by no means follows that we would be doing our duty to give all towards it, and leave others equally or more needy to suffer thereby. We are acquainted with one institution, so liberally endowed by its founder, that a sufficient number of the class designed to be benefited does not exist in the district, and a large portion of money has been squandered. And recently we heard of another gentleman donating a considerable sum of money to do what the Local Legislature should undertake, viz.: to erect a costly building for an afflicted class-comparatively few in numberwhile many far more deserving charitable institutions, not to speak of church schemes, pining and suffering for want of support, were passed by with a trifling sum. Bo

in innumerable instances. Every day Ohristian men manifest in their gifts a lack of disorimination, a want of good, strong, common sense, and thus too often the Lord's money is not expended in the most profitable way. A serious responsibility rests upon those to whom wealth has been given as to its right use. Every appeal for help, by whomsoever made, should by no means be responded to. Great care and discrimination should be exercised. In the case, however, of our colleges and mission schemes, the approval of the Assembl- and the commendation of its Boards and Committees, should have great weight with the members and adherents of our own church, and a hearty liberal response be given to all the various departments of work in which the church is engaged. Even here, however, discrimination is also necessary as to the relative amounts to be given to the several schemes according to their necessities. Intelligent systematic giving from Christian principle will, we are assured, injure no one of the church's schemes, but result beneficially in the case of all.

To lead to this, and thus remedy the several defects we have enumerated, we should like to see a standing committee on Systematic Benevolence, appointed by the General Assembly, as was the case formerly in at least one of the branches of the church. Such a committee, by the circulation of tracts and other literature bearing upon the subject, (would do much, not only to largely increase the revenue of our schemes and the stipend of our ministers, but also to give our people correct views of giving as an act of worship and a means of grace.

Above all, how much even in this connection do we need a fresh baptism of the Holy Spirit? Had we but this, how soon would the Lord's treasury be filled to the brim? Overflowing grace would assuredly produce overflowing liberality, and our people would give not grudgingly, but of a willing mind.

Dr. CAMPBELL, Principal of Aberdeen University, has died at his residence, Old Aberdeen. He was appointed Principal in 1855, and previously was Professor of

THE vestry of the Anglican Cathedral of Quebec, in view of the large and increasing taxation of the city, recently resolved that they were prepared to pay their full share of taxes on that property, provided the property of all other religious corporations was likewise taxed. Romanists there, however, even more than here, prefer to be helped by, rather than to help,

THE N. Y. Christian Weekly of a recent date says :- "The reports of mission societies for 1874-5 show that the Congregationalists gave \$2.42 a member, the Canada Methodists \$1.80, the Presbyterians \$1.25, the Episcopalians \$1.22, and the Methodists 42 cents a member. The Christian Advocate quoting these figures pertinently says that they signify 'that we must either give more or talk less."

Messes. W. Mowat & Son, bankers of Stratford, offer to find investment for money on mortgage at eight per cent. on improved farms in their vicinity, which is one of the best agricultural districts of Ontario. As a new feature the interest will be paid by bank draft on the first of January and July. The unquestioned standing of this long established banking house, the high character of Messrs. Mowat, and their facilities for favorably placing loans, are guarantees that financial transactions entrusted to their care will have prompt and careful attention.

A NEW Methodist church in Stockholm, Sweden, erected by the self-denial of its members, many of whom denied themthe Lord's money that we seek to do it in the most advantageous manner,—in the manner that shall must redound to His glory and the furtherance of His cause.

### Ministers and Churches.

(We orzeptly somet from Prothytery Clerks and our readers geno ally, items for this department of our paper, so as to make it a general epitome of all local church news]

St. Andrew's Orugon, Lindsay, has avanged for a very attractive programme for the 7th, 8th, and 9th of January. Rev. Prof. McLaren, of Knox College, will officiate on Sabbath 7th, and deliver one of his popular lectures on Monday evening following; and Tuesday evening, 9th, the Sabbath School anniversary will be held. Our Lindsay friends will have a rich treat in Prof. McLaren's lecture.

Rev. H. Carrie, who has been for the past two years in charge of the Presbyterian congregation at Napier, has accepted a call from Kedy, Peabody and Desboro', in Owen Sound Presbytory; at a salary of \$700, along with manse and glebe. Mr. Carcie preached his farewell sermon on the first Sunday in January. Mr. Ferguson, of Alvinston, was appointed to preach the Napier church vacant on the 14th prox.

THE young congregation at Hydo Park, near London, though only organized a little over a year, has built a heautiful little brick church, finished it handsomely and paid for it all but the sum of three hundred dollars, which will also be paid during the current year. This is for the most part the result of the labours in former years of the London ministers, especially the Reve. John Scott and Dr. Proudfoot. The future of this congregation is very promising.

On Monday evening, the young people of Thedford, called at the residence of their pastor, the Rev. H. Carrie, B.A., when Mr. Ryan on behalf of the people, read a very kind and flattoring address, and ended by, pressing upon the rev. gentleman the acceptance of a costly carpet, accompanied by a beautiful silver cake-basket for his sister. Previous to this a valuable buffalo robe was given to him from another portion of the congregation, which is sufficient to show the high estimation in which Mr. Carrie is held in this vicinity. The rev. gentleman replied in a feeling and appropriate manner, and thanked them not only for this favor, but for many other acts of courtesy and kindness shown to him during his short stay among them. After a very pleasant social evening the company separated.—Com.

THE social gathering in the Presbyterian Church, at Norwood, on Christmas evening, was a decided success. The building was crowded to the doors, and a perfect sea of happy faces greeted the performers. The church was tastefully decorated with evergreens, and on the wall over the pulpit was a large scroll with the Presbyterian motto, nec tamen consumebatur," and underneath this an elegant crown, symbol of loyalty and martyrdom, surrounded with evergreens. The principal feature of the entertainment was the rendering by the school, of a Christmas concert exercise. The responsive reading of the scholars was admirable, and the singing enthusiastic. Perhaps the finest piece of the exercise was the exquisite song, "Wonderful Night," sung by Misses Kempt and Raddon. The rest of the ovening was spent in appropriate songs, carols, and recitations by the Sunday school scholars, and the discharge of Ohristmas greetings, during the frequent interludes. Of the whole programme we may say this, that all did well, but that the smaller the performer, the more appreciative did the audience seem .- Com.

THE Presbyterian Church in Foncton, after being enlarged, was re-opened for divine service on Sabbath the 17th of December. Able discourses were delivered by the Rev. A. McKay, M.A., of Eldon, and the pastor of the congregation, Rev. D. Mc-Donald, the former conducting the English services, and preaching from 1st Tim. v. 17, the latter following in Gaelie, taking as the basis of his remarks "Christ's interview with the Samaritan woman." The church was crowded to its utmost capacity and the large shed just erected, though over four hundred feet long, was found to be too small that day. Deep sarnestness and solomuity pervaded the whole assembly. The soirce held the following evening was pronounced a decided success by overy on present. Financially \$103 was realized clear of all expenses. The congregation has only been in an organized condition with a pastor of its own for the last six months, but judging the future from the present it is destined under God's blessing, ere long, to rank among the largest and most influential rural charges in connection with the Presbyterien Church.

THE new church at Bracebridge brought to its present state of completion during the past season, was formally opened for public worship on Sabbath the 17th inst. Very appropriate discourses were preached morning and evening to large and attentive audiences by the Rev. J. L. Murray, of Woodville, and in the afternoon by the Rev. G. M. Brown, of the C. M. Church. On the evening following the usual teameeting was held, the chair being cocupied by the Hon. J. McMurrich, of Toronto, who discharged the duties of the position

in his neual happy manner. The presence of Mr. McMurrich-through the storm and entense cold of the previous Saturday-is but one of the rrany tokens he has given of the deep interest he takes in the welfare of our beloved Presbyterianism in this portion of the Mission field. The addresses on this occasion by the local clergymen and the Rev. Mr. Murray were of a practical and instructive character. The meeting indeed as a whole was a decided success, as was remarked by one of the early settlers present: " Bracebridge has never seen anything like this before." The church itself is neat in design, and so far as completed the workmanship is firstclass, and though it is probable that some time will elapse before it is entirely finished it supplies a want long felt-that of proper accomodation for the increasing attendance on our services in this station. One very plessing feature in connection with the whole undertaking has been the kindly interest taken in it by the friends of other denominations in the locality. Proof of this we have in the amount realized at the opening, \$125, from all the services-+ very large amount considering the times and circumstances of the people. May a rich blessing from the Master's preserce descend upon both paster and people, and may many precious souls be gathered into the kingdom in this edifice erected to the glory of God and the advancement of His cause in this portion of his earthly vineyard .-- Com.

#### Correspondence.

#### Colleges and their Constituencies.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,-Overlooking a few minor typo graphical errors in my letter, as it appeared in your last number, you will allow me to correct a quotation from the first commu-nication of "Your Contributor." It occurs near the top of the last column on first page. A line seemed to have dropped from it. It reads thus—Montreal, which, your correspondent assures us, "has few congregations finding it difficult to maintain ordinances and meet current expenses at home." The words within quotation marks should be, "has few congregations with a large membership, the great major-ity finding it very difficult to maintain,"

etc.
From the letter of "Your Contributor" in last week's issue I learn, (1) that, when writing his first communication, he had not seen the printed statement containing the estimates for this year, as announced by the authorities of Knox and Queen's Colleges, of the amounts required to be raised by collections; (2) that he has seen the estimated amount for Queen's in three papers, one of them yours of Dec. 1st; and (8) that his first communication (Dec. 15th) " was neither dictated nor suggested nor inspired by any one connected with Montreal Col-

I believe his statements with reference to these particulars as he gives them, and hecause he gives them. As regards the last I withdraw every word which admits, or seems to admit, of a construction at variance with the quotation respecting it. As to the second, when I stated that the amount for Queen's occurs nowhere else, I alluded specially to authoritative sources of information; but bad I been aware of the newspaper notices to which "Your Contributor " refers, my form of expression should certainly have been qualified. Referring to your paper of Dec. 1st., I find mention made of the statement issued by Knox and Queen's College authorities. The following sentence occurs in an editorial paragraph :- " For these institutions torial paragraph:—"For these institutions \$14,350 will require to be contributed this year—\$11,900 for Knox College and \$2,450 for Queeu's." There is nothing there to mislead or bewilder. Had that sentence been quoted by "Your Contributor," or even the figures it contains given as they stand, he might then have proceeded with some fairness to set forth his views as to what may be expected "annually here-

Touching the first, I acknowledge that I both endeavoured to show that the con-trary of what he says was strongly probable and that I reasoned according

It is a fair question—Why did I so en-deavour and so reason? I answer—simply because by no other method could I understand the sentence which originated this discussion—in no other way explain it or account for it. And notwithstanding his replies and my admissions, I still hold that the language of the sentence, according to its natural, obvious meaning as interpreted by ordinary rules, is such as to suggest, encourage, and justify my course. The sentence has surprised and micled others as much as me; and the chief motive under which I resolved to answer the communication in which it occurs was the fear that, appearing as it did so scon after the official tement was issued, it might have a misguiding effect throughout the constituency, and thus prove a hindrance to the obtaining of the revenue required from collections.

Turning to the sentence in question, the expression, "the estimated amounts," does not warrant the belief that the sums afterwards named are "Your Contributor's" own estimates; on the contrary they at once suggest that these amounts are such as have been estimated by parties connected with the Colleges, and such as have been obtained from official sources. Does the writer's communication afford confirmation of this obvious and exclusive sense? I thought and still think it does. For:

(1) In the paragraphs both preceding and following the sentence, the writer's mode of introducing statements of his own is by the editorial ws. This occurs so frequently that it amounts to usago. Why is the customary form dropped in this case? Why is it not applied, so far as it is applicable? For example, had "Your Contributor" said—the estimated amount for Queen's is \$2,450, and, after deducting income from endowinents, e'c., we estimate

the amounts for Knox, etc., to be so and so he would have been consistent with himdiscussion that has arison, so far as I am

(2) The amount for Queen's is not an He does not know how it has been obtained. He knows of a Watkins legacy of \$4,000, but cannot tell whether income from it has been deducted or not. He gives the estimate, however, quite correctly, because, as now appears, he derives it from an accurate newspaper notice of the official statement. Thus derived it is placed among the estimated amounts, although he has not made a single calculation to obtain it. I inding it there I am at once, by its presence, referred to the official statement in which it originally appeared, and there I discover that another of the estimated amounts, the one for Knox, is not as "Your Contributor" gives it, but considerably more, although he has placed the smaller estimate in the same category, and described it in precisely the same terms as that for Queen's. (It now appears that he had not seen the official statement, but only newspaper notices of it.
Turning to one of these, montioned by himself, and the only one I can refer to, I find
the estimate \$11,900 for Knox, side by
side with that for Queen's).

In the character and object of his communication I had good reason, I supposed to credit "Your Contributor" with special care in placing a sum for Montreal College among the estimated amounts, and, therefore, with reference to the \$7,000 said to be fore, with reference to the \$7,000 sain to be required by it, I ventured the remark. This information, one must believe, has been obtained at "headquarters"—meaning nothing more than what these words fairly express, "Your Contributor's" "insinuation" to the centrary notwithstanding.

But is not the estimate given for Knex.

But is not the estimate given for Knox corrective of this conclusion with regard to the estimate for Montreal? Not being the same as in the official statement, should not that circumstance have prompted the belief that it was not one of the amounts estimated by College authorities, but an amount estimated by "Your Contributor?" His own language suggests the opposite, and agrees with it, for he speaks of "the recent bequest," not bequests "from the Hall estate," as affording an income to be deducted, thus throwing upon the surface of the sentence and conveying to the reader in the directest manner these two things, first, that the authorized estimate for Knox is subjected to reduction because of the Hall bequest to the College, and second, that no allowance is made for interest from the bequest to the Montreal College.

I submit, then, that in former communi-cations I followed the natural and proper meaning of the sentence, that this meaning is confirmed by the particulars now adduced, and that, taking these propositions together they supply a clear justifica-tion of my reasoning with the conclusions to which it led. If my reasoning and con-clusions are wrong, it is because the language of "Your Contributor," in order to be understood, requires the application of s system of interpretation which is unique.
"Your Contributor" shows that inter-

pretation is necessary, (perhaps only to such as are of weak capacity), to the elucidation of the ideas he meant to convey by this very sentence, for according to his glossary, the equivalent of "at present" is

with the present endowments, staff, etc. With regard to the word annually, when with regard to the word animately, what he speaks of "the estimated amounts at present required to be raised annually," it surely includes "this year" at least. The authorities of Knox College did not, as "Your Contributor" knew from the parameter of Dec 1st risk graphs in your number of Dec. 1st, risk an estimate for future years. Why should they? They simply undertook to enlighten the people as to the amount required for "this year." In succeeding years, and comparing one year with another, the comparing one year with another, the amount required may be more or less. They no doubt took all the circumstances connected with the receipt and form of the Hall bequest into account, and, if " about nine months' interest," mentioned by nine months' interest," mentioned by "Your Contributor," is available for the present year, made allowance for it; and yet found \$11,900 required for the current year. But, without a word to indicate that his estimate was intended to be exclusive of "this year" and to be qualified by sive of "this year" and to be qualified by "annually hereafter," "Your Contributor" oives it at \$8750, and sends forth this estimate at the very time the people of the

timate at the very time the people of the western constituency are hearing, from the Knox Board of management, that the amount required for "this year "is \$11,900. As regards the estimate of \$7000 for Montreal, I certainly assumed that "Your Contributor" knew all about it. It does not commend itself to my mind as a safe or business-like proceeding to attempt to evolve on December 22ud from accounts dated May 1st, an estimate of the amount required for the current year. If "Your Contributor" deems it wise, without reference to "head quarters," to deduct from the reported expenditure of last year a large part of interest at eight per cent. on a balance shown to be in the Treasurer's hands, by an account which balances all accounts, including those of the library, building, endowment, and scholarship funds, that is his business, not mine, and I just hope that Montreal College will be

none the worse of it.

I did not think that I was sinning, either by omission or commission, when mentioning that the committee which met at Montreal in September, 1875, re-ported the estimate for Montreal College at \$6,500. It seemed to me a becoming use to make of western experience to say at the same time that the said estimate at the same time that the said estimate had probably been found to be inadequate, although the expenditure for Montreal last year was "but slightly in advance of that of the preceding." "Your Contributor" recompenses my consideration by telling me that I omitted "to add that the estimate then given for Queen's was \$2000, and for Knox \$10,580" though the former now requires 680," though the former now requires \$2,450 notwithstanding its Watkins' legacy of \$4000 since bequeathed, and the latter \$11,900 notwithstanding the revenue derived in part this year from the Hall bequest. For the sake of comparing the estimates of one year with another, and as being in some respects, as "Your Con-tributor" observes, an indication of pro-

gress, the figures adduced now might have been supplied; but this was unnecessary self, and would have saved nearly all the inasmuch as there is no question as to the authority on which the estimates for Knox and Queen's are given. As to the Watbins' legacy to Queen's, due account of it will be taken when it is received. I have yet to learn that it is a legacy for theological purposes. Yours, etc.,

The Colleges.

W. ENODGRASS.

Editor British American Presid Certan. DEAR SIR.-Your contributor asks in what principle of fairness and justice does this territorial distribution rest?" and adds, "This is the main question." I also think that this is the main question, and that if your contributor had his raind divested of this idea he would see things much as other sensible men do. He evidently assumes that this territorial distribution implies a purpose on the part of the church to deal equally with the colleges, and more particularly that the church intended to put Montreal College on an equal footing with Knox. This he thinks is fair and just, but the church has never said so. As I do not know who your contributor is, so I am not sure what acquaintance he has with the history of the colleges formerly connected with the Canada Presbyterian Church. It may not, therefore, be out of place to remind him and any reader who is ignorant of the facts, that Knox College was established in 1845, and that the church had to struggle with many and great difficulties in maintaining it for many years. At length in 1867 after persistent and great exertion the College Fund was reported to be almost free from debt. The friends in Montreal had for two years before this been desirous of having a college in that city, so yielding to their urgency the Synod then granted them permission to open the Montreal College. do not say that those who were formally commissioned to speak for the Presbytery made a distinct promise, but the Assembly was led to believe that an endowment of at least \$25,000 would be provided, sufficient to maintain one chair, and thus the income of Knox College would not be affected. On no other terms could permission have been obtained for the estab. lishment of a second Theological school. In like manner, when from time to time first the Presbytery of Montreel, then those of Brockville and Ottawa, and lastly that of Kingston, were conceded to the persistent application of the Montreal friends, as a territorial constituency, the contributions of which were to be sent for

ing was sufficient to maintain Knox Col-lege in efficiency.

Again in 1872 when it was resolved to allow the establishment of a second chair at Montreal, it was only after a special endowment of \$2,000 per annum for five years had been reported as secured, that the Assembly consented to the measure. Thus it is manifest that the maintaining of one fully equipped college was the chief object in view, and that the church was guarding against any liability which, while increasing the staff in Montreal, might as consequence reduce the income of Knox

the support of the College there, it was al-

ways considered that the territory remain-

College It is true that some of our friends com-plained bitterly of the want of interest shown by the western portion of the church, and of the hardship under which Montreal was alleged to suffer. They also persistently claimed as a right that the colleges should be equally equipped, and harped upon the supposed grievance of "unfairness and injustice" in this respect. Nevertheless, they failed to convince the church, and the facts remain: (1) That the church never at any time proposed to out the two colleges on an equal footing. (2) That, at the time of the union, while resolving to maintain existing institutions, the church never dreamed of giving them an equal coupment or securing for them an equal income, and (3) That at all times the Canada Presbyterian Church re-garded the equipment of Knox College with a sufficient staff as its fire and chief aim in college matters, and the increase of the staff in Montreal as secondary, and a thing to be done only when by so doing

the resources of the older institutions would not be crippled thereby.

Since the union the expenditure of the western constituency has been much increased owing to the greater expense con-nected with the new building of Knox College. There is also a heavy debt, and the territory's income is to be divided with Queen's College. In these circumstances the only course for the Assembly to pursue was, while adhering to "territorial distri-bution," to resist every attempt to into resist every attempt to increase the territory assigned to Montreal and its resources, when by so doing the in-come of the older institutions would have been seriously reduced. This action. been seriously reduced. This action, though not making Montreal equal with Knox's, was eminently fair, just and consistent with the action of the Canada Presbyterian Church during the past.

There are other points raised by your contributor which, if not the "main question," are very important in their bearing on college matters. Prof. Greek had dealt with the "number of students," but among other things unsaid on that point he has failed to sall attention to the fact that the "seventy-one," so beastingly paraded, owes its magnitude chiefly to the presonce of the French students who were transferred in a body by the Assembly from Knox College to Montreal, while the WHOLE church pays the salary of the French professor besides giving the year before last \$648 for the maintenance of these students. If necessary some plain things can be said about the "seventy-one," which, if your contributor derives to see thom, are ready. I have, however, some-thing to say now regarding the so-called east-ern and western constituencies and the incomes of the Colleges. My figures may not accord exactly with those of any other es-

timate, but if I am in error, correction is easy. The constituency of the East I set casy. The constituency of the East 1 at \$12,306. This is obtained as follows Prosbytery of Quebeo reported \$1 320 Montreal " 5,286 "Glenparry estimated 2,169
Part of Pres. of Brookville "800 Ottawa 1,600 1,200 13 congregations not reported .

812,806 The constituency of the West gives, reported, 53,849, and allowing for congrega-tions not reported, I estimate it at 456,000. THE EXPENDITURE OF FACH CONSTITUENCY IS WFST.-Knoz Col.-Balaries.... . \$9,800 Interest on debt Sun. expenses. 3,379

\$18 941 Queen's College...... 2,450 EAST. - Montreal Col. - Salaries .... \$6,400 In. on debt 240 Sundries... 2,420 89,060

THE INCOME OF EACH IS Wrst.-Knox-In. on investments \$440 "Hall boquest 1,400

\$1,840 Montreal " Investments \$1,632
" " Hall bequest 525
" Special endowment 2,000
" French Evan.Board 800

Deducting the income of each from the anthorized expenditure we have remaining to be raised by congregational contributions in the western constituency, \$14,551; in the eastern \$4.108—which is at the rate of twenty-six cents per communicant in the west, and thirty-two in the east. Again, if we take into account the debt of K ox's, \$9,581, (not saying anything of Qu. n's) and Montreal, \$3,196, the west would require to raise \$24,082 in order to be clear of all dalt at the and of this of all debt at the end of this year, or at the rate of forty-three cents, and the east \$7,-281, or at the rate of fifty-nine cents per communicant. Any one can see that the rate required for the east is the greater, but until the western constituency contributes enough to discharge all its liabilities it

cannot afford to lose any more territory.

Some light is needed on a few things in reference to Montreal College, and perhaps your contributor can explain.
In making the following statements I am

guided by the Reports made to the General

Assembly:

In 1874, The Endowment Fund, \$24, 468.86, interest \$1,798.66; 1875, Endow ment fund, \$25,160.82, Interest, \$1,881.12; 1876, Endowment fund, \$25,440.82, interest \$1,652.28. So that while the fund increased by \$696.96, in the first year and \$976.96, when 1874 is compared with 1876 the interest has decreased. So that with nearly \$1000 added to the endowment there is a decrease of \$141.48 in interest as between 1874 and 1876: and in the last year with an increase of \$279.68 to the fund, there is a decrease in interest amounting to \$178.81. Light is needed here.

2. In 1874 the Building Fund is credited with \$825.67 "interest on land." In 1875 the item is included among aundries in the ordinary fund; and in 1876 it dis ppears—nevertheless in this latter year it is said "the debt in this fund is still \$10,410.40. To what fund last year was the interest on this debt or "land" credited? If to the ordinary fund and included in "sundries, interest," then for a "fair and just" com-parison, the interest of the Building Fund of Knox College should be taken into acount; for Knox never charges the interest of the building debt to the ordinary fund.

Light is needed here.

3. Again in 1874 the ordinary fund is credited with \$428 for Students' Board; and a similar item appears in 1875, amountand a similar item appears in 1876, amounting to \$648.70, but in 1876 it disappears. How is this? Was nothing paid for student's board in 1876? Or is it included in "sundries, general supplies." If this has been done, then a like sum should be charged against the Fund, as received from the French Evangelization Board. This is not done, and as we have no report of Finances from that Board for 1876, more light is needed.

4. Lastly-in 1876 Sundries are reported 4. Lastiv—in 1876 Sundries are reported as \$2,660 72, if now we allow interest on debt, \$240; interest on Building Fund, \$830; Student's Board, \$650; total \$1,720; we have to deduct that amount from \$2,660.72, which will leave \$940.72 as "Sundries"—in the same same that the "Sundries"—in the same sanes that Sundries are reported for Kuox College amounting to \$8,379. How is it? Light is needed here.

It may be convenient to present the whole matter under the head of "Recapitulation," and to set down \$17.937.97 as the total balance in the Treasurer's hand. But it only tends to confusion, to say as your contributor does: "The treasurer of Montreal College reported to the last Assembly a total on hand of a little less than \$18 " 000. Suppose this sum were all invested at eight per cent, the annual return would be \$1,440. Deduct this from the expenditure of last year there would remain 57,620 to be raised by collections, etc." We have shown above that from invest-ments reported, the Hall bequest, the Special Endowment, and \$800 from the French Evangelization Board, the income is \$4 957. And certainly it is a novelty to 18 54 457. And certainly 18 18 a novelty to estimate the revenue by calculating the interest on the total balance on hand, after deducting the balances of all the Funds except the Endowment Fund. Such a method would indicate that the investments are not represent and that the Fundament are not permanent, and that the Endowment Fund fluctuates as the balances of the other funds rise and fall. Whereas we are told elsowhere that \$25,440 is the amount of endowment which has actually been raised. This certainly is not quite satis-Will your contributor pleass explain?

I will not, Mr. Editor, meanwhile occupy more space, but express the hope that the questions raised by your contributor will be thoroughly ventilated, so that those of dull apprehension may understand. Yours truly,

John Laing.

truly, John I Dundas, Ont., January 1, 1877.

KNOX AND QUEEN'S COLLEGES.

At a recent meeting of the Presbytery of Brookville, at Smalls bam, Rev. Prof. Gregg, M A., and Rev. R. Campbell, M.A., of Ronfrew, who had been denoted to address the Presbytery with reference to the mannes of those Colleger, were surroduced by the Moderator.

Professor Gregg first addressed the court. He gave at some length a statement of the past history and present condition of Knox College, and the number of students at present in training for the ministry. He was followed by Mr. Campbell, who gave similar statements a garding Queen's College, and the necessity there was of liberally and unitedly sustaining in their efficiency the theological institutions of the Church.

Whereupon it was rucved by Mr. Porteous, seconded by Mr. Dey, and unani-mously and cordially agreed to, viz. -The Presbytery having heard the Rev. Professor Gregg of Toronto, and the Rev. Mr. Campbell of Renfrow, the deputies ap-pointed to visit this Presbytery on behalf of Knox and Queen's Colleges, desire to express their great satisfaction with the visit and addresses of these respected bretheren, and pledge themselves to do all in their power to press the claims of these institutions on the support and liberality of the congregations under their charge.

#### British and Foreign Notes.

A LADY has been admitted by the Fellows of the College of Physicians of Dublin to the examination for dogrees. This is a practical opening of the medical profession to persons of both sexes.

TEN years ago there was but one Young Women's Christian Association in the United States. To day there are forty seven; sixteen of this number are the possessors of property valued at \$1,000,000.

ROBERT RAIRES, the founder of Sunday schools, is to have a national memorial dedicated to his memory in Gloucester Cathedral, Gloucester being the city in which he was born, lived and worked.

"WITHOUT fear or favor" would seem to be the rule at the British Museum, where the Archbishop of Canterbury recently was not allowed to enter the reading-room, as he had forgotten to bring his pass. THE Archbishop of Canterbury says that

in the last forty years £30,000,000 has been spent by members of the Church of England in the restoration of old churches and on the building of new ones. ROBERT COLLEGE of Constantinople has

held its thirteenth commencement. Seven of the graduating class were Armenians, seven Bulgarians, and one Greek. It numbered for the year 191 students. In Australia there is a remarkable re-

ligious revival in progress, and from New Zealand the tidings are received of great religious awakenings. The Y. M. C. A's. are at work vigorously in these movements.

THERE were sold at the Bible Pavilion at the Centennial, erected by the Pennsylvania Bible Society, 3,884 Bibles, 8,489 Testaments, and 13,882 portions of the Bible in forty-five different languages; 25,000 copies of the little bock with a Scripture verse in 164 languages were distributed.

THE English Anti-Tobacco Society propose a Parliamentary inquiry into the correctness of the opinion expressed by physicians that the increasing smoking and chewing of tobacco is one of the sources of physical deterioration of the factory population, and also into the practical operation of the Swiss law which prohibits the use of tobacco by boys.

THE Rev. Dr. Babb, of San Francisco, says :-- "The results of the mission work among the Chinese on this coast are seen already in the conversion of hundreds, and the converts give as good evidence of piety as the average Anglo-Saxon church-mem-bers. Some of them are quiet, intelligent, and earnest laborers for Christ."

THE committee for selecting the International Sunday School Lessons for 1878, met on the 15th November, and decided that for the first six months the lessons from the Old Testament should comprise the history of Judea to the close of Captivity, and for the remainder of the year the New Testament lessons should be in the Gospe. of Luke.

THE Queen of Madagascar is a sovereign who believes it her duly to protect her people from the evils of intexicating liquor. In an edict prohibiting its sale in Antananarivo, she tells her people she does it "be-cause the rum does harm to your persons, spends your possessions in vain, harms your wives and children, makes foolish the wise, makes more foolish the foolish, and causes people not to fear the laws of the kingdom, and especially makes them gnilty before God."

Miracle mongering does not prosper in Germany. Three little girls who have ex-cited the superstitious Romanists by de-claring that the Virgin and Child appeared to them with the message that a should be built on that spot, a miracle which the Catholic Review declared was placed "beyond the possibility of a doubt," have since enlarged the scope of visions so greatly that the police took them in hand. The juvenile imposters then confessed that their stories were all manufactured, when they were very properly sent to a reformatory.

A LADY, who does not believe that the women should make all the sacrifices, makes a clever turn upon Rev. Dr. Tyng, Jr., New York, who said that if the women of his congregation would wear one instead of three-button gloves, the saving would support his orphan-house. She says, "If Dr. Tyng does not succeed with his gloves let him try cigars; there would be more than the saving in gloves. would gain by it, and the men of his congregation would be cleaner and live longer." Lot all our lady friends make this bargain with their smoking friends for the new

### Choice Titerature.

One Life Only.

CHAPTER X .-- Continued.

From that hour Lilith had shut herself up in the rectory, and had been even by no one—even Una hed been excluded, although their intimacy had ripened into a strong friendship, and she felt by no means cortain that Lahith would receive her even now. Auything was better than staying at kome, however, so, wrapped in a long waterproof closk, she battled her way through wind and rain to the parsonage gate. Here she encountered the rector who had just arrived from the opposite direction, and he welcomed her with a warmth very unusual to him, and said he was truly glad she had come to see his sistor, as she did not appear to be well, and was certainly too much alone. Without consulting Lilith at all, he took Miss Dy-Without

constituing Lillith at all, he took Miss Dysart at once into the room where she was,
end loft them alone together.

For a moment Una stood looking in silones at the young girl, who did not seem
conscious of her entrance. Lillith was
sitting at the window, framed in by the
heavy crimson curtains which hung on
either side of her, and so perfectly still and
motionless that also looked in her white motionless that she looked in her white dress much more like a marble statue set in a niche than a living human being. Her fair face had the waxen purity of a white camellia—entirely without colour, and wearing an expression of passionless calm, such as is rarely soon except on the face of the dead, who have done for ever with the world and its cares. An open book lay upon her knee; but her hands were clasped over the unread ps ,es, and her blue eyes, fixed and dim, gazed out through the window with a vacant look, which showed that they saw nothing of the

objects to which they were turned.
She slowly rose as Una came towards
her, and yielded passively to her embrace, without any of the eager affection she had always hitherto shown to her friend, and the dropped back into her seat and turned again to the window, as if to resume her gaze on the unseen far-off vision which seemed to occupy her. Una hardly know how to address her; she was so unlike the loving, childlike Lilith who had always welcomed her with eagerness, and spoken so freely of all the little interests of her life; of Rupert Northcote, it is true, they had not often talked, for Una respected her delicate reserve on the subject which lar so near her heart; but there had been a tacit understanding between them that Lilith would certainly one day be his wife.

Determined at last to break the oppressive silence in any way. Una began to speak of the gay little flower garden which lay spread out before the windows, and had been one of Lilith's favourite amusements.

"I see your gardener has been making some alterations," she said; "I hope you did not forget to tell him to carry out my special wish, and have a bed prepared to be ontirely filled with snowdrops next

spring."
"Hervey told him, I believe," said Lilith

in a low, measured tone.
"Then, when the time comes for them
to appear, you will have multitude of little likenessus of yourself just under the window. You will only have to look at them, to know exactly how you appear to us commonplace mortale."

"I shell not see them," said Lilith.
"Why not? have you any plan for travelling next year?"

"No; but I shall not see them-because

I shall be dead," she answered composedly. "My darling! what are you saying?"
"Yes, it is true; and I am very glad of

"Oh, Lilith! you must not speak in that wild way; you are simply depressed and morbid. You wil live to a good old age, morbid. I hope and believe."

"Do you remember the little singing bird Rupert shot?" said Lilith, turning her great blue eyes, with their unnatural calm,

on Una's face.
"Iremember the dead bird on the hillside, you pitied so much; but we do not know that Mr. Northcote shot it, do we?" "Yes, it was his hand that killed it; ho

told me he was out with his gun in that very place a few hours before we went to it, and for want of better sport, he took aim at a little bird soaring up through the sunny air on its happy wings, and brought it down all faint and wounded to the earth. where it beat about, helpless and quiver-ing, till it died."
"He might have been better employed,

eertainly; but why think about that poor little bird new, Lilith? I am afraid it only shared the fate of thousands in this

"Doubtless; and so shall I; but I shall die as that bird did, Una." She spoke with such a set, rigid face, and so much quiet certainty, that it seemed impossible

to answer her.

Happily Una was spared the necessity; a quick, eager step came to the door, and Hervey dashed into the room, his hand-some face glowing with excitement and pleasure.

### CHAPTER XI.

"What wonderful good fortune to see you here, Miss Dysart!" exclaimed Hervey Crichton, as he found the two girls together. "Who could ever have hoped for such a visitor on this miserable day? and I so nearly escaped missing you altogether!"

"That would have been a tremendous misfortune," said Una. "How were you saved from the jutal occurrence?"

" By the good offices of an old fairy, in the shape of Marthe, Lilith's ancient nuise, who now acts as the benevolent guardian of the whole family. Would you like to know what she said? She came to me, when I was lounging in the verandah in a when I was totaling in the verandan in a state of the deepest despondency, and solemnly remarked, 'Muster Hervey, you doesn't know what I thinks you'd like to know—as how Miss Dysart's in the drawing-room, bless her pretty face.' She is ing-room, blees her pretty itee. She is gifted with penetration, you see; and I repaid her kind offices by nearly upsetting her altogether, for I flung my arms about wildly in my surprise, and I believe I jumped over her; but anyhow, here I am."

"Well, I am glad I am in her good

graces," said Una; "she is the degrees old woman possible. But, Mr. Oriohton, why do you not take better care of Lillith? she is looking very ill."

'I only wish I could," he said, "but she battles me in every way; she has become a regular sphilax. However, it must do her good to have you with her, Miss Dysart; I hope you will come to us as much as you can. We have not shown you half the wonders of our neighbourhood yet, and we are sure to have fine weather for walking or riding parties after this rain. By the way, there is one expedition you must pos itively make; you have nover yet seen the Eagles' Nost.

"Yes, I have," said Uas, a sudden grav ity settling on her bright laughing face.

"You do not mean to cay so!" exclaimed Hervey, looking much surprised; "when, and how? In what possible way did you got up the utill—not slone, surely?"

"Alone, on my own two feet, as I told you I should," said Uva; "but it was an exploit entirely of my private arranging,

and I do not mean to tell you anything about it, Mr. Crichton."

"Did you see the spirit of Fulko Atherstone, as you expected," said Lilith, suddealy turning her white face towards them. For a moment Una remained silent, with a rather strange expression in hor eyes, then she said, "I almost think I did."

"What a pity you must say 'almost,'
Miss Dysart," said Horvey, "otherwise we
might hope for quite an orthodox ghost
story; but if he was visible in any shape, did you ask him to tell you what your future fate is to be? I hope if he did re-veal it, he mentioned me," continued he, dropping his voice to a low whisper on the last words; not so low, however, but that Una might have heard him, had she not been absorbed in the thoughts to which his careless question had given rise. Her fu-ture fate! Had not the voice she had heard at the "Eagles' Nest" been prophetic at least of a great change in her existence? Could the world over again wear the same aspect to her as in the days that closed but yesterday-when it seemed a realm all sunshine and brightness, with free airs blowing through it, and shining rivers bearing joyous spirits on through banks of flowers to the haven of a deep, serene sea? Could it ever look thus again, when the great cloud that hung over Humphrey Atherstone's life had cast its shadow on her path, and made her feel that to disperse that gloom for him, in ever so partial a degree, were a fate more desired by her than all the visions of a happy love, which once had charmed her girlish fancy? She remained silont, thinking on these things, with thoughtful eyes and serious lips, while Hervey Crichton watched her anxiously.

At last he spoke. "I really believe the best all forced to the serious lips.

ghost did foretell your future fate, Miss

Dysart; you look so serious."
"Yes, I believe he did," she answered very gravely, inrning her eyes full upon him. Then she rose somewhat abruptly, and saying she would come to see how Lilith was very soon again, she took her leave, declining Hervoy's escort in her homeward walk.

Mr. Cunlife duly arrived next day; he was an astute, hard-headed lawyer, who had so long been employed in administering justice with that inflexible impartiality which is the special characteristic of English judges, that he had become exceedingly expert in adjusting the balance between the intricate developments of good and ovil, as they appear in the complex human nature; and Colonel Dysart thought very wisely that he could have no better guardian of his daughter's interests in the event of his own death. He had, therefore, asked Mr. Cunliffe to become trustee for her property, as well as his own executor, jointly with Mr. Northcote. Of course these arrangements involved the transaction of a good deal of business, and Una was left quite to her own devices, while the two gentlemen were closeted with Mr. Knight in Colonel Dysart's study the whole

afternoon. The rain of the provious day had been succeeded by brilliant sunshine, which templed Una to spend the afternoon out of doors; but not caring to ride without her father, she started off to take a solitary walk by the river-side. She passed through the village, keeping out of sight of the rectory, as she did not wish to be joined by Hervey Crichton, which was an event pretty sure to happen, if he chanced to perseive her at any distance.

little street behind her, the road, or rather path which skirted the river, entered on a wild uncultivated district, where a far-off, lonely little house was the only sign of human habitation. Una met no one whatever, as she walked along, absorbed in her own thoughts, and the whole tract of country seemed entirely deserted, excepting by a peasant lad who was herding cows in a distant field.

Just as she came in a line with the solitary cottage, however, she saw a child standing on the river-bank, who irresistably attracted her attention. He was a little boy about four or five years old, and he was entirely occupied in watching the fate of a vessel he had just launched on the river, in the shape of his own little tin drinking cup, freighted with cowslips; but his peculiar appearance, with his keen dark eyes, olive complexion, and the spiral black ringlets hanging round his head, enabled Una at once to recognise him as the child of Edwards and the beautiful gipey, who had gazed at her so intently on the day of the cricket match. Everything connected with this man had a sort of horrible fascination for Una, not only on ancount of the singular aversion she had felt towards him on the first occasion when she had seen him, but because she knew by instinct that he was the object of the deep undying hatred, which Atherstone had told her was the one great element in his life. She drew near to the child, therefore, and asked him if he were there quite alone, in the soft low tones which were usually found so winning by all who heard them. They seemed, however, to have quite the con-trary effect on this strange-looking boy. He started aside like a little wild animal, and then, when he thought himself at a

felt only the more anxious to make some sort of asquaintance with him; so in order to reassure him, she went and sat down under a tree, and appeared to take no no-tice of him whatever. This plan succeeded. in the course of a few minutes he crept steathily back, keeping his black eyes fixed on her, however, even when he was engaged in the rescue of his boat, which was making an undeniable shipwreck among some reeds. Gradually, however, as she neither spoke nor meved, he seemed to forget her presence altogether, and darted backwards and forwards with supple switt movements, utterly unlike those of an English child, while he deeted a new cargo of leaves and blossome, wherewith to load his tiny vessel. When it was finally arranged quite to his satisfaction, he proceeded to the very edge of the wier, and launched it with an energetic push intended to give it an impetus down the stream; but in doing so, as might have been expected, he over-balanced himself and foll headlong into the water, with a wild piereing shrick, which rang in Una's cars for many a day afterwards. The current was it this point exceedingly strong, and in another moment the poor little child was being whirled away with a rapidity which left small chance that his living body would ever be rescued from that fatal stream. But Una had started to her feet the moment the accident happened Quickwitted, and thoroughly brave, she had seen at a glance that there was but one chance for the drowning child's rescue. Some way further down, a rock jutted out nearly to the centre of the river, and it was possible that his frightful course in the power of the foaming torrent might be stopped at that point, or at least, greatly impeded. If she could reach it before he did, she might find it practicable to save him; for she had been taught to swim like many other girls in this sensible age, although she could not, of course, plunge into the water without great risk to herself, burdened as she was with her heavy clothes, she did not hesitate for a moment to make the attempt. She started instantly along the river-bank at her namest speed, flinging off her hat and jacket as she ran, to give a little more fredom to her movements, and she succeeded in reaching the rock, before the river had brought its burden quite to that point; it was very near, however. The gleam of colour in the midst of the foam made by the little red frock, was all she could see-and it was within a few yards of her, as she sprang without hesitation into the stream and struck out boldly towards it. For a few minutes she struggled on, gasping, toiling against the fierce current, weighed down by her clinging garments, and half blinded by the spray dashing over the stones. She felt almost in despair, and it seemed to her quite like a miracle, when just as the sinking chiid was being borne past her, she was able with a sudden effort to catch hold of his clothes, and then exorting all her fast-failing strength, she succeeded in dragging both herself and him unto the rock, where she sunk down ex-bausted, half in and half out of the water. For some little time she remained thus, grasping the child tightly with one hand, while she maintained Lerself in her perilous position with the other; but gradually she rallied from the almost overpowering effect of her great exertious, and crawling along the slippery rock she gained the riverbank with her burden, and soon found herself once more on the path she had so ab-rubtly quitted. Then for the first time able to look at the child, and she saw with dismay that his eyes were closed, and he was quite insensible, if not dead. She glanced wildly round for help, and perceived with infinite satisfaction that the boy who had been tending the cattle in the field at some little distance, had seen the accident, and was now making his way towards her. She told him hnrriedly, as soon as he reached her, that he must run for the doctor as fast as he could, and asked him if he knew where the

child's parents lived.

"Sure and I do; it's little gipsy Edwards," he answered; "they lives up yonder, all by thei-selves;" and he pointed to the lonely house Una had, noticed as she

came along.

"Then I will take the child there, and you must go and bring the doctor. Tell him Miss Dysart sent you. You know where Dr. Burton lives, I suppose?"

"A baby might know that," said the boy, who was a somewhat uncouth specimen of the British peasant; "but will you mind the cows, whiles I be gone?"

"Never mind the cows," said Uns, laughting in spite of low applications in the children was the children in spite of low applications in spite of the contract of the children in spite of low applications in spite of low applications in spite of low applications in the children in spite of low applications in the children in the

ing, in spite of her anxiety about the child; will pay you well only go quickly." The assurance reached even the remote gleams of intelligence which were existent somewhere within the lad's thick skull, and he started off at once in the direction of Valehead.

(To be continued.) The Good Work in India.

From the Indian Missionary Directory, issued at Lucknow, it appears that the number of native Christians now is 266,391, against 224,258 four years ago, and the number of communicants 68,389 against 52,816, a gain of about 4,000 a year in the latter item, and of about 10,500 in the former. The Directory gives the name and present address of 960 living missionaries and ordained native pastors in India proper, excluding Burman and Ceylon. Then there are about 800 other names of retired and deceased missionaries, tegether with brief sketches of their lives wherever such could be obtained. Furthermore, in an appendix appears a list of 116 lady misan appendix appears a list of 110 lady missionaries connected with the various Woman's Societies, the year of their arrival, their sphere of work, and place of labor being also given. "Not the least valuable feature of the book," says the Lucknow Witness, "is a short, well-written sketch of all the Societies and Missions at present working here, prefixed to each chapter of names, so that one gets in small compass a clear, correct account of the whole field." There has been an increase of 81 mission-He started aside like a little wild animal, and then, when he thought himself at a safe distance, he glanced out of the corners of his eyes at Una with a sly sarutiny, which invested the childish face with a look of preternatural old age and sunning. She identification of Africa and some other fields.

For the Presbuterian.

A Scotch Minister's Love Story. CHAPTER II. continued.

The suit of clothes arrived on the Monday morning, and were safely delivered into the hands of Betty, who, aftaid of being discovered it she substituted at once all the new clothes for the old, placed in the minister's dressing-room the trouvers and waistcoat, leaving the coat for the next morning's experiment. Mr. Danning always meted longer on the Mondays, feeling exhausted from the Mondays, feeling exhausted from the Sunday. And when at longth he arose, and "flung on his clothes," the unwonted difficulty of buttoning seemed to rouse him from his lethurgy. But his mind was too full of the great purpose he was to fulfill on the morrow, and soon, to Betty's rollef, he relapsed into his usual abstraction. That day he met Dr. Malcolm in the parigh, and the Doator grightly notice. the parish, and the Doctor quickly noticing the new trousers and the old coat, wondered what had come over his friend, and in the evening remarked to Catherine. his daughter, that surely Mr. Dunning was going to get married; but Miss Malcolm only blushed and said nothing, not daring to ask why her father had such a thought

All that day a wonderful change showed itself in the dissenting minister. He could not read, nor sit, nor walk. He was restless and nervous. He retired early to bed, but it was only to toss up and down, and got no rost. In the midst of his broken slumbors, he fancied Dr. Malcolm was pursuing him with a hay fork, and that he was brought to bay in a corner of the manse study, and then the awest form of Lacy Malcolm stole upon his fevered im-agination, and he saw her pleading fervently before her father in his behalf. And then he awoke in the act of kissing

that fair young lady in token of his grati-tude for her kindly interference.

At length Mr. Dunning got up and dressed. But his mind was so full of the great matter that was before him, that Betty found him clothed in his fine new clerical garments, without his having obthat had stuck by him so closely for many a long year. In a moment of great mental abstraction, he threw himself in the armchair and lay bacit, his eyes gazing up-wards. During this absorption, Betty contrived to put round his neck a new white stock she had purchased to be in keeping with his dress. He would probably have remained there all day in that attitude, had not his housekeeper reminded him that he had an engagement at the manse, and so with a sigh old umbrella (for the ladies had not dared to touch that tried and constant friend) and walked out. He passed on quite unconscious of the fact that he had become a great centre of attraction, and that he was followed by a crowd of little boys and girls, passing various comments upon the minister's unwonted appearance. At last he came to the manse, and asked if Miss Malcolm was at home; to which he received a reply in the affirmative, and was accordingly ushered into the parlor. But alas! fortune does not always favour the brave. Mr. Dunning had not thought of time, and that it was too early for the Doctor to be out on his parish work. There was the Doctor seated comfortably at the fire, and reading from a large volume. He turned round greatly sur-prised at the early visit of his brother minister, but what was his astonishment when he surveyed Mr. Dunning's outward man Politeness restrained him from engaining or laughing. And poor Mr. Dunning took his seat so awkwardly that his friendly host could hardly receive him with his usual warmth. And so, to take away his wondering eyes from his metamorphosed friend he opened the book—a volume of "Calvin's Institutes"—and said, "You'll believe me orthodox now, Mr. Dunning, believe me orthodox now, Mr. Dunning, that I am making your favourite author my morning's study." "Ohyes," said Mr. Dunning, recovering himself at the mention of Calvin's name, "We should all study that book a great deal more than we do." "Yet, I think," said Dr. Malcolm, "that I prefer the truth set forth more in limb form them in the state of the said the sai a lively form than in this cold, abstract manner." "What," said Mr. Dunning, waxing hot at the very thought of Calvin's name being culminated, "to hear a man like you speak thus! What more admirable than Calvin's Institutes! What a perfect system!" "Yes, perfect," replied Dr. Malcolm, "as a skeleton is perfect." And so their conversation became animated. A long discussion ensued, and soon Mr. Dunning, forgetting himself, forgetting all about the lady he had come to see, and about the object that had brought him hither, took up his bat and umbrella and rushed out of the house.

Mr. Dunning was pursuing his way in hot haste and with a burning face towards his own house, when he suddenly remem-bered the purpose of his recent visit to the manse. He quickly turned, and was soon again at the door of his friend's house. By this time Dr. Malcolm had gone out, feeling discontented at the occurrence of feeling discontented at the occurrence of the morning. And now fortune seemed to smile upon Mr. Dunning's wooing. But alas! for his purpose, when he asked for Miss Malcolm, she sent a message that she could not see him. She had been offended at his apparent indifference. She had been anxiously awaiting a favourable opportunity of seeing him, but he had gone off in hot haste without one thought of her, and now her indignation would allow of no excuse. She therefore hastily asked her sister Lucy to go and see him, and get him out of the house as quickly as possible. When Lucy entered the parlor, she was no less bewildered than her father had been at the unwonted spectacle presented by her friend. Mr. Dunning was walking up and down, evidently laboring under intense excitement. The moment he saw her, as he turned round, he seized her by the hand, and what was her amazement to hear him say hurriedly, "Oh, I have come to ask you to be my wife. Old Betty is going away, and I must have some one to take care of me. Now, Miss Malcolm, promise to consider

carnestly and prayerfully my proposal. Oh, I do pray you will consent! Oh what a happy man you will make me! Excuse me now, and with that he racked nervously out of the house.

Let not one readers be indignant at the

conduct of the reverend woner, and condemn him for trifling with woman's finer feelings. Let them remember in charity the character of the man. Thrown out of his usually absorbed, metaphysical state of Instanting absorbed, metaphysical state of thinking, and oalted upon suddenly to enter the arona of the practical, to make proposale for a wife, what continsion of ideas to which all this led! He could not oalmly reason about the election of a wife, as he could in his solitary study about the subject of election in general. Nor could any amount of reasoning have made him aware that the ladies had prepared the elder sister for the reception of his proelder sister for the reception of his proposals. And then we must over remember the auggestive words of our noble Scottish poet, "that the best laid scheme o' mice and men gang aft agles;" or the words of the king of posts, "there is a providence that shapes our ends, rough hew them as we may." What a providence there is, especially in marriage! It is a thrice-told tale of how men fail in love, and how they plot and plan to accomplish their designs, and yet some circumstance occurs that changes the whole current of their lives; that separates them for ever from the object of their affections, and leads them to marry other persons altogether, of whom they never had a thought as to being their partners in life's thorny path. This repartners in life's thorny path. ceives many illustrations from our everyday experience, not only in regard to mar-riage, but to many other important concorns in life. And so all we can say of Mr. Dunning's courtship, viewing it philosophically, is that providence intended Aliss Lucy Malcolm to be his wife, and plan and work as deeply and actively as possible, all the ladies of the parish church and dissenting congregation could not accomplish the union of Miss Malcolm and Mr. Dunning.

Rut to return to the manse. How are we to describe what took place there after the minister's sudden departure? at first was completely overwhelmed by the proposal that had been made to her. She stood irresolute a while, not knowing what to say or do. At length she ran to her sister's room and flew into the arms of Catherine, who was wondering impatiently at her delay, and then burst into tears. Catherine at once forgot all about herself, and calmly asked what had taken place to make her sister act in this way. length Lucy mastered her emotions, and interrupted only now and again by a nervous sob, told what had happened; how Mr. Dunning had seized her suddenly by the hand, and proposed then and there to make her his wife; and how, without to make her his whie; and how, without waiting for a reply, he had abruptly left the house. Then Catherine, fairly overcome by this intelligence, sat down in a chair, and with her head resting in her and, seemed entirely lost in reflection. She saw at once how the affair had taken this turn, and though at first tempted to be severe towards Mr. Dunning, she considered that her sister had always been more intimate with him than she herselfthat Lucy entertained a deep affection for him as a friend, and that with her fine sensitive nature she would be the more likely of the two to be an excellent wife for him—and then, what weighed most in her mind, that as her father had learned to trust to her as the head of his household, Lucy would not be so much missed as she would have been. She resolved further to say nothing about the part she had played in Mr. Dunning's courtship, and so, after a considerable lapse of time, she broke the silence and said, " Lucy, dear, this has happened very strangely but 1 cannot dissuade you from accepting Mr. Dunning. I know he is a good man, and will make an over-kind and devoted husband; and ob, dearest, I am sure you will be a tender, loving wife. I'll speak to father about it when he comes home."
And having said so much, she fairly broke down and burst into tears. Lucy, who had been weeping quietly as she sat on her chair, at length said, "Oh Catherine, my dear sister, I have always loved Mr. Dunning as a friend, and now I feel I can love him as my husband." Then Catherine rose and kissed her, and prayed that God's blessing might attend them both.

(To be continued.)

The Vatican.

The Examiner and Herald says :- "The Vatican seems to have awakened to the conscientiousness that it is hardly safe to go too deeply into the general miracle business. The remarkable apparitions which have been so frequent of late are all very well, as long as they reflect glory on 'the church' and its presthood; but if they happen to reflect something else—why, that is another matter. Thus recently a young Savoyard girl, Theotiste Covarel, very pious but very iguorant, had a vision of the Virgin, who it appears manifested herself, not to denounce modern progress, but to complain of the conduct of the clergy of the diocese, and to order prayers for their conversion, because many of them said mass while in a state of mortal sin! The Bishop unwittingly, on the report of two canons and several priests, accepted the miracle. This created a terrible stir among the clergy in general, and the matther was finally referred to the Vatican. Shortly ofter, the Prefect of the Department confined the unfortunate girl in a lunatio asylum on the pretended certificate functio asylum on the pretended certificate of two doctors, who have since denied having signed the declaration. The credulous canons who reported on the case have been obliged to make a humiliating denial of the authenticity of the miracle, and the Bishop has quietly been superseded. It is thought the affair will put a stop to the numerous apparitions with which the cred-ulous have been deluded, since a great seandal has been so narrowly escaped."

Every branch of the true vine produces the same kind of fruit, let that be much or little.

What are Raphael's Madonnas but the shadow of a mother's love, afixed in a permanent outline forever?

### Scientific and Aseful.

An experienced physician says that somebody who continually uses choral as a sleeping draught is sure to be killed by it in the long run, certain conditions of the physical nature making it a deadly poison.

IT is asserted by an eminent English physician that, by the timely administra-tion of the hyperphosphates of lime or soda, consumption can be stamped out as thoroughly as small pox by vaccina-

The medical examiner of a prominent English life incurance company says he has to turn away three-fourths of his applicants who excel in athletic exercises because they have dangerously strained the organs of the heart.

CHARCOAL has been discovered to be a sure cure for burns. By laying a small piece of cold charcoal upon the burn the pain subsides immediately. By leaving the charcoal on one hour, the wound is healed, as has been demonstrated on several occasions.

#### BAKED APPLE PUDDING.

Chop up a few good baking apples, peeled and cored, of course. Butter a pudding dish, and cover the bottom and sides well with and cover the bottom and sides well with grated bread, the bottom at least to the depth of half an inch; put in a few pieces of butter, a squeeze of lemon juice, and a piece of lemon rund chopped; then a layer of apples, sweetened, and so on bread and apples till the dish is full. See that the top layer is bread. Pour on a cupful of water. Bake in a brisk oven for about half an hour or so. Eat while hot.

PHYSIOLOGY AND THE FABRATH.

J. R. Farre, M. D., says:-" As a day of rest, I view it as a day of compensation for the inadequate restorative powers of the body under continued labor and excite-ment. A physician always has respect to the restorative power, because if once this be lost, his healing office is at an end. A physician is anxious to preserve the balphysician is anxious to preserve the bal-ance of circulation as necessary to the re-storative power of the body. The ordina-ry exertions of a man run down the circu-lation every day of his life; and the first general law of nature, by which God pre-vents a man from destroying himself, is the alternating of day and night, that repose may succeed action. But although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven by the bounty of providence is thrown in as a day of com-pensation, to perfect by repose the animal system.

#### MIND AND HEALTH.

The mental condition has far more influ-The mental condition has far more influence over the bodily health than is generally supposed. It is no doubt true that ailments of the body cause depressing and morbid conditions of the mind; but it is no less true that sorrowful and disagreeations produce disease in present who, uninfluenced by them, would be in sound health; or if disease is not produced, the functions are disordered. Not even physicians always consider the importance of this fact. Agreeable emotions set in motion nervous currents, which simulate the blood, brain, and every part of the system into healthy activity; while grief, disappointment of feeling, and brooding over appointment of feeling, and brouding over present sorrows and mistakes, depress all the vital ferces. To be physically well one must, in general, be happy. The reverse is rot always true; one may be cheerful and happy, and yet to a constant sufferer

### HEAVES IN HORSES.

In heaves the great point is to correct any faults in feeding, watering and working. Keep the patient in a cool, clean, well-aired stable; feed sound oats or gound feed morning and noon, without any hay or straw, but at night a few pounds of well-cured timothy, or, better, attaw may be given after the grain; do not straw may be given after the grain; do not put to work for at least an hour after any meal, and let exercise be gentle for the first half hour; never overdrive; if there be any tendency to costiveness give daily two or three ounces of Glauber salts, more or less, as may be necessary to keep them easy. Without such careful management all other measures will prove unavailing, and this care alone may be sufficient to check the disease in its first stages. A run at grass on natural pasture, destitute of clover, will often have a similar effect. Finally, the following powder may be given daily for a month or even more:— Powdered digitalis, three drachms; powdered gentian, four ounces; arseniate of soda, two drachms. Mix, divide into thirty powders, and give one daily in the food.

N. Y. Tribuna.

HOW " HARD" WATER MAY BE MADE " SOFT. A late number of the Popular Science A late number of the Popular Science Monthly contains an interesting article under the caption of "A Piece of Limestone," from which the following paragraph is taken, which contains a hint that graph is taken, which contains a hind that may be useful to engineers, as well as to others who may desire to learn a simple process of rendering "hard" water "soft." But, though insoluble in pure water, earbonate of lime is slightly soluble in water which is already charged with carbonate acid; and as all rain water brings down carbonate acid from the air, it is capable of taking up carbonate of lime from the soils and rocks through which it filters; and it thus happens that all springs and rivers that rise in localities where and rivers that rise in localities where there are any kind of calcareous rock become more or less charged with carbonate of lime kept in solution by an excess of carbouxte acid. This is what gives the peculiar character to water which is known to curdle soap may be converted into a very "soft" water (as the late Prof. Clark, of Aberdeen, showed) by the simple addition of line at the state of the state addition of lime water, which, by combin-ing with the excess of carbonic acid, causes the precipitation of all the lime in solution in the form of insoluble earbonates, which gradually settles to the bot-tom, leaving the water clear.

TRUE greatness consists in doing what TRUE greatness consists in writing what deserves to be read, and in making mankind happier and better for your life.

#### Unnoticed Acts of Love.

When we read the daily papers, with their long records of crimes, and when we hem of this or that act of depravity or unkindness, which has cust its shadow over a neighborhood of a home, we grow sorrowful. We lament the wickendess of the period, and sigh for the jointy of former days, torgetful of the fact that the best things often go unchromeled. The thouand little deeds of Christma love, which are being wrought every day, are not told in the "Tribune or the "Times," though they go down in the recording angel's book, in the column hich is headed, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

A voune girl arrives at home after a fatiguing journey. She steps from the cars into the waiting room at the depot. There are but a few moments between herself are but a few moments between herselt and dear ones whom she longs to see, mother, sisters, and little brother. The first person she encounters is a forlorn and troubled stranger, an elderly lady, quite unused to travelling, and as helpless and confused as a child. The mid, flustered, appealing look of the woman, who has been shaken rudely out of all the ordinary experiences and surroundings of her life, and who has missed the train which she ought to have taken, awakens an instant sympathy in the girl. She is not confused, or helpless, or timid, though her year have not gone far into the twenties. She knows what to do, and how to do it, and no hurry or bustle of entering or departing rains disturbs her tranquil self-poise. Now, what has she to do with the stranger, in the quaint dress, with the half dozen bags and bundles. It is clearly somebody's else aunt or grandmother, and the sweet lesson, that on life's path, the Christians are they who follow Christ, and extend the helping hand. So she puts by for a little longer, the anticipated pleasure of the meeting with her own loved ones, and carefully guides this unknown friend to a get pleas to extend the relevant to the same of the same carefully guides this unknown friend to a get pleas to except the relevant to the same of the same carefully guides the same of the sam and carefully guides this unknown friend to a safe place, to another railway station, or whorever she wants to go, and sends her on her way rejoicing. Two hearts are happier for this meeting, the one that gave and the one that received. A chance meeting as we call it, and yet the woman who found the help she needed, might well take up the words of David to Abigail, "Blessed be the Lord God of Israel, who sent these to meet me, this day." sent thee to meet me, this day."
A little child has lost her way.

The weary feet wander aimlessly up and down unfamiliar streets. Tears dim the bright eyes. She cannot find the house she left awhile ago, as fearless and as happy as a bird. Between her sobs she sees a kindlooking lady, with a mother-look on her face, approaching, and she goes up to her

with the pitiful question,
'"Wont you tell me where I live." The
lady, who is not herself over-strong, spends time and pains to find the small wanderer's home, and at last reluctantly gives her into the care of a friendly policeman. That is a deed of love, not large enough to be told by the types, yet its like is done every

A man returning at night from his business, anxious to be under the shelter of his roof, and at his own table, finds in a street-car a sick woman, with a crippled child. Both have journeyed many miles, child. Both have journeyed many miles, and at dusk are uncertain how to reach the brother's house, which is their objective point. They have no slightest claim on the man of whom they ask a question, as to the route, yet he goes far out of his way, and spends two hours to see them safely at their destination.

These three instances belong to a list, which we might easily multiply by scores. The world is after all a bright and lovely place, for Christ's love has made it joyous and charming. Wherever his name has been spoken, there constantly are delicate courtesies and tender ministries performed for his sake .- Margaret E. Sangster.

### The Value of Small Accomplishments.

Everything you know how to do, that is done at home, is something spin and woven and laid up in store, something acquired for a life-time, that will last as those beautiful old lineus used to last; something that you will never have to spin and weave again.

I do not mean something that you have done once, or once in a while, or that you think you know how ought to be done. mean something that you have got at your fingers' ends, till it does not seem hard to you, or cost you the least toil of thought and anxiety. Something that you can handle as you handle your crochet needle, or run your fingers up and down the piane keys, playing your scales. Something that you can do as you "do your hair," or tie a bow-knot in your cravat; with turns and touches that you do not measure or think about, but have got so used to that the right thing comes of it,—the result that is nice and becoming, and full of skilful grace that cannot be analyzed or got at by method or recipe, but that you have just

grown into, forgetting how.

Every bit of woman's work in a home, when she takes it up as a strange thing, is like tying a bow-knot for the first time, or like sewing or knitting or crocheting to one who has never touched the implements one who has never touched the implements before. When you think of trying one such task after another, day after day, in the complex doing that "housekeeping" implies, with your very living depending on it all the while, you may woll fancy how it is that American girls break down under the physical and mostal train it is that american girls break down under the physical and mental strain that come upon so many of them with that fulfilment of their happy hopes—and having and or-dering a "house of their own." There is no help for it, but just the making all these things in their knowledges, such parts of yourselves as the alphabet and the multiplication table, and the consciousness of the parts of the day and week and year, are; things that have been used till they are like limbs and senses—natural furnishrings, that you feel as if you were born with.

Then you can take hold of life and live.

You have not got the whole way and
mechod to haven't for yourself.

Ko-Tha Bu was an early convert among the Karens, a mountain tribe of Burmah. So successfully did he labor among his countrymen that he was finally known as the Karen spostle. He was not a man of He did not preach or teach as preachers and teachers usually do. He simply went among his countrywen, and sitting in their bumble buts, he would tell them about Josus. As he dwelt upon his own former life of sin, and upon his full mount in hy the grace of Christ, he would werp to are of gratitude. Thus he preached Jesus and WON BIADV converts.

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#### A Very Sick Woman.

A Very Sick Woman.

While calling at the office of a friend the other day, we were handed a letter from which we read the following:—Friend Gradlock—My best friend, for thus I must address you, as yon have done me more good than any one on earth under God, and I believe I owe my life to you, and thank you from the bettom of my heart for all that you have done. It would take soveral sheets of paper to enumerate all my sufferings, so will only speak of the most important. For four years I had hencerrages, beginning in February and lasting until fall: palpitation of the heart, soreness of the breast-bone and short ribs; pain in the back of the lower pair of the abdomen; cold lands and feet, even in August; constipation and headaches. I had tried doctors, far and near, but all in vain. Some said I had consumption; others liver disease. I quit all doctors, and wrote to you for holp, and obtained it from your great "East India Homp." I depend upon you alone for a perfect restoration to health, and feel that I shall not be disappointed. Please send two rone bottles, with Pills and Ointmort, which I think will do the Work

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Efforts will be made during the coming year to make the PRESEXTERIAN increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthened; a larger variety of Missionary In telligence will be furnished by Dr. Frasor, Formosa; Rev. J. Frasor Campbell, and Rev. James Douglas, India: and special papers are expected from the following gentlemen

Rev. Dr. Waters, St. John, N.B. Rov Prof. Bryco, M.A., Winnipeg, Ma. Rov. Principal McVicar, U.L.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Gregg, M.A., Toronto. Rev. John Laing, M.A., Dundss, Rev. Prof. McKerras, M.A., Kingston

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

We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000, there is no good reason why it should not be 16,0001
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### Sabbath School Bresbyterian FOR 1877.

Notwithstanding the almost insuperable dim-culties in the way of getting our Saubath Schools to even introducathe S B Tre settentas, we have resolved to continue the publication for another tear, believing that superintendents and teachers will ere long-see the justice and propriety of mask-ing room—among the numerous papers usually ordered—for a few copies of a unchibity get up specially for our own schools. It is true that we have not by any means reached our ideal of what such a paper should be, but marked improvements will be made in the next volume.

marked Priprovements will be made in the next volume.

In order to insure an interestin quantity of reading matter the paper will be placed in charge of a gondisman the very wayconnected to conduct such a publication; the illustrations will be read numerous and the issue of the periodical earlier and more regular than in the peat. Lost year we promised latters from the Rev. J. Fraser Campbell; but he only left a couple of months ago, so that it was impossible to redeem this promise, Both Mr. Campbell and Mr. Dones will (D.V.) write during the contag year, and br Frazer, who is already so well and favour by volume readers, will continue his valuable contributions.

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

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The Argentoull Advertiser says:— \* "The Far Rook is in its second issue, and shy ws improvement evon on the excellence of the first. This in short, a cade meanifor Fresbyterian is, and ought to be in the hands of all belonging to the Church ecrecially its office-beners?"

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#### England and Canada.

A mural tablet is about to be placed in the crypt of St. Paul's cathedral in memory of the gallant Captain Alexander Maonab, of the 30th Regiment, : Camalian, who served throughout the whole of the Peninsular campaign, and who, being on the stati, was aids de-camp to Lieutenant-General Sir Thomas Picton, and with his illustratus chief fell in the battle of Waterlee. In the Morning Post of the 9th June, 1859, is an assount of the removal on the provious day of the remains of Sir Thomas Picton from of the remains of Sir Thomas Pieton from the semetery of St. Paul's eathedral, where they were laid near to those of the Duke of Wellington, to whom Pieton had proved a brave lieutonant in many a well-fought field as well as in their last battle. This funeral was by the command of the British (Covernment) the office was placed on a dovernment; the coffin was placed on a gun carriage, and the procession was under the direction of the Royal Artillery. The carriages of the Home Secretary, the Duke of Cambridge, Lord Gongh, General Sir John Rurgoyne, the Right Hon. S. Est-court, General Sir T. Stovin, Sir Hew Ross, Sir Bobt. Gardner, and Sir James Ross, Sir Robt. Gardner, and Sir James Coleman followed the remains, and among the mourners were Mr. J. Picton, the Hon. Colonel Vereker, General Wood, Colonel Bagot, the Rev. H. Howarth, then rector of St. George's, Mr. Stanley, Dr. Brower, Mr. Cooper, Mr. Westerton, Mr. Treherne, and the Rev. Dr. Maonab, rector of Darlington, Correla beingtley and legal resil and the Rev. Dr. Macnab, rector of Darlington, Canada, heir-st-law and legal representative of his uncle, Captain Alexander Macnab. Captain Macnab was probably the only native of the Province of Upper Canada who took part in the battle of Waterloo, although he has by no means been the only Canadian who has sought and won honourable distinction under the imperial banners of the home country. The branch of the olan Macnab to which he belonged settled more than a century since, on their dispersion from their ances. since, on their dispersion from their ancestral seats, in the County of Porth, on the North American continent, and their name may be found inscribed on the roll of the loyalists of the United Empire who dis-Invalists of the United Empire who distinguished themselves on the side of their Mother Country during the war of independence. It will no doubt be in the recollection also of many that the Duke of Wellington long since stated in his place in the House of Lords that the preservation of the Canadas as a portion of the British Empire was due to the services of the late Sir Allan Nanier Magnab. a member of the same Napier Macnab, a member of the same

Some years since, when Dr. Maenab was in England, he applied to the War Department praying that he might be permitted, as nephew and heir at law of Captain Macnab, who had fallen at Waterloo, to receive the Waterloo medal. Sir John Pakington, then Becretary for war, referred the memorial to the Duke of Cambridge, commander in-chief, and his royal highness caused an un-appropriated medal to be engraved with the name of Captain Macnab, and forwarded to his nephew with a highly-gratifying letter. This is probably the first instance of the issuing of such a decoration after the lapse of half a century; and while the medal will doubtless be treasured as a valuable heir-loom in the family it may be said further to afford some evidence of the interest felt in high quarters in England in the concorns of the residents in our colonies, where such tokens are highly esteemed, and where they tend to knit still more closely the bond of attachment which so strongly unites them to the Mother Country as to lead us to ex-claim that the Canadians are more loyal even than the English themselves. Dr. Macnab's case, however, affords yet more conclusive evidence of such a desire on the part of the authorities at home, for not-withstanding the time that had elapsed, and notwithstanding that an Act had been passed cancelling all former claims for prize money, the Chelsea Hospital Commissioners, consisting of certain members of the Cabinet and of veteran field officers, of the Cabinet and of veteran field officers, looked into the question of the prize money, and finding that a considerable sum was still lying to the credit of Captain Macnab, the amount was paid over to his representative. Dr. Macnab and his son, the Rev. A. W. Macnab, being again in England, have applied to the Dean and Chapter of St. Park's extended for present Chapter of St. Paul's cathedral for permission to place in the crypt of St. Paul's a mural tablet to the memory of their uncle, and have just received a reply from the Very Rev. Dean Church stating that the Chapter gladly gave permission for a monumental tablet to Captain Alexander Macnab. The tablet is being prepared, and will be placed near to the tomb of the deceased officer's chief. The readiness with which their request has been granted is highly gratifying to those who preferred it, and will be esteemed in Canada as a further evidence of the desire of those in England to meet the wishes of colonists.— Dominion Churchman.

Another violent outrage committed on ANOTHER VIOLENT outrage committed on one of the English compartment railway cars, has led to a discussion of their unsate system of travelling. The Glasgow News, in an able article on the remedy for the present deplorable state of things, gives this genesible advice:—"A holish the average this sensible advice:—"Abolish the present system of small compartments, and boldly adopt the American plan of building car-riages open from end to end." It says that the advantages of this plan are so obvious that it is destined to become uni-versal, and will yet be made compulsory by Parliament.

A I RESEVEERIAN missionary at Oroomiah, Persia, says a remarkable change is taking place among the Mussulmans, who show an anxiety to converse with any Christian they can find. Many go to Dea-con Pera, at the Bible Bazaar, for Chriscon Pera, at the Bible Bazaar, for Christian matruction, sometimes as many as eighteen or twenty at once. They also attend the public meetings of the missionaries. Mohammedanism has assumed wide dimensions in the Holy Land; but the Obvistian cause has nevertheless. wide dimensions in the Holy Land; but the Christian cause las, nevertheless, made much progress. There are in Pales-tine 250 Protestant churches, and in Jeru-salem 80,000 Protestants, 0,000 youths with attend Protestant schools, and a high school, which is attended by 1 300 Protestant youths. Similar success is reported from Alexandria, Cairo, Abyssinia, etc.

STATISTICS of some of the most desirue-tive canualties of this century, show that ,407 persons have been lost in four wrecks of steamors, 1,422 in six fires, 7,250 in three floods, 23 551 in three great battles, 95,550 in ten earthquikes, and 275,000 in two cyclones in the East Indies, making the fearful total of 404,443 lives thus destroyed.

#### Barthy, Marringes and Deaths. NOT EXCEEDING FOUR LINES CO CENTS.

On the 23th alt , the wife of the Rev John Camp-bell, Campington, of a daughter MARRIED.

At the residence of the brides mother, on Toursday, Sch alt, by the Rev William Burns, Mr. Heary Allan of Perh, to Elizabeth, eldest daughter of the late Jon. Thompson, and line Bathurst.

Bathurst.

At Millbrook, on the 19th Dec, by the Rev. Jaz. Cameron, MA., William Forter, to Em. abeth Kellott, both of Man vers.

At Burnside Faren, the residence of the bride's father, on Thursday, the 2lst ult by the Rev J B. D'Inondson, Columbus, Mr. Alex Coats, Barrie, to Cacherine, second daughter of Robt Beath, Esq., Larmer, Kast Whitby.

On Monday, the 20th ult, at the residence of the bride's father, by Rev. G. McRobbie, Mr. A McCric, to Miss Janet Elliot, both of Sarpia Township.

In Owen Sann Lee the State of the State of the Sarpia Country of the Sarpia C

In Owen Soun I, on the 25th ult by the Rev D Morrison, M.A., Mr. John McKenzie Runt, of Owen Sound, to Christina, daughter of Mr. John Car-michael of Sydenham.

At the manse, Aventon, on the 20th uit., by the Rev. John K. Hislop, Mr. Robert Thwaites, of Mit-chell, to Mi-s Jane Bartie, of Downie. cnoil, to Mi-s Jane Bartle, cf Downie.
On the 27th ult, at the residence of the bride's father, Thorold, by Rov. J. J. A. Proudfoot, D. D., assisted by Rov. J. A. F. McBain, Miss Mary Almira, oldest daughter of Archibald Dobbie Esq. to Rev. J. M. Goodwille, M.A., Minister Knox Church, Camlachio.

DEATHS.

On Sabbath morning, 24th ult., in the 80th year of his age, Neil Buchanan, of Thorah, a native of Islay, Argyleshire, Scotland.

At Stratford, on the 22nd ult., after four month s' illness, Mr W. M. Clarke, date of Messrs. Horn e & Glarke); a native of Tala, Scotland.

At his residence, 19th Concession, Indian Lands, on the 10th Dec. 1876, Alexander McBae, aged 69 years, a native of Lochcarron, Ross-shire, Scotland, who served in the 93rd Highlanders for twelve years.

### Official Announcements.

#### MEETINGS OF PRESBYTERIES.

Hunon.—The Presbytery of Huron will meet in Clinton on 2nd Tuesday of January, at 11 a.m. LINDSAY.—Next regular meeting (D.V.,) at Wood-ville on the last Tuesday of February, at 11 a.m. Pattennonough.—The Presbytery of Poter-borough will meet in St. Androw's Church, Peter-borough, on the third Tuesday of January, at 11 g.m.

s.m.

KINGSTON.—Next meeting to be in St. Andrew's Hall, Kingston, on the 2nd Tuesday of January 1877, at 3 p.m.

Bannie.—The meeting of this Presbytery will meet on the first Tuesday in March, 1877.

OTTAWA.—The Presbytery of Oltawa will meet in St. Andrew's Church, Ottawa, on the first Tuesday in February, at 3 o'clock.

Panis.—In Erskine Church, Ingersoil, on the 2nd Tuesday of March, at 11 a.m.

GLENGARRY.—In St. John's Church, Cornwall, on Tuesday, 9th January, at noon.

HAMLITON.—In Central Church, Hamilton, ad-

HAMILTON.—In Central Church, Hamilton, adjourned meeting on the 11th day of January, at 11 a.m.

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